

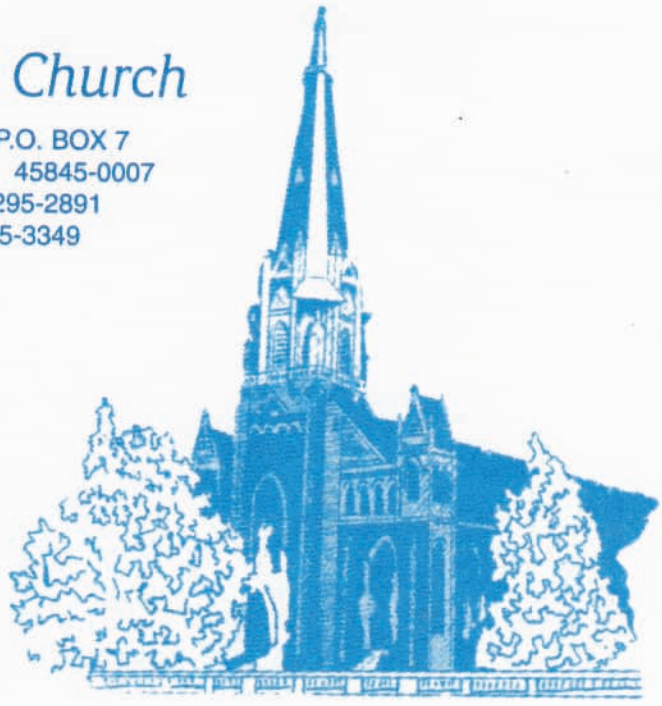
A History of *the Archdiocese of Cincinnati*

By

M. Edmund Hussey

St. Michael Church

33 ELM STREET, P.O. BOX 7
FT. LORAMIE, OHIO 45845-0007
PHONE: (937) 295-2891
FAX: (937) 295-3349



Jubilee Year 2000

To the Parishioners of St. Michael Parish:

This book is a beautifully illustrated, popular history of our local Church of the Archdiocese of Cincinnati. It is somewhat appropriate that we dedicate the very first page to St. Michael's Parish, Ft. Loramie, Ohio, because the story is told:

> *"that the first Mass of the Archdiocese of Cincinnati was celebrated in the parish boundaries of St. Michael Church, making St. Michael the cradle of our local church's Catholic faith. Ancient journals of French military expeditions found in Quebec, indicate one of these explored the Ohio and Miami Valleys in 1749 and made camp along Fort Loramie Creek, on what is now the site of the late Ferd Fleckenstein farm (less than a mile away from our present church site). There between September 13th and 21st, 1749, Father Joseph Peter Doonecamps offered the Holy Sacrifice of the Mass as part of his duties as Chaplain of the expedition"* *(excerpt from the* St. Michael's Church 1881-1981 Centennial Celebration Directory).

The formal parish of St. Michael's began with its constitution in 1838. "This congregation took its beginning in the year of salvation one thousand eight hundred and thirty eight on the fourth of June," records an old journal. Beginning with forty families, mostly of German ancestry living in Berlin for some years, they met for Mass in a log cabin. In 1849, when the parish grew to 100 families, a brick church (the present chapel) was built. Again, legend has it that this chapel is the oldest extant place of Catholic worship in the Archdiocese of Cincinnati.

Some 30 years later, as the parish faith community continued to grow, a need for still a larger church was met by the building and dedication of the present Church building in 1881. This time, it was built larger than necessary, showing much insight by our 'fore-parents.'

Some five years ago, a number of parishioners from St. Patrick Church, St. Patrick, Ohio, joined our parish community after their parish closed. In this Jubilee Year 2000, our faith community continues to grow in the sacramental life of the Church. We are proud of our historical and faithful presence in the local Church of the Archdiocese of Cincinnati.

Sincerely yours in Christ,

Rev. Steven L. Shoup
Pastor (1999-)

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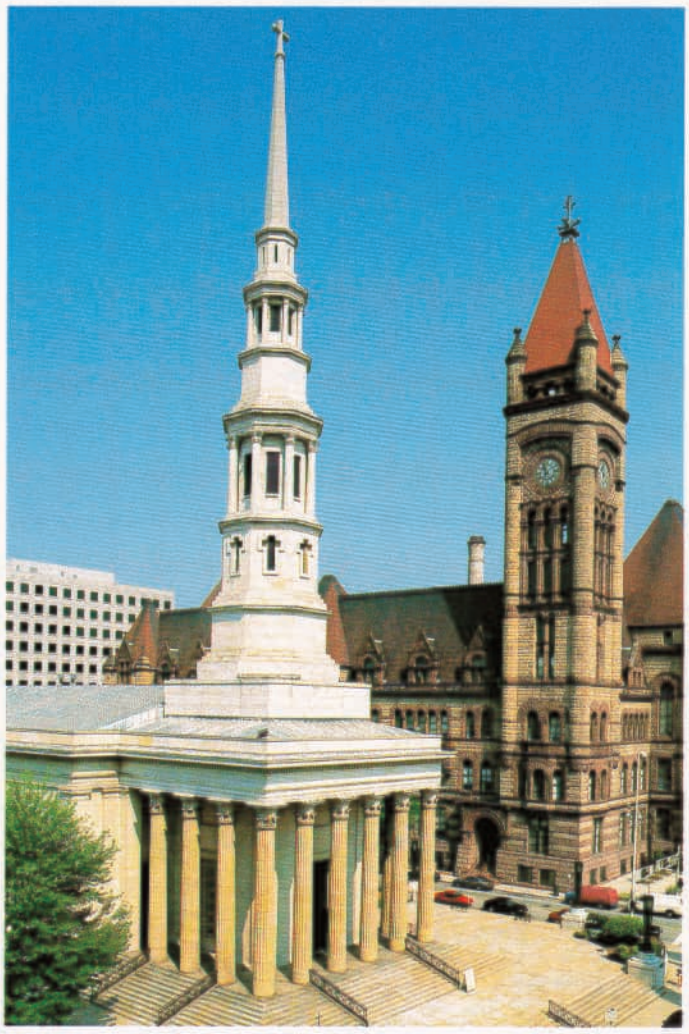


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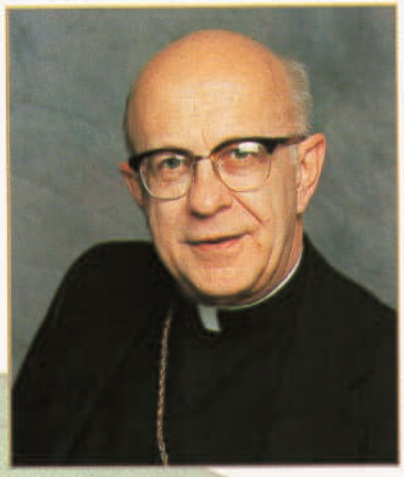
...to live more completely in the present and
to look forward more thoughtfully to the future.



ÉDITIONS DU SIGNE

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FOREWORD



Every family's story is the same: ancestors, struggles, growth, uncertainties. Every family's story is different: different places of origin, different mixtures of character traits, different kinds of struggles and successes. We all have much in common. We all have distinguishing features.

Father Hussey's account of the story of the Archdiocese of Cincinnati is an exercise in family history. He deals with persons and places and events that are familiar to the members of our Archdiocesan family, but which are also of interest to members of other church families. We are all alike. We are all different.

The same Lord is working with each of us. The same Lord deals with each of us differently. Thanks be to God who, in the story of His Church universal and His Churches particular, teaches us about the constancy and variety of His love for us.

+Daniel E. Pilarczyk

Most Reverend Daniel E. Pilarczyk
Archbishop of Cincinnati

BONITAS JUSTITIA VERITAS

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PART I

From the Beginning through the Civil War



Perry County Catholics welcome the future bishop Edward Fenwick to Somerset, Ohio.

The Early Catholic Church in Ohio

In 1802, the year before Ohio became a state, a German farmer named Jacob Dittoe settled near what is today the village of Somerset in Perry County. He was a Catholic and he wanted his family and his Catholic neighbors to be able to worship within the traditions and rituals of the Church which meant very much to him. So, after he settled in the rolling land of southern Ohio, he wrote a letter to Bishop John Carroll in Baltimore, begging him to send a priest to Ohio. His letter was not answered, perhaps because it was lost *en route* and never reached Carroll.

On January 5, 1805, Dittoe addressed another letter to "The Reverend John Carroll, Bishop of Baltimore, Maryland," begging for a priest and even inviting the bishop himself to visit them. Dittoe told Carroll that he had heard that a new bishop was soon to be sent to Bardstown, Kentucky, who might visit the Dittoes and their neighbors. This letter is still preserved in the Baltimore Archdiocesan Archives.

About three years later Farmer Dittoe again wrote to "John Carroll D.D., Bishop, living in Baltimore," informing him that the Catholic families of the area had taken an option on some land for a church. We do not know what action Bishop Carroll took on this letter, but he did write the word "important" on the back of the letter and he may have discussed the matter with the Reverend Mr. Edward D. Fenwick, a Dominican priest who was stationed in Kentucky. At any rate, Father Fenwick stopped at Somerset, probably in 1808 on his way back from Baltimore to Kentucky. The Catholics of the neighborhood were overjoyed and welcomed the priest as an angel from heaven.

A small, vivid painting at St. Joseph Church in Somerset records the event, at least as it lived in the memories of the Perry County Catholics. This painting pictures Fenwick standing before a log cabin, wearing a long coat, holding a walking stick and top hat in his left hand and raising his right hand in blessing. He is surrounded by a crowd of men, women and children who are kneeling for his blessing. In the distance other people who had heard of the priest's arrival are running toward the group, one man vaulting a fence in his eagerness to see the priest.

The real dynamism for the establishment of the Catholic Church in Ohio actually came from the laity who had already settled here. In a very real sense, therefore, Jacob Dittoe and other Catholic laypersons who had settled in Ohio and who had worked to obtain priests for their religious needs were the true founders of the Church in Ohio. The foundation of the Catholic Church in Ohio, and indeed throughout the United States, was usually

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laid not by the clergy but by energetic and dynamic and creative Catholics who longed for the nourishment of the mass and the sacraments in their new homeland.

In 1812 the new bishop of Bardstown, Benedict Joseph Flaget, visited Catholic families in Ohio, including those near Somerset, on his way to Baltimore to attend a council. By this time the Somerset Catholics had secured 320 acres of land for church purposes. Some land had been cleared and a chapel was planned. In 1816 Bishop Flaget was finally able to assign Edward Fenwick to the Ohio missions full-time. On December 24, 1818, Fenwick entered his first record in a baptismal register in the newly built log church at Somerset with the notice of Nicholas J. Ryan's baptism. Fenwick summed up his previous activities in the following note:

"In the years 1817 and 1818 I baptized in the different parts of the Ohio State 162 persons both young and old whose names and sponsors cannot now be recollected, as I was then an itinerant missioner and such persons were generally discovered or brought to me accidently."

William Riley brought lumber from Alexandria, Kentucky, to build the first Catholic church in Cincinnati in 1819. He is pictured here in 1872, aged 95.



At this same time the few Catholic families in Cincinnati also began to organize themselves in their city. In 1811 a notice in the weekly newspaper *Liberty Hall* invited the Catholics of the city to meet at the home of a Jacob Fowble at noon on Christmas day, but nothing else is known about this meeting. In 1817 a notice in two Cincinnati newspapers invited Catholics of the area to a meeting at the home of Michael Scott on Walnut Street for the purpose of establishing a parish. Nine men, seven women and four children attended this meeting and by 1819 the Catholics of Cincinnati had legally incorporated themselves as the "Congregation of the Roman Catholic Church at Cincinnati to be known as Christ Church." The initial trustees of the congregation were William Riley, John Sherlock, Thomas Dugan, Edward Lynch and Michael Scott, all of Irish ancestry.

Background photo : Christ Church (dedicated to St. Patrick) is surrounded by its cemetery. This first Catholic church in Cincinnati stood at what is now Liberty and Vine Streets.

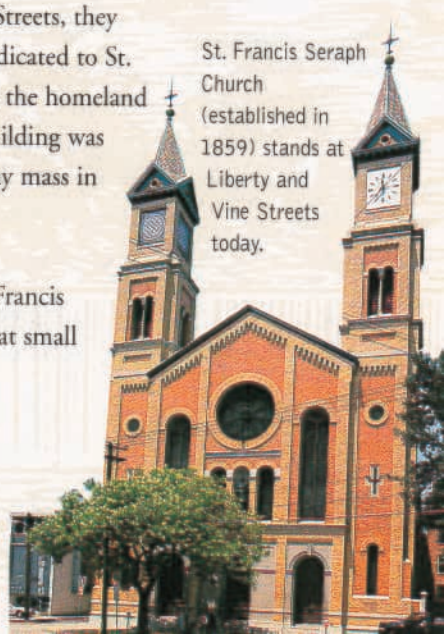


Descendants of Irish immigrants celebrate St. Patrick with an annual parade in downtown Cincinnati.

The small congregation purchased a few lots from Colonel James Findlay in what was then called the Northern Liberties, so called because it was an area just north of the city limits and therefore free from city taxes. There, at the corner of what are now Liberty and Vine Streets, they erected a frame church building dedicated to St. Patrick, the patron saint of Ireland, the homeland of most of the parishioners. The building was completed in time for Easter Sunday mass in 1819.

The Franciscan church of St. Francis Seraph now stands on the site of that small frame building

St. Francis Seraph Church (established in 1859) stands at Liberty and Vine Streets today.



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Bishop Edward D. Fenwick, O.P.

Edward Fenwick, the first bishop of Cincinnati and founder of the Order of Dominican Friars in the United States, had been born at his family's estate on the Patuxent River in St. Mary County, Maryland, the son of Colonel Ignatius Fenwick, a gentleman-farmer, and Sarah Taney. The Fenwicks were members of that relatively small but extremely influential group of Anglo-American Catholics who were descended from the early settlers of Lord Baltimore's predominately Catholic colony on the Chesapeake Bay. Edward studied at the English Dominican College of the Holy Cross in Bornheim, Belgium, and was ordained a priest of the Order of St. Dominic at Ghent in 1793. After teaching in Belgium and England for eleven years, he returned to America in 1804 to establish the Dominican Order in this country.



Bishop Edward D. Fenwick, O.P.

In 1806 Bishop Carroll of Baltimore sent Fenwick to Kentucky, where the need for priests was great. Fenwick's family inheritance enabled him to establish St. Rose Priory, seventeen miles from Bardstown. In 1816, with the blessing of Bishop Flaget of Bardstown, Fenwick moved from the then well-established St. Rose Priory in Kentucky to Somerset, Ohio, where he established his Ohio base.

Cincinnati Becomes a Diocese

In 1819 Bishop Flaget wrote to Rome that the State of Ohio had three permanent congregations and from 250 to 300 Catholic families scattered throughout the State and that two Dominican priests, Father Edward Fenwick and his nephew, Father Nicholas Young, were serving them. Bishop Flaget went on to recommend that Ohio be made a separate diocese with its own bishop. On June 19, 1821, documents establishing the Diocese of Cincinnati and appointing Edward D. Fenwick its first bishop were issued in Rome.

Although Fenwick made his headquarters at Somerset, Ohio, he was actually an itinerant missionary with the entire state as his parish. In 1819 he was joined by his nephew, Nicholas Young, also a Dominican friar. When the diocese of Cincinnati was established, four Dominican priests from St. Rose Priory in Kentucky were assigned to assist Fenwick and Young, so that the Ohio diocese would initially be served by six Dominicans.

In 1823 Bishop Fenwick went to Europe to beg for his diocese. Pope Leo XII gave him $1200 and some vestments. Cardinal Joseph Fesch gave him twelve fine paintings to adorn his churches. One of these paintings, at that time attributed to Murillo, depicted the release of St. Peter from prison and would be hung in a new cathedral

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Bishop Fenwick's seminary, Cathedral, and college on Sycamore Street, Cincinnati.

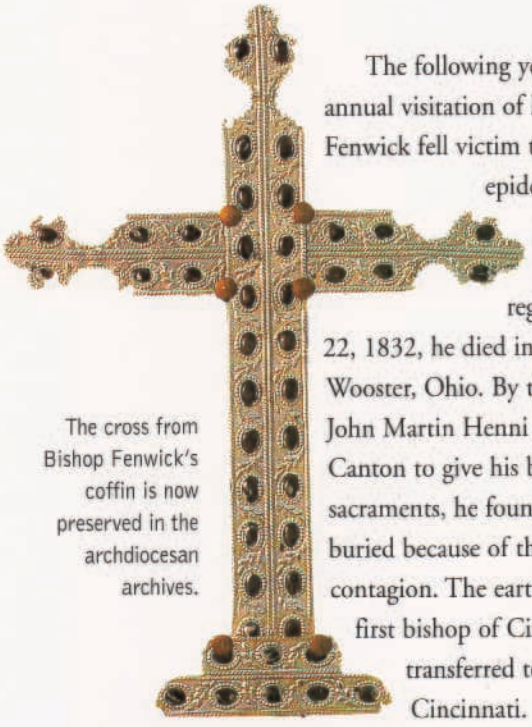
which would be dedicated to St. Peter. The Association of the Propagation of the Faith in Lyons promised him an annual financial subsidy. Most importantly, Fenwick managed to recruit four priests: one Swiss, two French and one Spanish. After his return, he began work on a cathedral, rectory, seminary and college in Cincinnati, and he successfully recruited four Sisters of Charity from Maryland to work in Cincinnati and four Dominican Sisters from Kentucky to work in Somerset.

Shortly after his tenth anniversary as a bishop, Fenwick wrote to the Rev. P. Portier, a friend in Surrey, England, that his diocese now had twenty-four priests and twenty-two churches, whereas when he had first come to Ohio there had been no churches and he had been the only priest in the State. He also delightedly reported that he now had a college in complete operation, which was next door to the recently established St. Francis Seminary and the new St. Peter's Cathedral, thirteen seminarians studying for the priesthood and a weekly paper, the *Catholic Telegraph.*

The first issue of the *Catholic Telegraph* (1832), the country's oldest continuously published Catholic newspaper.



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The cross from Bishop Fenwick's coffin is now preserved in the archdiocesan archives.

The following year, during his annual visitation of his diocese, Fenwick fell victim to the cholera epidemic which was then rampant in the Great Lakes region. On September 22, 1832, he died in a hotel room in Wooster, Ohio. By the time Father John Martin Henni arrived from nearby Canton to give his bishop the last sacraments, he found him already buried because of the great fear of contagion. The earthly remains of this first bishop of Cincinnati were later transferred to his cathedral in Cincinnati.



Sister Margaret George, S.C., arrived in Cincinnati in 1845 to administer St. Peter's School and Orphan Asylum. When the Sisters of Charity became a diocesan congregation in 1852, she was chosen as the first leader of the new community.

The First Women Religious Arrive

On October 27, 1829, four Sisters of Charity arrived in Cincinnati from Emmitsburg, Maryland. The pioneers were Sisters Francis Xavier Jordan, Victoria Fitzgerald, Beatrice Tyler and Albina Levy, who immediately opened a school adjoining the cathedral. Their first students were six orphans to whom they also gave a home. From this small beginning grew a large community of sisters who have operated grade schools, high schools, hospitals, an orphanage and a college. Their present motherhouse and college are at Mt. St. Joseph on the Ohio.



Sister Benvin Sansbury, O.P., was one of the four women who established the Dominican Sisters in Ohio.

The following winter, four Dominican Sisters set forth from St. Catherine of Siena Convent near Springfield, Kentucky, to work in the diocese of Cincinnati. The little band, which consisted of Mother Emily Elder, Sister Benvin Sansbury, Sister Agnes Harbin and Sister Catherine Mudd, established a new foundation of their order at Somerset, where they quickly opened a boarding school for girls. The community prospered and, after a fire in 1866, rebuilt their convent and school at St. Mary of the Springs near Columbus, the state capital. The work of these sisters was largely confined to that area of the early diocese of Cincinnati which is now in the diocese of Columbus. Members also fostered the development of several new Dominican communities in other parts of the country.

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Archbishop John Baptist Purcell

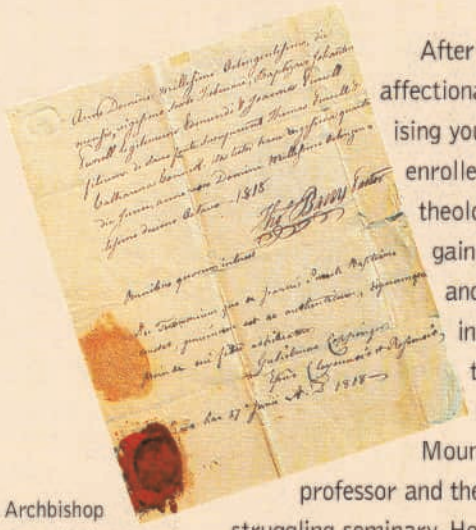


Archbishop
John Baptist Purcell

John Baptist Purcell had been born on February 26, 1800, in a small stone house on Bridge Street in the town of Mallow, just seventeen miles north of the Irish port city of Cork. His father, Edmund, was a nailmaker, the only one in County Cork according to one report. He and his wife Joanna were already the parents of two daughters, Catherine and Margaret. Eight years later another son, Edward, was born. He would later become his elder brother's principal agent and close associate throughout John's brilliant and useful, but ultimately heart-breaking, career as archbishop of Cincinnati.

When he was eighteen years of age, John Baptist Purcell emigrated to the United States. The slender, sandy-haired young man arrived in Baltimore in the summer of 1818 with little more than a Latin baptismal certificate to his name. This certificate is still preserved in the Archives of the Archdiocese of Cincinnati. John often said in later years that his primary purpose in coming to America had been to obtain an education and to study for ordination to the priesthood. He first decided to strengthen his resources by acquiring a teacher's certificate. Accordingly he presented himself to the faculty of Asbury Methodist College in Maryland and on September 25, 1818, received a document testifying that he was well acquainted with Greek, Latin and arithmetic and recommending him for a teaching position.

Armed with this certificate, Purcell tutored in the home of a Dr. Wilson in Queen Anne County on the eastern shore of Maryland, where he also helped carry bricks to build the local St. Peter's Church. Apart from these two bald facts, nothing is known of his life from his arrival in America to September of 1820 when he entered Mt. St. Mary's Seminary at Emmitsburg, Maryland, beginning his studies for the priesthood while also teaching Latin, arithmetic and perhaps other subjects to the younger pupils.



Archbishop
Purcell's baptismal
certificate

After three years at "The Mountain," as the seminary was affectionately nicknamed by its students and professors, the promising young seminarian was sent to Paris, France, where he enrolled in the Seminary of St. Sulpice for the completion of his theological studies. His four years in Paris enabled Purcell to gain a facility in French, to broaden his theological education and to become familiar with some of the personalities and institutions of European Catholicism. After his ordination to the priesthood by the archbishop of Paris in the cathedral of Notre Dame, Purcell returned to "The Mountain" where he remained for six years, first as a professor and then as the president of the financially straitened and struggling seminary. He was completing his third year as president when he was appointed bishop of Cincinnati.

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The Early Purcell Years

On February 25, 1833, Pope Gregory XVI presided at a meeting of the *Congregatio de Propaganda Fide*, the Roman office which supervised the Church in countries which were still considered mission lands, to select a new bishop for Cincinnati. Bishop John England of Charleston, who was in Rome at the time, later that same day dashed off a letter to John Baptist Purcell, the rector of Mt. St. Mary's Seminary in Emmitsburg, Maryland, informing him that he had been appointed bishop of Cincinnati. On August 2, the thirty-three-year-old president of Mt. St. Mary Seminary finally received the official notification of his appointment. The ceremony of his episcopal consecration took place in the cathedral of Baltimore on Sunday, October 13, with Archbishop James Whitfield officiating.



Coat of Arms of Archbishop Purcell, with Latin inscription, "In living faith." The lamb recalls his patron saint, who pointed to Jesus, saying, "Behold the Lamb of God."



The present St. Augustine, Minster. The parish was established in 1832.

After winding up his affairs in Maryland, Purcell arrived in Cincinnati aboard the steamboat *Emigrant* on Thursday, November 14, at 10 a.m. He was welcomed at the home of a Mr. Santiago across the street from St. Peter's Cathedral on Sycamore Street, where he vested in his episcopal robes. A group of priests then accompanied him to the cathedral where he was met by Bishop Benedict Flaget of Louisville, Kentucky, who formally escorted him to his official chair according to the ritual prescribed for the occasion.

By 1833 Cincinnati had become the third largest city west of the Allegheny Mountains, behind only New Orleans and St. Louis, and it was eight times as large as Dayton, the second-largest town in Ohio at that time. Only a quarter of a century earlier the site of Cincinnati had been untouched primitive forest. But now a city of 25,000 persons gloried in their shops and banks, their schools and hospitals, their theaters and churches.

Purcell would be the bishop and later archbishop of Cincinnati for a half century, from 1833 to 1883, and would preside over the transformation of his scattered missionary diocese into a vigorous, well-developed and influential archdiocese. The number of priests and religious would increase dramatically. Churches, schools, orphanages, hospitals and other institutions would multiply with breathless speed.

The young bishop of Cincinnati should have had every reason to be pleased with the legacy which his predecessor had bequeathed to him. But Purcell had come from Maryland and his point of reference was the well-established Archdiocese of

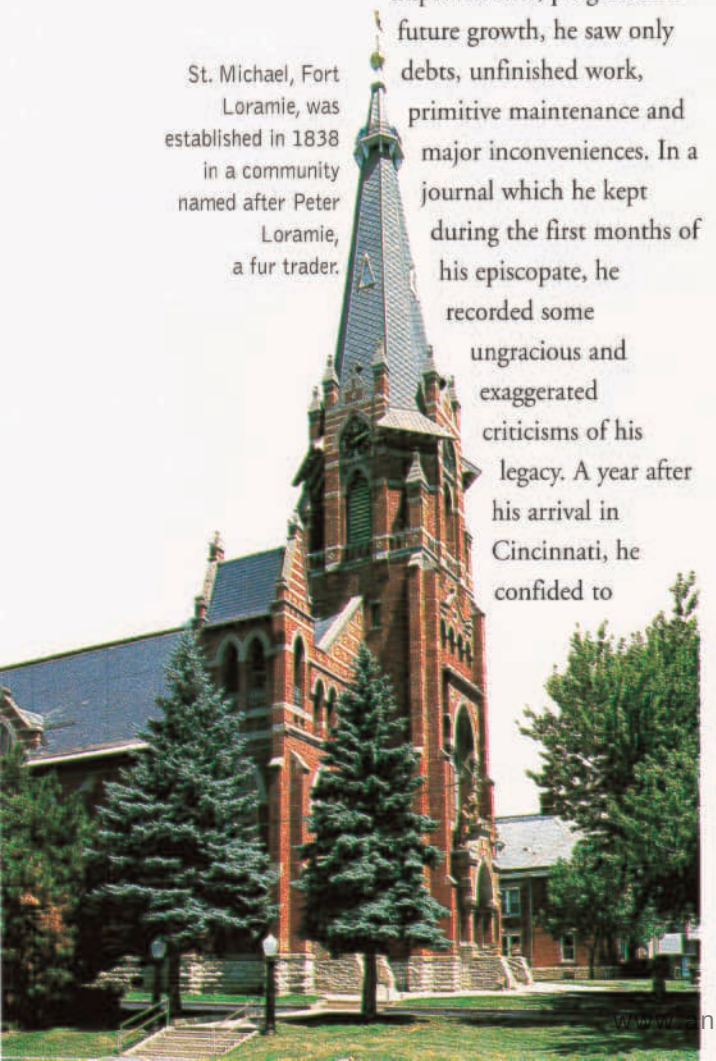
A farmer went out to sow some seed.

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Ohio River communities recall the nineteenth-century steamboat days with historic celebrations such as the Tall Stacks festival.

Baltimore. Cincinnati could only suffer by comparison. Where the Catholics of Cincinnati saw improvements, progress and future growth, he saw only debts, unfinished work, primitive maintenance and major inconveniences. In a journal which he kept during the first months of his episcopate, he recorded some ungracious and exaggerated criticisms of his legacy. A year after his arrival in Cincinnati, he confided to Bishop England, "I found myself badly disappointed on arriving here."



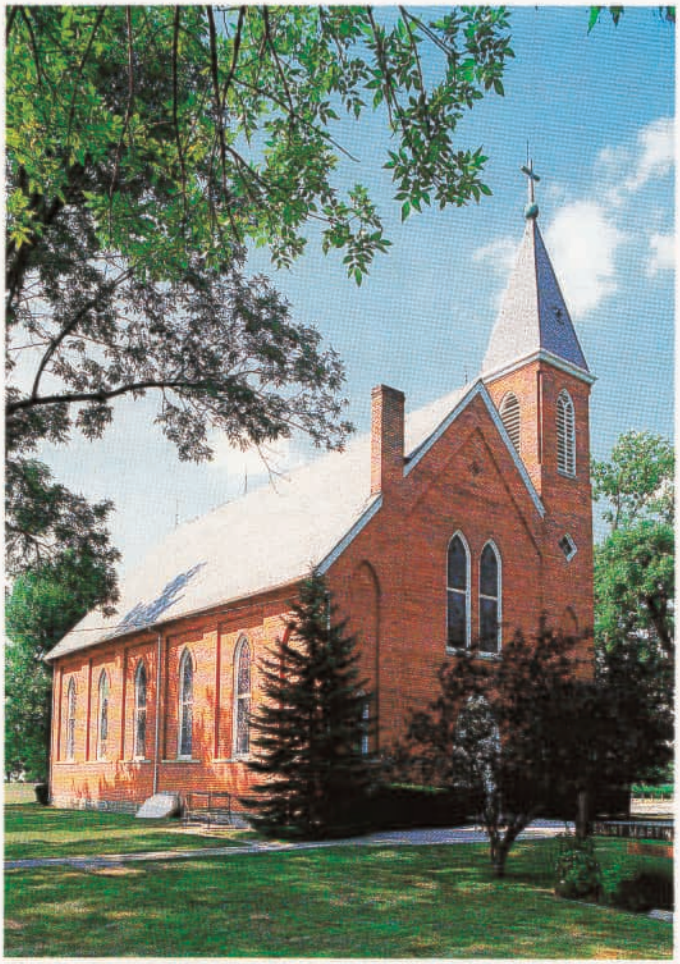
St. Michael, Fort Loramie, was established in 1838 in a community named after Peter Loramie, a fur trader.



St. Michael today

But Purcell was by temperament an ebullient optimist with an enormous amount of energy and a great fund of resourceful pragmatism. He quickly put aside his initial hypercriticism and threw himself into his work with enthusiasm and determination. In his first five months in Cincinnati he resolved some legal complications in settling Fenwick's estate, wrote a number of articles

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St. Martin Church in rural Brown County, established in1830. Bishop Purcell hoped that it would become the hub of an expanding Catholic community near State Route 50.

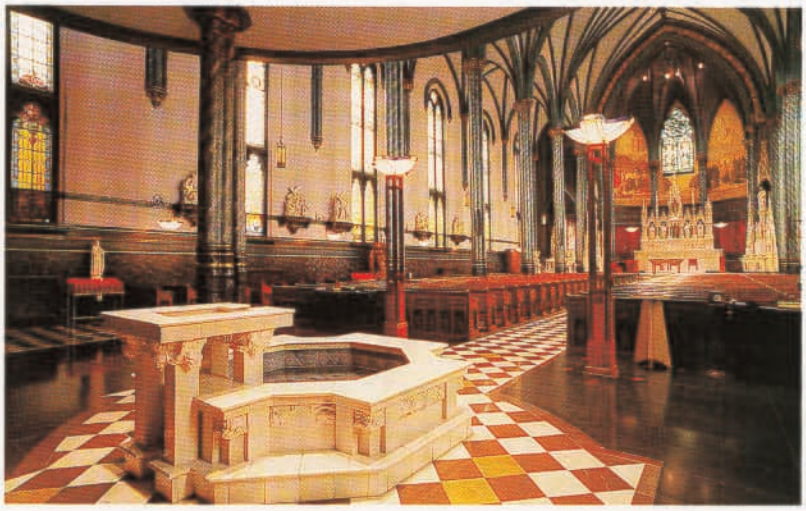
month tour of the state, traveling by river steamer, canal boat, stagecoach and horseback. He celebrated masses, heard confessions, administered confirmation, dedicated churches and preached countless sermons. Along the way, he mailed back to the *Catholic Telegraph* detailed accounts of his travels which are now an excellent resource for the early history of the Catholic Church in Ohio. This was the first of many such tours which not only enabled him to know and appreciate his diocese but also made his own dynamic and gracious personality familiar throughout the state. He cultivated many small groups of Catholic families that subsequently grew into strong congregations. He also devoted considerable energy to Protestants who were the overwhelming majority of the citizens of Ohio, addressing them in court houses, in schools and even in their own churches. His engaging manner and pleasant wit made him a popular figure.

Right page: Processional crucifix of the Cathedral, with a corpus by the Renaissance goldsmith Benvenuto Cellini

for the *Catholic Telegraph*, taught some theology classes to the seminarians, wrote two pastoral letters to the clergy and the people of the diocese, purchased a lot for a church for the German Catholics in the western part of the city and blessed the cornerstone for the new church.

By April Purcell was ready to visit the rest of his diocese. He left Cincinnati on April 21 for a three-

Francis Xavier Church in Cincinnati began its life as St. Peter Cathedral in 1819. It was renamed by its Jesuit pastors when Bishop Purcell built a new cathedral on Plum Street in 1840.



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In the 1830s and 1840s, Catholic communities sprang up throughout Ohio's rich farmlands. Ethnic groups often clustered together. One such group were the French, who were among the earliest Euro-American settlers, coming into the area first as traders.

Other very early parishes are:

St. Joseph, St. Joseph, established in 1839
St. Joseph, Wapakoneta, established in 1839
St. Rose, St. Rose, established in 1839
St. Andrew, Milford, established in 1840
St. Michael, Ripley, established in 1840
Nativity of the Blessed Virgin Mary, Cassella, established in 1847



Holy Family, Frenchtown, established in 1846



St. Denis, Versailles, established in 1839

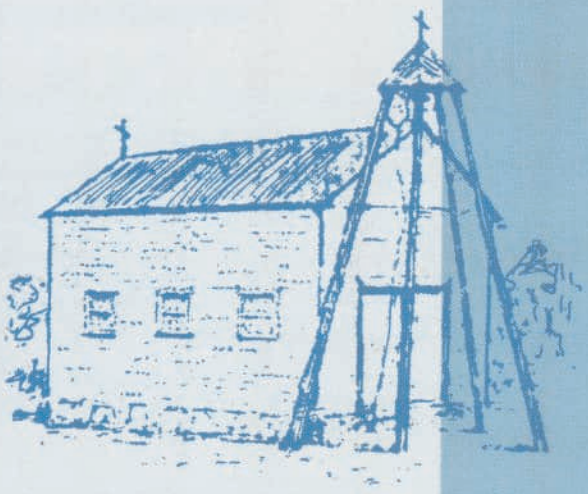


Knights of Columbus of St. Remy, Russia, established in 1846

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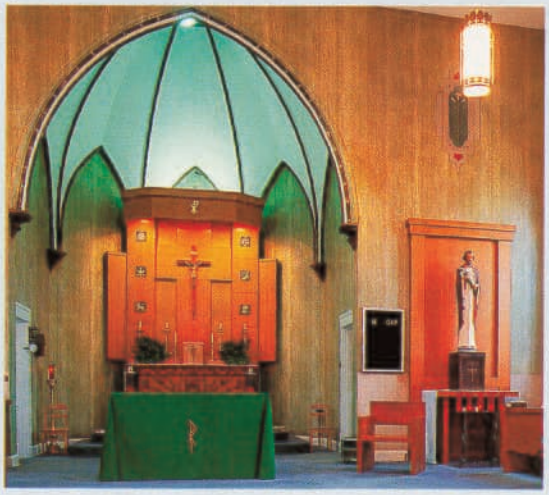
St. Brigid, Xenia, established in 1849. The present church was built after a deadly tornado in 1974 destroyed the previous building.



The original St. Philomena Church, Stonelick, established in 1837. Despite the simple structure, early parishioners took pride in their bell, supported on "four great poles."



St. Mary, Arnheim, established in 1837



Interior of St. Patrick, Fayetteville, established in 1837

St. James the Greater, White Oak, established in 1843



Our Lady of Victory, Delhi Hills, established in 1842



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Anti-Catholicism

The anti-Catholicism of the English Colonies in America had its deep roots in the anti-papal sentiments of post-reformation England, which had established a system of penal laws against Papists. When English colonists came to America, their anti-Catholic bias was strengthened by a kind of intellectual inbreeding, and most of the colonies enacted anti-Catholic legislation.

During and after the Revolutionary War, the anti-Catholic spirit declined somewhat because of the help of Catholic France, the support of the revolution by Catholics in the thirteen colonies and the tolerant and liberal spirit of the Federal Constitution. Immigration too was almost at a standstill in the early years of the republic. But the latent fears did not completely die and were, in fact, kept alive by a small but persistent propaganda.

In the 1820's new forces appeared to revive the spirit of intolerance. The most important force, of course, was the advent of foreign immigration on a large scale. Surplus population from Ireland, England, and Northern Europe began arriving and the Catholic Church began to grow by leaps and bounds, the numbers doubling every decade. The anti-Catholic movement became known as "nativism" because of its bias against the new immigrants.

The First Provincial Council of Baltimore in 1829, which had hoped to quiet nativist fears, actually increased them by its display of Catholic growth. Some disputes between bishops and parish trustees in Philadelphia, New York, Charleston and Norfolk focused native attention on Catholic growth and Catholic authority and attracted hostile attention from the entire nation, convincing many that Catholicism was a sworn enemy of democratic institutions.

Officially the Church remained silent at first, but when the bishops met for the Third Provincial Council of Baltimore in 1837, they reluctantly decided to say that they were "painfully constrained to notice the misrepresentations and persecutions that had marked the years since they had last met." The bishops tried to set the record straight concerning what spiritual allegiance to the pope really meant. This spiritual allegiance, the bishops argued, was not civil allegiance and could not be the excuse for abrogating the civil rights of Catholics. The bishops counseled Catholics to be patient in the face of the abuse and argued that ultimately good would come from Catholics going about their business and leading good lives.

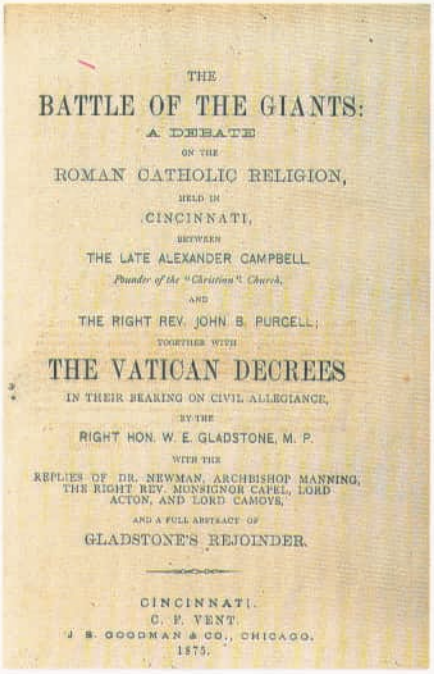
The Debate with Alexander Campbell

Although Purcell was conciliatory and cordial to Protestants, yet he was never one to retreat from a challenge. At the 1836 meeting of the Western Literary Institute in Cincinnati (more popularly called the College of Teachers), Alexander Campbell, a well-known controversialist and the founder of the Disciples of Christ, offered a challenge which the bishop accepted. Both Purcell and Campbell had addressed the Institute at its fall meeting and later began to dispute about the merits of the Protestant Reformation.

Campbell, always eager for a debate and sensing a great opportunity, announced that he was prepared to demonstrate seven propositions against the Catholic Church and challenged Purcell to debate them in the following January. Purcell was also an avid debater and likewise sensed a splendid opportunity to present the Catholic Church favorably to non-Catholics. He, therefore, quickly accepted the challenge.

The debate was well publicized in advance and was quite a spectacle. Visitors from out of town filled Cincinnati's hotels. The discussions were held

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THE
BATTLE OF THE GIANTS:
A DEBATE
ON THE
ROMAN CATHOLIC RELIGION,
HELD IN
CINCINNATI,
BETWEEN
THE LATE ALEXANDER CAMPBELL,
Founder of the "Christian" Church,
AND
THE RIGHT REV. JOHN B. PURCELL;
TOGETHER WITH
THE VATICAN DECREES
IN THEIR BEARING ON CIVIL ALLEGIANCE,
BY THE
RIGHT HON. W. E. GLADSTONE, M. P.
WITH THE
REPLIES OF DR. NEWMAN, ARCHBISHOP MANNING, THE RIGHT REV. MONSIGNOR CAPEL, LORD ACTON, AND LORD CAMOYS,
AND A FULL ABSTRACT OF
GLADSTONE'S REJOINDER.
CINCINNATI:
C. F. VENT.
J. B. GOODMAN & CO., CHICAGO.
1875.

in the Baptist Church on Sycamore Street and the audience was so large that there was some fear for the safety of the building. Stenographers recorded all the speeches, which were then published within a month by a local printer. (Originally published as *A Debate on the Roman Catholic Religion between Alexander Campbell and Rt. Rev. John B. Purcell* by J. A. James & Co. of Cincinnati, the proceedings were reprinted several times throughout the nineteenth century.)

The debate began on the auspicious date of Friday the thirteenth of January, 1837, and continued for seven days (Sunday not included). There were two sessions each day, a three-hour session in the morning and a two-hour session in the afternoon. One proposition was debated each day, with Campbell opening each discussion and Purcell responding. Although both speakers used a rather strong and polemic style of oratory rather than the more careful language of scholarship, yet the debate was conducted on a high level and gave evidence of the impressive biblical and historical knowledge of both men.

The printed record shows that Purcell had the lighter touch and evoked more laughter and applause than the somewhat dour Campbell. Purcell was self-confident, witty and skilled in the oratorical tricks which delight audiences. On the fifth day of the debate, Campbell mournfully complained that his "learned and ingenious respondent" certainly knew "the power of a laugh, an anecdote, a sigh, a compliment, a picture," and he somewhat solemnly insisted that he was treating the debate "as a grave, serious scriptural and rational discussion."

The climax of the debate was the seventh proposition which charged that the Catholic Church is essentially anti-American. In countering this proposition, Purcell minimized the claims which were often made for papal prerogatives, especially papal infallibility and the papal power to depose kings. When Campbell charged that the deposing power is an essential part of Catholic doctrine, Purcell categorically denied that accusation and showed that this claim was not made for nearly a thousand years and therefore could not belong to the original deposit of faith. The bishop further declared that he would never defend any papal use of this deposing power.

Campbell also repeatedly charged that Catholics believe the pope to be infallible and each time Purcell denied that infallibility was a Catholic dogma (which was, of course, quite accurate at that time since the dogma had not yet been defined). The bishop's clearest statement on this issue (which is important for understanding his later opposition to the definition of infallibility) came on the very first day of the debate:

> Appeals were lodged before the Bishop of Rome, though he was not believed to be infallible. Neither is he now. No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do. The Catholic believes the pope, as a man, to be as liable to error as almost any other man in the universe. Man is man, and no man is infallible, either in doctrine or in morals.

Purcell, as the respondent, had the last word in the debate. With a masterful sense of oratory, he ended by reading George Washington's 1790 "Letter to the Roman Catholics in the United

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Archbishop Purcell's carriage

States of America" in which the first president extended his best wishes to the Catholics who are "the faithful subjects of our government."

The Cincinnati *Gazette* gave extensive coverage to the debate, and its editor, the brilliant lawyer and journalist Charles Hammond, awarded the honors to Purcell:

> They [the Cincinnati Protestants] heard the Bishop's expositions of the points of exception, and they learned that they had believed much that was disputed and had condemned much that was capable of plausible explanation. They ascertained that Mr. Campbell was often at fault in his arguments.... Thus did they come to understand that there was a fair side as well as a foul one for Catholicism, and herein have the Catholics gained in something while they have suffered in nothing.

Not everyone agreed with the editor of the *Gazette*, of course. The debate received national publicity, with the Catholic press unanimously awarding the victory to Purcell, and the Protestant press, although naturally less united, generally supporting Campbell's claim to victory. But even many Catholics had some misgivings about the value of such contests. Bishop England tactfully hinted at these misgivings to Purcell:

> I have read with deep interest the book of your controversy which you were good enough to send me. You had a formidable antagonist and you were in a bad position and got out of it better than I could have imagined. I would not, for anything that I could say, be so placed.

Nevertheless the Purcell-Campbell Debate did establish the young bishop of Cincinnati as the leading Catholic spokesman of the Midwest. His eloquence, his conciliatory manner and his strong devotion to American liberties gained him many Protestant as well as Catholic admirers.

The First German Parish

Although the first Catholics in Cincinnati were natives of Ireland or descendants of Irish immigrants, in the 1830's and 40's Cincinnati became a mecca for the farmers and skilled artisans of Germany. Their native cities and states were experiencing severe economic reversals, whereas Cincinnati, a growing city on a major river near much fertile land, was experiencing great economic expansion. The opportunities of this "Queen City



The Ohio River, flowing between its gentle hills, reminded German immigrants of their homeland.

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of the West" attracted German immigrants in large numbers. By 1840, native Germans in Cincinnati numbered 14,163, or 31% of the city's 46,382 population. It was estimated that three-fourths of these Germans were Catholics.



German heritage remains important, preserved in Cincinnati's Kolping Society and, here, at Oktoberfest, 1993.

The continuing immigration of Germans made Cincinnati virtually a German city. It was acknowledged that for many years Cincinnati did not assimilate its German immigrants; instead they assimilated Cincinnati. This influx of Germans peaked in 1890, seven years after Purcell's death, when the Germans numbered 57.4% of Cincinnati's total population.

Shortly after his arrival in Cincinnati in 1833, Purcell recognized the need of a second parish in the city for the use of Germans. Although there was a special mass for them at the cathedral each Sunday, that arrangement was no longer adequate for their increasing numbers.

Purcell's flair for the dramatic moment prompted him to announce his commitment to the establishment of a new German parish at the ordination of a German-speaking seminarian, Henry Damian Juncker, on March 16, 1834. He announced that the newly ordained Father Juncker, a native of Lorraine who would later become the first bishop of Quincy (now Springfield), Illinois, would work with the Germans to establish the parish and would serve as its first pastor.

Establishing a pattern which he would follow throughout his fifty-year tenure as bishop and archbishop, Purcell allowed the Germans to manage their own affairs as much as possible. Accordingly the German Catholics held a series of meetings to make the necessary decisions about their new parish and they chose a board of twelve trustees who would manage the parish. Work on the building proceeded so quickly that Holy Trinity Church, the first German Catholic Church west of the Allegheny Mountains, was dedicated on October 5, 1834, less than a year after Purcell arrived in Cincinnati.

Father Juncker, the first pastor of the new parish, quickly ran into conflict with the new trustees, perhaps because he was too young and inexperienced to handle the problems of such a large and independent congregation. In order to forestall more serious problems, Purcell immediately reassigned Juncker to work among the Catholics of Columbus and called Father John Martin Henni from Canton to assume the pastorate of Holy Trinity.



Father H. Damian Juncker

Henni became both an effective pastor and a popular community leader for the Germans of Cincinnati. Born in the Swiss Canton of Graubuenden in the Upper Valley of the Rhine River in 1805, he had come to Cincinnati as a seminarian and was ordained a priest by Bishop Fenwick in 1829. The new pastor immediately opened a parish school which enrolled 150 pupils in its first year. Next he turned his attention to the education and care of the many German orphans in that era of urban epidemics. He enlisted the cooperation of several leading Catholic laymen to

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Father John Martin Henni, pictured here as archbishop of Milwaukee

form the St. Aloysius Orphan Society which was formally organized on January 27, 1837. The orphan society was later independently incorporated by the State of Ohio on March 2, 1843. Consequently its assets were not owned by the bishop of the diocese and its activities were, therefore, more completely controlled by the German Catholics themselves.

In April of 1837 Father Henni and the officers of the St. Aloysius Orphan Society agreed that a German Catholic newspaper would not only provide valuable educational and cultural service but would also be an appropriate fund-raising instrument for the orphanage. On July 20, 1837, *Der Wahrheits-Freund* (The Friend of Truth), edited by Father Henni and owned by the St. Aloysius Orphan Society, published its first issue and began its influential seventy-year career. *Der Wahrheits-Freund* instructed German Catholics about their faith and religious practices, gave them news of happenings in their church, discussed the practical effect of political events in their lives and offered them advice about their legal rights and about the customs of their new homeland.



Der Wahrheits-Freund.

Herausgegeben von einem Waisen-Vereine in Cincinnati, Hamilton Co., Ohio.

Donnerstag, den 20ten Juli, 1837. No. 1.

German Expansion into "Over-the-Rhine"

The German Catholic population in Cincinnati continued to grow throughout the 1830's and Holy Trinity Church became crowded far beyond its capacity. In 1840 the parish had 550 baptisms, 221 marriages and 307 funerals. Moreover, many of the new immigrants were settling in the northern area of the city, beyond the Miami-Erie Canal. They nicknamed the canal "The Rhine" and referred to their new neighborhood as "Over the Rhine." This area of 213.3 acres would quickly become the geographical, social and cultural center of Cincinnati's German community and would retain that character throughout the rest of the century. Holy Trinity Church, located in the southwestern area of the city, was fairly far from the new German neighborhood.

In the fall of 1840, Father Henni and the leaders of the German Catholic community held a

Old St. Mary's Church, second German parish in Cincinnati



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public meeting in the basement of Holy Trinity Church at which it was decided to establish a new German parish in the Over-the-Rhine district. A committee, with Father Henni as president, selected a site on Thirteenth Street, between Clay and Main Streets, which they purchased in Bishop Purcell's name. Using a financial strategy which was to become a pattern in the development of German Catholic parishes in Cincinnati, they acquired a much larger plot of ground than was necessary for the parish buildings. They then subdivided the property and sold the extra lots at a profit in order to pay for the ground for the church and to have a start on their building fund. Many cautious persons had regarded this financial strategy as a daring venture and looked upon it with some misgiving. And indeed this successful scheme might well have failed in less determined and careful hands than those of Cincinnati's German Catholics.



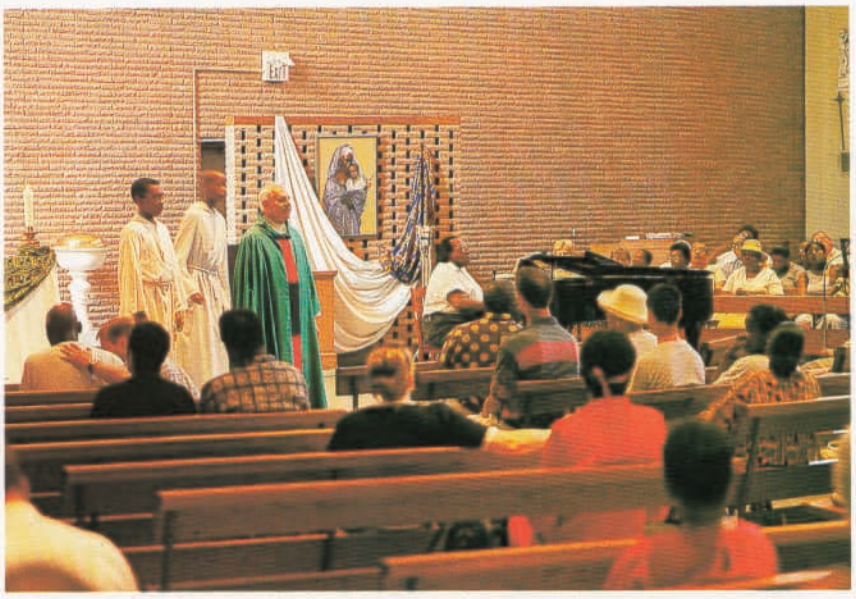
Restoration work in Old St. Mary's Church

The cornerstone of the new church was laid on March 25, 1841, the feast of the Annunciation of the Blessed Virgin Mary, and the parish was named St. Mary's. The finished church was 142 feet long and 66 feet wide and was said to be the largest church west of the Allegheny Mountains. Bishop Purcell solemnly consecrated the completed church with great splendor on July 3, 1842.

Father Clement Hammer was appointed the first pastor of the new parish. He had been born in Joachimsthal, Bohemia, in 1804, and had been educated at the Universities of Prague and Vienna, where he earned the doctorate of philosophy. After his ordination in 1836, he came to America and worked in the Indian Missions around Detroit for a few years. He then came to Cincinnati in 1840 to work in the rapidly growing German community. He was numbered among the intellectuals of the Queen City and was highly respected by non-Catholics as well as by his fellow Catholics. He remained at St. Mary's Church until 1860, when he returned to his native Bohemia where he was appointed a canon of the cathedral of Prague.

But, once again, St. Mary's Church, despite its size, could not accommodate the continuing influx of German Catholics into the Over-the-Rhine district. Within two years the people began another series of public meetings and formed fund-raising and building committees for a third parish. Under the direction of Father Joseph Ferneding, a native of the Grand Duchy of Oldenburg who had recently come to Cincinnati, they purchased property on the north side of Green Street, between Bremen and Race Streets. On March 25, 1845, the cornerstone was laid and on November 1 of the same year the completed church was dedicated to St. John the Baptist as a compliment by the Germans to their Irish bishop, John Baptist Purcell.

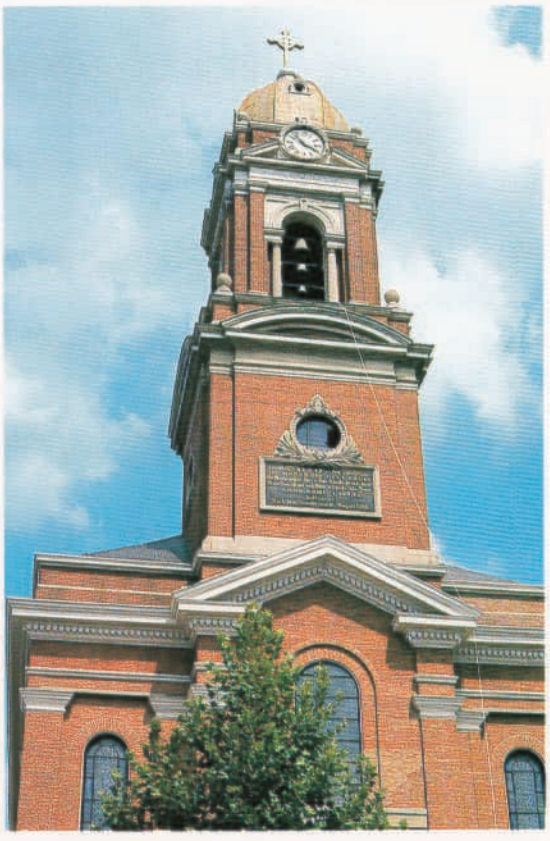
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St. Joseph Parish is still active today.

the handsome sum of $95,000. Another $30,000 was spent on grading the uneven terrain, and then the land was subdivided into 85 lots. The deed was made in the name of Father Ferneding and these four blocks were listed on city maps as the "Joseph Ferneding Subdivision." A large lot measuring 124 ft. by 128 ft. was reserved for the parish buildings and was then deeded over to Bishop Purcell.

This new parish was still not sufficient. In 1846 two more German parishes were established in the city, St. Philomena on the lower east side and St. Joseph on the west side. And the following year Father Ferneding directed efforts to build yet another large German church in the Over-the-Rhine district. Four blocks of land (about six acres) were purchased from former Congressman Nathaniel Greene Pendleton and a Mr. Hunt for



St. Paul Church in Over-the-Rhine is now home to the Verdin Company and the Verdin Bell and Clock Museum.

The proceeds from the sale of the other 84 lots were used to pay for the land and for the church, which was built and furnished at a cost of $150,000. A statement submitted to the parish by Mr. H. H. Hemmelgarn of the building committee reported that the sale of the lots realized $153,728.32. Since the total cost of the land, of the grading of the terrain and of the church together with its furnishings amounted to $175,000, the members of the parish needed to contribute less than $22,000 to make up the difference.

The cornerstone of this new church, dedicated to St. Paul, was laid on June 25, 1848. Cholera outbreaks during the summer of 1849, which claimed over 4,000 lives throughout the city, halted work on the church for several months. The church was completed and dedicated on January 20, 1850. Father Ferneding was appointed the first pastor and Father



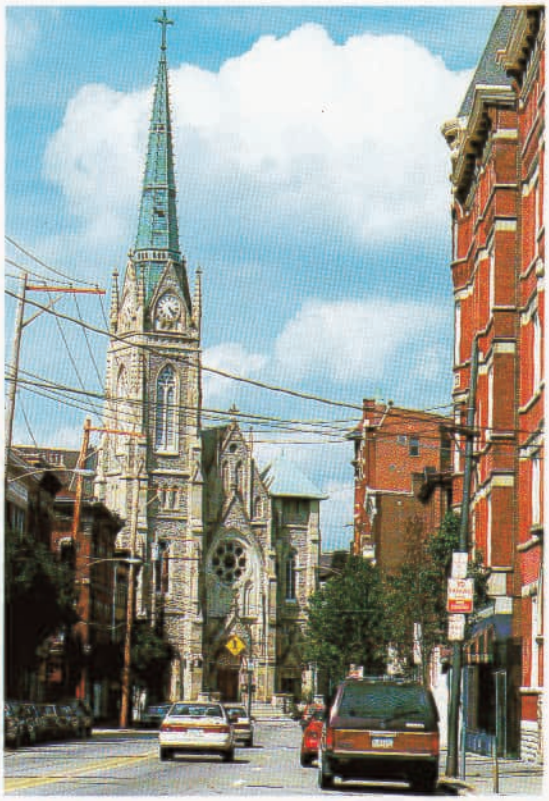
Students of St. Joseph School, 1997

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Peter Kroeger, a native of Germany who had recently arrived in Cincinnati, was appointed the assistant pastor. During the first year of the new parish's existence, these two priests baptized 224 infants, officiated at 79 weddings and conducted 195 funerals.

By the time the Civil War broke out, the Catholic Church in Cincinnati had become a predominately German Church. In 1860 there were ten German Catholic parishes in the city and only four English-speaking parishes (which were actually predominately Irish). The city of Cincinnati was then confined to what is now called the basin area. But additional parishes, both German and English, had also been established in the hilltop neighborhoods and in the surrounding villages which eventually were incorporated into the city.

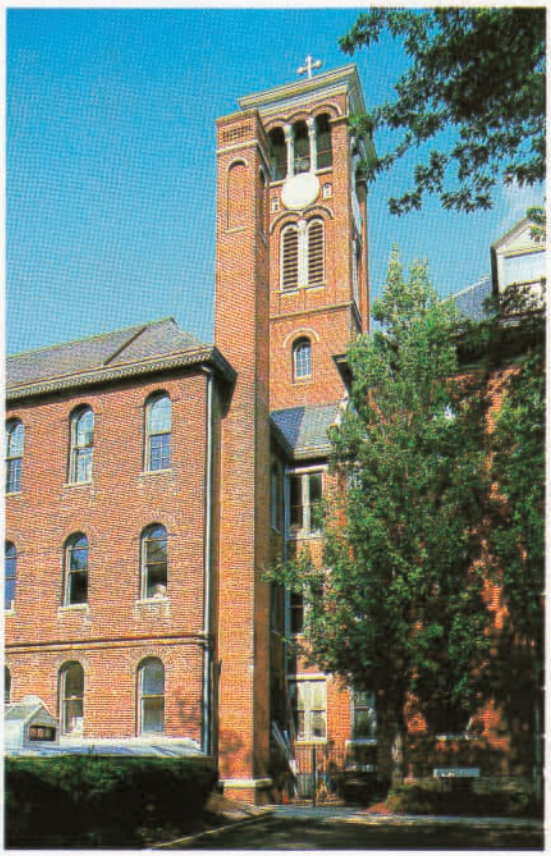
There never seemed to be enough priests to care for the stream of German immigrants pouring into the city of Cincinnati and the state of Ohio. Purcell's predecessor in Cincinnati, Bishop Fenwick, had successfully recruited several German-speaking priests and seminarians from Europe. But Purcell had to continue and even intensify these recruitment efforts. By 1840 he was able to count thirty-eight priests in his diocese, which still



St. Francis de Sales Parish was established in Walnut Hills in 1849, part of Cincinnati's expansion to the hilltops.

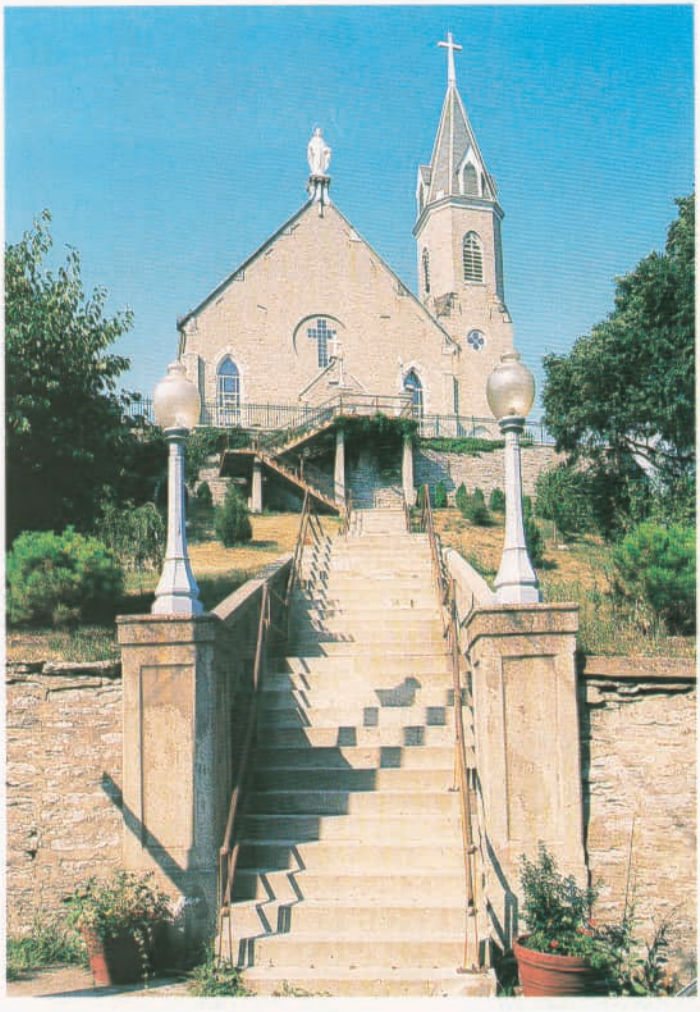


Noon recess at St. Francis de Sales School, 1987



In 1872 Passionist priests built Holy Cross Monastery and a church which served the Irish. Holy Cross Monastery was formerly provincial headquarters of the Congregation of the Passion (Passionists).

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Immaculate Conception was established in 1859 on Mt. Adams, above Cincinnati's basin area. Today the church is home to Holy Cross-Immaculata parish. A prayerful ascent to Immaculata on Good Friday is called "making the steps." Parishioners began the tradition in 1859.

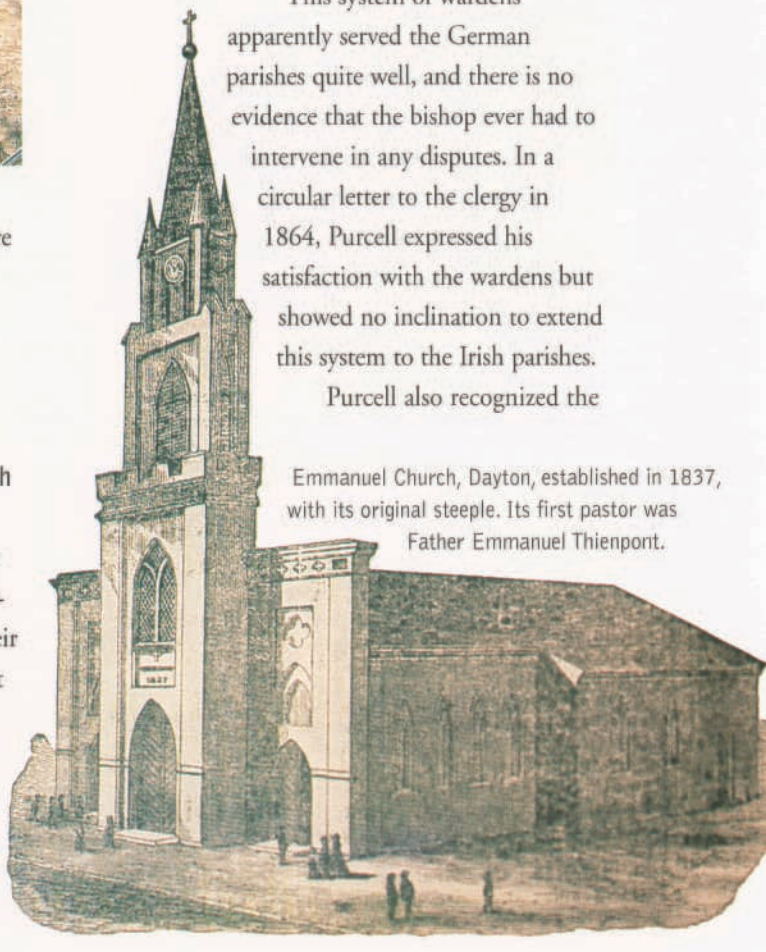
embraced the entire state. Five of these priests were natives of Germany and at least five others were German-speaking and devoted their time to German Catholics.

The Irish Bishop and the German Church

The German Catholics were an independent lot. They wished to be actively involved in the on-going administration of their parishes through their own elected trustees. In other dioceses throughout the United States, parish trustees had been the occasion of serious conflicts, and many bishops had over-reacted to these tensions by completely excluding parishioners from all decision-making. Purcell certainly recognized the risks of the trustee system. But he also understood the German need for independence and self-determination. Accordingly, in 1850 he gave official recognition to the self-government system which the German Catholics themselves had already developed. Purcell sought only to minimize the risks of conflict inherent in the system.

Each German parish was to have six elected wardens, at least thirty years of age, of exemplary character, active in the practice of their faith and listed on the membership roster of the parish. Their responsibilities concerned the temporal affairs of the parish but did not extend to the areas of worship and doctrine. They were to provide funds to meet the debts of the parish, establish the amount of the pew rent, ensure that the buildings remained in good repair and deposit surplus funds "in some safe public institution." Large and unusual expenditures were to be submitted to the congregation at a public meeting.

This system of wardens apparently served the German parishes quite well, and there is no evidence that the bishop ever had to intervene in any disputes. In a circular letter to the clergy in 1864, Purcell expressed his satisfaction with the wardens but showed no inclination to extend this system to the Irish parishes. Purcell also recognized the



Emmanuel Church, Dayton, established in 1837, with its original steeple. Its first pastor was Father Emmanuel Thienpont.

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special identity of the German Catholics in his diocese by appointing a German vicar-general as well as an "English" (or, more accurately, Irish) vicar general to assist him in the administration of the diocese. In 1838 Purcell appointed his first two vicars general.

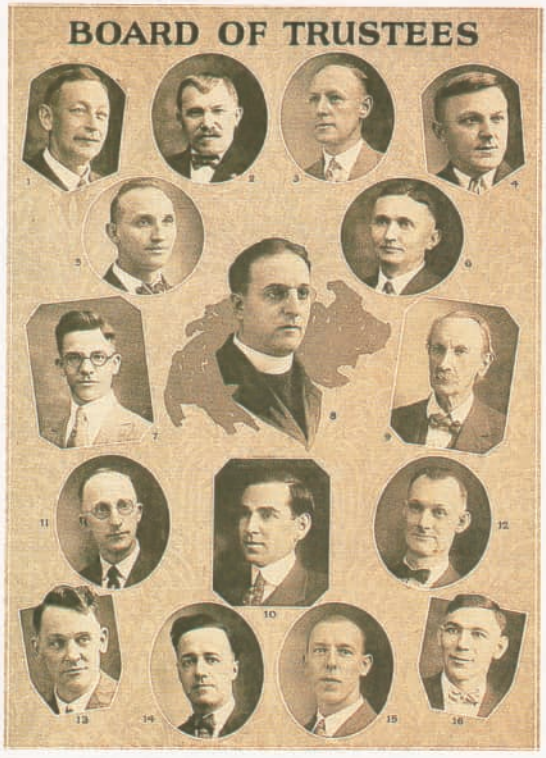


Father Edward T. Collins

Father Edward T. Collins, pastor of St. Peter's Cathedral, was the natural choice for the Irish vicar general. He was a cultured gentleman, good-humored, a collector of fine books, a teetotaler and a vegetarian, universally beloved. Father Collins served as the Irish vicar general until his death in 1865. He was succeeded by Father Edward Purcell, the archbishop's brother, who served until his own death in 1881.

And Father John Martin Henni, then pastor of Holy Trinity Church, was the natural choice for the first German vicar general. He served in this position from 1838 until 1844 when he was appointed the first bishop of Milwaukee. After Henni's departure for Milwaukee, Purcell appointed Father Joseph Ferneding, the pastor of St. Paul Parish, as the German vicar general, a post which he held until his death in 1872. After Ferneding's death, Purcell chose a Franciscan, Father Otto Jair, instead of a diocesan priest, as his German vicar general. A native of Austria, Father Jair had come to Cincinnati in 1848 and was serving his second term as custos or superior of the Cincinnati Franciscans when Ferneding died. Purcell's choice of Jair as the third German vicar general was a recognition of the importance of the Franciscan friars to the German Catholic community in Cincinnati as well as of Jair's personal leadership in that community. After Purcell's death, his successor, Archbishop Elder, continued Jair's appointment as vicar general until the latter's death in 1885.

The German complexion of Cincinnati was no handicap to its Irish bishop. An important reason



Trustees of St. Paul Church, Cincinnati, 1925.

why Purcell had a good rapport with the German Catholics of Cincinnati was that he genuinely admired them and made every effort to make them feel welcome in the diocese. He recognized their need to have an effective voice in the management of their own affairs and in the settlement of their own disputes. He was also gracious enough to speak well of their many dedicated priests and to praise

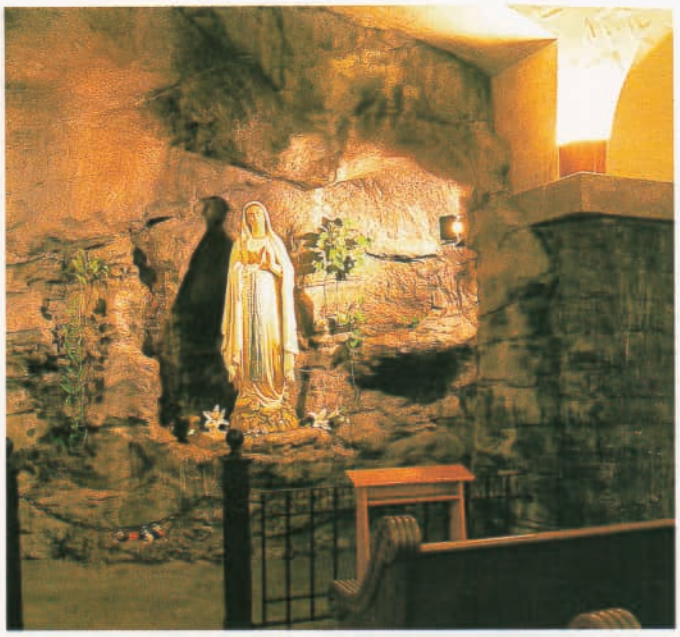
St. Joseph, Dayton, was established in 1847 by some Irish parishioners of Emmanuel, seeking their own parish.



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Father Otto Jair, OFM



Lourdes shrine in St. Clement Church, established in suburban St. Bernard in 1850 and still pastored by Franciscans.

The varied demands of pastoral work among the Germans made it difficult for the Franciscans to establish a friary in which they could live the regular community life and routine which their Rule prescribed. Consequently, after the death of Father Unterthiner on January 17, 1857, the Franciscan provincial of the Austrian Province seemed ready to recall all of the friars to Innsbruck. As this would have dealt a severe blow to the archdiocese of Cincinnati, Purcell petitioned the minister-general of the Franciscan Order to grant the Cincinnati Franciscans independence from their Austrian province. His petition was granted and the Cincinnati Franciscans were established as a *custodia* (the first step in the establishment of an independent province) on December 17, 1858, and Father Otto Jair, an Austrian who had emigrated to the United States in 1848, was appointed the first custos or guardian.



Father Francis de Sales Brunner, first superior of the Precious Blood Fathers and Brothers in the United States

The Society of the Precious Blood and the German Farmers

The other congregation of priests which Purcell was able to recruit for work among the German Catholics was the Society of the Precious Blood. The first meeting of Purcell with Father Francis de Sales Brunner, who would become the founder and first superior of the American Province of this society, was an unplanned and even an unintended encounter.

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Long-time motherhouse of the Society of the Precious Blood, Carthegena, Ohio

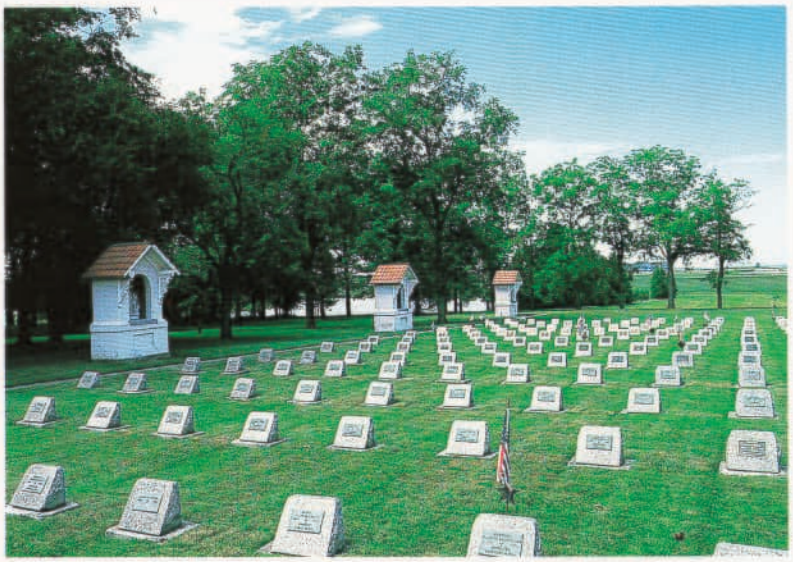
Brunner was somewhat of a restless and ambitious adventurer. Born in Switzerland in 1795, he was successively a Benedictine priest, a cloistered Trappist monk, a missionary in eastern Switzerland and, finally, a member of the newly formed Society of the Precious Blood. In 1839 he established a new foundation of this society in his native Switzerland and recruited a number of young men to be the nucleus of a missionary enterprise in America. In March of 1842 he wrote to Father Henni in Cincinnati about the possibility of transferring his community to Ohio. Several months later he received a favorable reply from Purcell.

But while Purcell was traveling in Europe in 1843, he heard somewhat unfavorable reports about Father Brunner and his poorly trained group of priests and seminarians. Consequently he decided not to accept them in Cincinnati. Father Brunner was blissfully unaware of this development and had already begun his journey to the New World with his band of eight priests and seven brothers. Quite by chance, Purcell and Brunner's band of missionaries found themselves together at Le Havre in October of 1843, waiting for passage



Window in the Motherhouse chapel

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Precious Blood Cemetery at Carthegena

to America. At first Purcell tried to avoid Brunner but in the end accepted his missionaries for work in his diocese.

Within a year after Brunner's arrival in Ohio, a community of Precious Blood sisters who had been founded by his own mother, Maria Anna Brunner, also came to Ohio. Except for Brunner himself, the small band of missionaries was probably not yet a very well-trained or well-educated group. Yet in time they grew into a large and effective company of priests, brothers and sisters who cared for large numbers of German Catholics in northern and western Ohio. The Society of the Precious Blood served the rural Germans of Ohio in much the same way as the Franciscans served the urban Germans of Cincinnati and its vicinity.

In 1864 the first Cincinnati-born German priest, Anton Walburg, was ordained. From that time on, there was an adequate supply of local German-speaking clergy and foreign recruitment was no longer necessary. Ironically, the problem of too few priests who spoke German eventually became a problem of too many German priests who could not speak English. While on a pastoral visit in Mercer County in 1852, Archbishop Purcell complained that none of the Precious Blood Fathers could hear confessions in English. And two years later a separate retreat was held in Cincinnati for twelve German diocesan priests who could not understand English.

Participants in a provincial meeting of the Society of the Precious Blood.



A sister of the Precious Blood mending for a local hospital



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Creche in St. Francis, Cranberry Prairie (1849)

Rural Ohio parishes began and continue as close-knit communities under the pastorates of Missionaries of the Precious Blood.

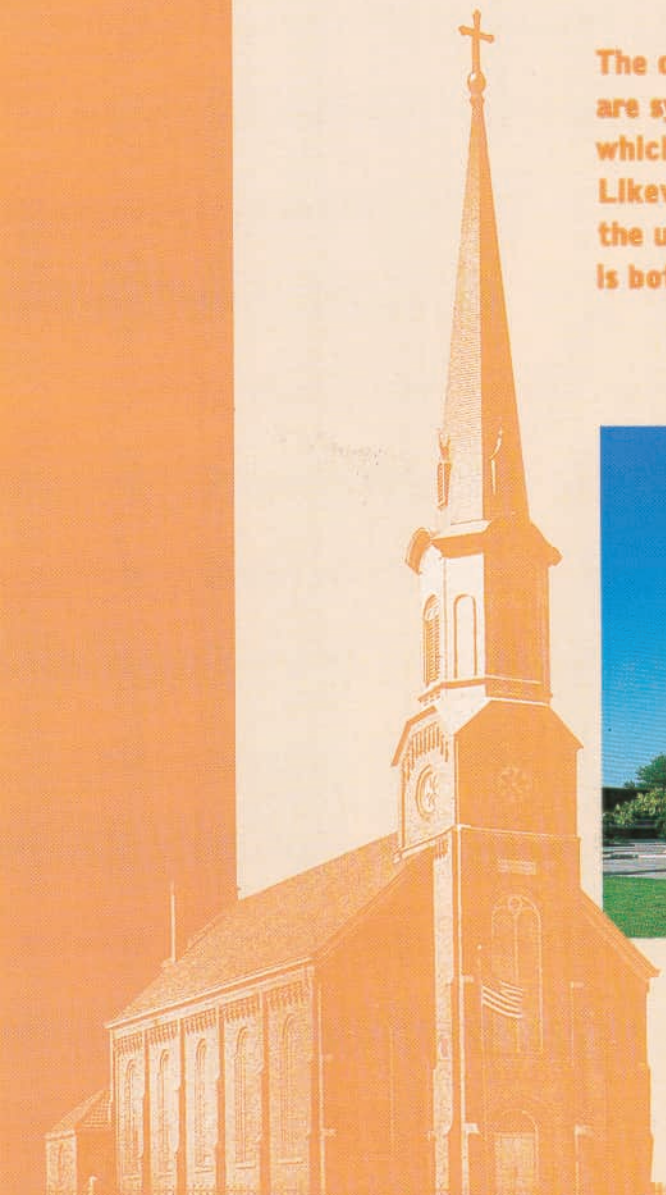
St. Joseph, St, Joseph (1839)
St. Joseph, Wapakoneta (1839)
St. Rose, St. Rose (1839)
St. Anthony, St. Anthony (1852)
St. Joseph, Egypt (1852)
St. Sebastian, St. Sebastian (1852)
St. Wendelin, St. Wendelin (1856)
St. Peter, St. Peter (1860)
St. Paul, Sharpsburg (1868)
St. Bernard, Burkettsville (1874)

The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus. Likewise, in the sacrament of the eucharistic bread, the unity of believers, who form one body in Christ, is both expressed and brought about .

from *The Church*, I, 3



St. Henry in Mercer County (1839)



St. Aloysius, Carthegena (1865)

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Interior of St. Henry in Mercer County (1839)



Our Lady of Guadalupe, Montezuma (1904)



St. John the Baptist, Maria Stein (1836)



Statue in Mary Help of Christians, Fort Recovery (1881)

Reconstruction of General Anthony Wayne's fort and stockade in Fort Recovery



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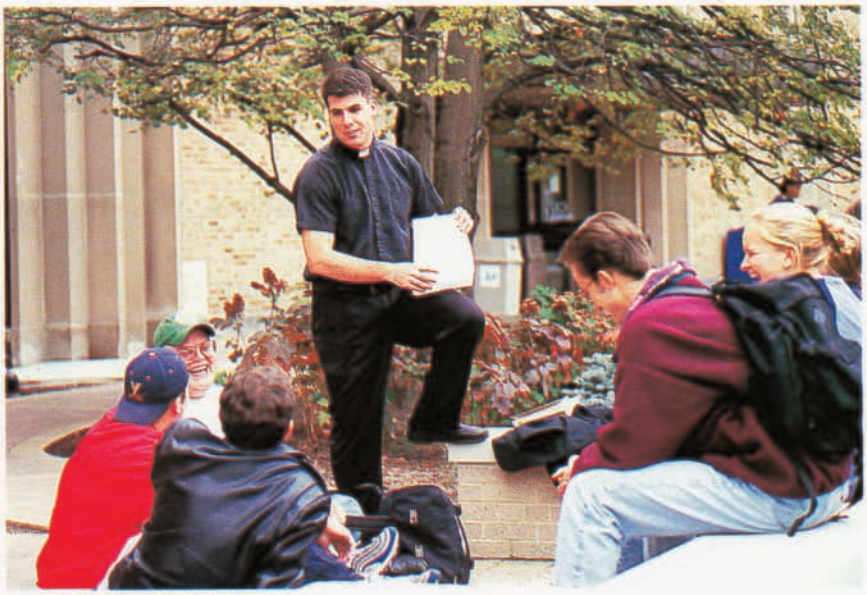
St. Xavier High School remained on Sycamore Street till the 1960s.



Milford Spirituality Center serves seekers from around the world. John Moser and Father John Beckman, S.J., recall (in 1985) the history of the Men of Milford retreat ministry begun in 1925.

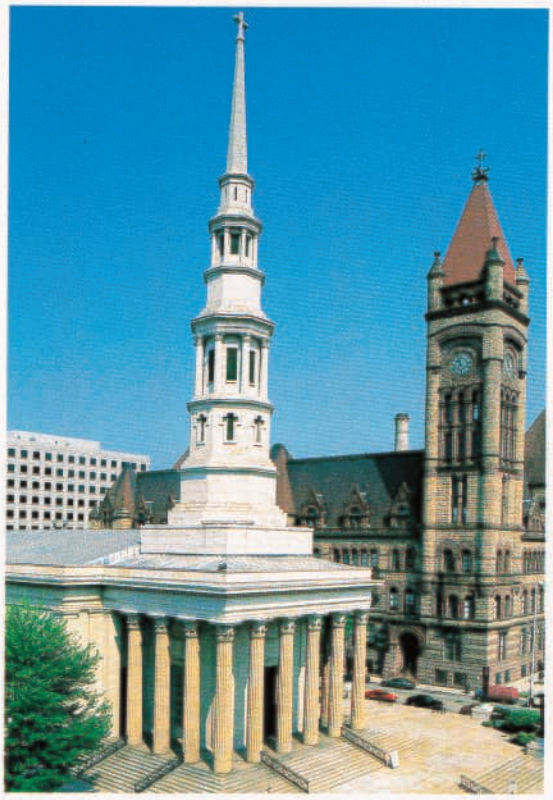
The Jesuits and Education

Shortly after his arrival in Cincinnati, Purcell began to search for a religious order to staff the seminary and college which his predecessor had founded. When the Jesuits expressed an interest in taking over the Athenaeum college, Purcell wrote an enthusiastic letter to the Reverend Peter Verhaegen S.J., superior of the Jesuits in St, Louis, offering him the cathedral property on Sycamore Street in downtown Cincinnati or property which the diocese owned in rural Brown County or practically the whole State of Ohio, if only he would consent to send some of the priests of his order to Ohio. The Jesuits decided to accept the property in Cincinnati on which the cathedral, bishop's residence, college and seminary were located. The Athenaeum was renamed St. Francis Xavier College and opened its doors on November 3, 1840. It was strictly a lay college and ceased being a preparatory college for the seminary. It continues in existence today as Xavier University and St. Xavier High School.



Philosophy teacher Mr. David Meconi, S.J., Xavier University's 1999 Teacher of the Year, is in training to become a Jesuit priest.

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St. Peter in Chains Cathedral stands beside Cincinnati's City Hall.



Interior of the cathedral as it was originally designed in 1845

The Cathedral

After the transfer of the college, the cathedral and the former seminary buildings on Sycamore Street to the Jesuits, Purcell decided that a new cathedral was necessary. The old cathedral had been built by Bishop Fenwick on Sycamore Street in 1825 with ten or twelve thousand dollars which he had collected in Europe. But this church could no longer accommodate the large Sunday crowds and its location was no longer central since the city was steadily growing toward the west and the north. Purcell told his good friend, Bishop Anthony Blanc of New Orleans, that he was now living *chez les Jesuites* until he could move into a new cathedral residence.

The only real obstacle to the building of the new cathedral was money. Purcell's appeals in 1840 to the Leopoldine Association of Vienna, which had been founded in 1829 to assist the Catholic missions in America, specified the cathedral among his prime needs. But the directors of the association seemed unmoved. On March 11, 1841, he issued a pastoral letter futilely promulgating what proved to be an unsuccessful plan for a diocesan "Church-Building Society," modeled on European societies for the support of missions. Each Catholic of the diocese was to contribute twelve and a half cents a month and "as soon as the Cathedral is completed, the proceeds of the Society shall be



The sanctuary of the Cathedral after the 1957 renovation

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The painting *St. Peter in Chains,* attributed to the school of Murillo

appropriated according to the wants of the various congregations throughout the diocese." Further efforts to raise money during 1842 and 1843 were similarly unsuccessful.

While Bishop Purcell was begging in vain for money for his cathedral, deposits of the people were pouring into a private savings bank operated by his brother, Father Edward Purcell, who served as vicar general and treasurer of the diocese. After a financial panic in 1837 had spread from New York and other eastern cities across the Allegheny Mountains into Ohio, many persons who were uneasy with the shaky condition of the banks were eager to place their small savings in the hands of the bishop and his priest-brother for safekeeping. Within a few years, as the word spread that the bishop would accept these



Detail of the sanctuary mosaic in the renovated cathedral

deposits and even pay interest on them, the money flowed in from all sides.

Edward perhaps saw the magnificent cathedral which his brother envisioned for the rapidly growing diocese of Cincinnati as the safest of all possible investments for the money which had been entrusted to him. The cathedral buildings would surely become increasingly valuable collateral for these moneys. Many years later, after Edward



At prayer in the cathedral

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Purcell's banking system had failed, it was alleged and popularly accepted that Father Purcell had paid for the cathedral property and the great buildings erected on it from the money of the depositors.

After consultation with Thomas D. Spare, an architect of Somerset, Ohio, the cathedral was apparently designed by Henry Walter, the architect for the Ohio State Capitol. The overall style of the building is Greek Revival. Its classical Doric portico is surmounted by a soaring spire somewhat reminiscent of New England churches. The spire is topped with a cross. The building is two hundred feet in length (although the length was increased during a remodeling in the 1950's), eighty feet in width and fifty-five feet in height from floor to ceiling. The construction began in 1841 and the finished cathedral of St. Peter in Chains was dedicated in 1845 with great ceremony by Archbishop Samuel Eccleston of Baltimore. The title of the cathedral derived from the painting of St. Peter being freed from chains by an angel. This painting, long attributed to Murillo, had been given to Bishop Fenwick by Cardinal Joseph Fesch, an uncle of Napoleon, and was hung over the main altar of the new cathedral. It is now displayed in the lobby of the archdiocesan seminary in suburban Mt. Washington.

The Diocese Becomes an Archdiocese

By the 1840s there were twenty-six dioceses in the United States, all in one metropolitan province presided over by the archbishop of Baltimore. The frequent meetings of the American bishops in the provincial councils at Baltimore made a great demand on the energy and resources of the western and northwestern bishops who, therefore, began to request the creation of new provinces. In 1850, five new metropolitan provinces were established: New York, Cincinnati, St. Louis, New Orleans and Oregon City. The bishops of these dioceses, therefore, became archbishops who would chair the meetings of bishops in their respective regions and coordinate their joint activities. The new province of Cincinnati included the archdiocese of Cincinnati and the dioceses of Cleveland, Louisville, Detroit and Vincennes in the four states of Ohio, Kentucky, Michigan and Indiana. Purcell was now given the title of archbishop and traveled to Rome in 1851 to receive the pallium, the symbol of his new office, from Pope Pius IX.



The archdiocesan coat of arms features a plow in memory of Cincinnatus, the ancient citizen-soldier who returned to his plowing after defending Rome.

When Cincinnati became an archdiocese, its own diocesan territory was the southern half of the state of Ohio. The diocese of Cleveland, which had been established in 1847, included the northern half of the state. After the erection of the dioceses of Columbus in 1868, of Toledo in 1910, of Youngstown in 1943 and of Steubenville in 1944, the territory of the diocese of Cincinnati was reduced to its present area of nineteen counties in the southwestern quarter of the state.

The Bedini Episode
"No Priests! No Kings! No Popery!"

In 1852 an Italian archbishop, Gaetano Bedini, was appointed papal nuncio (ambassador) to Brazil by Pope Pius IX. The pope asked him to stop in the United States on his way to Brazil in order to investigate several trustee controversies and also the feasibility of establishing a papal nunciature or embassy in Washington. The American nativist press quickly represented Bedini's mission as a carefully planned scheme to establish the Inquisition in the United States and to foster secret societies which would overthrow the Protestant democratic institutions of this country.

An Italian ex-priest, Alessandro Gavazzi, was a fiery zealot who made the attack on Bedini his own personal crusade. Gavazzi had supported the struggles for Italian national unity and had become

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Archbishop Gaetano Bedini

convinced that the papacy and liberty were incompatible. Having dedicated his life and his energies to "stripping the Romish harlot of her garb," he was invited to the United States by the American and Christian Foreign Union. His first American appearance was at the Broadway Tabernacle in New York City on March 23, 1853. His dramatic presence—six feet tall, long black hair, penetrating eyes and medieval monastic garb with a polished cross on his chest—enchanted his audience. His rapid, energetic and enthusiastic delivery was spell-binding. He mesmerized the listeners with the message that popery could not be reformed but must be annihilated. He proclaimed that he was not merely a Protestant against popery but rather a destroyer of popery.

When news of Bedini's impending visit to the United States began to circulate, Gavazzi traveled throughout the land proclaiming that Bedini was the "Bloody Butcher of Bologna" who had ordered the execution of a group of Italian revolutionaries and had personally tortured them before their death. His charge was based on the fact that Bedini had been the papal governor of Bologna at the time when the Austrian government had executed the rebels.

Forewarned by Gavazzi, the nation awaited Bedini's arrival in New York on June 30, 1853. His American tour was dogged by ugly demonstrations. In Boston his effigy was burned on the Common and a large mob threatened the house of Bishop John Fitzpatrick, with whom he was staying. In Wheeling the police seemed unable to protect the papal nuncio from the mobs, and he had to be rescued by a band of Catholic Irishmen. In Pittsburgh a group of ruffians jostled and bullied him as he was entering Bishop Michael O'Connor's carriage. In Baltimore several bullets were fired into his room.

But it was Cincinnati that gave him his most hostile reception. Friederick Hassaurek, the twenty-one-year-old editor of the radical *Der Hochwaechter*, greeted Bedini with a violent editorial: "Bedini is not our guest; he is a robber, a beast of prey intending to destroy the peace of this country also. Is there no ball, no dagger, for a monster whose equal was never on earth?"

Bedini spent the Christmas holidays in Cincinnati, and on Christmas night a riot broke out which made national news. A large crowd marched through the streets carrying an effigy of the nuncio, a replica of a gallows and a number of banners with such messages as "The Gallows Bird Bedini," "Down With the Raven Butcher" and "No Priests! No Kings! No Popery!"

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The marchers had planned to proceed to Archbishop Purcell's residence behind St. Peter in Chains Cathedral, where Bedini was staying, and there burn the effigy. But the police intercepted them and held them at the corner of Ninth and Plum Streets, just a block away from the cathedral. A young police captain by the name of Luken was in charge of the law-enforcement officers. Apparently some of his officers precipitously fired into the crowd and, in the ensuing melee, one young man by the name of Karl Eggelin was killed, fifteen others were wounded and sixty-five were arrested.



Cartoonist Thomas Nast lampoons Archbishop Purcell as "The foreign Governor of Ohio" using the back of the frustrated elected governor as His throne.

A few days later Purcell described the scene in a letter to his good friend, Archbishop Anthony Blanc of New Orleans:

> Well! The Nuncio has been here. And, at this peaceful season, his visit has been made the occasion of death and bloodshed and riot and lawsuits. On Christmas night, at 10 1/2 o'clock, from 500 to 1000 "Freemen" marched in procession from their Hall on Vine Street to within a square of the Cathedral, with execrable charivari music, transparencies, a gallows, a stuffed-and-ready-for-hanging Nuncio, mottoes infernal, clubs, sticks, pistols, etc.
>
> The police pitched into them. Many were wounded; one, at least, mortally, who was yesterday buried; and a policeman was shot in the leg. Sixty-three of the infidels were arrested, the rest fled. The standard bearer of the padded Nuncio was badly cut in the head and the "Nuncio" itself was used as a softer bed than any the watch house afforded, to stretch him on while the wounds were dressed. The articles in the infidel German papers were very incendiary. They almost went so far as to set a price upon his head.
>
> Of course, I have on all occasions stood by him, ready to cover him with my corpusculum from assassination, if need be. But I would give a large sum to see him, or to know him, safe and sound, out of Cincinnati.

Archbishop Bedini was so much shaken by the hostility he had experienced in the United States that he clandestinely sailed from New York back to Rome, without going to Brazil.

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St. Benignus, Greenfield (1856).
A station of the Way of the Cross

European immigrants, especially those from southern Germany and from Ireland, expanded the Catholic community dramatically in the mid-nineteenth century. Also established then were the following parishes.

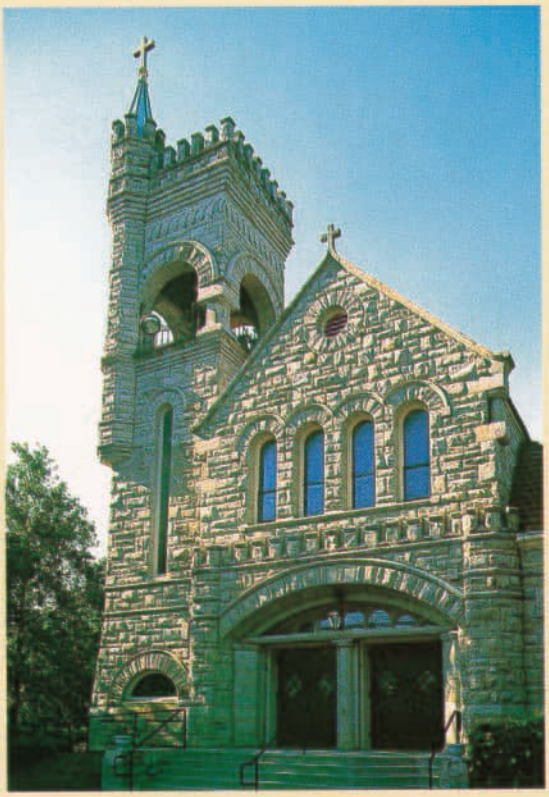
Sts. Peter and Paul, Reading (1850)
St. John the Baptist, Harrison (1851)
Our Lady of Good Hope, Miamisburg (1852)
St. Mary Campus Ministry, Oxford (1853)
St. Mary, Philothea (1853)
Assumption, Mt. Healthy (1854)
St. Lawrence, Rhine (1856)
St. Mary, Hillsboro (1856)
St. Patrick, Glynwood (1857)
St. Joseph, North Bend (1860)
St. Boniface, Cincinnati (1863)

All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness a more human manner of life is fostered also in earthly society.

from *The Church*, V, 40



The St. Benignus youth group, with Father Ronald Cooper, enacted Jesus' Way of the Cross.

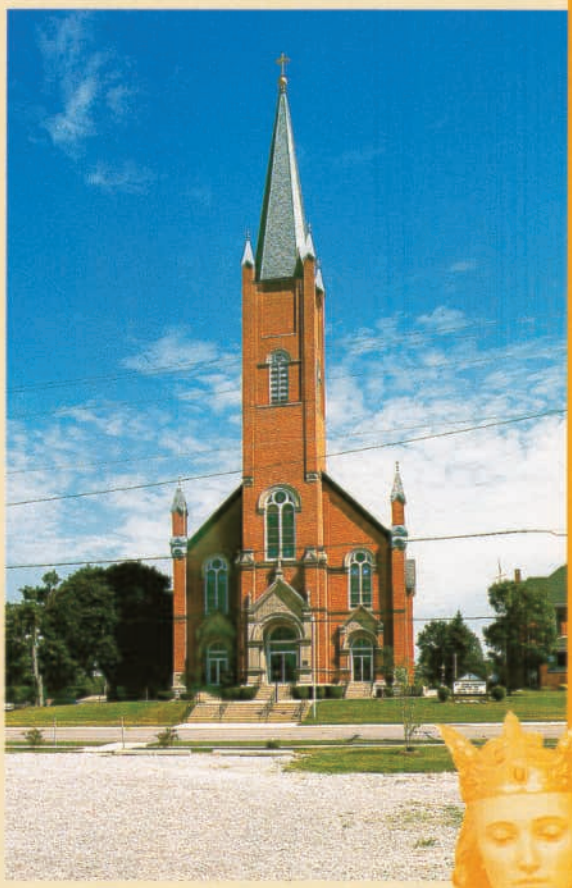


St. Gabriel parish in Glendale (1857)

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Holy Name Church in Blanchester (1853)



An earlier Holy Rosary Church in St. Marys (1852)



St. John the Baptist Parish, Tipp City (1857), worshiped in this church from 1912 until its new church was built and consecrated in 1998.



Statue of the patron saint of St. Louis, Owensville (1857)

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A team of "Young Neighbors in Action" from St. Mary, Urbana (1852) did vacation-time volunteer work in Yakima, Washington.

St. Mary, Greenville (1853)

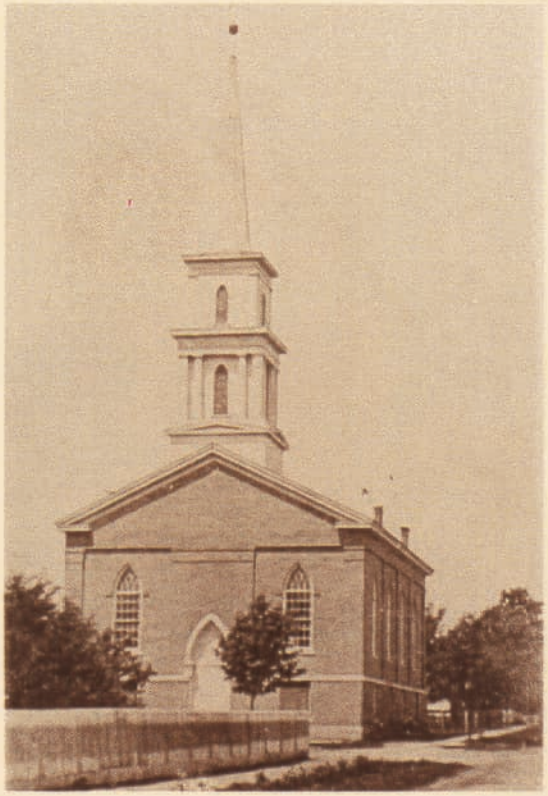
Window - St. Patrick, Bellefontaine (1852)



St. Patrick, Troy (1857)



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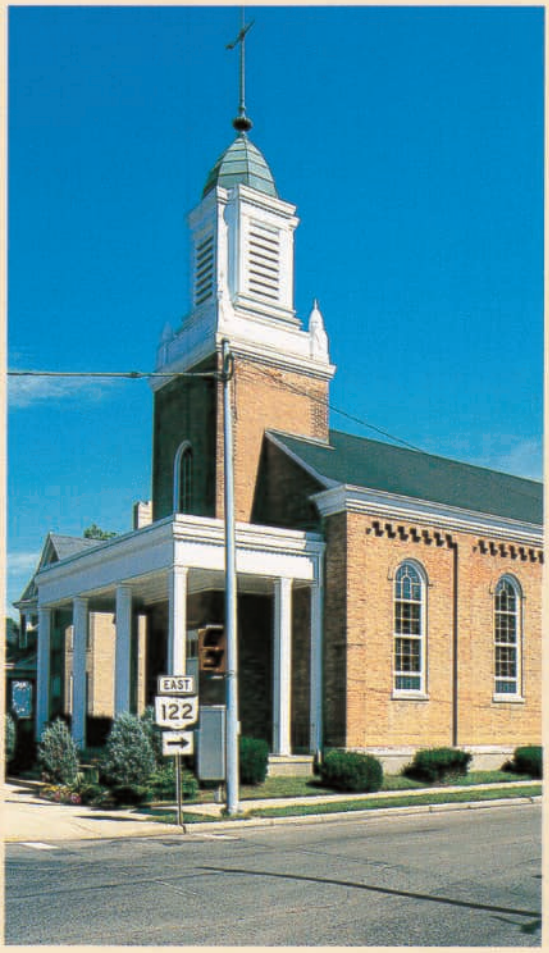
St. Paul, Yellow Springs (1856). In 1906, St. Paul Catholic congregation purchased this Christian Connection Church to use for its parish worship.



Sts. Peter and Paul, Newport (1856)

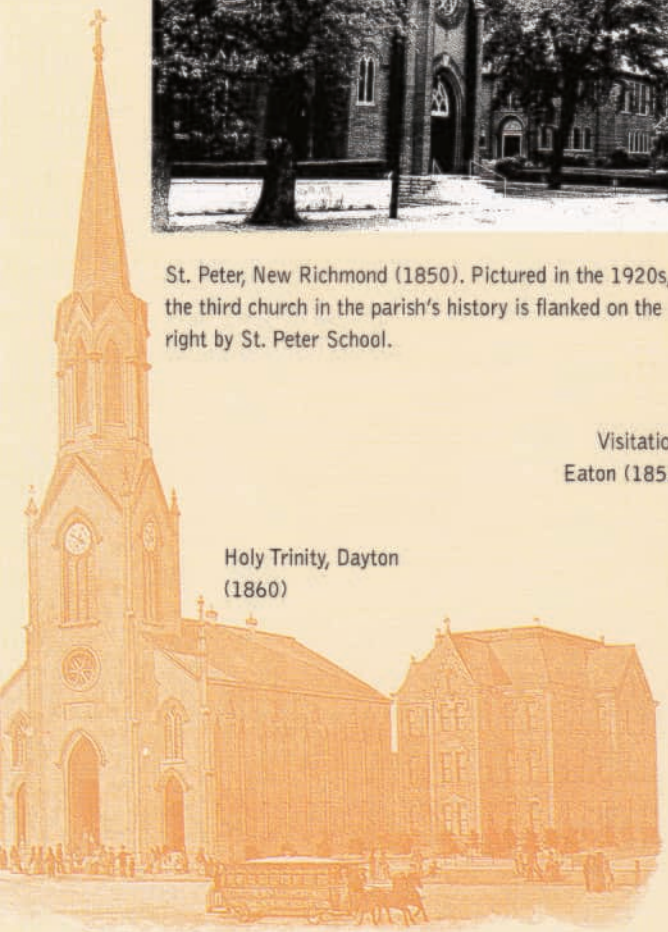


St. Peter, New Richmond (1850). Pictured in the 1920s, the third church in the parish's history is flanked on the right by St. Peter School.



Visitation, Eaton (1853)

Holy Trinity, Dayton (1860)



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Artist Robert Duncanson, an African American Cincinnatian, showed this 1848 view of the city from Kentucky.

The Civil War and Abolition: The Moral Struggle

The Civil War temporarily slowed immigration into the United States and so gave Archbishop Purcell a brief respite from one set of problems. Yet it only put other pressures on him, especially concerning the position he should take on the issue of slavery. Cincinnati was on the Ohio River, like the Mason-Dixon Line a symbolic border between the North and the South, and it had long prided itself on being the "Gateway to the South." Its economic vitality depended heavily on trade with the southern states. And Purcell's own Irish Catholic flock, largely laborers, shuddered at any talk about emancipation of the slaves because they feared that the freed slaves would emigrate from the South to the North and squeeze them out of the job markets.

Certainly no American Catholic bishop was an advocate for the institution of slavery and most of them, when put on the spot, declared that they hoped for the eventual and gradual emancipation of the slaves in the United States. Yet they carefully avoided any involvement in the pre-Civil War abolitionist movements. There were at least four reasons for their reluctance to support abolitionism.

First, many of those who shouted "No Slavery" were the same ones who also shouted "No Popery." The Catholic bishops could hardly have had a comfortable alliance with such rabid anti-Catholics. Secondly, the immigrant members of their own church felt that freed slaves would be ruinous competition for them in the labor pools. Thirdly, the bishops feared that abolition might become as divisive an issue for their already diverse immigrant Church as it had been for the Protestant Churches. And fourthly, the bishops were well aware that many Americans were suspicious of Catholic commitment to the separation of church and state in this country and therefore they generally refrained from involvement in political debates that did not directly affect their own affairs.

Slavery was certainly both a political and an economic issue. But Purcell also came to recognize that it was a moral issue of great importance as

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well. He struggled to avoid personal involvement in slavery as a political issue but in the end realized that he could not avoid it as a moral issue.

As early as 1838, Purcell had publicly acknowledged the inconsistency between the existence of slavery in America and the American principle that all persons are born free. In a speech in his native town of Mallow in Ireland during that year, he clearly condemned slavery in principle. But he reminded his Irish audience that slavery had been introduced into America by the English and that it had become deeply established in the economic and political fabric of the country. He then pointed out that prudence sometimes prevents a government from introducing political improvements quickly and without careful preparation. This is his only known public statement on the subject of slavery prior to the eve of the Civil War.

After Fort Sumter was fired upon in April of 1861, a large Union flag was unfurled atop the lofty spire of St. Peter in Chains Cathedral in Cincinnati with advance publicity and with great fanfare. This dramatic gesture, however, was a pro-Union rather than an anti-slavery stand.

In 1862 Purcell spent four months traveling in Europe to recruit personnel and to raise funds for his archdiocese. After his return to Cincinnati, arrangements were made for a public lecture at Pike's Opera House, entitled "Impressions of Europe." In his talk the archbishop described European impressions of the American Civil War more than his own impressions of Europe. He then went on to speak about slavery itself. He charged that the South had kept millions of persons in bondage, curtailing their natural rights to marriage and family life and forbidding them to be educated. He declared that the North could have won the war within three months if it had only proclaimed the emancipation of the slaves and had armed them against their former owners. Even now, he went on, the South could convert their strongest abolitionist foes into friends if it would only pledge to abolish slavery "after a given period, say fifty, seventy or a hundred years."

The speech was a great sensation and its anti-slavery tone drew hostile criticism. The *Catholic Mirror* of Philadelphia scolded Purcell for "demanding" that the South free its slaves and attacked him for abandoning the pulpit and climbing the political rostrum. Although Purcell had only suggested that a gradual emancipation of the slaves might be acceptable, yet he had made a bold step beyond a narrowly pro-Union position.

Less than a month later, President Lincoln issued his Emancipation Proclamation, providing that on the following January 1 all slaves would be declared free in those states still in rebellion.

The Peace Democrats of Ohio decided to make the fall elections a referendum on the issue of emancipation. The Cincinnati *Enquirer* trumpeted a campaign slogan which played on the fears of the immigrant workers that the emancipated slaves would move north and displace them: "The Constitution as it is, the Union as it was and the Negroes where they are." The Democrats swept the state in the November elections, which were a disaster for the Union Party and for Lincoln.

In accord with the Emancipation Proclamation, on January 1, 1863, the Lincoln administration considered the slaves in eight Confederate states to be free. The proclamation did not apply to the four border states which had not seceded nor to the Confederate states already occupied by the



A clay sculpture by contemporary African American Raymond Lane shows slaves' flight across the Ohio River to freedom.

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St. Francis de Sales parishioner Edwin Rigaud is the executive director of an Underground Railroad Museum which is being developed on Cincinnati's riverfront.

Union troops, since they were no longer considered in rebellion. Slavery, therefore, continued to be a legal institution for another two years, until the adoption of the Thirteenth Amendment in 1865.

Neither the archbishop nor his newspaper, the *Catholic Telegraph,* took an immediate position on these developments. But on April 8, 1863, an eloquent editorial appeared in the Catholic Telegraph which declared that slavery was finally ended in the United States:

> The first cannon at Sumter sounded its knell. It would be much easier to take Richmond or open the Mississippi than to restore slavery in the United States. The thing is gone forever.... Whether we like it or not, slavery is extinguished in the United States and all that we have to do is decide how we shall accommodate ourselves to coming events....

The *Catholic Telegraph* was edited by Father Edward Purcell, the trusted adviser, vicar general and brother of the archbishop. Whether the editorial was written by the archbishop or his brother is a matter of dispute. But the secular as well as the Catholic press identified the views of the *Catholic Telegraph* as belonging to the archbishop. Enemies condemned both the archbishop and the editorial in the same breath and friends praised them both together.

Once having embarked on its abolitionist course, the *Catholic Telegraph* continued to press on with zest and to devote significant editorial space to the topic. However, the fears of white laborers also remained a concern for the paper. The *Catholic Telegraph* assumed that the former slaves would remain in the South but realized that the details of this question could be considered only after they were totally free. The ultimate resolution of the problem was the hands of Divine Providence.

Throughout the war the paper had betrayed two somewhat inconsistent editorial tendencies, one stressing the interests of the white workers and the other upholding African American rights against white prejudice. The first tendency dominated during the early days of the War and the second gradually became more prominent during its later years. A clear statement of the second tendency came on May 25, 1864, in a condemnation of anti-Negro riots:

> Those colored men have a right to life and liberty as much as the white men, and those who oppress them without reason and only to gratify an insatiable and disgraceful prejudice, are the enemies of order and religion.

In this period of intense controversy, when feelings ran high, neither the archbishop nor his paper always maintained an even and consistent tone. As the struggle unfolded and revealed to him its moral implications, Purcell's attitude developed gradually from a theoretical condemnation of slavery through a patriotic but narrow defense of the Union to a bold and frequently unpopular condemnation of the concrete system of slavery in the United States and finally to a clear although at times strained defense of equality for the black people of America. No other bishop took such a strong stand for abolition during the War and no other Catholic paper (except the privately published *Brownson's Quarterly Review*) openly supported emancipation to the extent that the *Catholic Telegraph* did.

Opposite page: Painting in St. Dominic, Cincinnati

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Few parishes were established in the troubled years of the Civil War. However, immediately afterwards there was a burst of new development, much of it in and around the cities. The declaration of Mary's Immaculate Conception by Pope Pius IX in 1854 prompted the special devotion of parishes dedicated to her under this title. Also founded in this post-war decade are the following parishes.

Immaculate Conception, Botkins (1865)
St. Michael, Mechanicsburg (1865)
St. Charles Borromeo, South Charleston (1866)
St. Bernard, Taylor's Creek (1867)
St. Stephen, Cincinnati (1867)
St. Paul, Sharpsburg (1868)
Sacred Heart, St. Paris (1868)
St. Bonaventure, Cincinnati (1869)
Immaculate Conception, North Lewisburg (1869)
St. John the Evangelist, New Paris (1870)
St. Augustine, Jamestown (1870)
Assumption, Cincinnati (1872)
Immaculate Conception, Bradford (1875)
St. Augustine, Waynesville (1876)



Aerial view of St. Aloysius, Shandon (1867)

Joined to Christ the head and in communion with all his saints, the faithful must in the first place reverence the memory "of the glorious ever Virgin Mary, Mother of God and of our Lord Jesus Christ"... pre-eminent and wholly unique member of the Church, its type and outstanding model in faith and charity.

from *The Church*, VIII, 52, 53

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Window of the Ascension, St. Columbkille, Wilmington (1866)

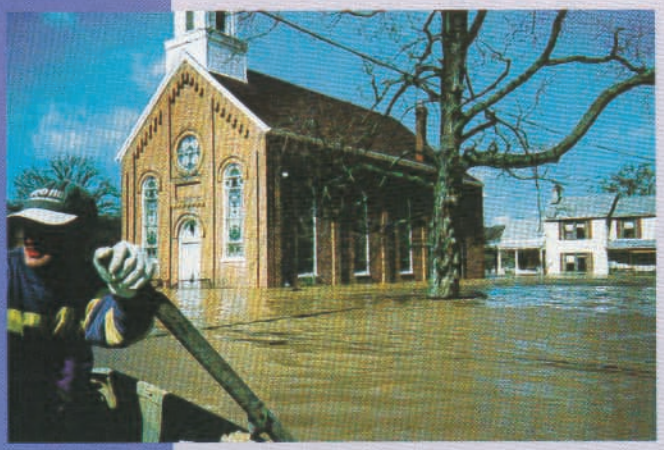


Statue of Mary, Holy Trinity, Coldwater (1867)

Painting of the patron of Immaculate Conception, Celina (1864)



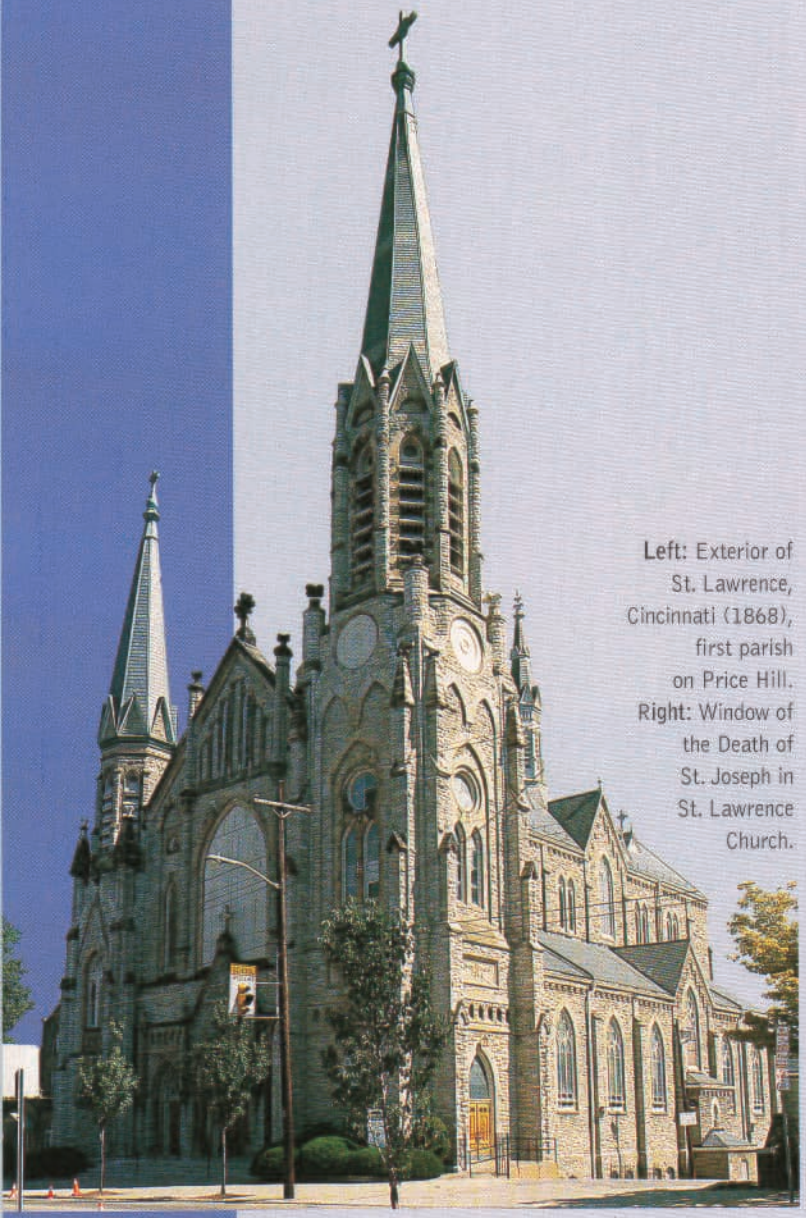
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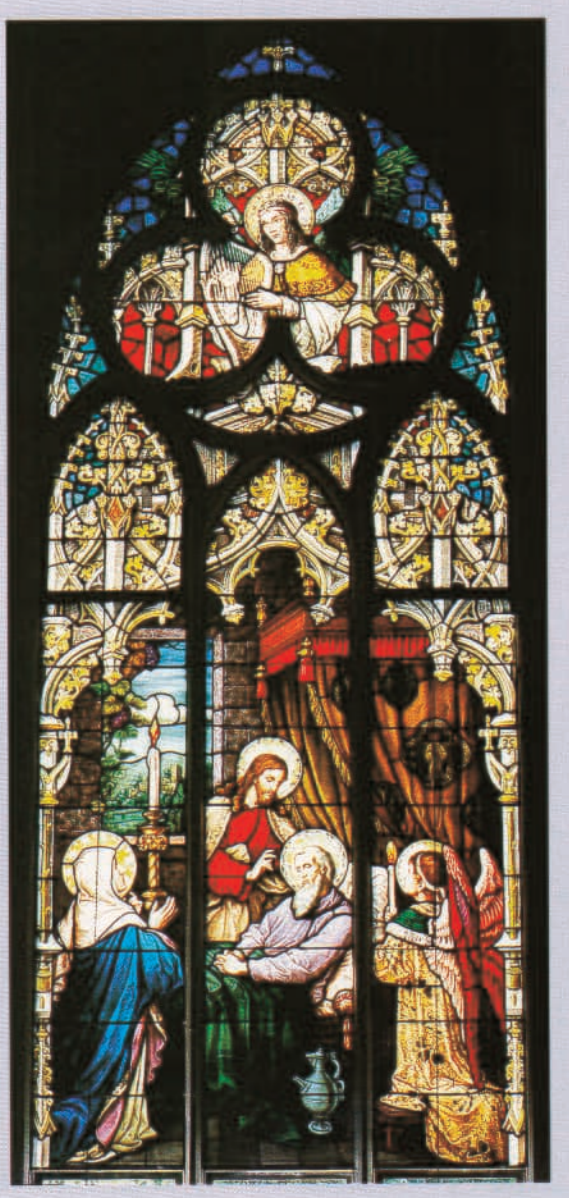
St. Jerome, Cincinnati (1863). The Ohio River flood of 1997 isolated the church, which could be reached only by boat.



St. John the Baptist, Dry Ridge (1860)



Left: Exterior of St. Lawrence, Cincinnati (1868), first parish on Price Hill.
Right: Window of the Death of St. Joseph in St. Lawrence Church.



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St. Rose, Cincinnati (1867), on the Ohio River. Fr. Lawrence Krusling marks the river's flood stages, by year, on the wall.

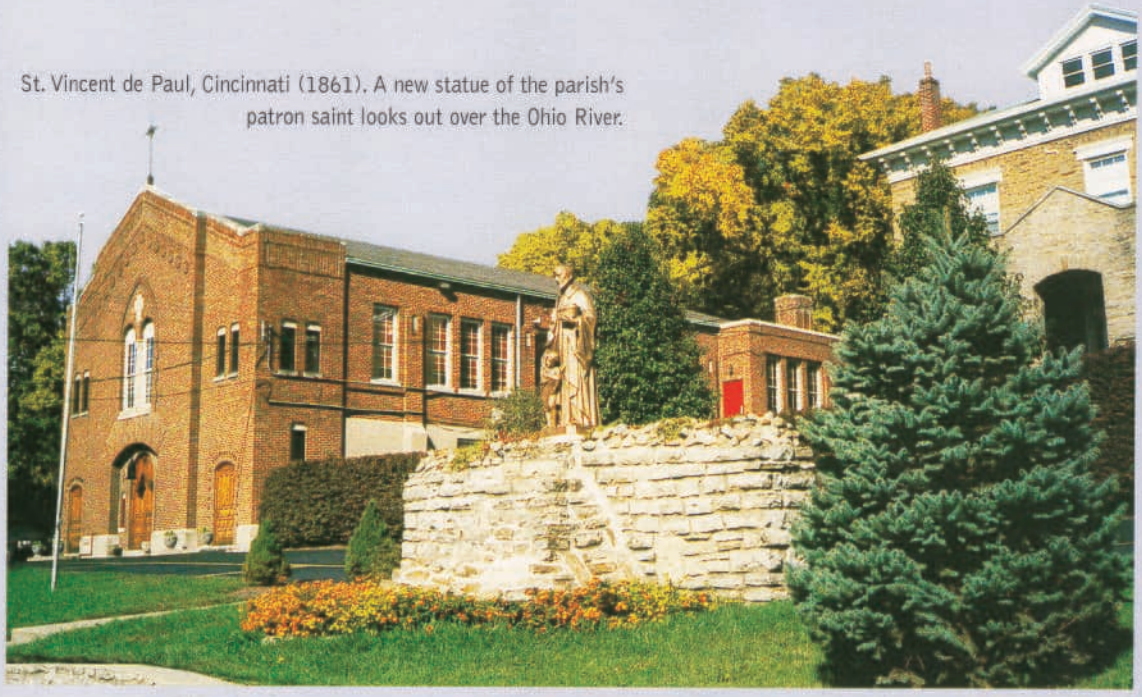


St. Mary, Franklin (1867)



St. Michael, New Vienna (1874)

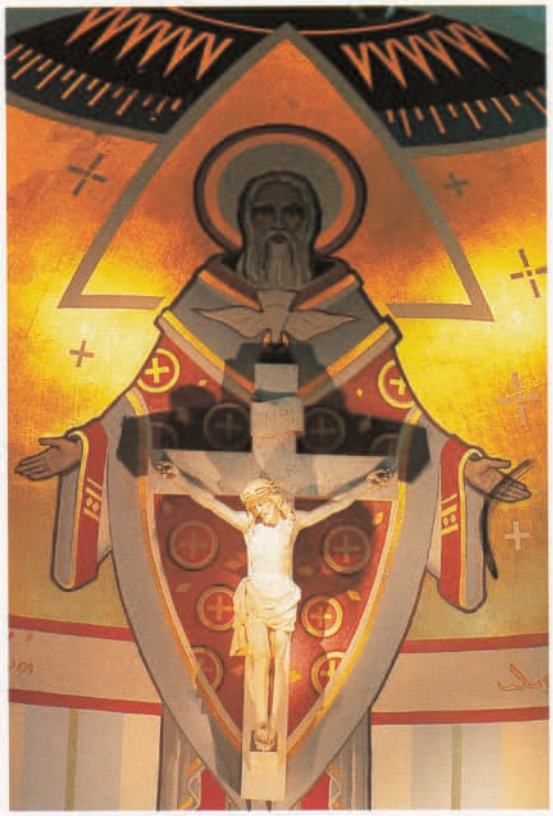
St. Vincent de Paul, Cincinnati (1861). A new statue of the parish's patron saint looks out over the Ohio River.



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PART II

From the End of the Civil War to the Beginning of the Second Vatican Council



Immigrants from Lebanon formed St. Anthony of Padua Maronite Rite parish in Cincinnati in 1910.

A New Wave of Immigrants

If the Church of Cincinnati was an immigrant Church from 1820 to 1855, it was even more so during the years 1870 to 1900. After the Civil War, immigration from Europe resumed on a large scale. Most of the immigrants were Catholics and settled in large urban areas in industrial centers. The Church became increasingly urban, building its large edifices where humanity was densest, filling its pews three and four times each Sunday. A largely rural church had become a working-class church and had entered a tumultuous period of ethnic conflicts, language barriers, educational problems and social needs.

A Parochial School System Develops

Earlier bishops had tried to come to some accommodation with the public school system but were generally unsuccessful since many public schools were both Protestant and anti-Catholic in character. Therefore, the parochial system seemed to be the best resource for safeguarding the faith of these many immigrants and their children. In 1848 all nine parishes in the city of Cincinnati operated schools, which enrolled a total of 2,607 pupils. In 1870 there were 103 parochial schools throughout the diocese. Therefore, 95% of the parishes had a parochial school at that time. This success was in large measure due to the women religious who staffed the schools and received only a subsistence salary for their invaluable and indispensable work.

There was some strong feeling among Protestants that the Catholic schools were un-American and a threat to the public schools. In an effort to force Catholic parents to use the public schools, an effort was made to pass a law in the Ohio Legislature that would compel all parents and

St. Anthony, Madisonville, established in 1858, erected this first of three school buildings in 1874 and replaced it in 1888.



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guardians "under a penalty of twenty dollars for each offence" to send their children and wards to the public schools for three months each year. Archbishop Purcell proclaimed in the pages of the *Catholic Telegraph*: "For ourselves we can only say, as guardians of some 300 orphans, that we pray God to permit our life be tramped out by a mob in the streets of the Queen City before we obey it, if it ever sought to be enforced." Such statements helped insure that the law was not enacted.



Sister Berthe Wolfer and the guitar group at St. Aloysius-on-the Ohio School.

The Third Plenary Council of Baltimore in 1884 directed that Catholic parents must send their children to parochial schools unless their bishop in particular cases allowed them to make some other arrangement for their children's education. But it also cautioned bishops and pastors not to be too quick to deny the sacraments to parents who felt it necessary to send their children to a public school and who would try to provide for their religious education in other ways. The council also decreed that every parish which did not yet have a parochial school must establish one within two years unless the local bishop permitted a postponement.

School of St. Joseph Parish, Hamilton, established in 1867



Two Influential and Generous Converts

Among Purcell's many collaborators, two converts were especially noteworthy, Reuben R. Springer and Sarah Worthington King Peter. Reuben Springer was a wealthy philanthropist whose generous contributions to the seminary, the cathedral and many other institutions were crucial to the successful and healthy growth of the Catholic Church in Cincinnati during this period. Springer was born in 1800, the same year as Purcell, and died in 1884, the year after Purcell's death. In addition to the hundreds of thousands of dollars he gave for the support of Catholic institutions, he also gave about a half million dollars for the building of Music Hall and the establishment of the College of Music. A life-sized statue of Springer by sculptor Preston Powers now stands in

Statue of Reuben R. Springer in Music Hall foyer, Cincinnati



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Sarah Worthington King Peter

Left: Sisters of the Good Shepherd operated Girls Town. Though it has closed, they continue to shepherd troubled young people.

Right: The Little Sisters of the Poor have welcomed poor elderly people into their home on Riddle Road, now called Archbishop Leibold Home.

the lobby of Cincinnati's Music Hall.

Sarah Worthington King Peter was also born in 1800. She was the eldest daughter of Thomas Worthington, the first United States senator from Ohio and the sixth governor of the state. She was first married to General Edward King, son of Rufus King, a member of the Continental Congress and later a United States Senator. After his death in 1836, she married William Peter, the English consul at Philadelphia. After his death in 1853, she was quite a wealthy widow, having inherited sizeable amounts of money from her father and her two husbands.

After the death of her second husband, Mrs. Peter traveled to Europe several times, became quite touched by the traditions and ceremonies of the Catholic Church and then was received into the Church in March of 1854 at the Convent of the Sisters of the Sacred Heart at Santa Trinità di' Monte near the Spanish Steps in Rome. She had money, influence, energy and talent, much of which she decided to use in the service of her new Church. She was not at all shy about giving advice to bishops, archbishops and even to the pope. A Cincinnati seminarian studying at the North American College in Rome wrote to Purcell that Pope Pius IX had visited the College and that Mrs. Peter had attended the reception for him. The seminarian added that Mrs. Peter made it difficult for anyone to get a word in edgewise, including the pope.

Mrs. Peter wandered around Europe and the United States, recruiting religious orders of both men and women to staff schools, hospitals, orphanages and parishes in the rapidly growing Archdiocese of Cincinnati. She was instrumental in bringing to Cincinnati the Sisters of the Good Shepherd, the Sisters of Mercy, the Sisters of the Poor of St. Francis, the Little Sisters of the Poor and the Passionist Fathers: a truly formidable list of accomplishments. She was, of course, also





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interested in other institutions in Cincinnati and was a prime mover in the establishment of the Ladies Academy of Art which eventually developed into the Art Museum in Eden Park. Mrs. Peter died in 1877. Her funeral was at St. Francis Xavier Church, with Archbishop Purcell preaching the sermon. Her body was buried in the mortuary chapel in St. Joseph's Cemetery on Price Hill. A beautiful marble bust of Sarah Worthington King Peter by Hiram Powers is now displayed in the Cincinnati Art Museum.

Purcell Wrestles with Papal Infallibility

The last of Purcell's many trips to Europe was in 1869 to attend the first Council of the Vatican (Vatican I). Pope Pius IX had summoned this council because "the Catholic Church... and the supreme authority of this Holy See are by the bitterest enemies of God and man assailed and trampled down." The lengthening shadow cast over the Papal States by the Italian *Risorgimento* had prompted the beleaguered pope to seek a vote of confidence for the papal office in the Church. He feared that the loss of papal temporal power might endanger the papacy itself. It soon became apparent that the pope hoped that this vote of confidence would take the form of the definition of papal infallibility.

Purcell did not consider the impending loss of the Papal States in such catastrophic terms. In fact, in an 1868 letter to Archbishop Martin J. Spalding of Baltimore, he had denounced the idea that the dissolution of the pope's temporal power would bring about the dissolution of the Church. To say that the pope needs a royal supremacy in order to have a spiritual supremacy is to reduce his spiritual supremacy to an absurdity. He recalled that in the early centuries of the Church popes had had a primacy without any temporal power.

Purcell had also long been uncomfortable with any tendency to see the infallibility of the Church located exclusively in the person of the pope. In 1832 he had clearly told Alexander Campbell and anyone else who was listening: "The Catholic believes the pope, as a man, to be as liable to error as almost any other man in the universe. Man is man, and no man is infallible, either in doctrine or in morals."



Archbishop Purcell (second from right) in Rome during the First Vatican Council

He was equally reluctant to see the infallibility of the Church located exclusively in the Bible or in any other single place or single group of persons. Rather he emphasized the whole Church as the rule of faith. In the debate with Campbell, he had also declared: "We have a...pearl of great value, a diamond with which we cut the brittle glass of mere human creeds in pieces, and with which we solve every difficulty. It is this: I believe in the Holy Catholic Church."

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St. Peter's Basilica

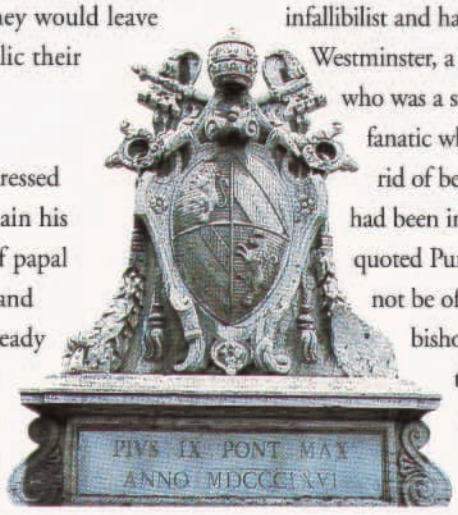
As a matter of course, therefore, Purcell allied himself throughout the council with the "inopportunists" who maintained that there was no need to define such a dogma and that its definition would simply cause problems for the Church. During the council's first weeks he tried to keep the very question of papal infallibility off the official agenda. A petition initiated by Archbishop Peter R. Kenrick of St. Louis and drafted by Purcell himself was sent to the pope and to the presidents of the council on January 15, 1870. Twenty American bishops and seven other English-speaking bishops signed this petition which argued that a debate on the question would be divisive, that a definition of papal infallibility would alienate non-Catholics and that interminable arguments would arise about which specific teachings would or would not be considered infallible.

In March a rumor swept through Rome that the dogma would be passed by acclamation and without any debate or discussion. On March 15, Archbishops Kenrick and Purcell, joined by Bishop Edward Fitzgerald of Little Rock and Bishop Moriarty of Kerry in Ireland, sent a formal notice to the council presidents that, if such a maneuver were attempted, they would leave Rome at once and make public their reason for doing so.

On May 31, Purcell addressed the assembled bishops to explain his conviction that a definition of papal infallibility would be unwise and inopportune. He cited the already current disputes about what criteria determine whether a papal statement is *ex cathedra* and, therefore, infallible. He then referred to a number of instances in which previous popes had taught doctrines later judged to be heretical. Next he reminded the bishops that many popes had claimed supreme temporal power throughout the world, including the power to depose monarchs, and insisted that this power must be repudiated lest it be considered infallible doctrine. And he finally offered a rather lengthy affirmation of infallibility as exercised in various ways by the bishops of the Church and by the pope in union with the entire Church.

By the end of June, the eventual vote for papal infallibility was a foregone conclusion. Many of the inopportunists preferred not to cast a public vote against the dogma and asked to be excused from the remaining sessions. Purcell, using illness as his plea, obtained permission to leave the council at the beginning of July. The dogma was passed and promulgated on July 18.

Purcell arrived at New York aboard the steamer *St. Laurent* on August 10 and went to Sweeney's Hotel where a reporter from the New York *Herald* interviewed him that evening. The reporter said that the archbishop had declared himself an anti-infallibilist and had labeled Archbishop Manning of Westminster, a convert from the Anglican Church who was a strong advocate of the definition, a fanatic whom the Anglicans were glad to get rid of because of the disturbing influence he had been in their councils. The reporter further quoted Purcell as saying that the dogma could not be officially promulgated until all of the bishops had signed it and as predicting that the American Church would never accept the dogma.



In St. Peter's Basilica

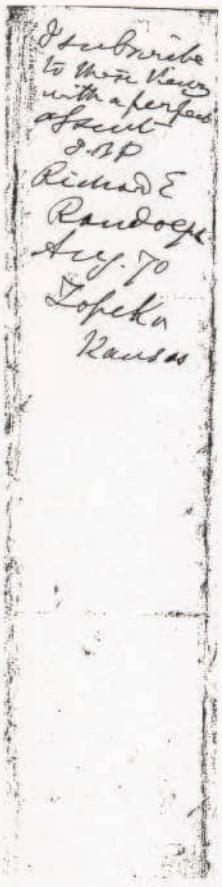
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Even allowing for some inaccuracy and exaggeration on the part of the reporter, Purcell had some explaining to do. At least two bishops, Patrick Lynch of Charleston and Sylvester Rosecrans of Columbus, immediately wrote nervous letters to Purcell, betraying their anxiety that he might continue to make unwise statements. Lynch tried to impress on him the great caution that is needed when talking to the press.

Shortly after his return to Cincinnati, Purcell hoped to calm the troubled waters with an address at Mozart Hall. In his speech to a large crowd on Sunday evening, August 21, the archbishop defended his opposition to infallibility by rehearsing all of the arguments he had made against the dogma during the council. But, far from settling the issue, this unfortunate and ill-advised tactic left him unable to give a very convincing rationale for now accepting a dogma which he could so easily refute. The Cincinnati *Daily Gazette* remarked that his explanations "smacked of a politician consenting to a platform which he did not fully support."

Purcell's participation in the First Council of the Vatican did involve him in a painful dilemma. He could not vote for papal infallibility because it seemed to him to be in conflict with the true nature of the Church, with the pastoral needs of the Church in the United States and with a documented history of papal theological and doctrinal errors. Yet, as an archbishop, he could no longer oppose it once it had been officially declared a dogma of the Church.

Because of his own deep loyalty to the Church, Purcell sent the pope his own acceptance of the council's decision. But he seems to have remained intellectually unconvinced. About a week after his address at Mozart Hall, he received a letter from a Richard E. Randolph of Topeka, Kansas, who had read newspaper accounts of the archbishop's lecture. Mr. Randolph told Purcell that he had written to Bishop John Hughes thirty-four years earlier, asking him whether the Catholic Church believed the pope to be infallible. Hughes replied that the Church has never taught or held that the pope is infallible but does believe that the Church itself is infallible. Hughes illustrated his point by saying that all Americans believe that the United States is independent. Yet that independence does not reside in the president or in the congress or in the supreme court alone, but rather in all of them combined. On the back of this letter Purcell wrote, in a more careful than usual penmanship: "I subscribe to these views with a perfect assent. J.B.P."


I subscribe to these views with a perfect assent
J.B.P.
Richard E Randolph
Aug. 70
Topeka
Kansas

Archbishop Purcell's notation on the back of Randolph's letter

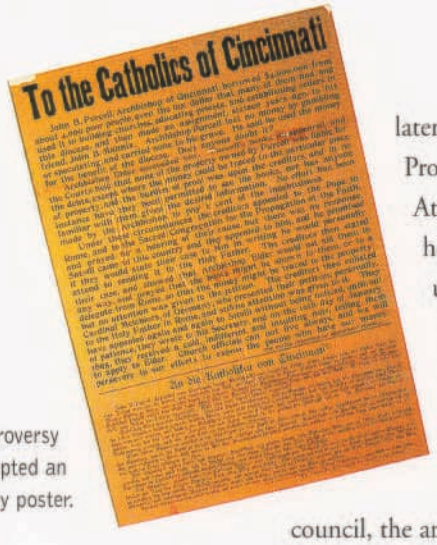
A Devastating Financial Failure

When Purcell returned from the First Council of the Vatican, he was already seventy years old. He had been a young man of thirty-three when he had come to Cincinnati and had helped his small diocese develop into a large and distinguished archdiocese. He had shown himself to be a skillful and eloquent defender of his faith in many public debates. He was the Irish bishop of a largely German city and had functioned so capably in that role that the Catholic Church in Cincinnati was virtually free from ethnic tensions. He had supported the abolition of slavery even before President Lincoln issued the Emancipation Proclamation and then



Father Edward Purcell

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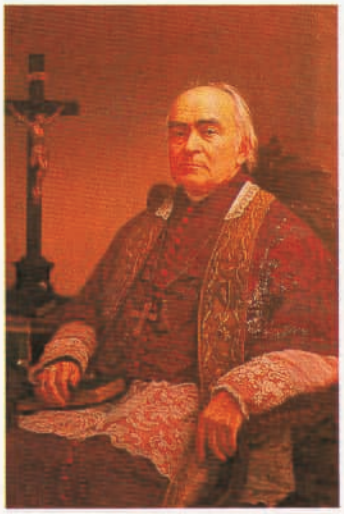

To the Catholics of Cincinnati

Controversy prompted an angry poster.

later defended the Proclamation vigorously. At the Vatican Council he had ably, though unavailingly, argued against the opportuneness of defining papal infallibility. In the years following the council, the archbishop was referred to as the "Patriarch of the West" and was considered the dean of the American bishops by reason of his seniority in the hierarchy.

But in 1878 an enormous and disastrous financial failure disgraced and bewildered the elderly archbishop and entangled his archdiocese in massive litigation. Overnight the important and influential archbishop became an embarrassment to his own flock and also to the Catholic Church throughout the country.

The archbishop's younger brother and vicar general, Father Edward Purcell, also served as the treasurer of the archdiocese with complete power to act for Archbishop Purcell in all financial matters. Over forty years before the failure, in the aftermath of financial panics in 1837, persons who were uneasy with the shaky conditions of the banks began to place their small savings in Edward's hands for safekeeping. Within a few years, as the word spread that the bishop's priest-brother would accept these deposits and even pay interest on them, the money flowed in from all sides. Soon Edward had a private banking business of enormous proportions. The very incomplete records available to the courts after the crash showed that over $13,000,000 in deposits were received by Edward between 1847 and 1877. Because he weathered the frequent financial panics of that era, his reputation as a financial genius grew and he was even credited with having saved other banks.



Archbishop Purcell in his later years

But, in fact, Edward was not even a careful accountant and his bank was only a proverbial house of cards. The long-overdue day of reckoning came on the last day of October in 1878 when the Cincinnati banking house of Hemann and Company defaulted on about $386,000 of recorded deposits. A false rumor started that Father Purcell had been Hemann's backer and had lost heavily in the default. The general uneasiness and the widespread rumors created a real panic and crowds began to clamor for their money at the cathedral rectory where Father Edward resided. But there was not enough money to meet their demands.

On the Sunday before Christmas John Baptist Purcell bowed his head in the pulpit of the cathedral and told his anguished people that it was all true. There was no more money in his coffers, no more money to pay his trusting flock. The excitement in the city, the grief, the alternating fury, pity, despair, were indescribable, following the long financial strain in the country and following so complete a trust in the archbishop and his brother.

At first the priests of the archdiocese and some wealthy laymen tried to help the situation by voluntary contributions, but these gave only a few days' grace. A complete inventory of all the claims and all the assets of the Purcell bank was finally filed in the Probate Court on May 23, 1879, and printed in the Cincinnati *Commercial* the following day. The magnitude of the disaster was now a matter both of public record and of public knowledge. Claims amounting to $3,697,651.49 had been presented

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by 3,485 creditors. Assets, which included many doubtful and worthless notes and some properties over which many lawsuits would be fought, were estimated at only $1,181,569.47.

Attorneys for the creditors instituted legal proceedings for the sale of over two hundred churches, convents and schools of the archdiocese in order to satisfy the claims of the creditors. These proceedings, in turn, caused the threatened churches and institutions to employ their own legal counsel for their own defense.

A three-judge panel heard the lengthy arguments and then took a year and a half to study the case before rendering a decision. They decreed that the archbishop did not own the churches and institutions of the archdiocese as his own personal property but merely held them in trust for the various congregations. Therefore none of these properties could be sold to pay off the claims of the creditors unless it could be shown that the parishes had actually borrowed money from the Purcell bank to buy their property or to build their buildings and had not repaid that money.

Appeals to higher courts and hearings to determine the validity of claims and the exact liability of various archdiocesan institutions took another twenty years. The final accounts in the legal proceedings were not filed until May 11, 1905, and the creditors were able to recover only seven and one-eighth percent of their deposits.

The feeling of betrayal which the failure caused was summed up in a petition which the creditors sent to Pope Leo XIII:

> The creditors trusted implicitly in the Archbishop and his brother..., being assured, whenever inquiry was made, that the diocese was responsible for the payment. It had been generally known to the clergy of the diocese during the past forty years that the bishop was the depository of the savings of a large class of the Catholic people... and no steps were ever taken to prevent it or put a stop to it. But now that the Archbishop is unable to make payment of the moneys so deposited, ... they are informed by the priests that they must look to the Archbishop and his brother individually, that the diocese is in no way responsible to them, and that they have no claim on the church property of the diocese.

Purcell submitted his resignation to Pope Leo XIII immediately after the financial failure became public. The pope permitted Purcell to retain the title of archbishop of Cincinnati and appointed William Henry Elder, the bishop of Natchez, to be Purcell's coadjutor-bishop with full powers to administer the archdiocese and with the right of succession to the title and office of archbishop of Cincinnati upon Purcell's death.



Archbishop Purcell was buried in the cemetery of the Ursulines of Brown County in St. Martin, Ohio

The broken archbishop then retired to the Ursuline convent in St. Martin, Ohio, about forty-five miles east of Cincinnati, where he lived the final sad years of his life. On October 31, 1880, he suffered the first of four strokes which would afflict him. His brother, Edward, who had also gone to live at the Ursuline convent, died suddenly on January 21, 1881, within a few hours after he had suffered a stroke. His testimony had not yet been received by the courts and so the only one who might have been able to give the complete details of the banking enterprise was removed from the scene. The now frail archbishop lingered on for another two and a half years. He died on July 4, 1883, and his earthly remains were laid to rest in the rural convent cemetery.

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St. Francis de Sales, Lebanon

The last quarter of the nineteenth century saw new Cincinnati parishes spring up as the city expanded on the hilltops surrounding the basin and into areas then thought of as suburbs or small towns clustered around the expanding metropolis. Also part of this growth are the following parishes:

Mary of the Assumption, Manchester (1878)
St. Joseph, Springfield (1883)
Holy Family, Cincinnati (1884)
Our Lady of the Rosary, Dayton (1887)
St. John the Evangelist, Deer Park (1891)
St. Peter in Chains, Hamilton (1894)



St. Francis de Sales, Lebanon (1883) enjoys a parish picnic.



The entrance procession prepares to open the liturgy at St. Andrew, Cincinnati (1874).

St. Agnes, Cincinnati (1891)



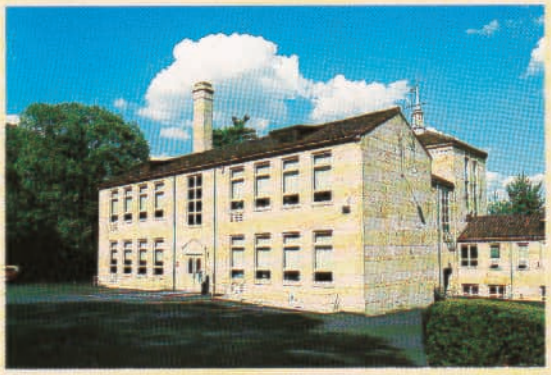
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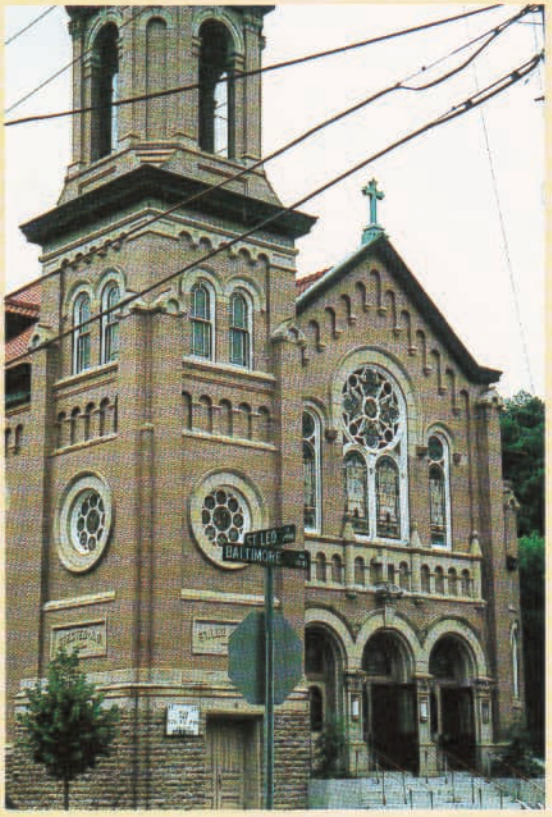
Guardian Angels parish (1872) acknowledges the century of service given by the Sisters of St. Joseph.



Holy Name of Jesus, Trenton (1871)



St. James of the Valley, Wyoming (1887): Parish school.



St. Leo the Great, Cincinnati (1886)

Interior of St. Mary, Hyde Park (1898)





Our Lady of the Sacred Heart, Reading (1874) celebrates its 125th anniversary on August 15, 1999, with Archbishop Daniel Pilarczyk (center right) presiding.

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Archbishop William Henry Elder

William Henry Elder was born into an aristocratic and wealthy Catholic family in Maryland on March 22, 1819, in Baltimore, Maryland. At the age of twelve, he entered Mt. St. Mary's College in Emmitsburg, Maryland, which was actually the equivalent of today's high school and college. After his graduation, he entered Mt. St. Mary's Seminary to study for the priesthood. When he finished his theological studies, he was ordained a deacon and was then sent to Rome to take the whole course of studies over again in what was considered to be a more exacting educational system. He was a fine student and the archbishop of Baltimore apparently wished to prepare him for a position on the seminary faculty. At the age of twenty-seven, having completed his second program of theological studies in Rome and having finally been ordained a priest, Elder joined the faculty of Mt. St. Mary's Seminary in Emmitsburg, where he taught for eleven years, until his appointment as the third bishop of Natchez, Mississippi, in 1857.



The new bishop of Natchez had, of course, lived a rather privileged life in many ways. His close-knit and well-to-do family had provided a comfortable, secure and cultured environment for his youth. He had enjoyed a socially acceptable place in society. He had received an excellent education, including five years of study in Europe. And his eleven years as a seminary professor had given him the opportunity to continue reading theological works and also to become acquainted with many American priests and bishops.

Archbishop William Henry Elder: An Aristocratic Archbishop Stabilizes the Diocese

Like the first bishop of Cincinnati, William Henry Elder was a member of that relatively small but extremely influential group of Anglo-American Catholics who were descended from the early settlers of Lord Baltimore's predominately Catholic colony of Maryland on Chesapeake Bay. They furnished many prominent leaders to their new country and to their Church. Among them were Charles Carroll, a signer of the Declaration of Independence and later a United States senator; Daniel Carroll, a delegate to the original Constitutional Convention and then a United States congressman; John Carroll, the first U.S. bishop and archbishop; Edward Fenwick, the first bishop of Cincinnati; Benedict Fenwick, the second bishop of Boston; and Martin John Spalding, the second bishop of Louisville and then the seventh archbishop of Baltimore.

These Anglo-American Catholics, most of whom lived in Maryland and the rest of whom lived near Bardstown, Kentucky, were generally prosperous and well educated. They were proud of the fact that their ancestors had been among the earliest European settlers on the Atlantic seaboard and that they had been leaders in the establishment of the new republic. They were deeply loyal to their government and they had a secure place in American society.

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Elder's Experience in Natchez

The diocese of Natchez in Mississippi was at that time primarily a rural area whose culture and economy were centered in its many large plantations. The 1850 census had reported that slightly over half of the population were Negro slaves. There were only 10,000 Catholics in the state, which was only about 1½% of the total population.

Elder had hardly become acquainted with his diocese when the rumble of the Civil War began to resound in the ears of the divided nation. Elder was, of course, a typical Southern white, a native of Maryland and now a bishop in Mississippi, a state whose white population had long ago accommodated itself to slavery and was now strongly committed to the doctrine of states' rights. Elder gave his own allegiance to the Confederacy, saying: "Our state government and our new constitution are *de facto* our only existing government."

During the last year of the Civil War, one dramatic incident made Elder somewhat of a celebrity. After the Union forces had established a military government in Mississippi, the Union commander directed that prayers be said in all of the churches for the President of the United States and for the success of the Union cause. Elder explained that such a prayer would be an affront to his congregations and also that interference in the conduct of religious services by the government was a violation of both American law and Church law. But the general was unmoved and repeated his order. Thereupon Elder appealed to President Lincoln and Lincoln's Secretary of War, Edwin Stanton. Stanton instructed the general not to interfere with the churches.

Later a new Union commander in Natchez again issued a Special Order requiring all pastors to read a prayer for the President of the United States. Once again Elder explained his objections to the order, but the new commander, General Brayman, informed the bishop that "military orders must be obeyed and not discussed." Elder then informed the general that he would not comply with the order and said that if the general intended to make any public interruption of the high mass on the following Sunday, Elder would simply cancel the mass.

General Brayman ordered the cathedral to be closed and the bishop to be conducted under armed guard to Vidalia where he was to be in the custody of the commander of the Union forces there. Within a few weeks the general began to realize that he was actually making a popular hero out of the bishop and tried to save some face by permitting Elder to return to Natchez until further word was received from Washington. When Elder returned to Natchez, the cathedral bells rang out and large crowds thronged the streets to greet him. No more was heard about the issue from General Brayman and the matter was simply and quietly forgotten.

This episode, which had made Elder somewhat of a celebrity, is also a clue to the measure of the man because it showed him to be both a strong-willed and determined bishop and yet a cautious and careful bishop. He was certainly willing to fight for the freedom of the Church, but, in spite of his protests to the contrary, he was certainly also stirred, at least to some extent, by his natural sympathies for the Confederacy. He was not only a courtly and scholarly man but also an energetic and astute diplomat who knew how to survive and even win his point.

After twenty-three years in Natchez, Elder was appointed administrator of the archdiocese of Cincinnati. Archbishop Purcell had submitted his resignation to Pope Leo XIII immediately upon learning that his brother's banking enterprise had failed. But Rome could not easily persuade another

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bishop to take over the troubled archdiocese. Bishops Edward Fitzgerald of Little Rock and Bernard McQuaid of Rochester informed the Roman authorities that they would not accept the post.

At last the quiet and efficient bishop of Natchez was prevailed upon to undertake the difficult task. He arrived at the railroad depot in Cincinnati at 4:00 o'clock on Sunday morning, April 18, 1880, and was formally introduced to the people by Archbishop Purcell at the high mass in the cathedral on the following Sunday, April 25.



Portrait of Elder by Thomas Eakins in the Art Museum of Cincinnati

Elder's Cincinnati Years

Elder's prospects were discouraging, to say the least. The many and intricate lawsuits resulting from the Purcell banking failure would hover over his twenty-four years in Cincinnati and the legal cases would not be finally settled until seven months after his death.

Elder's personal letters during that time give eloquent testimony to his anguish over the difficult decisions he had to make in dealing with the bankruptcy. These letters show his sensitivity to, and his sympathy with, the feelings of betrayal of the many ordinary citizens who had deposited their life's savings with Archbishop Purcell's brother. They had been confident (naively, to be sure) that somehow the Church would be able to withstand any and all financial disasters and keep their deposits safe and sound. Elder, of course, had to face their pain, their anger, their outrage and even their insults.

Although the Purcell banking failure certainly overshadowed Archbishop Elder's twenty-four-year tenure in Cincinnati, nevertheless he was also very much involved in the many other questions and challenges which the American Catholic Church faced during that time. Many German Catholics, for example, wanted not only their own separate parishes and pastors but also their own separate dioceses and bishops. The Ukrainian and Ruthenian Eastern-Rite Catholics who were streaming into the United States from Eastern Europe wanted to keep not only their separate language and ritual but also their tradition of having married priests. The working classes in the sweatshop factories of the large cities, most of whom were Catholics, wanted to organize unions and even paralyze the economy with strikes in order to force the wealthy capitalists to pay living

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wages and to provide decent working conditions. Some Catholics in the western states demanded released time from the public schools for religious education while other Catholics in the eastern states insisted that every parish must maintain its own separate school and have absolutely nothing to do with the public schools. These are only some of the many crises of that turbulent and exciting era.

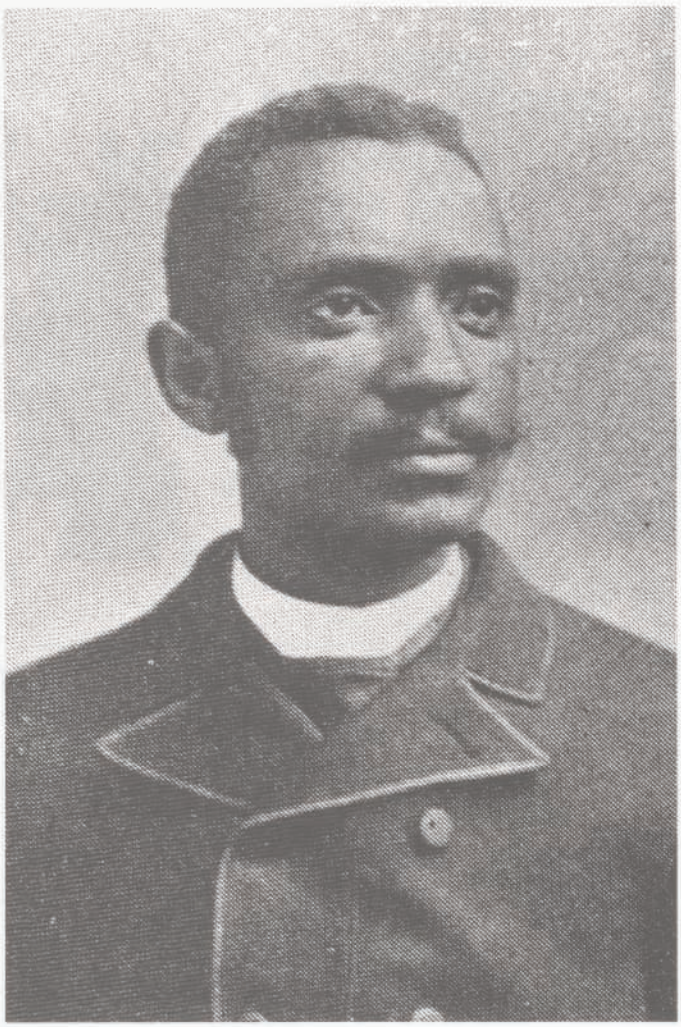
The bishops themselves were sharply divided over many of these issues. Elder became somewhat of a peacemaker and negotiator between the conservative and liberal wings of the American hierarchy. He was a reconciler who tried to heal the hurts caused by angry exchanges and a compromiser who often sought a middle way acceptable to both sides. Some bishops in both camps, of course, considered him a timid and even spineless time-server. Yet his extant correspondence also shows that many other bishops valued his advice and suggestions and constructive criticism. Elder's temperament, education and experience had eminently suited him for this role of counselor and confidante to bishops on both sides of controversial issues.

Archbishop Elder lived to the advanced age of 85 and in his last years would frequently doze off during meetings and ceremonies. On one occasion he was presiding at a ceremony in the cathedral at which Bishop Richard Gilmour of Cleveland was preaching. Gilmour had the habit of clapping his hands when he wanted to make an important point, just to be sure that he had everyone's attention. On this particular occasion his clapping awakened the dozing Archbishop Elder who immediately stood up and sternly proclaimed: "There must be no applause! This is the House of God! No applause! This is the House of God!" The archbishop then sat down with quiet dignity and left Gilmour to finish his sermon as gamely and as quickly as he could.

Elder died on October 31, 1904, and was succeeded by his coadjutor-archbishop, Henry Moeller. A portrait of Elder by the Philadelphia painter Thomas Eakins in the Cincinnati Art Museum wonderfully captures the graciousness and the dignity and the strength of the aged archbishop.

An African American Speaks to his Church

During the tenure of Cincinnati's archbishop from the South, a Catholic born in slavery spoke to his Church about racism. Daniel Rudd was born on August 7, 1854, in Bardstown, Kentucky. His father, Robert, was a slave on the Rudd estate near Bardstown and his mother, Elizabeth, was a slave of



Daniel Rudd

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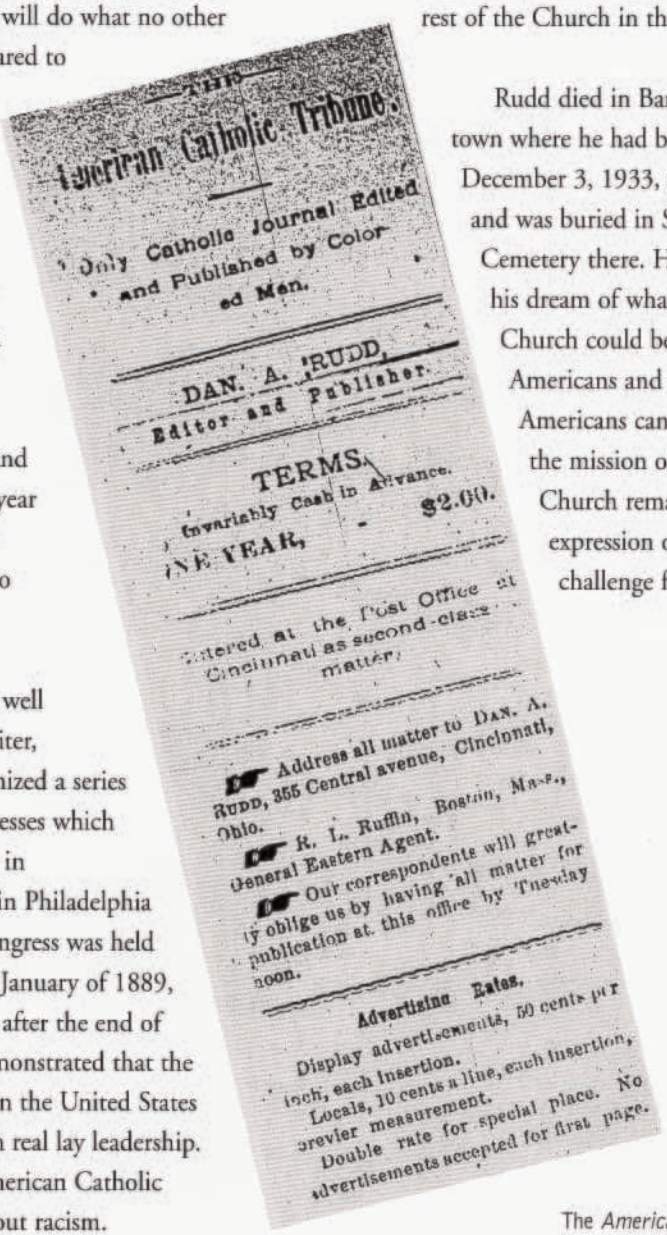
the Hayden family in Bardstown. Both Catholics, they were the parents of twelve children. After the Civil War, Daniel moved to Springfield, Ohio, where his older brother, Robert, was living. Daniel hoped to be able to get a better education more easily in Springfield.

In Springfield in 1886 Rudd began to publish a small newspaper which he called the *Ohio State Tribune*. But, because he wanted a stronger focus on Black Catholics and their place in the Catholic Church, he soon changed the name to the *American Catholic Tribune*. He announced the change in these words: "We will do what no other paper by colored men has dared to do - give the Catholic Church a hearing and show that it is worthy of at least a fair consideration at the hands of our race, being as it is the only place on this continent where rich and poor, white and black, must drop prejudice at the threshold and go hand in hand to the altar." The following year Rudd moved his newspaper operation from Springfield to Cincinnati.

Daniel Rudd became a well known and very effective writer, lecturer and editor. He organized a series of five national Black Congresses which met in the 1880s and 1890s in Washington, in Cincinnati, in Philadelphia and in Chicago. The first congress was held in Washington D.C. during January of 1889, about a quarter of a century after the end of slavery. These congresses demonstrated that the Black Catholic community in the United States was alive and was gifted with real lay leadership. They also challenged the American Catholic Church to do something about racism.

Rudd was firmly convinced that the Catholic Church could transcend the color line. He devoted his life to urging the Catholic Church to become fully integrated and also to urging Black Catholics to help the Church become more fully integrated. Rudd's loyalty to the Catholic Church was firm and genuine, but it was not uncritical. He took issue frequently and vigorously with the comments of other Catholics who were segregationists. Very simply put, what Daniel Rudd did was talk to and about the Catholic Church from the viewpoint of a Black person within the Catholic Church. This was a new and important perspective for the rest of the Church in the United States.

Rudd died in Bardstown, the town where he had been born, on December 3, 1933, at the age of 79 and was buried in St. Joseph Cemetery there. His vision and his dream of what the Catholic Church could be for African Americans and what African Americans can contribute to the mission of the Catholic Church remain an expression of hope and challenge for us today.



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Archbishop Henry Moeller



The future Archbishop Henry Moeller was born on December 11, 1849, the eldest of the six children of Bernard Drugemöller, cabinetmaker, and Teresa Witte, both of whom had emigrated to the United States from Westphalia about 1845. Bernard shortened his surname to Möller and Henry later began the use of the more anglicized Moeller. The parents were devout Catholics, delighted when three of their sons were ordained priests and their daughter entered the Sisters of Charity.

Moeller was educated at St. Joseph Parochial School and St. Xavier College in Cincinnati and at the North American College in Rome. He was ordained to the priesthood at the basilica of St. John Lateran in Rome on June 10, 1876.

Shortly after his return to Cincinnati, he was appointed secretary to the coadjutor-bishop, William Henry Elder, whom he assisted with the complicated legal and pastoral problems caused by the 1878 financial failure of the private banking enterprise operated by the brother of the previous archbishop.

In 1900 Moeller was appointed bishop of Columbus, Ohio, which was in such dire financial straits that the dissolution of the diocese was being seriously considered. Within three years Moeller put that diocese on a more solid financial footing, almost erasing its $200,000 debt.

Henry Moeller
The First Cincinnati-born Archbishop

Henry Moeller, the third archbishop of Cincinnati, was the first to have been born in Cincinnati.

After three years as bishop of Columbus, Ohio, Moeller returned to Cincinnati in 1903 as coadjutor-archbishop to assist the aging and frail Archbishop Elder. After Elder's death the following year, Moeller became the first native archbishop of Cincinnati and the first German-American archbishop of that still largely German city. Although the archdiocese had



St. Rita School for the Deaf, founded during Moeller's tenure, is a national leader in its field.

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St. Rita students perform "Time and Time Again."



St. Rita students perform "The Wizard of Oz."

recovered from its 1878 financial failure, the great growth of the city itself had now slowed, for new railroad centers and the Great Lakes steamships had drawn economic momentum away from the old river cities. Nevertheless, forty-four new parishes were established, a new seminary was built, St. Rita's School for the Deaf was established and offices of Catholic Charities and of a superintendent of parochial schools were organized during Moeller's twenty-one-year tenure.

Inter-Parochial High Schools

Archbishop Moeller's most significant innovation may have been in the area of Catholic education. Cincinnati's parishes had already established strong grade schools but the few Catholic high schools were private academies which charged a tuition that only the affluent could afford. In 1921 Ohio passed the so-called Bing Law which provided that youngsters must remain in school until they graduated from high school or reached the age of eighteen. Moeller was well aware of the lack of free secondary schools in the archdiocese, referring to them as the "missing link" in the Catholic school system. He wished to establish inter-parochial schools that were "free" in the sense that students would be not be charged tuition because expenses would be shared by all of the parishes in the district which the high school served. Thus a Catholic secondary education would also be available to youngsters from poorer families.

In September, 1921, the first inter-parochial school in the archdiocese opened on Cincinnati's



Elder High School in Cincinnati, the first inter-parochial school, was founded in 1921.

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Price Hill and was named Elder High School in honor of Moeller's predecessor. Archbishops McNicholas and Alter, Moeller's successors in Cincinnati, would build a distinguished secondary school system on the foundation which Moeller had established.

When the United States declared war on Germany during World War I, the German-American Archbishop Moeller assisted the process of "Americanizing" the largely German Catholic Church of Cincinnati, especially by directing that the parochial school classes be conducted in English. Moeller died on January 5, 1925, at his residence in the Cincinnati suburb of Norwood.

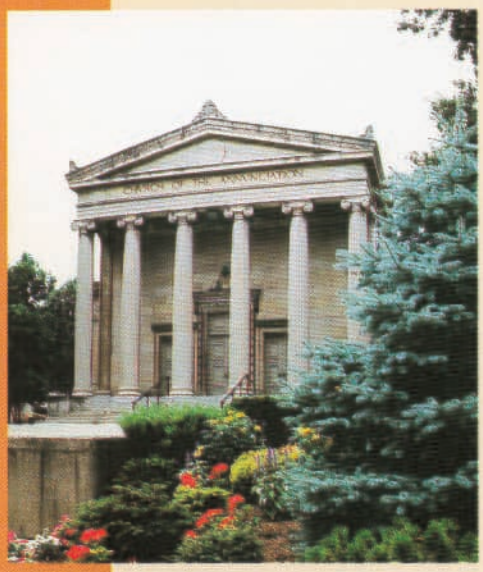


Chaminade-Julienne High School is the heir to many previous schools seen in this collage, including Notre Dame Academy, St. Joseph Commercial, Chaminade, and Julienne.

Fort Scott Camps near New Baltimore provided summer experiences for generations of young people.



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Annunciation, Cincinnati (1910)

The first three decades of the twentieth century brought unprecedented growth to the archdiocese. Industrialization was changing the economy. World War I stimulated internal migrations from farms to the industrial centers. It also temporarily shut off the flow of European immigration, which began with renewed energy in the 1920s. Dynamic social changes emerged. Cincinnati and Dayton both burgeoned with population and with new parishes. The following parishes were established in this era:

St. George, Georgetown (1902)
Precious Blood, Chickasaw (1903)
St. Nicholas, Osgood (1906)
St. Margaret of Cortona, Cincinnati (1921)
St. Mary of the Woods, Russells Point (1927)

Through spiritual gifts, the Holy Spirit makes the People fit and ready to undertake various tasks and offices for the renewal and building up of the Church.

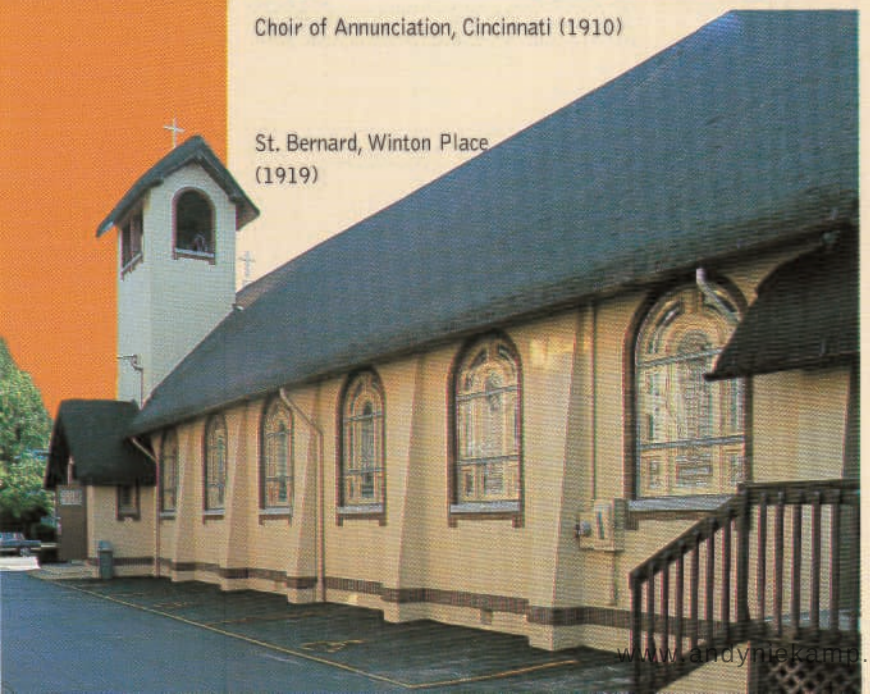
from *The Church*, II, 12



Choir of Annunciation, Cincinnati (1910)



Banners created by artists in St. Catherine of Siena Parish, Cincinnati (1903) have won national recognition.

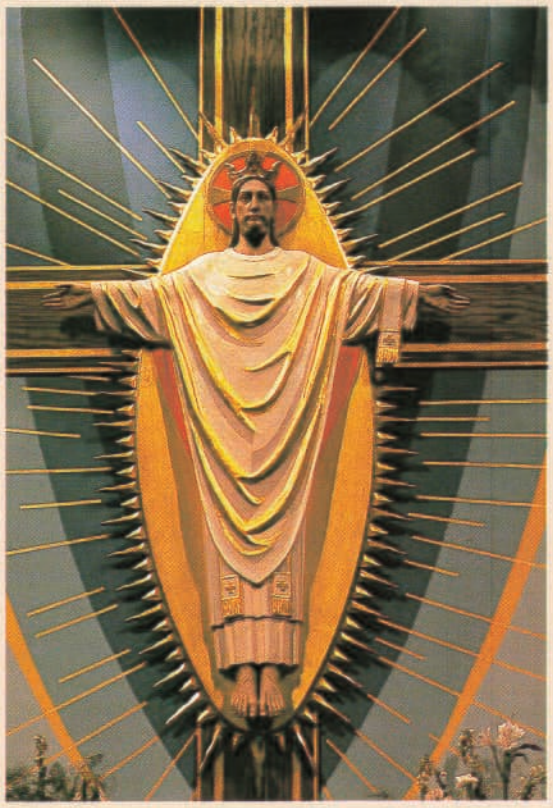


St. Bernard, Winton Place (1919)

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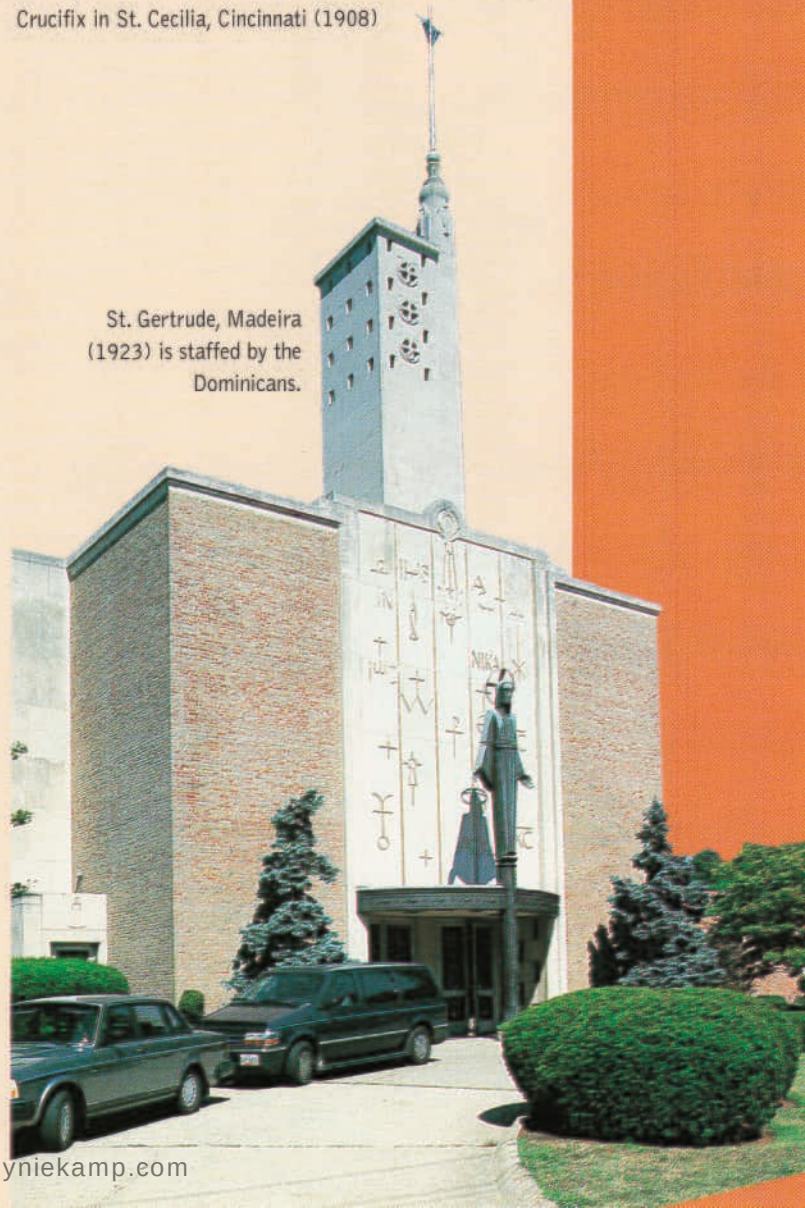


Window in St. Clare, Cincinnati (1908)



Crucifix in St. Cecilia, Cincinnati (1908)

St. Gertrude, Madeira (1923) is staffed by the Dominicans.



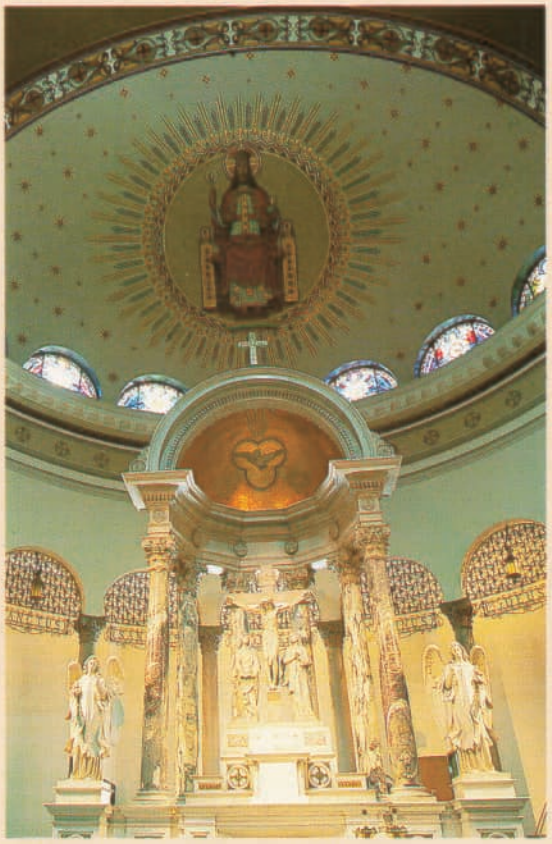
A new wheelchair ramp will make Holy Trinity, Batavia (1906) more accessible.



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St. Margaret Mary, North College Hill (1920)



Sanctuary of St. Martin of Tours, Cheviot (1911)



Children gather around a statue of Mary and Jesus at St. Michael, Sharonville (1919)



Church and campanile, St. Mark, Cincinnati (1905)

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Nativity of Our Lord, Cincinnati (1917)



Resurrection of Our Lord, Cincinnati (1919): Sister Mary Dominic Schwallie, OSU, principal, and students of 1983.

St. Teresa of Avila, Cincinnati (1916) celebrates Christmas.



St. William, Cincinnati (1909)



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Archbishop John T. McNicholas



John Timothy McNicholas was born in Kiltimagh, County Mayo, Ireland, on December 15, 1877, the youngest of the eight children of Patrick McNicholas, steel mill laborer, and Mary Mullany. The family emigrated to the United States in 1881 and settled in Chester, Pennsylvania, a port of entry on the Delaware River about 14 miles from Philadelphia. At the age of seventeen, McNicholas entered the Dominican Order at St. Rose Priory in Kentucky. He was ordained to the priesthood on October 10, 1901, at St. Joseph Priory in Somerset, Ohio. He then spent three years in Rome, earning a doctorate in theology and gaining many influential friends both in the upper echelons of the Dominican Order and in the Roman curia.

After his return to the United States in 1904 he served successively as the master of novices at Somerset, Ohio, as a professor of theology and canon law at the Catholic University of America and as the national director of the Holy Name Society in New York City. This last position gave him great prominence since the Holy Name Society was a forceful organization throughout the country which promoted not only reverence for the name of Jesus but also monthly communion Sundays and annual rallies and parades. The frequent reception of communion and the public demonstration of church membership encouraged by the Holy Name Society gave Catholic men a deeper sense of loyalty to their Church.

In 1917 he returned to Rome as an assistant to the master general of the Dominican Order and as a professor at the Angelicum University. The following year he was appointed bishop of Duluth, Minnesota, and in 1925 was appointed archbishop of Cincinnati, where he remained until his death in 1950.

John Timothy McNicholas
An Irish, Dominican Archbishop
Emphasizes Education

The second Dominican to lead the Archdiocese of Cincinnati, John Timothy McNicholas began his twenty-five year episcopacy here in 1925.

In those years he was a dynamo of energy, establishing about 50 mission chapels, organizing parish Holy Name Societies, advocating lay retreats, championing the rights of labor, supporting the foundation of the Home Missioners of America and promoting the newly established Legion of Decency, a Catholic film-review board which provided influential motion picture ratings and critical evaluations. He put much emphasis on education, building inter-parochial high schools, establishing a teachers' college to improve the quality of instruction in the archdiocesan schools and sending over 120 priests to graduate schools for further study, many of them to the Angelicum University in Rome to earn a doctorate in theology.

Opposite page: Fountain Square, circa 1930, painted for this book by Cincinnati artist Frank McElwain.

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John J. Fehring, choral director, supervisor of music for the archdiocesan schools, Professor of Liturgical Music at the Athenaeum, and cathedral organist.

In 1928, he received a charter from the State of Ohio for the Athenaeum of Ohio, an umbrella organization which gathered several colleges together into one structure: Mt. St. Mary's Theological Seminary, St. Gregory's College Seminary, the Archdiocesan Teachers College and the Institutum Divi Thomae Graduate School of Science. His ambition was to shape these institutions into an influential Catholic intellectual and cultural center in southwest Ohio. Only the theological seminary remains today.

He was a vigorous crusader for state aid to parochial schools. Although the state legislature did not, in the end, provide any tax monies for parochial schools, yet McNicholas succeeded in publicizing the contribution of Catholic schools to the larger society.

McNicholas was a confidante of Pope Pius XI and was reputed to be the principal author of that pope's encyclical on Christian education. In 1939 Pius XI reportedly drew up documents appointing McNicholas to be the archbishop of New York but died before the documents were formally issued and his successor, Pope Pius XII, appointed Francis J. Spellman to that post instead of McNicholas.

His intense drive also influenced the national councils and organizations of the Catholic Church. He was a member of the Board of Trustees of the Catholic University from 1934 until his death, the chairman of the Education Department of the National Catholic Welfare Conference from 1930 to 1935 and from 1943 to 1945, the president of the National Catholic Educational Association from 1946 to 1950 and the chairman of the Administrative Board of the National Catholic Welfare Conference from 1945 to 1950. Archbishop McNicholas died on April 22, 1950, at his residence in the Cincinnati suburb of College Hill.

McNicholas was a typical "builder-bishop" of an expansionist era in American Catholic history, an effective orator, an outspoken scrapper who minced no words in advocating his cherished projects, a formidable adversary and an ambitious and astute politician who, according to the many fulsome obituaries published after his death, left a deep impression all who dealt with him.

Left: The Teachers College of the Athenaeum prepared teachers for the Catholic schools, including primary music instruction.

Right: Sisters Ann Gertrude, S.C., and Mary Aquinas, S.C., in the lab of the Institutum Divi Thomae.





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Dayton was the home of the Wright Brothers, who returned in triumph in 1909, after having achieved the first airplane flight in Kitty Hawk, North Carolina.

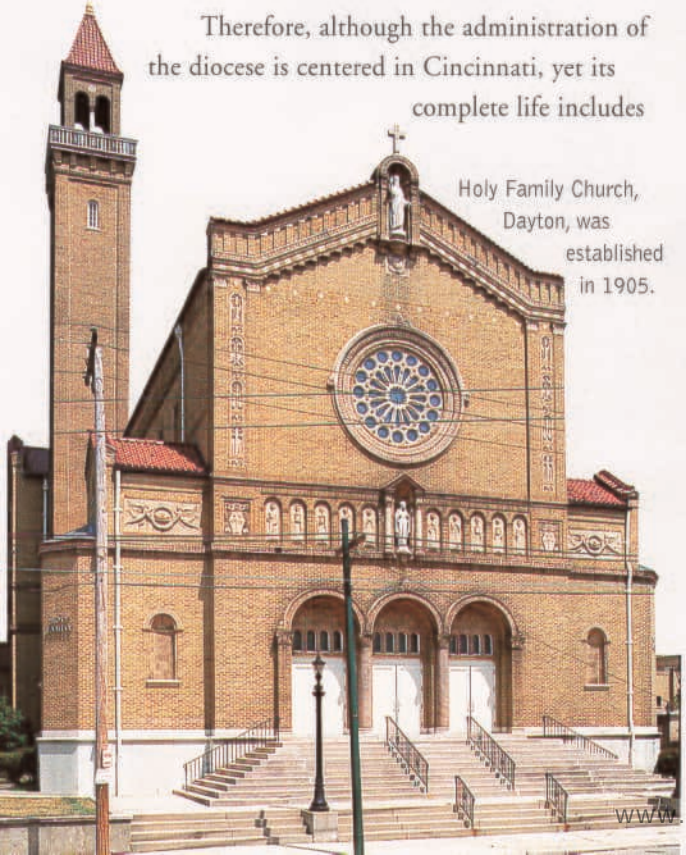


After the flood of 1913 displaced Daytonians, St. Anthony of Padua Church was founded the same year on higher ground.

Many Centers of Church Life in the Archdiocese

In 1829, when the diocese of Cincinnati was established, the city of Cincinnati was the largest, wealthiest and most developed city in the state of Ohio. Cincinnati, therefore, became the "see city" or headquarters of the diocese and the location of the cathedral as well as the residence of the bishop. At that time the diocese of Cincinnati included the entire state. Currently the archdiocese of Cincinnati includes nineteen counties in the southwestern quarter of the state.

Therefore, although the administration of the diocese is centered in Cincinnati, yet its complete life includes 235 parishes in many other cities, towns and villages. Dayton, about fifty miles north of Cincinnati, is the second-largest city of the archdiocese, is close to its geographic center and has thirty-five parishes in its metropolitan area. The other county seats of the archdiocese are also centers of church life in their areas.



Holy Family Church, Dayton, was established in 1905.



Downtown Dayton early in the twentieth century.



Dayton Women's Club celebrated its 75th anniversary in 1998 with senior member Esther Moster (100!) and her daughter Kathleen.

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Mosaic in St. Agnes, Dayton (1915)

Dayton and the other major towns in the archdiocese grew with the region's new demographic patterns, affected by the changing economy and by developments in transportation which linked towns and rural areas. The following parishes were established in these centers:

St. Adalbert, Dayton (1903)
St. Mary, Springfield (1921)
Our Lady of Mercy, Dayton (1927)
Our Lady of the Immaculate Conception, Dayton (1938)
Precious Blood, Dayton (1948)
Assumption, Dayton (1949)
St. Elizabeth, Sardinia (1955)

The promised and hoped-for restoration has already begun in Christ and continues in the Church, in which, through our faith, we learn the meaning of our earthly life, while we fulfill the task allotted to us in the world and so work out our salvation.

from *The Church*, VII, 48

Painting in St. Anthony, Dayton (1913)



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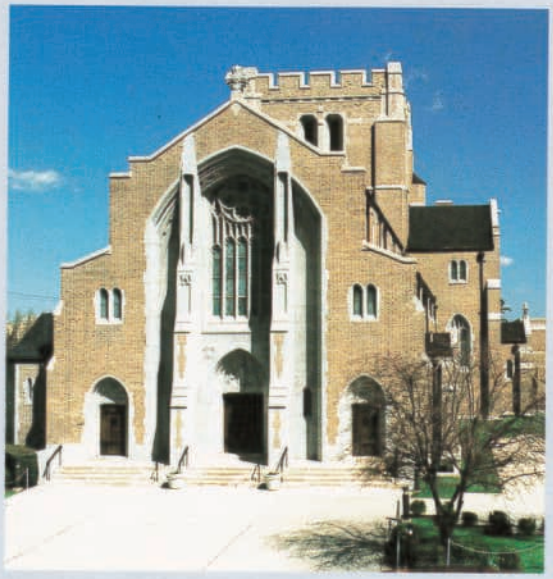
Corpus Christi, Dayton (1911)



Holy Cross, Dayton (1914)



Interior of St. James, Dayton (1919)



Holy Angels, Dayton (1901)



Painting in St. James, Dayton (1919)

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Queen of Apostles, Dayton (1973)



St. Stephen, Dayton (1906)



St. Rita, Dayton (1922)

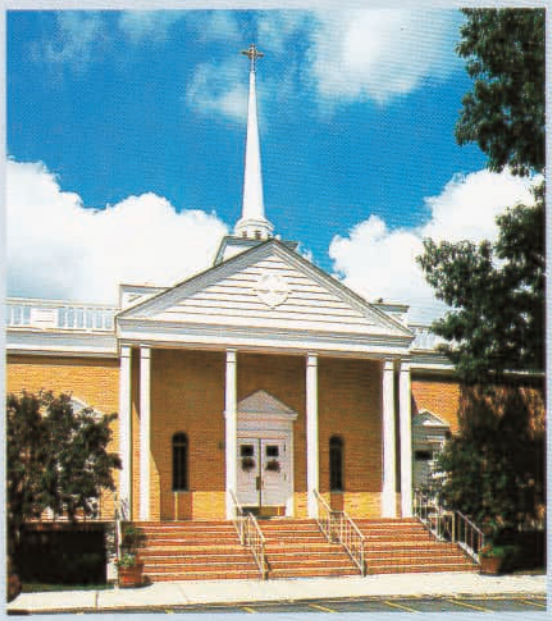
Ascension, Kettering (1955) dedicates a new church building.



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St. Helen, Dayton (1953) was a young parish when the 1958 festival had such a grand prize!



St. Albert the Great, Kettering (1939)



The religious education program puts on a Christmas pageant at Mary, Help of Christians, Fairborn (1861).

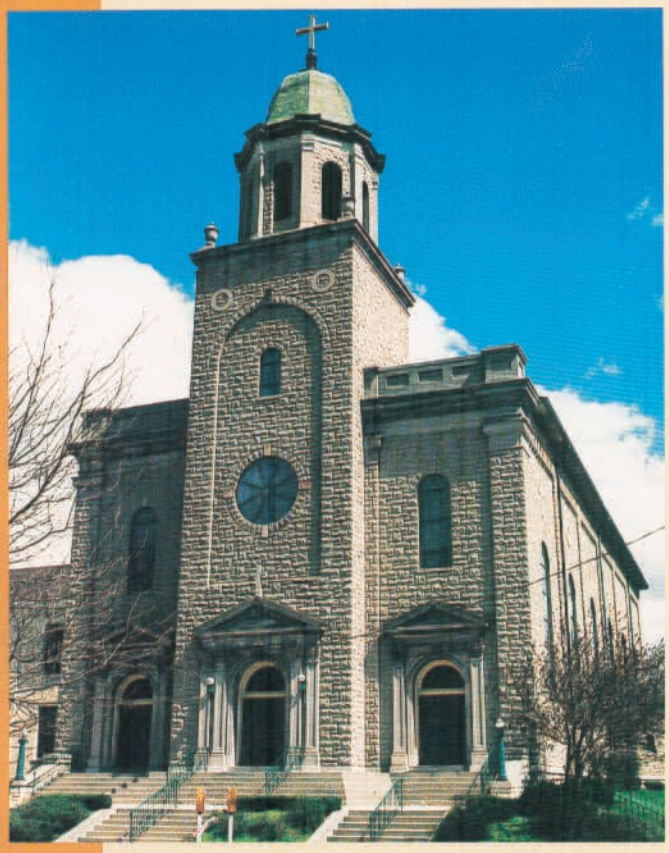


Above: Window in Queen of Martyrs, Dayton (1948)

Below: St. Mary, Dayton (1859)



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St. Bernard, Springfield (1860), founded for Germans



A painting of Mary and Jesus in St. Ann, Hamilton (1909)



St. Bernard, Springfield



A window in St. Boniface, Piqua (1855). St. Boniface baptizes a convert.

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St. Mary, Piqua (1843)



New church of St. John West Chester (1880)



Window of the Immaculate Conception in Holy Angels, Sidney (1848)



St. Raphael, Springfield (1849).
Above: In this window the Archangel Raphael guides young Tobias on his journey.
Right: Parishioners donated clothing to St. Raphael Center, their sister parish in Brazil.



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Archbishop Karl J. Alter

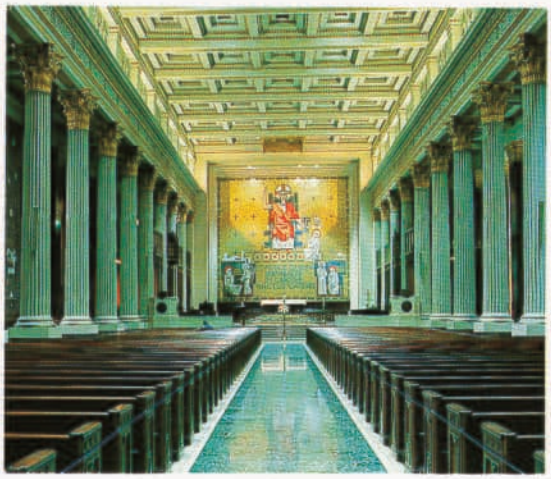
Karl Joseph Alter was born in Toledo, Ohio, on August 18, 1885, the son of John P. Alter, cigar manufacturer and liquor dealer, and Elizabeth Kuttner. He attended St. John's College in Toledo and St. Mary's Seminary in Cleveland prior to his ordination to the priesthood on June 4, 1910, for the newly established Diocese of Toledo. After two brief parish assignments, he served for fifteen years as the first director of Catholic Charities for the diocese, gradually linking the various charitable agencies of the diocese into a unified system and providing them with approved contemporary methods and standards of social welfare work. In 1929 he was named director of the National School of Social Service which was sponsored by the National Catholic Welfare Conference and was located in Washington, D.C. On April 22, 1931 he was named the third bishop of Toledo, succeeding Samuel Stritch, who had been appointed the fifth archbishop of Milwaukee.

As the bishop-elect was entering the cathedral for his episcopal consecration, newspapers were announcing the closing of the first of the five Toledo banks which would fail during the Great Depression. Within two years parish income had dropped by fifty percent. Parishes were no longer able to pay their assessments to support the diocesan offices and to complete the monumental Spanish plateresque cathedral begun by Bishop Stritch.



The improvements which Alter had earlier made in the diocesan charitable agencies enabled them to provide more effective family services in those troubled times. And his careful management of his limited financial resources enabled the monumental new cathedral to be completed and solemnly dedicated on October 1, 1941. He established a diocesan newspaper, the *Catholic Chronicle,* in 1934 and convened the first diocesan synod in 1941, which enacted 426 statutes clarifying diocesan policies concerning liturgy, temporal affairs and the life of the clergy.

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The renovated cathedral of St. Peter in Chains

Archbishop Karl J. Alter
A Regal Archbishop in a Changing Church

On June 21, 1950, Karl J. Alter was appointed archbishop of Cincinnati, to succeed John Timothy McNicholas. Under his administration there were over 130 major building projects. The most ambitious among them were the expansion of St. Gregory's College Seminary (which later closed because of declining enrollments) and the restoration and enlargement of the historic St. Peter in Chains cathedral. He also approved the construction of seven high schools, an orphanage and a home for the aged, as well as a number of churches, elementary schools and parish halls. In 1952-53 he reorganized the archdiocesan Councils of Men and of Women in order to involve laypersons more actively in liturgy, religious education, social action and family life. In 1969 these two groups were merged into the Archdiocesan Council of the Laity. This decision to establish one council in which men and women would work together as one group was, in part, a forerunner of the establishment two years later of the National Council of the Catholic Laity.

From 1952 to 1955 Alter served as the chairman of the administrative board of the National Catholic Welfare Council, at that time the permanent secretariat of the American bishops. During his tenure he began to associate himself with the growing support among some bishops, notably Cardinals Samuel Stritch and Edward Mooney, of the Jesuit theologian, John Courtney Murray, who urged Catholic acceptance of universal religious liberty. During his tenure Alter also declined to give active support to Cardinal Francis J. Spellman's campaign to establish American diplomatic relations with the Vatican.

In 1960 Pope John XXIII appointed Alter to the preparatory commission for Vatican II and in 1966 Pope Paul VI named him to the post-conciliar Commission for Bishops and the Government of Dioceses which was to guide the practical implementation of the council's decrees. As a member of the preparatory commission Alter became the first American bishop to request that the council include religious liberty on its agenda.



Archbishop Alter and Auxiliary Bishop Paul Leibold get a send-off on their way to the Second Vatican Council.

Although Alter was not an initiator of structural changes in the Church, he was eager to implement policies on which the college of bishops had reached a consensus. After Vatican II, therefore, he quickly established a senate of priests and an archdiocesan pastoral council and

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The Grail, an international movement of lay women, made its national headquarters in Loveland, Ohio. Its oratory, designed by architect William Shickle, provides a space for spirituality programs.



The *Telegraph* was the first U.S. diocesan newspaper to have a lay editor, James M. Shea, and then the first woman editor, Judy Ball.

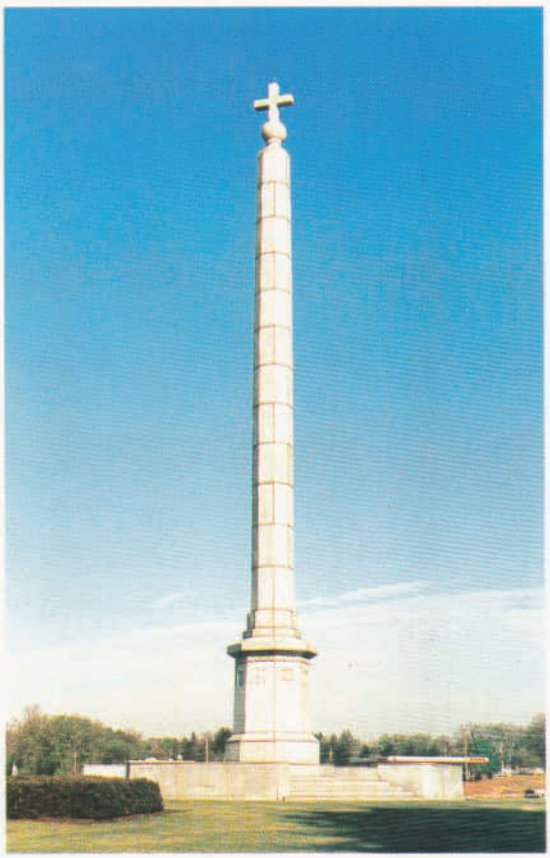
CC Caritas Christi is a secular institute of lay women consecrated to Christ in the world. Founded in France, it came to Cincinnati in 1958.

directed that a parish council be established in every parish. Although the growth of these organizations was slow and at times uncertain, yet they were an important step toward a closer collaboration of the priests with the archbishop and also toward a more active lay leadership throughout the archdiocese.

In the area of social justice and social welfare Alter exercised more initiative, establishing an active poverty commission, a human relations commission and a planning and budget commission which gave special attention to racial tensions, urban ghettoes and other critical problems of the cities.

On July 23, 1969, he retired and was succeeded by Paul F. Leibold. He died in Cincinnati on August 23, 1977, at the age of 92, and was buried in Gate of Heaven Cemetery.

Alter was a cautiously progressive leader in rather turbulent times. He frequently said that his archdiocese would be neither the first nor the last to introduce the more dramatic changes proposed in the wake of Vatican II. His regal self-confidence combined with his innate courtesy enabled him to lead his archdiocese through the unsettled post-Vatican II period in the Catholic Church with a minimum of disquiet.



Archdiocesan bishops and priests are buried around this pillar in Gate of Heaven Cemetery (right).



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The Seminaries before Vatican II

Early American bishops found the seminary-college a practical way to launch higher education. Only one or two priests would be needed for the seminary and one or two well-educated professors for the college. The seminarians had one or two classes in theology each day and could spend their other working hours teaching the collegians whose tuition, in turn, supported their needs.

Edward Fenwick, the first Bishop of Cincinnati, used this model when he established St. Francis Xavier Seminary and the Athenaeum College on May 11, 1829, with four seminarians and six college students. The few available records indicate that the four theological students were James Reid, Denis A. Deloughery, Emmanuel Thienpoint and James H. Clarkson. The first faculty was composed of Stephen Montgomery, the superior; John Baptist Clicteur, and Martin Kundig. These theology professors were priests who served the cathedral and cared for the seminary only incidentally. But the daily association of the seminarians with their bishop and these hard-working priests was a valuable supplement to the minimal theological education.

In 1829 the city of Cincinnati already had a population of 30,000 and boasted of banks, schools, theaters, hospitals, industry and a public landing crowded with steamboats. The diocese was also experiencing rapid growth as the interior of the state opened to new settlers. The old frame church which housed the bishop's residence and the seminary-college soon became inadequate. Alphaeus White, one of Cincinnati's early architects, designed new buildings which were completed by 1832 and were among the city's early architectural monuments.

Fenwick's successor as bishop of Cincinnati, John Baptist Purcell, recruited religious orders to provide a more professional teaching staff. In 1840 the Jesuits took over the Athenaeum College, renamed St. Francis Xavier College. In 1842 the Vincentians agreed to operate the seminary which had been moved to Brown County, Ohio, but they departed within two years because Purcell retained complete control of the seminary and expected them merely to staff it under his supervision. The seminarians led a nomadic existence for several years, moving from Brown County back to the Jesuit College and then to the attic of the bishop's house at the new Cathedral of St. Peter in Chains.

In 1851, the seminary moved into a new and handsome four-story building on Price's Hill, just west of the city, with its name changed to Mt. St. Mary's Seminary of the West to avoid confusion with the Jesuit college and to honor Mt. St. Mary's Seminary in Maryland where Purcell had been a student and a professor. Purcell inaugurated an annual diocesan collection for the support of the seminary and built a faculty by recruiting theologians from Europe and sending seminarians to Europe for graduate studies.

By 1870 the seminary was at the height of its golden age. The initial twelve students had increased to 126. They studied a broad range of theological subjects and used recently published



Seminary students and teachers about 1870

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Mt. St. Mary's Seminary was located in Norwood from 1923 to the early 1980s.

Latin, English and German texts and were also encouraged to read widely. About 40 of them were in the three-year theology program The others were either in the one-year philosophy course or in a humanities courses. The building was architecturally distinguished, well designed for its purposes, solidly constructed and located on an impressive site. The grounds were beautifully landscaped with trees, shrubbery and walks. A catalogue of the library published in 1873 listed 14,168 volumes. The faculty was an eminent group of professors: Francis J. Pabisch, D.D., rector; Patrick H. Cusack; Henry J. Richter, D.D.; Thomas C. Byrne; Edward Hecht, D.D., D.C.L.; Bernard H. Engbers, Ph.D.; and Peter Geyer, D.D. All of them had done advanced theological studies in European schools and all but two had completed doctoral programs.

In 1879 the archdiocesan financial crisis closed the seminary for eight years. When it reopened, it adopted a curriculum mandated by the Third Plenary Council of Baltimore, which provided for two years of philosophy and four years of theology, specified the order in which the courses were to be taken and suggested the textbooks to be used. The academic program acquired a routine quality and lost much of its vitality.

Inclines to lift streetcars out of Cincinnati's basin area enabled the city to crowd around the Price Hill seminary. Consequently in 1904 Archbishop Henry Moeller moved the seminary to Mt. Washington at the southeast edge of the city, where it had a rather uneventful, two-decade history. The already lackluster quality of the theological curriculum was reinforced by the condemnation of Modernism by Pope Pius X in 1907, which discouraged creativity and innovation in theology. Students learned little more than the material in their texts and the bulk of the library from the Price Hill seminary remained unpacked. Nevertheless the faculty included well-educated teachers and the student life was enhanced by liturgies, spiritual exercises, music, drama and sports.

Enrollment continued to increase during the Mount Washington years and so in 1923 the four-year theology program moved to suburban Norwood. The two years of philosophy remained in Mt. Washington as the nucleus of St. Gregory Preparatory Seminary which quickly expanded to a four-year high school and a four-year college.

In 1927 the name of the first college, the Athenaeum, was revived for an umbrella organization chartered to grant degrees for the seminaries and for two newly established schools, a teacher's college and a graduate school of science. In 1953 the Athenaeum, which included only the two seminaries at that time, applied for membership in the Ohio College Association, beginning a process of accreditation to bring the seminaries in line with other academic institutions. A catalogue of courses was published, faculty credentials were verified; a dean of studies was appointed, academic records were separated from sacramental records; degree requirements were clarified and a librarian with professional certification was appointed.

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Colleges and Universities

Xavier University traces its origins to the Athenaeum college established by Bishop Fenwick in 1831. After the seminary, it is, therefore, the oldest institution of higher learning in the archdiocese. The Jesuits took over the operation of the Athenaeum in 1836 and renamed it St. Xavier College. The present campus is in Evanston, a Cincinnati neighborhood about seven miles north of the center of the city. It now has 6,400 students in its three colleges of arts and sciences, social sciences and business.



Bellarmine Chapel on the campus of Xavier University is also a parish established in 1927.

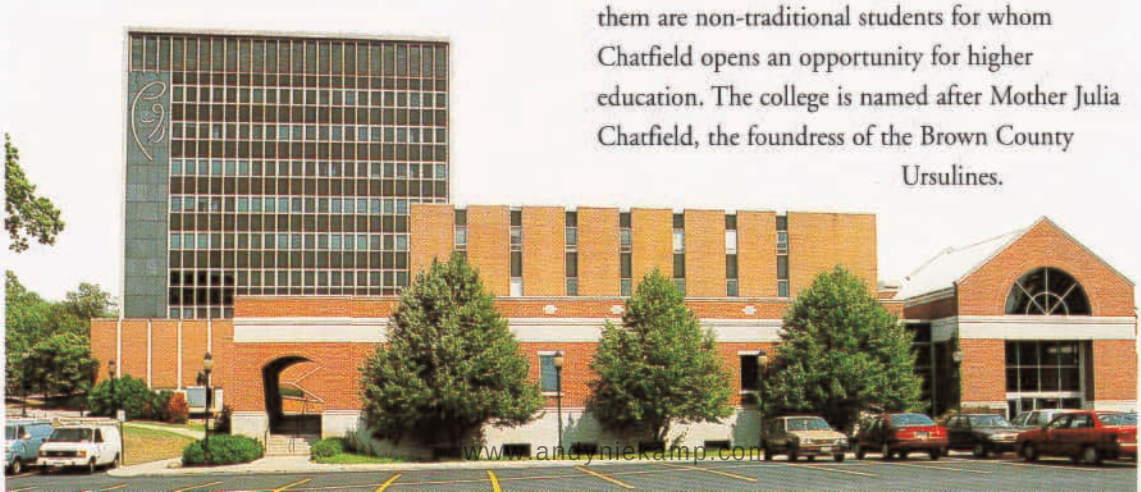
The University of Dayton is rooted in the St. Mary's School for boys which the Society of Mary opened on July 1, 1850, on the property where the present campus is located. In 1871 the name of the school was changed to St. Mary's Institute, then in 1912 to St. Mary's College and, finally, in 1920 to the University of Dayton. The university now has an enrollment of 10,589 students in its college of arts and sciences and its four professional schools of education, law, engineering and business administration.



College of Mount St. Joseph

The College of Mt. St. Joseph was founded by the Sisters of Charity in 1920 as a college for women but can trace its roots back to St. Joseph Academy for girls which the sisters had established after they had moved their motherhouse from Cincinnati to Mt. St. Joseph on the Ohio in Delhi Township west of the city. It is currently a four-year liberal arts college which accepts both traditional and second-career students and has been co-educational since 1986. Its present enrollment is 2300 students and its 75 acre campus is across the street from the motherhouse of the Sisters of Charity, both located on bluffs overlooking the Ohio River and the hills of northern Kentucky.

Chatfield College, a small three-year liberal arts college operated by the Ursulines of Brown County in the rural village of St. Martin, is the youngest of the institutions of higher learning in the archdiocese. It evolved from the Ursuline Teacher Training Institute established in 1958 to enable the younger Ursuline sisters to begin work towards degrees and teacher certification within their own community. This program was first affiliated with Mt. St. Joseph College in Cincinnati and then with Ursuline College in Cleveland. Since 1971 it has been an independently chartered college which is open to all qualified applicants. Its current enrollment is approximately 250 students. Most of them are non-traditional students for whom Chatfield opens an opportunity for higher education. The college is named after Mother Julia Chatfield, the foundress of the Brown County Ursulines.



University of Dayton academic buildings

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The Parochial Schools in the 20th Century



Barbara Wessler made her First Communion in the original St. Susanna Church, Mason (established 1938). She is now the media specialist for the parish and school.

In 1898 the Third Synod of Cincinnati reserved to the archbishop the approval to send children to non-Catholic schools, and in 1918 the Code of Canon Law in canon 1374 affirmed that only the local bishop could decide when attendance at non-Catholic schools could be tolerated. In 1920 the Fourth Synod of Cincinnati, after quoting that canon, declared in strong and clear terms that parents who sent their children to non-Catholic schools without the archbishop's permission were guilty of grave sin and could not be absolved without a promise to correct the situation within a month.

In 1908 the First Annual Report of the Superintendent of the Parish Schools of the Archdiocese of Cincinnati, issued by Father Otto B. Auer, the first superintendent, stated that the archdiocese had 110 parish schools, attended by 27,233 students and staffed by 575 teachers. Over ninety percent of the parishes in Cincinnati and over seventy percent of the parishes outside of Cincinnati had their own elementary schools at that time. These schools were, of course, primarily staffed by women religious whose salaries barely covered their living expenses. Although the schools were a financial burden to the parishes, without the contributed services of the sisters that burden probably could not have been supported. The peak was reached in 1963 when 77,000 students were enrolled in 164 parochial elementary schools.

During the next year, 1964, the first grade was temporarily discontinued in all elementary schools in order to reduce expenditures and because of overcrowded conditions. This resulted in a loss of almost 9000 pupils. The decline in numbers continued and in September of 1970 only 60,714 pupils began the school year. Among the reasons for this dramatic change was a steep decline in vocations to the religious communities of women. This decline deprived the parochial schools of the donated services of many dedicated teachers, which had enabled many working-class families to send their children to parochial schools at an affordable cost.

In 1971 the Sixth Synod of Cincinnati reflected this new economic reality by dramatically relaxing the strict insistence on attendance at a parochial school. Its decree on education spoke of the Catholic school as only one means of achieving



Students and volunteer teachers in Holy Name parish's released-time religion program for students of Taft Elementary School, Cincinnati.

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A contemporary classroom at St. Julie Billiart School, Hamilton.

total Christian education and made no threat and indicated no sanctions against parents who chose to send their children to public schools. The decree on education also asked the parishes "to do everything in their power" to strengthen parish-based and released-time religious education programs for students who do not attend the parochial school.

In the 1998-1999 school year there were 112 elementary schools in the archdiocese with a total enrollment of 42,109 students. Currently less than four percent of the teachers and professional staff in the schools are members of religious communities. Therefore, maintaining the parochial school system increasingly depends on the dedication and commitment of lay teachers.

Public schools today are no longer sectarian Protestant schools, nor are they generally anti-Catholic. However, the current secular humanism of the public schools is now a strong motive for many Catholics to continue their strong support of the parochial school system and to increase their efforts to obtain more federal and state support for the parochial schools.

High Schools

In the 1998-1999 school year there were twenty-two secondary schools in the archdiocese with a total enrollment of 15,885 students. The earliest of these schools had been private academies operated by religious communities. In the early 1900s some parishes established their own high schools, but these were usually only incompletely organized and in precarious financial condition. In 1909 Hamilton Catholic High School opened as a central Catholic high school for boys and was quite successful. In the 1920s the archdiocese began to establish inter-parochial high schools after the Ohio state legislature required youngsters to remain in school until they graduated from high school or reached the age of eighteen. And many of the early private academies have now become inter-parochial high schools.



St. Ursula Academy students do volunteer work in Appalachia.

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Mother of Mercy High School

In 1853 the Sisters of Charity opened Mt. St. Vincent Academy on Price Hill, which is now an inter-parochial school known as Seton High School.

The Sisters of Notre Dame opened Mt. Notre Dame High School in Reading in 1860 and Summit Country Day School on Grandin Road in Walnut Hills in 1890.

The Ursulines of Brown County established Ursuline Academy at May and Oak Streets in Cincinnati in 1896. Nine years later it was moved to Oak Street and Reading Road, where it remained until 1970, when it was moved to Pfeiffer Road in Blue Ash.

After a division of the Ursulines in 1910, the newly independent Ursulines of Cincinnati opened St. Ursula Academy on McMillan Street in Walnut Hills.

St. Xavier High School can claim to be the oldest high school in the archdiocese since the Athenaeum college established by Bishop Fenwick in 1831 actually provided a combination of what is today considered secondary and college education. The Jesuits took over the operation of the Athenaeum in 1840 and renamed it St. Xavier College. Both Xavier University and St. Xavier High School are, therefore, descended from the original Athenaeum.

Left: Summit Country Day School chapel

Right: Long-time site of Ursuline Academy at Oak and Reading Roads





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Purcell Marian High School



Moeller High School students collected funds to assist victims of Hurricane Mitch in 1999.

The Sisters of Mercy opened their first academy in 1860 on Fourth Street near Central Avenue. It remained there for forty years until the development of that area made the location undesirable. Then they opened a new academy of Our Lady of Mercy on Freeman Avenue. In 1920 they founded in Westwood the Mother of Mercy Villa, which is now Mother of Mercy High School, the only one of the three still in operation.

The other high schools in the Cincinnati area are Elder High School (opened in 1921 as the first inter-parochial high school), Roger Bacon High School (1929), McNicholas (established in 1951 from St. Joseph Academy which had been founded in 1915), La Salle (1961), McAuley (1961), Moeller (1961), Purcell-Marian (formed in 1981 from Purcell High School, which had been established in 1929, and Marian High School, which had been established in 1963 from St. Mary's Parish High School in Hyde Park).

Dayton's first central high schools were established in the 1920's: Chaminade, a high school for boys operated by the Society of Mary, and Julienne, a high school for girls operated by the Sisters of Notre Dame. The two schools are now combined as Chaminade-Julienne High School. Two other inter-parochial high schools in Dayton are Carroll, established in 1961, and Alter, established in 1962.

The other four high schools in the archdiocese are Badin High School in Hamilton (the 1966 merger of Hamilton Catholic and Notre Dame high schools), Fenwick High School in Middletown (founded in 1953), Lehman High School in Sidney (the 1970 merger of Piqua Catholic and Holy Angels high schools)), and Catholic Central High School in Springfield (the 1929 merger of three parish high schools).



The Archbishop's Choir School offered advanced academic and vocal music programs for boys. It was housed at different times in Holy Angels School and in St. Francis de Sales.

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Strong parish identity marked Catholic life in the middle of the twentieth century. People wrestled with the challenges of the Great Depression and World War II. Then the post-War generation raised their families in the growing domestic economy. Parishes also shared the burst of new life. The following parishes were also established in this era:



Christmas inside St. Ann, Grosbeck (1953)

St. Teresa of the Child Jesus, Springfield (1931)
St. Teresa, Rockford (1936)
Our Lady of the Rosary, Greenhills (1938)
St. Augustine, Germantown (1941)
St. Mary, Camden (1942)
St. Bernadette, Amelia (1944)
St. Michael, Mt. Orab (1944)
Mary Queen of Heaven, Peebles (1952)
St. Henry, Dayton (1960)
St. Francis of Assisi, Centerville (1969)
St. Paul, Englewood (1972)

While people of the present day are drawn ever more closely together by social, technological and cultural bonds, it still remains for them to achieve full unity in Christ.

from *The Church*, I, 1



St. Ann, Williamsburg (1947). Parish float in the 1999 "June in Olde Williamsburgh" parade.

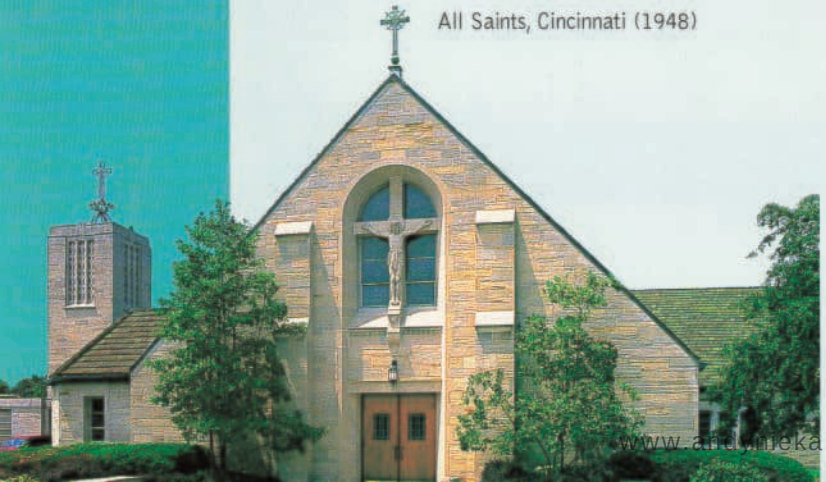


Interior of St. Antoninus, Cincinnati, (1944)

Interior of St. Thomas More, Withamsville (1940)



All Saints, Cincinnati (1948)



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Holy Redeemer, New Bremen (1948)



Immaculate Heart of Mary, Anderson Township (1944). To make room for the new church in 1978, the rectory was moved to a new location. Power wires had to be raised along Beechmont Avenue.



St. Ignatius Loyola, Montfort Heights (1946). The congregation gathers for its first mass, offered in Lonesome Pine Inn on January 13, 1946.

Incarnation, Centerville (1950). An honor guard of school children lines the way for the Knights of Columbus and clergy in procession into the original church.



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St. John Fisher, Newtown (1947)

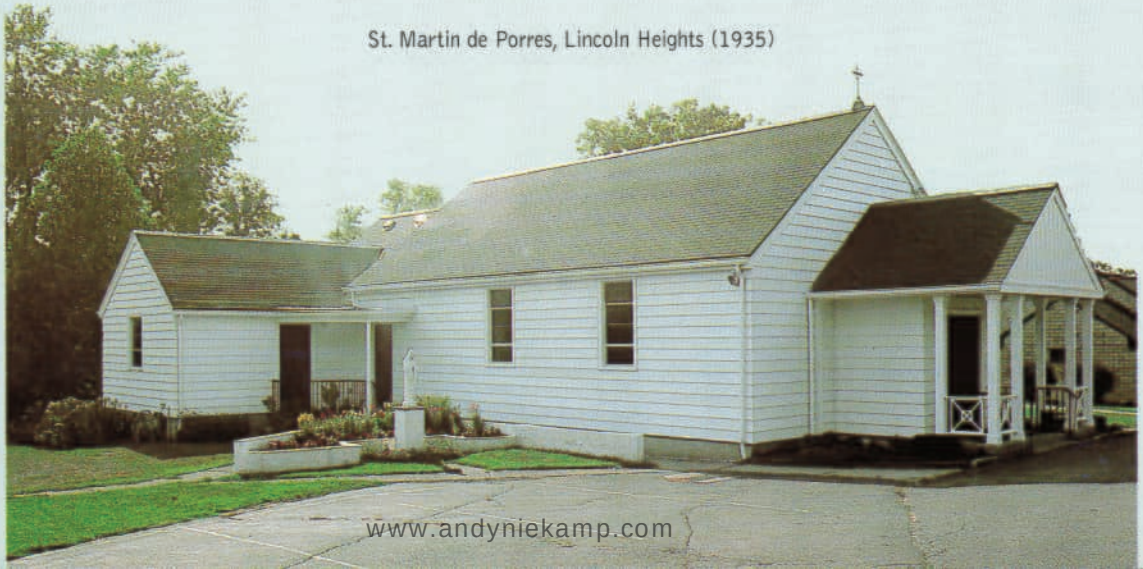


St. John Vianney, Cincinnati (1949) has a special treasure, a chair from the home of its patron saint.



St. Mary, Bethel (1941)

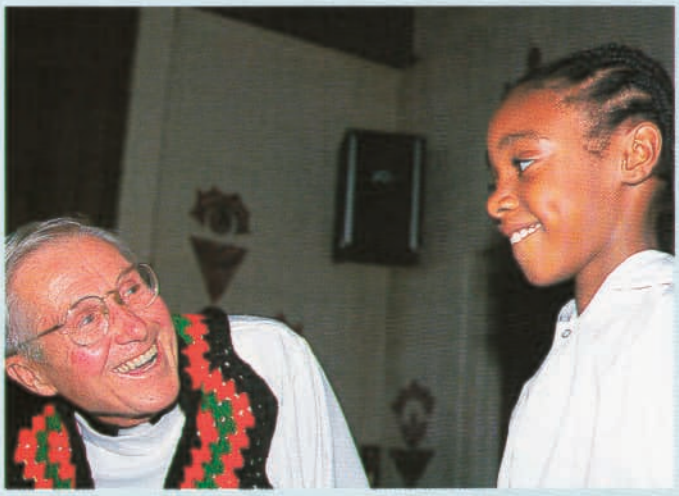
St. Martin de Porres, Lincoln Heights (1935)



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Our Lady of Lourdes, Cincinnati (1927)



Mother of Christ, Cincinnati (1945). Father James Shappelle and an altar server.



Our Lord Christ the King, Cincinnati (1926)

Our Lady of the Visitation, Cincinnati (1947)



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The first mass at Our Mother of Sorrows, Cincinnati, May 11, 1941.



Sacred Heart, New Carlisle (1950)



Queen of Peace, Millville (1941)



St. Saviour, Rossmoyne (1947) Father Robert Goebel performs the first baptism in the new church (1995).

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St. Teresa of the Infant Jesus, Covington (1950) is the last of a series of mission churches designed by Dominican Brother Bertrand at the invitation of Archbishop McNicholas. It was dedicated in 1951.



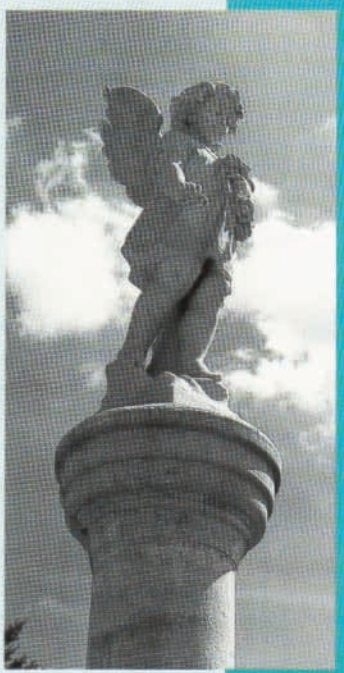
St. Vincent Ferrer, Kenwood (1946)



St. Veronica, Mt. Carmel (1949). The parish picnic brings out all sorts of talents!



Church of the Transfiguration, West Milton (1950)



Statue at the original entrance of St. Vivian, Cincinnati (1943)

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PART III

From the Second Vatican Council to the Present

Pope John XXIII and Vatican II



Pope John XXIII

On January 25, 1959, the seventy-seven-year-old John XXIII, who had been pope scarcely three months, astounded the Roman curia with the news of his intention to call an ecumenical council. The curial cardinals and officials were especially apprehensive about a completely open-ended process and immediately began to prepare documents that would structure and perhaps also limit the discussions of the bishops of the world who would attend the council.

On July 13, 1962, three months before the opening of the council, seven *schemata* or draft documents were sent to the bishops for their review. The curia intended that these documents would be discussed and then approved during the sessions of the council. The curia also selected the bishops who were to be members of commissions to shepherd these documents through the sessions of the council. However, in the early meetings of the council, the bishops rejected the prepared *schemata* and selected a new slate of bishops to develop new documents.

On the eve of Vatican II, the Catholic Church was actually quite healthy. Most Catholics were sincere in their spiritual life and quite faithful in their religious practices. Seminaries and convents and contemplative monasteries were full. Generous and courageous missionaries spent their lives far from their families and friends as they tried to preach the gospel to all nations.

Although the Church was internally quite healthy, John XXIII's insight was that it was not speaking very effectively to the world. The Church was going its own way and the world was following another path. Once, when Pope John was asked why he had called the Council, he walked to the window of his study, opened it and said: "This is why I called the council: to let in some fresh air."



At the Second Vatican Council, Bishop Leibold, Archbishop Alter, and Father Eugene Maly (right) chat with another bishop. Father Maly, Professor of Sacred Scripture at the Athenaeum, was a *peritus* (expert consultant) during the Council.

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The Theology of the Council

The recovery of a more biblical concept of revelation may have been the most important change in theological perspective in the final documents of Vatican II. At the beginning of the council, some observers had wondered if the council would accept the Protestant insistence on only one biblical source of revelation or would reaffirm the Catholic insistence on two sources of revelation, the bible and tradition. In the end, the Dogmatic Constitution on Divine Revelation, *Dei Verbum* did neither. Rather it described the bible and tradition as a kind of mirror (*tamquam mirror*) in which the Church sees God's self-revelation to us. Christ not only brings the revelation but, in a more profound sense, is the revelation. *Dei Verbum* emphasized that the scriptures, dogmas and traditions of the Church are expressions of revelation rather than revelation itself. The recovery of this perspective allows us to recognize more easily the limitations of some of our traditional dogmatic formulations, to affirm the truth contained in other religious traditions and also to have a deeper and more complete sense of religious freedom.

The Church itself was also a major theme of the council's discussions. The council documents employed the Old Testament emphasis on the People of God as a model for the Church and stressed that the Church is the entire community of the baptized and not just the hierarchy. The dominant image of the Church in the conciliar documents is a pilgrim people.

The Church in the city: St. Louis was established in downtown Cincinnati in 1870.





New Born Again! A dance choreographed by Father Clarence Rivers expresses the spirit of a new age in the Church.

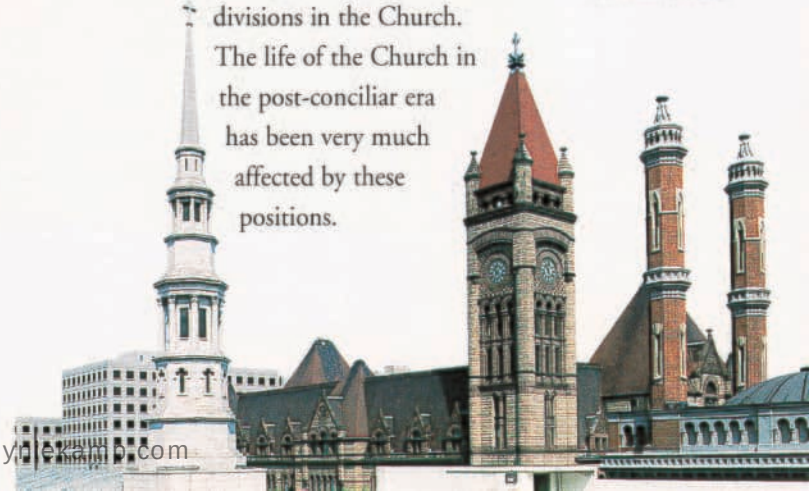


Father Clarence Joseph Rivers, artist, poet, musician, composer

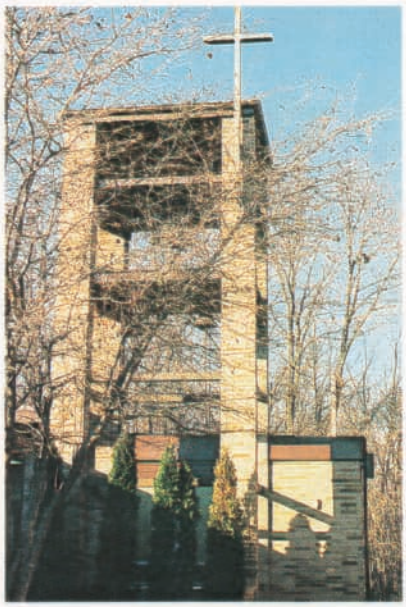
The council also emphasized the local church as the primary manifestation of the Church, the responsibility of all the baptized for the life and mission of the Church, the liturgy as a community action rather than the work only of ordained priests, and the fact that the one true Church "subsists in" the Roman Catholic Church, which implies that the two are not to be simplistically identified and that at least some of the reality of the Church can be found in other Christian communions.

The Council emphasized the pastoral role of the bishops, opened the way for the restoration of the diaconate as a permanent ministry, encouraged lay ministries, authorized a renewal of the ritual of the mass and the sacraments and advocated a healing of the post-Reformation divisions in the Church. The life of the Church in the post-conciliar era has been very much affected by these positions.

Steeples of the cathedral, Cincinnati's City Hall, and the Isaac M. Wise Temple



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St. Columban, Loveland, established in 1859, has grown recently.

A Changing Church

In the 1970s, many cities of the United States were at the end of one era and the beginning of another. For much of their history the national highways had brought the traffic of the nation right into their centers. Local residents and travelers alike had thronged their restaurants, stores, hotels and offices. But by the mid-1970s interstate highways were quickly rushing the traffic of the nation around the cities and suburban malls were drawing local residents away from the inner cities into new shopping and business areas. In fact, the local residents were even beginning to move out of the cities into the rapidly developing suburban sprawls. The cities' revenues began to shrink as industries and businesses also began to construct new buildings outside of their corporation limits.

While American cities were changing, so also were Catholic parishes. In the wake of the Second Vatican Council the liturgy and the appearance of church buildings began to undergo dramatic changes. Parish councils began to give the laity a more effective voice in the management of their parishes. The encyclical of Pope Paul VI on birth control had provoked powerful challenges to traditional authority in the Church. Many priests and nuns were resigning and fewer young men and women were entering seminaries and novitiates. And Sunday mass attendance was beginning to decline.

Interior of St. Dominic parish, Cincinnati, established in 1933.





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St. Aloysius Gonzaga, Cincinnati, established in 1866, has a new circular church which reflects a new theology of worship.

New Questions after the Council

The implementation of the Second Vatican Council has been a very gradual and, at times, quite painful process, full of trial and error. It has also raised many new questions, most of which were probably not foreseen by the bishops during the council. The conciliar documents were in part a self-description of the Church in a moment of transition. The documents certainly contain many unsynthesized theological perspectives. Their spirit may be more compelling than their content.

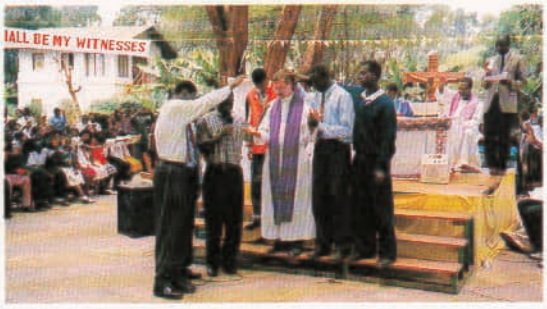
Ecumenism has raised questions about the nature and value of Roman Catholic identity. The positive value which the council placed on non-Christian religions has raised questions about the uniqueness of Christ in salvation history and also about the Church's missionary endeavors in non-Christian lands. The emphasis which the Council placed on lay ministry has raised questions about the ordained priesthood. The council's call for a collegial Church has raised questions about the exercise of authority in the Church. The emphasis which the council placed on the modern world as a partner of, and the necessary context for, the mission of the Church has raised questions about the possibility of Church unity in quite diverse cultures.



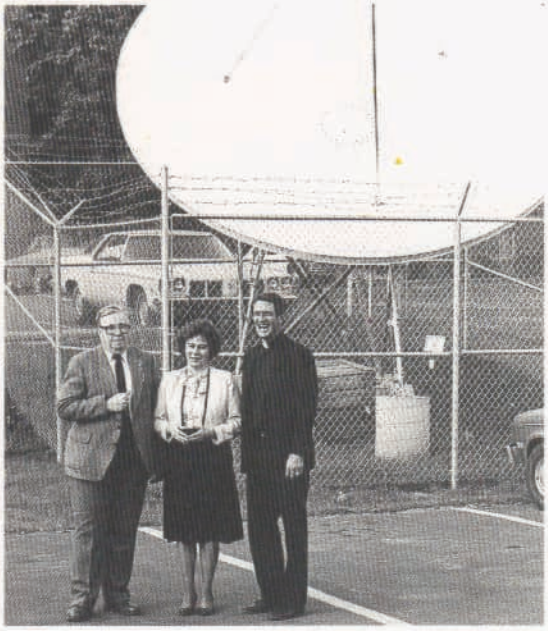
Ecumenical understanding began to open up. Recently, Rabbi Abie Ingler and Auxiliary Bishop Carl K. Moeddel find common ground as Bishop Moeddel is honored by the National Conference of Christians and Jews.

Some see the Second Vatican Council as the cause of the present tensions in the Church. And, of course, to some extent they are right. For the council did release energies in the Church which had been latent for centuries.

The story of the post-Vatican II Church in Cincinnati or elsewhere cannot yet be told adequately for it is still an emerging story. Like all emerging stories it can only be narrated in small segments and from a variety of personal perspectives.

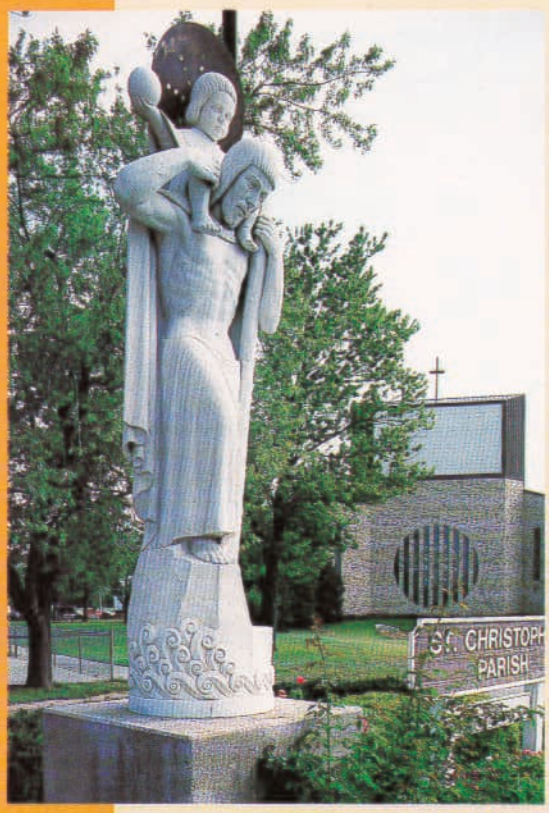


Father David Lemkuhl is an archdiocesan missionary abroad. Here he receives the blessing of the local Church in Kenya for his ministry on behalf of Kenyan youth.



Media communication opened a new frontier. Pictured are Daniel Kane, first archdiocesan Communications Director; Sister Angela Zukowski M.H.S.H., University of Dayton; and Father Ted Kosse, coordinator of the TV Mass and other radio and television programming.

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St. Christopher, Vandalia (1957).
The parish's patron saint was a "Christ-bearer."

Interstate highways changed the face of America and, of course, affected development in the archdiocese as well. The Catholic population, too, rode the highways to widening metropolitan circles around the major cities. One parish blending small-town and commuter populations is St. Elizabeth Ann Seton, Mt. Repose (1976).

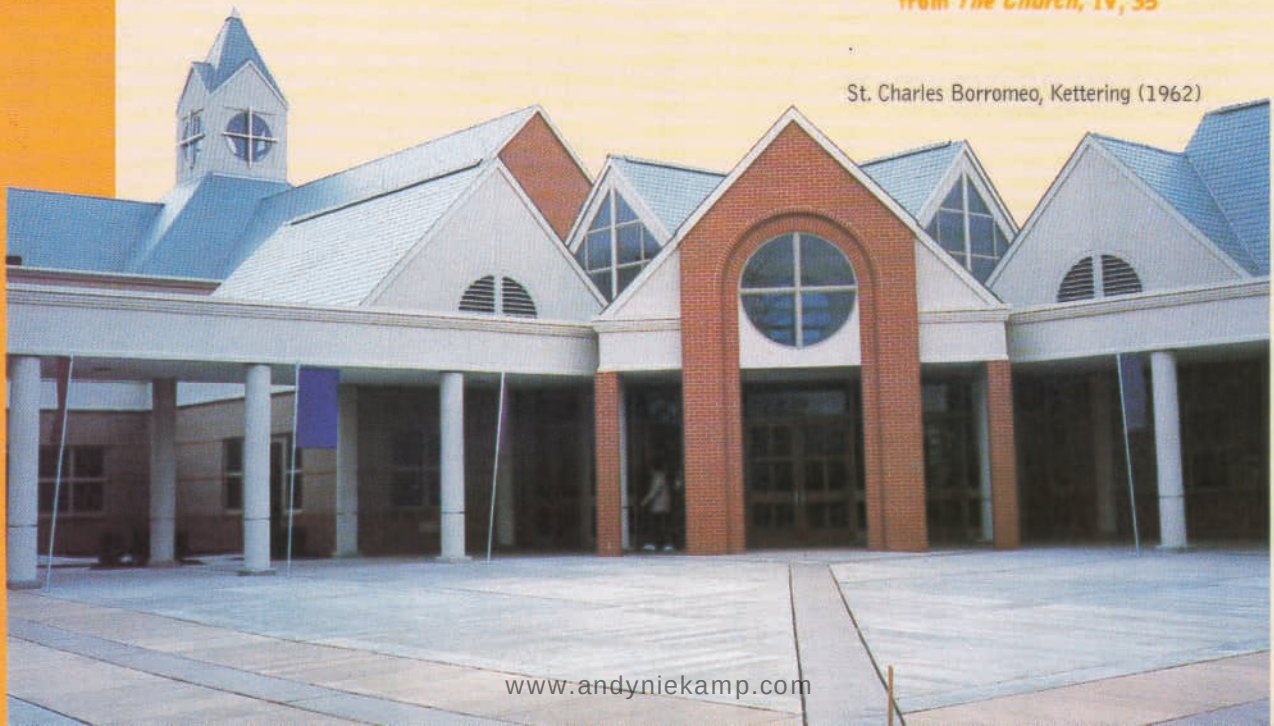


St. Bartholomew, Cincinnati (1961)

**The laity ... recognize the inner nature,
the value, and the ordering of the whole of creation
to the praise of God.
... they aid
one another to greater holiness of life,
so that the whole may be filled with the spirit
of Christ and may more effectively attain its destiny in justice,
in love, and in peace.**

from *The Church*, IV, 35

St. Charles Borromeo, Kettering (1962)



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Corpus Christi, New Burlington (1958) marks its fortieth anniversary.

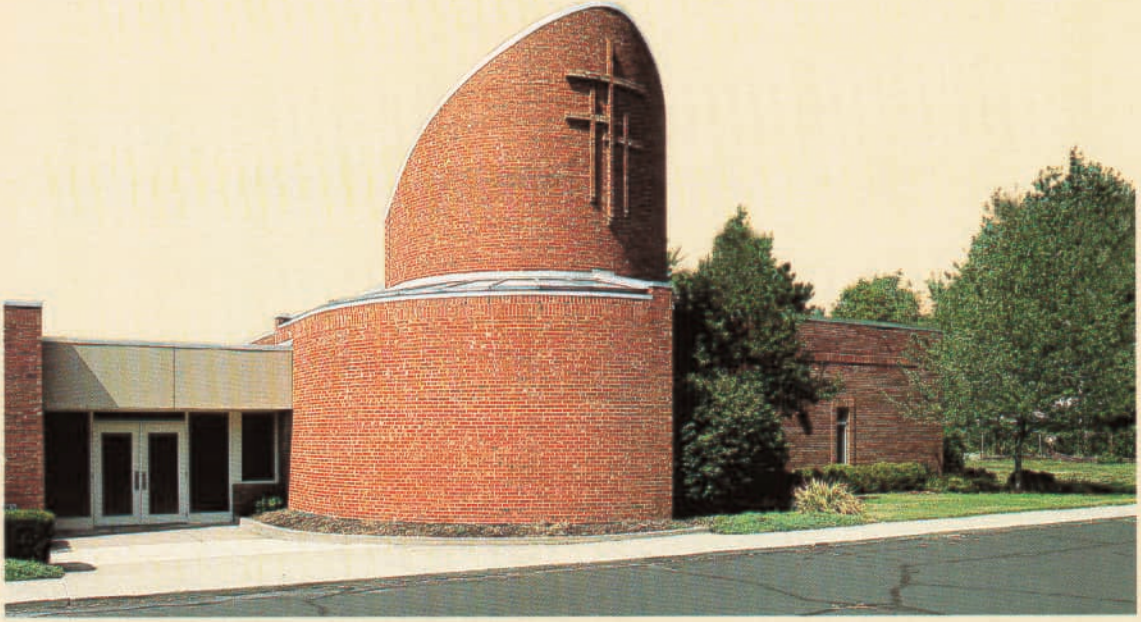


St. Luke, Beavercreek (1955)

St. Jude, Bridgetown (1956)



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St. Matthias the Apostle, Cincinnati (1967)

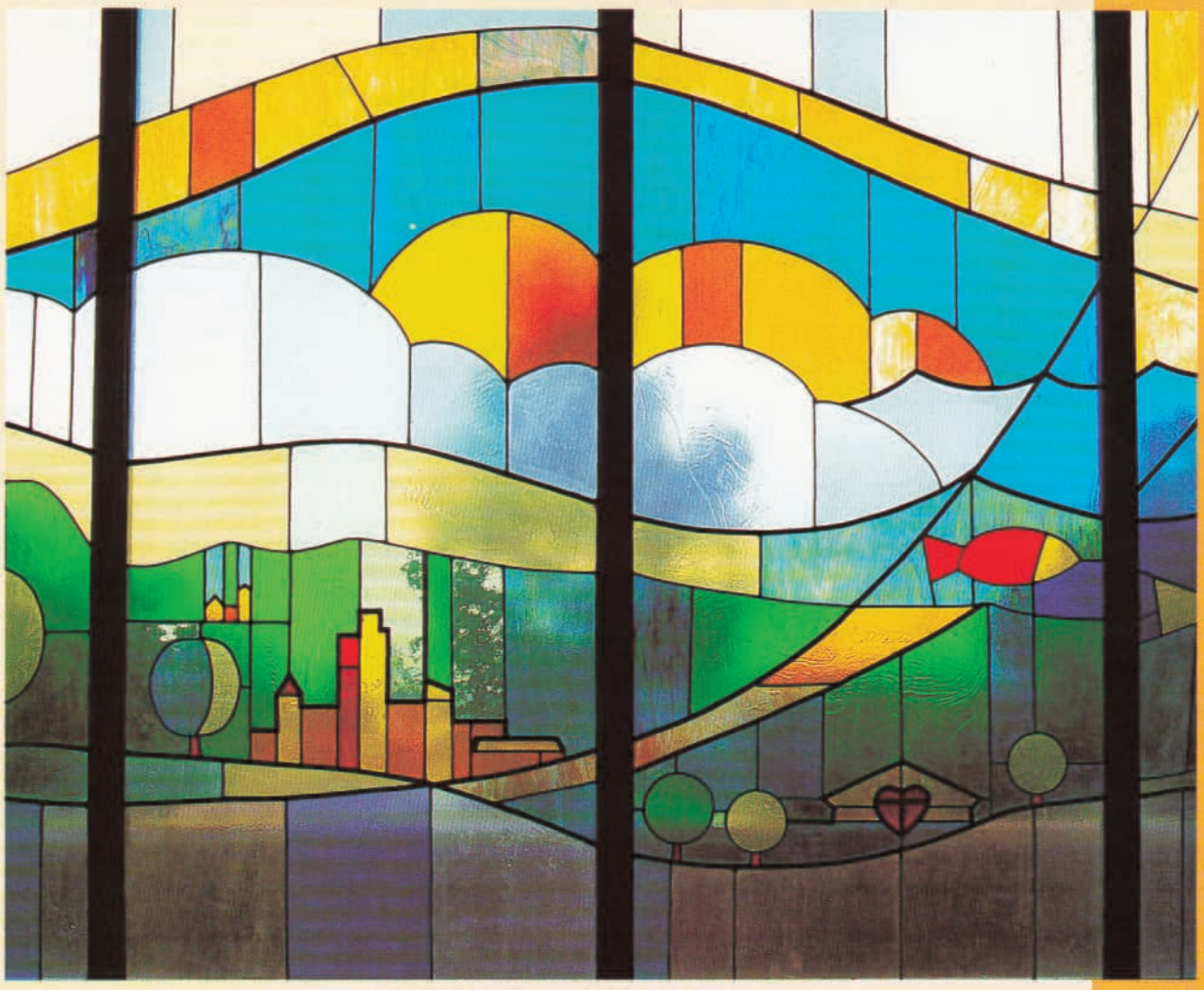


St. Maximilian Kolbe, West Chester (1989) worships in a versatile parish center.

School of St. Peter, Huber Heights (1960)



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Window in Sacred Heart, Fairfield (1957)

Like many parishes, Sacred Heart has a sports program for young people.



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Project Commitment Confronts Racial Separation

The Second Vatican Council in the early 1960s redefined the relationship of the Church and the world in positive terms. Some suburbanite Catholics of Cincinnati reacted to this redefinition by an unprecedented social and ecumenical outreach. The archdiocese attempted to support their efforts through the formation of a poverty commission, a human relations committee, an urban apostolate and an ecumenical commission.



Martin Cassidy



Kay Cassidy

Among the many Catholics who felt this new and urgent need to reach out to those who do not belong to the Catholic Church were Martin and Kay Cassidy. They were both born in 1919 in the Cincinnati area. Martin was born in suburban Norwood and Kay, whose family name was Crone, was born in Harrison, Ohio. Both of them belonged to traditional Catholic families which had to struggle with the crushing poverty of the Great Depression. After their wedding, they made the laborious journey from blue-collar Lower Price Hill to white-collar Covedale. Martin was a Coca-Cola salesman, but he would have preferred to be a writer and a philosopher. Kay was a "people-person" who enjoyed the neighborhood and their children's scouting and school activities. Martin and Kay were an ordinary couple in most ways, very much part of the world in which they lived.

In the 1960s that world changed. Pope John XXIII had challenged the Church to take a new look at itself and at its relationship to the world. John Fitzgerald Kennedy had challenged the nation to have a more generous and more dynamic vision. Martin Luther King had challenged all Americans to achieve the equality promised by our Constitution more completely.

Martin and Kay took up the challenge. Martin dreamed up a somewhat utopian and perhaps even naive idea which he called "Project Commitment," and Kay worked to organize the project. Martin's idea was a simple one. He felt that if white Cincinnatians and black Cincinnatians would visit each other's homes, get to know each other and understand each other's hopes and dreams, then much prejudice would vanish. Martin sold the idea to Archbishop Alter, who gave Project Commitment the prestige of his approval and endorsement. Kay made lists of names, arranged for homes in which interracial gatherings could meet and sent out invitations.

Of course, they both underestimated the resistance they would encounter. Kay liked the people in her neighborhood and was hurt when



A Project Commitment group

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some of them began to snub her. But Martin and Kay kept on with their project in spite of the resistance. After the enactment of civil rights acts and voting legislation during the Johnson administration, Project Commitment quite naturally faded away.

Martin and Kay did not change the world. But they did respond to the challenge of the time and they did make at least some difference. And after Project Commitment faded away, they themselves had a heightened social consciousness and a deeper appreciation of the Church's mission.

Kay Cassidy died of cancer in 1976 at the age of 57. She had been so alive and so vibrant that her death was a severe shock to those who knew her. Martin's death four years later was probably caused by his grief.



The Knights of Peter Claver is a fraternal organization of African American Catholics. George Findley belongs to the Dayton Council.



Catholic Interracial Council members walk in downtown Cincinnati to witness their support for human rights.

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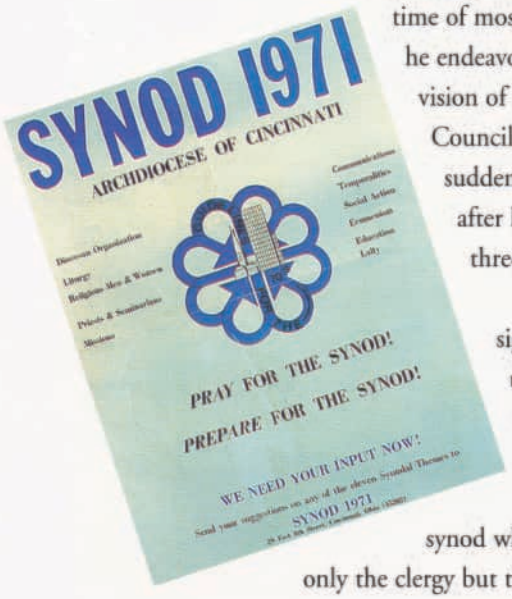
Archbishop Paul F. Leibold

Born in Dayton, Ohio, on December 22, 1914, Paul F. Leibold was ordained to the priesthood in Cincinnati on May 18, 1940. He earned a doctorate in canon law and then was appointed to the chancery office and later served the archdiocese as chancellor and vicar general.
He was ordained a bishop, also in Cincinnati, on April 10, 1958 and served as auxiliary to Archbishop Karl Alter. He was appointed bishop of Evansville on June 15, 1966, and archbishop of Cincinnati on July 23, 1969.



Archbishop Paul F. Leibold Consults the Local Church in Synod '71

Paul Francis Leibold, who had been the auxiliary bishop of Cincinnati and then the bishop of Evansville, Indiana, was chosen to succeed Archbishop Alter. A native of Dayton, he was the second priest of the archdiocese to serve as its archbishop. His brief tenure was a time of most profound change as he endeavored to implement the vision of the Second Vatican Council. Leibold died suddenly on June 1, 1972, after having served less than three years as archbishop.



The most significant project undertaken by Archbishop Leibold during his all-too-brief tenure was a synod which consulted not only the clergy but the entire Church of Cincinnati, laity as well as priests and religious, about the direction which the archdiocese should take in the 1970s. The synod took a special look at the challenges proposed both by the Second Vatican Council and by contemporary society. The synod was held in 1971 as part of the celebration of the 150th anniversary of the establishment of the diocese of Cincinnati and has been popularly known as Synod '71.

The Synod's Mission Commission was chaired by Monsignor Henry Klocker (center left), director of the national Catholic Student Mission Crusade, with headquarters at Crusade Castle in Cincinnati.



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The Synod assembly in Convention Center, Cincinnati, was attended by three thousand.



Lay leaders Ferd Niehaus, Mary Kay Becker, and Jo Marino with Archbishop Leibold. Cincinnati's lay organizations served as models, especially after the councils of men and women merged, and Niehaus carried the local experience to national and international circles of Catholic laity.

On May 3, 1970, less than seven months after his installation as archbishop of Cincinnati, Leibold formally announced the convocation of the synod during the annual assembly of the Archdiocesan Council of the Laity. On that same occasion, he also announced the names of the eleven priests who would chair commissions to draft the preliminary documents for the synod. Each of these priests was to insure that his commission would include priests, religious and laypersons from all areas of the archdiocese.

During the first phase of the synod the eleven commissions drafted preliminary documents on archdiocesan organization, clergy and seminarians, religious, laity, worship, education, missions, ecumenical and interfaith relations, communications, community affairs, and temporal affairs. Any interested persons or groups in the archdiocese were invited to send suggestions for these draft documents to the various commissions.

The second phase of the synod was a study of the draft documents. Representative groups of priests, religious and laity first studied the documents and made recommendations to the commissions. Then the commissions developed a second draft of the documents and about 130,000 copies of the second draft were printed and distributed to all of the parishes for use in "speak-up" study weeks which were held during the first three month of 1971. After the parish study weeks, a third draft of the documents was presented to the priests to be discussed during study days in April.

The third phase of the synod was an assembly in Cincinnati's Convention Center of three thousand delegates which included all of the priests and representatives of every parish and religious community. Ten of the eleven documents were approved by the assembly, although none unanimously and some only with significant reservations. The document on education did not receive an approval and required further revisions.

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Parish Council of St. Simon the Apostle, Cincinnati, established in 1966.

Archbishop Leibold promulgated the ten approved documents during a mass of thanksgiving at the cathedral on October 23, 1971. After Leibold's untimely death, Archbishop Joseph L. Bernardin promulgated the revised document on education on October 8, 1974 in an extra-synodal decree.

In promulgating the synod, Leibold referred to its documents as guidelines rather than decrees or laws and expressed his confidence that they were, as far as humanly possible, "the product of the total People of God of this area." The documents of the synod were, in the archbishop's words, "published in a loose-leaf binder, so that as new developments take place, new insights are found, and we proceed on our pilgrims' path, these expansions can be inserted easily in their proper places. We had never envisioned a final document closed to further development."

The process of this Sixth Synod of Cincinnati may have been as important as its content. In a grass-roots process, priests, religious and laity were all given a truly effective voice not only in the drafting of the documents, but also in their revision and in their final acceptance by the archdiocese.

Candidates and sponsors in the Rite for the Christian Initiation of Adults participate in the Rite of Election at Immaculate Conception Church in Dayton in Lent, 1998.



This synod gave concrete expression to the collegiality called for by the Second Vatican Council.

Although the documents of the synod had a somewhat provisional character and were considered guidelines rather than strict mandates, nevertheless their content was extremely important. Newly developed collegial structures, such as the priests' senate, the pastoral council, and parish and deanery councils, were given official recognition and encouragement. The post-conciliar changes in the liturgy, especially those which promoted the active participation of the entire community in the mass, were supported. Recommendations were made to foster the religious education of students who do not attend Catholic schools and also the continuing religious education of adult parishioners. The development of stronger and more respectful ecumenical relationships was also encouraged. In short, the synodal documents gave the priests and people of the archdiocese a sense of direction and a set of tasks as they tried to implement both the directives and the spirit of the Second Vatican Council.

The Brief Career of the Priests' Association

In September of 1966, in order to carry out the directives of the Second Vatican Council, Archbishop Alter established a priests' senate. Thirty members of the first senate were elected by the priests and ten other priests were appointed to the senate by the archbishop. Initially the archbishop presided at the senate meetings and set its agenda. But dissatisfaction with this procedure by some of the senators prompted the archbishop to allow the senate to elect its own chairperson and to establish an agenda committee. Because the senate was a pioneer group moving through uncharted paths with little or no precedent, it could not meet every expectation.

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Soon a group of priests who felt that the senate was moving too slowly began to meet at St. Leonard's Seminary in Centerville, just south of Dayton, Ohio. Having become aware of recently formed priests' associations in Chicago and in Pittsburgh, the Centerville group formed an *ad hoc* committee to discuss the possibility of forming a similar association in the archdiocese of Cincinnati. After some discussion, the *ad hoc* committee recommended the formation of an association.

On December 10, 1968, the Association of Cincinnati Priests held its first formal meeting, at which the election of officers and a nine-member coordinating board was announced. The only extant membership roster, drawn up in the summer of 1969, listed seventy-seven diocesan and nineteen religious priests as members of the association at that time.

The agenda of this first meeting was fairly typical of the association's overall concerns. An *ad hoc* committee for the study of mass stipends and stole fees was established. A motion to study the possibility and desirability of affiliation with a newly formed National Federation of Priests' Councils was passed. The Dayton Task Force established in 1967 to study the racial imbalance in the Dayton Catholic schools and means of alleviating that imbalance was discussed. Two members reported on a rally which they had attended in Washington, prompted by disputes between the bishops and priests of the Archdioceses of Washington and San Antonio.

At its January 14, 1969, meeting the association voted to ask the archdiocese to abolish the custom of mass stipends for a donor's special intentions and of stole fees for baptisms, weddings and funerals. In response Alter sent a letter to the priests of the archdiocese reminding them that the existing canonical legislation on stipends and stole fees could not be abrogated by an individual bishop or by a single diocese but would require consideration by the pontifical commission for the revision of canon law.



Among the other items discussed by the association at subsequent meetings were tensions in the archdiocesan seminary, *de facto* racial segregation in the communities of the archdiocese, a more open process for the selection of bishops, a retirement policy for priests, mandatory clerical celibacy, the difficult process of laicization of priests, support for a grape boycott by the California grape pickers union, the ordination of permanent deacons in the archdiocese and a more vigorous implementation of the liturgical renewal called for by the Second Vatican Council.

After Archbishop Leibold was appointed on June 23, 1969, to succeed Archbishop Alter, who had retired, the association wrote to the new archbishop, welcoming him back to Cincinnati and explaining to him the genesis and purpose of the association. Shortly after his installation, Leibold attended a meeting of the association and listened to its discussions.

Since the association was formed to overcome a perceived lack of communication in the archdiocese, Leibold's willingness to listen made the association no longer an important priority for many of its

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members. Also a number of the founding members had resigned from the active ministry, which further weakened the association's momentum and leadership. Consequently, attendance began to decline at the meetings, the association became inactive and in the spring of 1970 it was quietly disbanded. Its brief history highlights some of the divisive issues and difficult tensions of the post-conciliar years.

The Seminaries After Vatican II

Perhaps the most insistent complaint about seminaries after the Second Vatican Council was their isolation from "real life." This remoteness was not merely a matter of geographical location; it was also a distance from the mainstream of American life and from modern philosophy and sciences. Seminaries were semi-monastic enclosures removed from the pressing pastoral questions of the Church, from liturgical, catechetical and social movements, and even from priests, sisters and the laity already engaged in the pastoral work of the Church.

The Cincinnati seminaries had made an initial and extremely important step into the mainstream of American academic life during the 1950s by successfully completing the process of accreditation. By the end of that decade the Athenaeum of Ohio had been admitted to full membership in the Ohio College Association and its degrees were accredited by the North Central Association of Colleges and Secondary Schools.

The Decree on Priestly Formation approved by the Second Vatican Council on October 28, 1965, specified that seminary education should have a pastoral approach and be adapted to local conditions and that its academic program include modern philosophy, a historical approach to dogmatic theology and an ecumenical spirit.

The following year, Monsignor Joseph J. Schneider, the rector of Mt. St. Mary's Seminary and the president of the Athenaeum, gave the board of trustees a detailed outline of the attempts which the seminary was making to implement the conciliar decree. His report noted that the complexion of the faculty was changing by the addition of professors and instructors who were not priests of the Archdiocese of Cincinnati. Also a number of laymen had been added to the faculty as visiting or adjunct professors.

Schneider also emphasized what was probably the biggest change in discipline in the history of the

Mount St. Mary's Seminary of the West in Mt. Washington



Seminary textbooks of a bygone era



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seminaries up to that time. At Mt. St. Mary's Seminary a new and rather brief set of rules was formulated, containing five rules for community life, eight for individual responsibility and three for house order. Perhaps the most observable change in the rules was the greater freedom allowed the students to leave the seminary grounds on Tuesday and Thursday afternoons and on one "free day" a month. Fewer changes were made in the rules at St. Gregory's Seminary since the student body there was younger. Nevertheless some rules were changed or abolished in regard to smoking cigarettes, using telephones, having visitors, etc.

Curriculum changes were also introduced. Among the new approaches were an integrated course in sacred scripture and dogmatic theology, a course in psychology to supplement the introductory course in moral theology, courses in Protestant theology and a move away from an exclusive reliance on theological manuals as text books and toward an increasing use of specialized treatises and journal articles. A larger number of elective courses, especially in science, were added to the liberal arts program at St. Gregory's Seminary.

A new apostolic works program would give students a greater opportunity for practical pastoral experience in hospitals, in inner-city bible centers, in high schools and in a variety of similar institutions.

But the peculiar dynamic and momentum of that hour, the expectations of students at that time and perhaps the mix of personalities involved, all made it difficult for such changes to be effected easily and gradually. The following spring the students of the school of theology wrote an open letter to the bishops of their dioceses and to the faculty of the seminary which they distributed on May 12, 1967. Seventy-seven percent of the students signed this letter which acknowledged that progress had been made in seminary renewal on a structural level but that underlying key issues also needed open discussion.

Although the letter itself was rather bland, its very composition and distribution was a highly charged symbol and provoked a series of swift reactions. Archbishop Alter told the students the following Friday that their action had caused "serious harm" to the seminary and "the deepest hurt" to those looking after their best interest and had "humiliated the archbishop of Cincinnati before his suffragans."

Immediately after the distribution of the letter, Monsignor Schneider submitted his resignation, which Archbishop Alter later accepted only with reluctance, after expressing much praise for the rector's past achievements and regret at the loss of his continued service. Subsequently the vice-rector, Monsignor Robert Tensing, was appointed the new rector.

During the following summer a series of six faculty meetings was held to discuss the discipline and curriculum. The seminary rules were again rewritten only a year after the previous major revision. The rules were renamed Guidelines to Priestly Formation and gave the students more freedom to have visitors and to leave campus.

Paul F. Leibold, the new archbishop of Cincinnati, presided at the meeting of the board of trustees on December 8, 1969. The rector, Monsignor Tensing, reported a continuation of the declining enrollments which had begun a few years earlier. In the 1965-1966 academic year the combined enrollment of both seminaries had been 566 students. Then in 1968-1969, there was a significant drop to 426 students and the next year saw another large decline to 356.

A major revision of the theological curriculum was jointly developed by the faculty and the students in "countless and endless" meetings after much study of the revision of the curriculum being made in other seminaries.

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Left:
Lay Pastoral Ministry Program participants Michael Boering of Cassella and Michele Foley of Beaver Creek

Right:
Judy Olberding, first woman to earn a Master's degree in theology at the seminary, greets Archbishop Bernardin in the ceremony of his installation as Archbishop of Cincinnati.

The trustees of the Athenaeum very naturally expressed some uneasiness about a radical change in the theological program. Archbishop Leibold, however, advocated adopting the program at least on a trial basis. He pointed out that some major curriculum revision was necessary, that this revision had been carefully and thoughtfully designed and that similar revisions had been made in other schools of theology. The board of trustees then agreed to approve the program on an experimental basis.

By 1970, therefore, both the curriculum and the discipline of the seminaries had been redesigned. It would be foolish, of course, to ignore the tension that accompanied such profound changes in theological studies and spiritual formation. In fact these changes were stoutly resisted by many and "non-negotiably" demanded by others. In the 1960s there was hardly a seminary in the land that was free from internal tension and turmoil. Although only a few incidents came to public attention through the news media, virtually all seminaries experienced some unrest and dissent.

The 1970s also brought a continuing decline in enrollment similar to that which other seminaries were experiencing. By the early 1980s St. Gregory Seminary had been closed and Mt. St. Mary's Seminary of the West had returned to Mt. Washington with only seventy seminarians, a number that had further sharply declined to twenty-seven seminarians in 1998.

Balancing the decline in enrollment, the seminary has become a theological center for the archdiocese and has become the home of the Lay Pastoral Ministry Program, of the training program for the permanent diaconate and of programs for the continuing education of priests. The theological courses for the seminarians have also become open to lay students who wish to enroll in the master's programs.

Today's seminary is certainly a very different place from the seminary of a few decades ago. The rigid schedule which had regulated the students' day from early morning until late evening has been abolished in order to make the student himself, rather than the schedule or the administration, responsible for his prayer life and the use of his time. The semi-monastic remoteness from the distractions of the world has given way to emphasis on at least some involvement with the world and its problems. The exclusive alliance of the theological curriculum with a few classic and standard manuals of theology based solely on the methods of scholastic philosophy, has been broadened to include a much wider range of theological literature which employs a variety of methods and of philosophical and historical tools. The seminary which used to admit visitors within its precincts only rarely now hosts a number of programs for a variety of new needs and new ministries in the Church. In fact, the seminarians are now far outnumbered by the participants in these other programs.

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Communities of Religious Priests and Brothers

Edward Dominic Fenwick was a Dominican priest when he became the first bishop of Cincinnati, and the first priests who assisted him were also members of his order. During the early 1840s three other orders were established in the diocese of Cincinnati: the Jesuits who took over the operation of the college, the Franciscans who worked among German Catholics in the Cincinnati area and the Precious Blood Fathers and Brothers who worked among German Catholics in the northern rural areas of the diocese. Currently two other religious communities of men also have headquarters in the archdiocese.



Sculpture group of the Holy Family at the University of Dayton

Different gifts but the same Spirit

The Society of Mary

Father Leo Meyer and Brother Charles Schultz, members of the Society of Mary, arrived in Cincinnati from Alsace on July 17, 1849, through the efforts of Father Francis X. Weninger, S.J. They had been scheduled to take charge of the school at Holy Trinity Parish in Cincinnati, but a cholera epidemic prompted them to go to Dayton instead, where they began to assist at Emmanuel Parish. The Marianists have conducted several grade schools and high schools in the archdiocese.

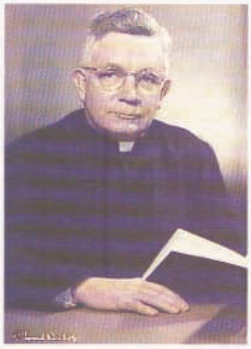
They founded and continue to lead the University of Dayton.

Scene at Mount St. John, Marianist provincial headquarters



Glenmary

The Society of the Home Missioners of America, more popularly known as Glenmary, was founded by Father W. Howard Bishop, a priest of the Baltimore Archdiocese who had served as president of the National Rural Life Conference from 1928 to 1933. In 1936 he published a plan for a society of Catholic home missions to operate in rural areas where there were few Catholics and where there were as yet no parishes or priests. The following year Archbishop John Timothy McNicholas invited him to Cincinnati and assisted him in the foundation



Father W. Howard Bishop



Holy Trinity, West Union, established in 1950, has been served by Glenmary pastors since the days of Fathers Howard Bishop, Raphael Sourd, and Clement Borchers.

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Glenmary priests, brothers, and sisters at groundbreaking for an addition to their headquarters in the 1950s. The Sisters have moved to western Kentucky to be closer to their mission fields.

of a society of priests and brothers and also of a society of sisters. The Home Missioners work primarily in area of the United States known as Appalachia but maintain a headquarters in Cincinnati.

Communities of Women Religious

The contribution of sisters to the life of the Church in the Archdiocese of Cincinnati has been primarily in the areas of education, healthcare and other works of mercy. They have established and staffed elementary schools, high schools and colleges, as well as hospitals, orphanages and homes for the aged and the infirm. In recent years the number of sisters has declined, and many of the institutions which they had founded are now staffed primarily by laypersons. The presence of the sisters still remains strong, however, and they continue to give important leadership in pastoral ministry, in religious education, in spiritual direction, in social work and in many other essential ministries. Among the many religious communities of women whose members have at times worked in the Archdiocese of Cincinnati, the following currently have motherhouses or centers in the archdiocese.

Sisters of Charity

The first women religious to establish a permanent foundation in the diocese of Cincinnati were four sisters of Charity who arrived in Cincinnati from Emmitsburg, Maryland, on October 27, 1829. These four pioneers immediately opened a school adjoining the cathedral. Their first students were six orphans to whom they also gave a home. From this small beginning grew a large community of sisters who have operated grade schools, high schools, hospitals, an orphanage and a college in the Archdiocese of Cincinnati. The sisters have established foundations in the western and southwestern areas of the United States and also in other countries. Their present motherhouse and college are at Mt. Joseph on the Ohio.

Left: Celebrating anniversaries in religious life in 1985, sisters are greeted by Archbishop Daniel Pilarczyk.



Right: Mount St. Joseph Motherhouse of the Sisters of Charity



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Sister Marie Smith, SND, is principal of Corryville Catholic, which merged several parish schools including St. George, where the Sisters of Notre Dame have served since 1877.

Sisters of Notre Dame de Namur

On November 1, 1840, eight Sisters of Notre Dame were welcomed to Cincinnati by Bishop Purcell. A few months later they opened the Young Ladies Institute and Boarding School in a house known as the "Spencer Mansion" on Sixth Street. From this beginning their work in education soon expanded to other areas throughout the archdiocese. Their motherhouse is now in Reading, Ohio.

Sisters of the Precious Blood

The Sisters of the Precious Blood were founded in 1833 by Mother Anna Brunner, the mother of Father Francis de Sales Brunner, who was the first superior of the Precious Blood Fathers in the United States. The first sisters came to Ohio in 1844 and established schools primarily in the settlements of German Catholic farmers in the western areas of the state. Their motherhouse is now at Salem Heights in Dayton, Ohio.

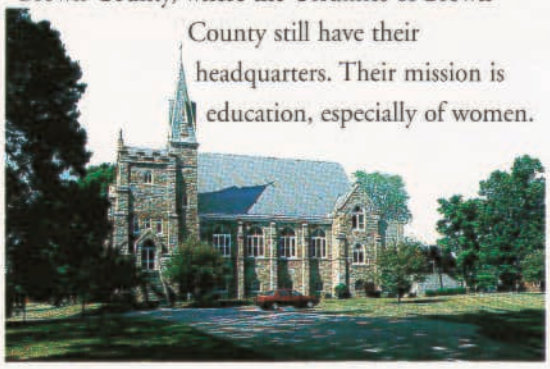
A Sister of the Precious Blood leads her kindergarten rhythm band.



Ursulines of Brown County

Eleven Ursuline sisters from convents in Beaulieu and Boulogne in France arrived in Cincinnati by riverboat on June 19, 1845, and were soon settled on a 300-acre farm in rural Brown County, where the Ursulines of Brown County still have their headquarters. Their mission is education, especially of women.

Background: Regina High School, now closed



Chapel and headquarters of the Ursulines of Brown County

Ursulines of Cincinnati

A group of Ursulines divided from Brown County in 1910 and formed an independent community in Cincinnati, teaching in parish schools and establishing an academy on McMillan Street. Their ministries are now diverse.

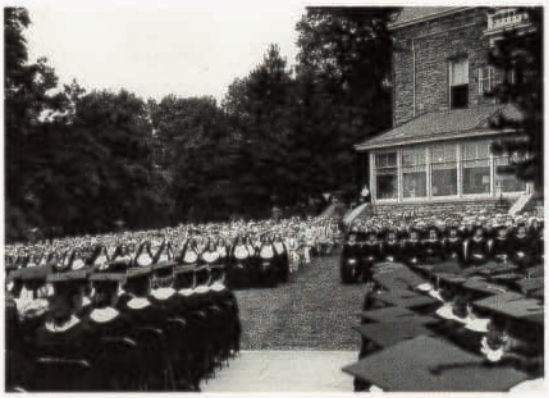


St. Ursula Villa students with Thanksgiving donations. Their Mt. Lookout school was once the grade school department of St. Ursula Academy. Like many ministries founded by religious communities, it is now in the hands of lay trustees.

St. Ursula Convent and Academy, Cincinnati, was established by the Ursulines of Cincinnati.



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Graduation at Our Lady of Cincinnati College, an educational ministry of the Sisters of Mercy

Sisters of Mercy

Through the efforts of Sarah Worthington King Peter, eleven Sisters of Mercy from Kinsdale, Ireland, arrived in Cincinnati on August 18, 1858, by train from New York City. In addition to many schools and hospitals, the Sisters of Mercy also operated Our Lady of Cincinnati College, which has since merged with Xavier University. Their motherhouse in now on Grandview Avenue near Eden Park in the eastern hills area of Cincinnati,

Sisters of the Poor of St. Francis

On September 24, 1858, in New York City Father Edward Purcell welcomed six Sisters of the Poor of St. Francis upon their arrival from Cologne, Germany. Father Purcell accompanied the sisters to Cincinnati where they were met by Sarah Worthington King Peter, who provided temporary shelter for them until they were able to establish themselves in more permanent quarters. Their mission is to care for the poor and the sick both in their homes and in hospitals. They continue to operate hospitals and senior residences in the archdiocese.

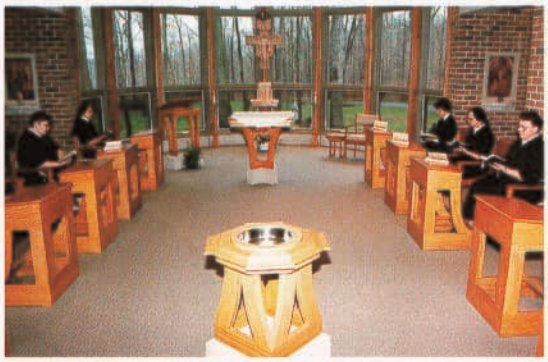


Left: Sr. Monica Coleman, a Sister of the Poor of St. Francis, with clients at St. John Social Service Center

Right: Ceremony of Reception of the habit, Sisters of St. Joseph, 1954

Little Sisters of the Poor

On October 15, 1858, once again through the efforts of Sarah Worthington King Peter, six Little Sisters of the Poor from Brittany, France, arrived in Cincinnati. It was said that they arrived with only ten cents in money and two statuettes, one of the Blessed Virgin and one of St. Joseph. Their mission is to provide a refuge for the aged poor of both sexes and of any creed and nationality. They currently operate the Archbishop Leibold Home for the Aged in Cincinnati.



Contemplative Poor Clare sisters at prayer in their new monastery chapel

Sisters of St. Joseph

In the early 1870s, Miss Margaret McCabe established a home for young working women in downtown Cincinnati (later called the Fontbonne).



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Miss Margaret McCabe, foundress of the Sacred Heart Home for Working Girls, later founded the Boys Home.

Ten years later, eight young women who were assisting her decided to enter a religious community. In 1893 they applied to Mother Colette, the superior of the Sisters of St. Joseph of Medaille in New Orleans, to be affiliated as a group. They founded St. Joseph Academy, now McNicholas High School. Although the Sisters of St. Joseph no longer operate a school in the archdiocese, they continue to work in pastoral ministry.

Sisters of the Third Order Regular of St. Francis

Since their motherhouse is in Oldenburg, Indiana, the Sisters of the Third Order Regular of St. Francis are more popularly known as the Oldenburg Franciscans. This community, whose mission is the education of youth, came from to Oldenburg from Austria in 1851. In 1876 they began to operate the school of St. Clement Parish in St. Bernard, Ohio, and at one time taught in as many as twenty-four schools in the archdiocese.



A "Dominicanette" worked with the Dominicans of the Sick Poor, now the Dominicans of Hope, who minister in the archdiocese.

The Influence of Women's Movements on the Church

The traditional place of women in the Church, as in society at large, had long been a quiet, behind-the-scenes, unofficial place. Women were not permitted to fulfill most administrative, judicial and liturgical ministries in the Church and were permitted behind the communion railing during mass only on rare and special



Women of Holy Name Parish, Cincinnati, established in 1905, watch the men of the citywide Holy Name Society parade, 1908.

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Washing dishes at a church event

occasions in their lives, such as their wedding day or their day of religious profession. This is not to say that women had no importance or influence in the Church. On the contrary, they had enormous influence in setting the direction and priorities of the mission of the Church. They have administered and staffed schools, operated hospitals and orphanages, directed musical and catechetical programs. Yet, after recognizing all of their importance and influence, the traditional place of women in the Church had been that of second-class citizens because they had been canonically excluded from important positions of leadership and from important symbolic offices.

The women' movements in secular society inevitably made many women more conscious of their second-class status in the Church. Their reactions to this new awareness ranged from apparent indifference to intense anger. Many women, however, believe that, although Christians may not have always understood the implications of their faith in this issue, yet the Christian message is not essentially patriarchal but should be liberating for all persons, including women. While women have certainly been somewhat marginal in the main streams of institutional Christianity, still many of them are convinced that its structures can be constructively changed.



Sister Elizabeth Bowyer, S.N.D., of Holy Name, Cincinnati, is one of a growing number of women who are pastoral administrators of parishes.

Feminism in the Church has already had a significant impact on many areas of our ecclesial life. Our language in our worship and in our theology has become more inclusive. Most of our parishes have made great efforts to insure that communion distributors, lectors and servers include as many women as men. Today women fill the posts of professors of theology in our colleges, judges on our marriage tribunal, chaplains in our hospitals and universities, pastoral associates in our parishes, superintendents of our schools and directors of our religious education programs, among many other posts. Only a few decades ago, these posts were closed to women and, indeed, also to lay men for the most part. The question of ordination remains a live one for many women, although it has been given a definitive closure by Pope John Paul II.



Sacristans at St. Francis de Sales, Cincinnati

A member of New Jerusalem Community is blessed and anointed for leadership in this lay community established in 1971.



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Incubator and delivery room, Good Samaritan Hospital, Cincinnati, 1952

Works of Mercy

Caring for the needy, the sick and the abandoned members of society had long been seen as a major responsibility of the Church. From its earliest years the diocese of Cincinnati has committed resources, personnel and energy to this task. This commitment has been realized in great part through the work of the religious communities who established hospitals, orphanages and special schools. Throughout the years, as needs and circumstances have changed, some of these institutions have been re-located, re-named, merged or discontinued. Now these missions are largely in the hands of lay Catholics.

The first Catholic hospital in Cincinnati was St. John's Hospital, opened in 1852 by the Sisters of Charity. The Sisters of Charity now sponsor Good Samaritan Hospital in Cincinnati and Good Samaritan Hospital in Dayton. In 1892 the Sisters of Mercy opened their first hospital in Cincinnati. The Mercy system grew to include hospitals in Anderson Township, Batavia, Fairfield, Hamilton, Springfield and Urbana. In 1858 the Franciscan Sisters of the Poor opened St. Mary's Hospital in Cincinnati. The Franciscan Health System, including Franciscan Hospital with two campuses in Cincinnati and Franciscan Medical Center in Dayton, recently merged with the Mercy system as Mercy Franciscan. The Catholic health systems continue to refine and adapt their organizations to new needs and changing technologies.

Background: Our Lady of Mercy Hospital, Mariemont, in the long-ago

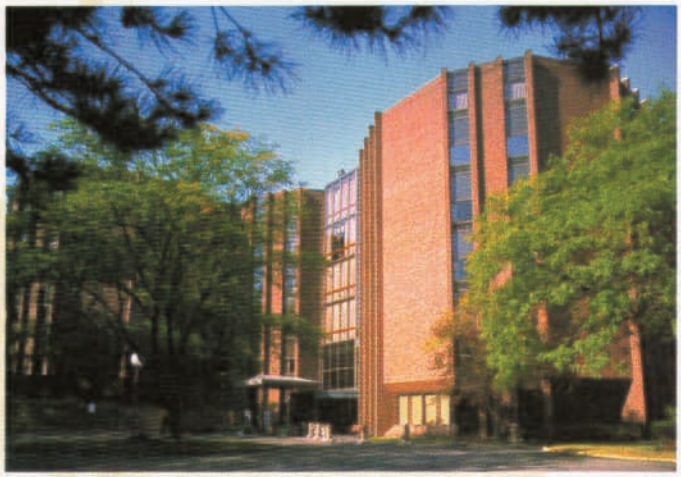
St. Joseph Infant and Maternity Home for unmarried pregnant girls and for their newborn infants was founded by the Sisters of Charity in 1873. First located on Tennessee Avenue in Cincinnati, it was moved to new facilities in Sharonville in 1967.

St. Peter's Orphan Asylum for girls was founded by the Sisters of Charity in 1820 and St. Joseph Orphanage for boys in Cumminsville in 1854. These two institutions merged as St. Joseph Home, which is now located on Edalbert Drive. St. Aloysius Orphanage, which was established in 1837, is now located on Reading Road in Bond Hill.



Quilt-makers display their handiwork, to be auctioned for the benefit of Mercy Hospital, Springfield in 1991.

Formerly the Franciscan at St. Clare, operated by the Franciscan Sisters of the Poor, the Terrace is now part of the Mercy Franciscan system.



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St. Vincent de Paul Society members visit a home where misfortune has struck (1955).

St. Aloysius Orphanage, Cincinnati





St. Joseph Home serves the needs of developmentally disabled youth.

In 1907 Father Henry Buse began a special education program for the deaf in the basement of the Springer Institute, which had been the parish school of the cathedral and in 1944 began operation as a special school for children with learning difficulties. In 1912 Father Henry Waldhaus, at that time assistant pastor of St. Philomena Church on Third Street, succeeded Father Buse and in 1915 opened the first section of St. Rita's School for the Deaf in Evendale. St. Rita's School is now a nationally recognized leader in its field.

Two protective institutions served young persons who lacked satisfactory home environments or who had problems in emotional adjustment. In 1857 the Sisters of the Good Shepherd established a residence and training center for girls, and in 1883 the Brothers of the Poor of St. Francis established Mt. Alverno School for boys. These two schools have been discontinued and their work has been taken over by other social agencies.

The Bureau of Catholic Charities was established in 1916 as a coordinating agency for all the various works of mercy under Catholic auspicies in the archdiocese. This bureau was affiliated with the National Conference of Catholic Charities. This affiliation provided the charitable

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Friars Club sports programs keep young people involved in healthy activities.



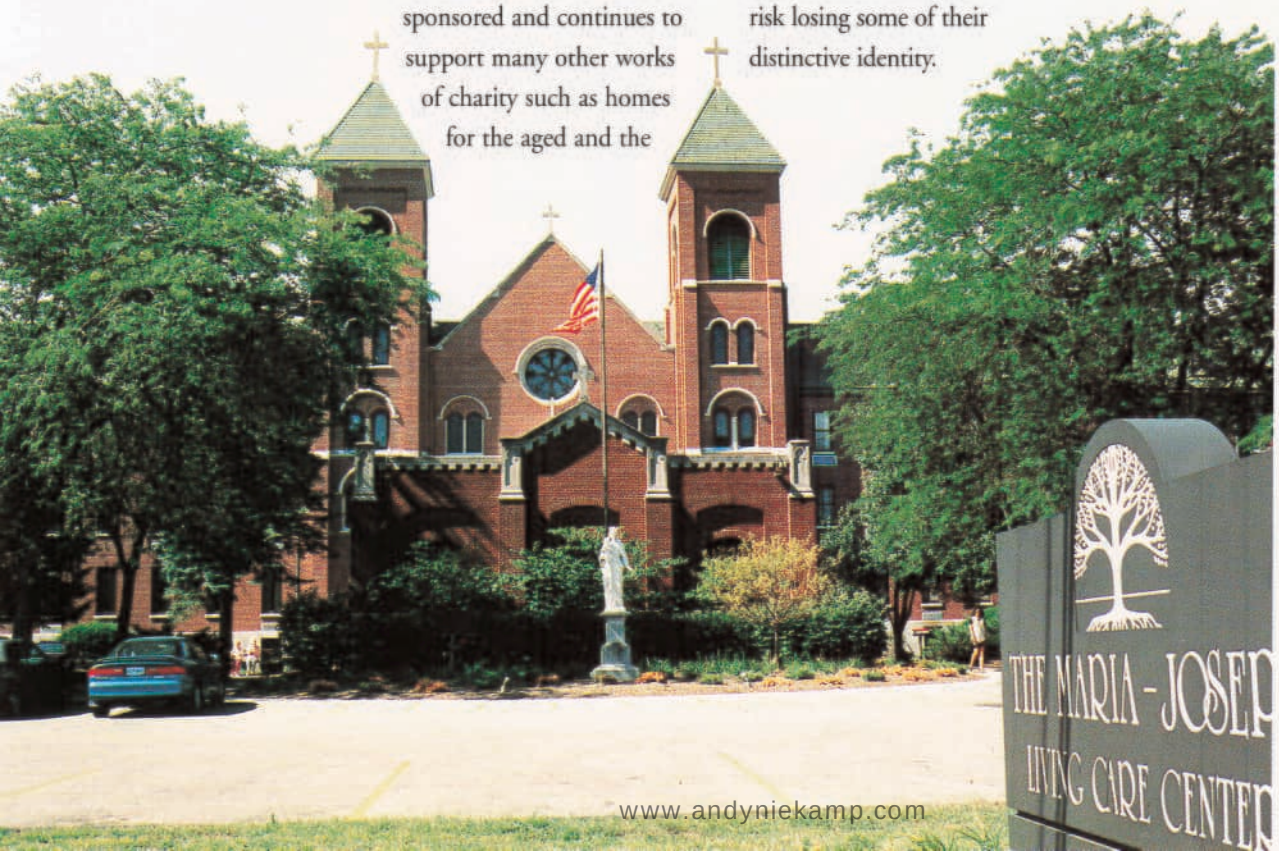
Boys Hope, Girls Hope is a residential program for youngsters.

agencies of the archdiocese with a better knowledge of the contemporary methods and standards of social welfare work.

The Santa Maria Insitute, which was begun in 1897 by the Sisters of Charity to work among the recent Italian immigrants to Cincinnati, quickly expanded its activities to include a home for orphaned girls, a temporary residence for stranded working girls, an employment bureau, a day nursery, a kindergarten, homemaking classes and visits to indigent families. After World War I, with the assistance of Fathers Francis A. Gressle and R. Marcellus Wagner, the Institute became the nucleus of a reorganized and stronger Catholic Charities department.

Throughout its history the archdiocese has sponsored and continues to support many other works of charity such as homes for the aged and the infirm, youth centers, community centers and chaplaincies in hospitals, campuses, and correctional facilities. Although their story is integral to the history of the archdiocese, even a mere listing of each of these works is far beyond the scope of this brief survey.

During the last century responsibility for the needy and the marginalized has been increasingly assumed by the government. Federal, state and local agencies now operate more public institutions for this work. Consequently, many persons feel that there is less need for churches to operate separate welfare organizations. Catholic institutions are also required to meet many government standards and to follow many government regulations. In return, they gain some government subsidies but also risk losing some of their distinctive identity.



Maria-Joseph Living Care Center in Dayton

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Left: Auxiliary Bishop Edward McCarthy (later Archbishop of Miami, Florida) meets with representatives of the United Farm Worker Organizing Committee in 1969. Archbishop Alter and the Council of Catholic Women had endorsed their cause.

Right: Participants in an African American Ministries conference

Work for Justice

Works of mercy generally address the needs of individual persons who require assistance because of their age, their health, their emotional or mental needs or their lack of financial resources. But the Industrial Revolution which began in the middle of the eighteenth century sparked an increased interest in what is now called social justice and a heightened sense of our responsibility to work also for fair and equitable social structures. Since that time the Catholic Church has developed a strong social teaching which outlines the responsibility of the Church as a community and of Christians as individuals to eradicate the forces of exploitation and oppression in society.

The encyclical *Rerum Novarum*, issued by Pope Leo XIII in 1891, inaugurated a dramatic and rapid development in the Church's commitment to social justice. *Gaudium et Spes*, the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, many papal encyclicals during the past thirty years, the liberation theology of Latin America and recent statements by the bishops

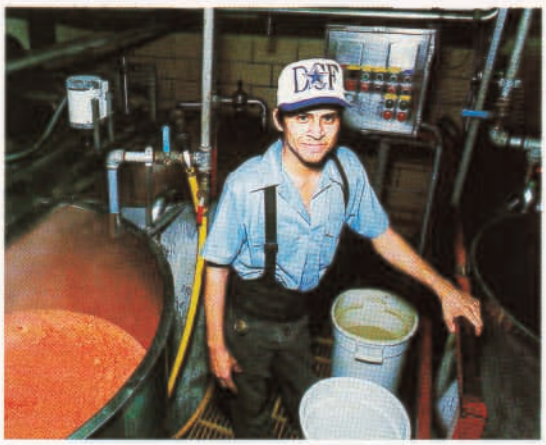
Bill Daggitt, director of Catholic Migrant Ministry, meets Amber Hernandez while talking with her mother Irma Hernandez about medical care (1997).



The Way of the Cross, Way of Justice procession makes its way through Cincinnati streets on Good Friday.



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Arnulfo Flores, a migrant worker at Tip Top Canning, mixes tomato juice (1997).



A baseball game at Tip Top migrant worker camp in rural central Ohio





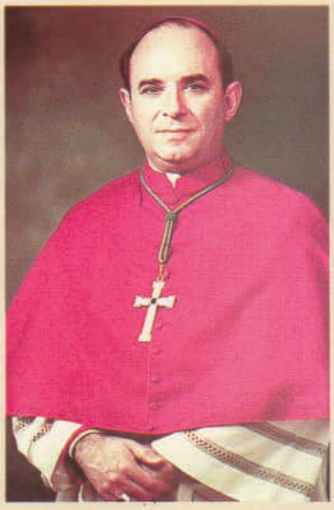
of the United States have all reinforced and strengthened this development.

The Archdiocese of Cincinnati has joined this commitment to change attitudes and structures that marginalize people in our society. A poverty commission, a human relations commission and a planning and budget commission dealing with the problems of the inner cities, the ghettoes, racial relations and poverty were established during the 1950s and 1960s. The office of Social Action and World Peace offers programs to educate members of the parishes on justice issues and on Catholic social teaching, supports advocacy groups who work for social change and promotes the Bishops' Campaign for Human Development. The Office of African American Catholic Ministries and Hispanic ministries in Cincinnati and in Dayton contribute to the effort to make the Church itself more inclusive in its structures and attitudes.

Molly and Chelsea, Belgian draft horses, came to a Farm Mass in Russelville, sponsored by the Rural Life Conference.

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Archbishop Joseph L. Bernardin



Joseph Louis Bernardin was born at Columbia, South Carolina, on April 2, 1928 and was ordained to the priesthood at Columbia for the Diocese of Charleston on April 26, 1952. After having served as chancellor of the Diocese of Charleston, he was appointed auxiliary bishop of the Archdiocese of Atlanta and received episcopal ordination at Charleston on April 26, 1966. He was elected secretary-general of the National Conference of Catholic Bishops in April of 1968 and then appointed Archbishop of Cincinnati on November 21, 1972.



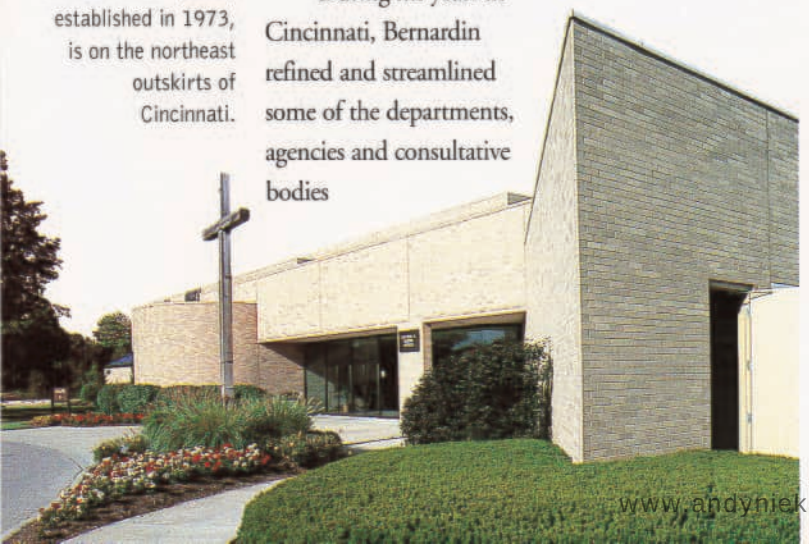
Archbishop Bernardin welcomes Cardinal Karol Wojtyla, later Pope John Paul II.

Four years as the secretary-general of the National Conference of Catholic Bishops gave Joseph L. Bernardin a national prominence that followed him to Cincinnati. Seven cardinals and close to 100 bishops gathered in the Cathedral of St. Peter in Chains when he was formally installed as archbishop of Cincinnati by Archbishop Raimundi, the Apostolic Delegate to the United States.

During his years in Cincinnati, Bernardin refined and streamlined some of the departments, agencies and consultative bodies inaugurated by the 1971 archdiocesan synod, closed or merged seven inner-city parishes where few Catholics now lived, established three new suburban parishes, closed St. Gregory's College Seminary and moved Mt. St. Mary's Seminary from Norwood to the Mt. Washington site of the college seminary.

Bernardin served as archbishop of Cincinnati for just short of a decade when he was promoted to the archbishopric of Chicago to succeed Cardinal John Cody. He was created a cardinal on February 2, 1983, and died in Chicago in November of 1996.

Good Shepherd, established in 1973, is on the northeast outskirts of Cincinnati.



St. John Neumann, Cincinnati (established 1978), celebrates an inter-cultural event.



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Juanita Richardson has just received communion from her husband, Deacon Paul Richardson of St. Paul, Yellow Springs.



New deacons exchange the greeting of peace at their ordination mass.

The Diaconate Restored

The Greek word for a servant is *diakonos,* and the ordained deacon's role in the Church is, in fact, the role of a servant. On the first Holy Thursday, Christ put on the apron of a common servant and washed the dust of the streets from the feet of his apostles. Then he told them, "If I, your Lord and Master, have washed your feet, then you too must wash each other's feet. What I have done was to give you an example: as I have done, so must you do." Therefore, all Christians are called to be servants, to be imitators of Christ who did not come as a mighty king but as a humble servant. Since the term *deacon* is derived from the Greek word for servant, in a very real sense every Christian is called to be a deacon, to imitate Christ the deacon, Christ the servant.

Very early in the history of the Church, a special group of Christians came to be designated as the servants of the Church, as the deacons of the Church, in a special sense. They were to make sure that the Christians had a place to meet for the mass or the eucharistic liturgy, that there was sufficient bread and wine for the eucharistic meal, that strangers were welcomed and that the elderly, the orphaned, the widowed and the sick were cared for. In fact, an ancient rubric directed the deacon to ask the bishop to sit on the floor if his chair was needed for an elderly or an infirm person. The deacons' tasks were many and varied, but their overall role was to help the Church be a caring and serving community.



Deacon Raphael Simmons presides at a communion service, 1989.

After the fourth century the office of deacon was gradually reduced to a stepping stone to the priesthood in the Western Church and to a liturgical role in the Eastern Churches. In 1965 the Second Vatican Council encouraged the revival of this ministry of service in the Catholic Church, and in 1968 Pope Paul VI approved the restoration of the permanent diaconate in the United States.

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Deacon Bill Krumm reads the Gospel.



Father John Rea



Sister Elizabeth Lang, O.S.U.

In 1973 Father John Rea and Sister Elizabeth Lang were appointed the first directors of the deacon-training program in the archdiocese. Applications for the first class were accepted during the spring of 1974 and interviews and tests of the candidates were conducted during that summer. After a two-year program, thirty-eight men were ordained in 1976 to serve the archdiocese as permanent deacons. In 1999 there are 140 active deacons in the archdiocese and another fifteen candidates in a formation program.

The deacon's liturgical role today is to proclaim the gospel, pray for the needs of the Church in the prayer of the faithful, prepare the bread and wine for the eucharist, assist in the distribution of communion and then, at the end of mass, send us forth to love and serve the Lord in our daily lives. He is also authorized to preach and to officiate at weddings, at baptisms, at grave-side services, at communion services and at the official blessings in the ritual of the Church.

Many deacons also serve as pastoral associates, directors of religious education programs, coordinators of community service and outreach efforts. They often represent their parishes or the archdiocese on public occasions and offer advice and a sympathetic ear to those who ask for their help. Above all, their task is to call us to be a servant Church which cares about the troubled and the marginalized and the needy in our midst. The diaconate, therefore, is not so much a set of specific tasks as it is a vocation and a way of life.



Window portraying St. Lawrence, Deacon of Rome in St. Julie Church.

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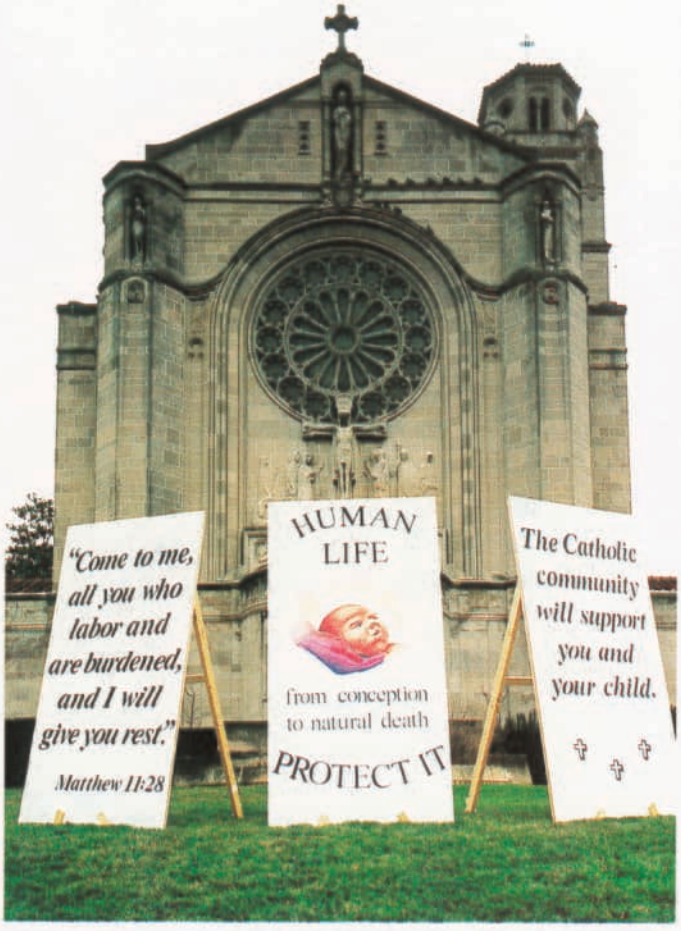
Bernardin and the Seamless Garment

In January of 1976 Archbishop Bernardin spoke in the cathedral of Cincinnati about the need to address a broad spectrum of life-related issues. During his sermon he said, "Life before and after birth, from the moment of conception until death is like a seamless garment.... If we become insensitive to the beginning of life and condone abortion, or if we become careless about the end of life and justify euthanasia, we have no reason to believe that there will be much respect for life in between." His use of the seamless-garment image in this context received only scant attention at the time.

After Bernardin had become the cardinal-archbishop of Chicago, he served as the chair of the bishops' committee which drafted the pastoral letter on "The Challenge of Peace," which was then approved by the entire bishops' conference in May of 1983. Many persons who had long applauded the strong Catholic stand against abortion now charged that the bishops had overstepped their bounds in issuing the peace pastoral. Bernardin felt that it was important to defend the consistency of the bishops' positions and so in a talk at Fordham University on December 6, 1983 he argued that a strong opposition to abortion demands a consistent concern for all of the issues which threaten life along its entire spectrum. He called for a consistent ethic of life in addressing the questions of genetics, abortion, capital punishment, modern warfare and the care of the terminally ill.

Three months later, in an address at St. Louis University, Bernardin again invoked the image of the seamless garment when speaking about a consistent ethic of life. This time the image caught on and challenged many Catholics to develop a more consistent position in regard to various life issues. Yet the seamless garment image also caused an immediate uproar in some circles. It was suggested, and rather forcefully by many, that Bernardin had sold out the right-to-life movement by muting Catholic opposition to abortion and also that he was weakening our national security with his support of the peace pastoral.

Bernardin typically remained respectful of his critics and quite willingly acknowledged that the different assaults on life are distinct problems, enormously complicated and deserving of individual treatment. He also recognized that there is not a consensus among Catholics, let alone among the citizens of the United States, on the highly emotional and very personal issues at stake in the debates on life issues. Yet he continued to insist that the various threats to life are also related problems and that success on any one issue threatening life is a success for all. Likewise, failure on any one issue is a loss for all.



Outside
St. Monica-St. George,
Cincinnati, 1998

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Left:
Project Rachel, led by the Family Life Office, seeks healing for women with abortions in their past. The quilt was created by participants.

Right:
Our Lady of Sorrows Church, Monroe, was established in 1883.

The Legacy of Trent Endures

Some Catholics today find themselves more comfortable with the pre-Vatican II era of the Church. This period of the Church is frequently called the Tridentine Era, after the Council of Trent, which was convoked by Pope Paul III in 1545 in order to respond to the Protestant Reformation. The majority of the bishops at that council were from areas which had remained united with the papacy and were not, therefore, directly affected by the reformers. Although the council was certainly a rebuttal to many of the Protestant ideas, yet its decrees were not intentionally hostile to the reformers and were actually framed with great care. The council enacted strong decrees against the abuses which the Protestants had deplored, ordered pastors and bishops to reside in their parishes and dioceses, authorized a new edition of the missal and the ritual, commissioned the publication of a catechism to be used for religious education and ordered the establishment of seminaries.

But the more fundamental questions of the reformers were not addressed. The bishops preferred to leave the structures of the Church untouched, supported medieval scholastic theology rather than the biblical theology promoted by the reformers and decided to retain the Latin liturgy rather than adopt the language of the people in the official prayers of the Church.

The Tridentine era of the Church, as the period after the Council of Trent is called, developed and promoted a powerful spirituality which was both personal and liturgical. The Latin mass with its Gregorian Chant and polyphonic music provided a uniform religious expression for



Praying the rosary, people walk in procession from Mt. St. Joseph Motherhouse to St. Dominic Church, Cincinnati.

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May Crowning at the Vietnamese Catholic Community: Our Lady of Lavang.

The Tridentine Church was a strongly centralized and very effective institution with a vigorous religious and devotional life. It had an abundance of priests, sisters, monks and missionaries. A high percentage of laypersons were very faithful in their attendance at Sunday mass and the reception of the sacraments and were also quite generous in their financial support of the many works of the Church.

Catholics throughout the entire world. Frequent use of the sacraments and of sacramentals (candles, holy water, scapulars, palms, ashes, etc.) kept Catholics close to the rituals and prayers of the Church. Retreats based on the Spiritual Exercises of St. Ignatius, spiritual reading of books such as *The Introduction to a Devout Life* by St. Francis de Sales and *The Imitation of Christ* by Thomas à Kempis and mystical prayer inspired by the writings of St. Teresa of Avila and St. John of the Cross all nourished the devotional life of the laity as well as of priests and religious.

Those practices which were discarded by the Protestants were especially cherished by the Tridentine Church: eucharistic devotions, the rosary and other prayers to Mary, veneration of the saints, the mysteriousness of the Latin Mass, frequent confession, spiritual direction and the use of blessed statues, medals and other religious objects.

Quite understandably many Catholics, even those who have welcomed some of the post-Vatican II reforms with enthusiasm, still have a deep affection for the Tridentine Catholicism which gave them their first experience of the faith and they regret the loss of its strength and its traditions. A few Catholics, a minority but nevertheless a significant minority, have even completely rejected the changes triggered by the Second Vatican Council. Just as some liberals became



St. Therese, the Little Flower Cincinnati, (established 1926), observes the feast of Corpus Christi with devotions in honor of the Blessed Sacrament.

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Mass is offered according to the Tridentine rite in Sacred Heart Church, Cincinnati, which was established in 1870.

Council try to maintain a Tridentine spirituality and style within the framework of the Catholic Church, yet some others have simply severed their ties with the local bishops. This group is not limited to those who knew the liturgy before the council, but also includes some younger, well educated, professional persons who may have become the strongest advocates of a return to the Tridentine usage. One such Tridentine congregation in the Cincinnati suburb of Sharonville calls itself St. Gertrude the Great Roman Catholic Church, although it disavows any bond with the archdiocese. And the church building of the former St. Matthew's Parish in Norwood is now home to a Tridentine congregation.

frustrated with what they considered the hierarchy's halting steps towards progress, so also many conservatives felt betrayed by the abandonment of cherished traditions and were bewildered by what they considered an excessively rapid pace of changes and revisions.

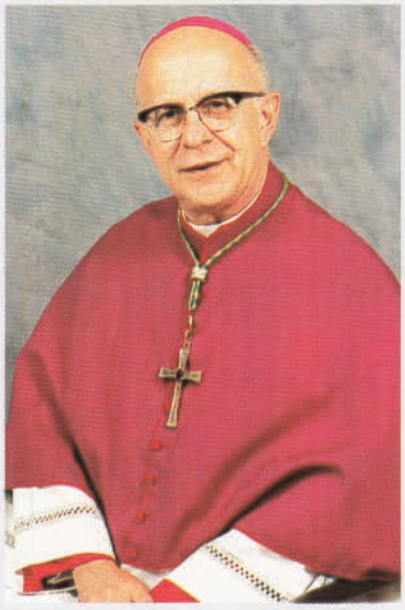
Although some who reject the Second Vatican

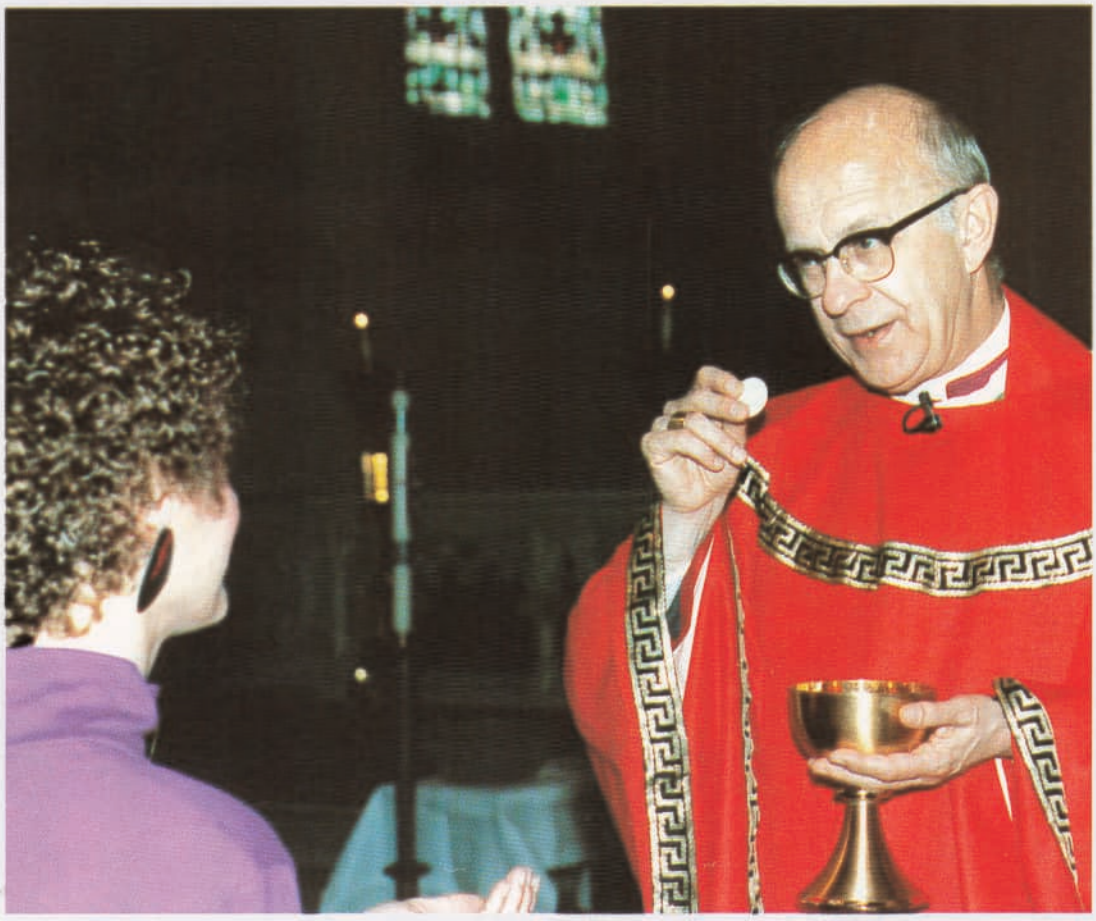


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Archbishop Daniel E. Pilarczyk

The present archbishop of Cincinnati, Daniel Edward Pilarczyk, was born at Dayton, Ohio, on August 12, 1934. He studied at St. Gregory Seminary in Cincinnati and at the Collegio Urbano in Rome, where he was ordained to the priesthood on December 20, 1959. He earned a doctorate in theology in Rome and after his return to Cincinnati served briefly as an assistant chancellor. He was then appointed to teach classical languages at St. Gregory Seminary and earned a doctorate in classics at the University of Cincinnati. After serving as rector of St. Gregory Seminary and as the archdiocesan director of education, he was appointed auxiliary bishop in 1974 and archbishop in 1982.

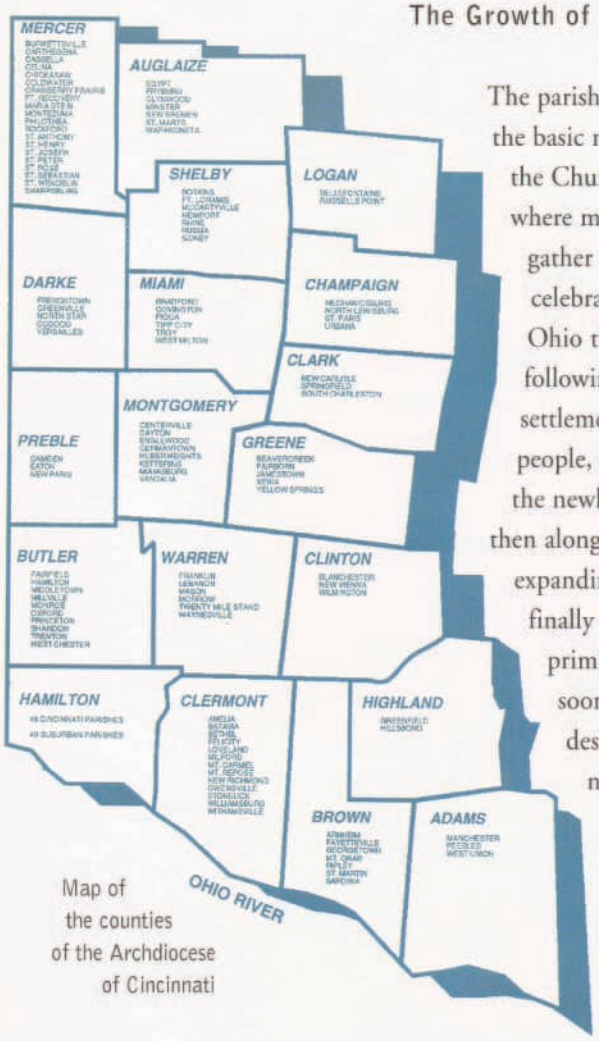




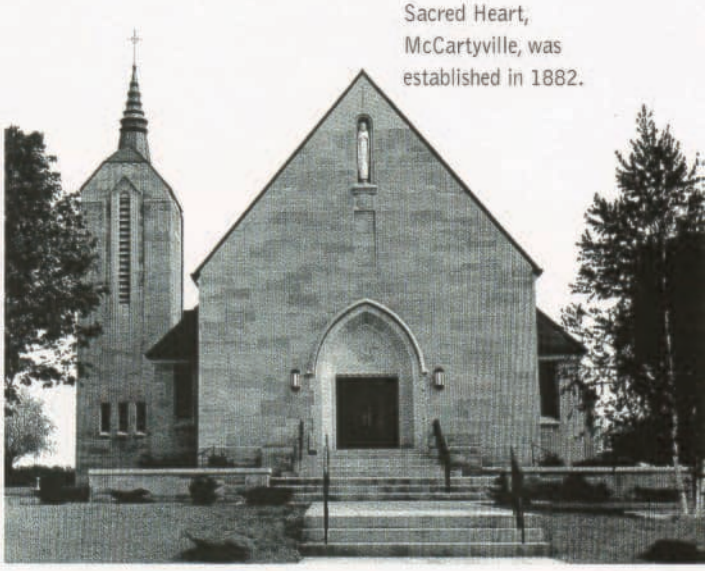
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The Growth of Parishes

The parish has long been the basic manifestation of the Church, the place where most Catholics gather to worship and celebrate their faith. In Ohio the early parishes, following the settlements of the people, developed along the newly dug canals and then along the rapidly expanding railroads and finally along the primitive roads that soon became designated as national highways. By the time of Bishop Fenwick's death there were twenty-two parishes throughout the State of Ohio which were served by twenty-four priests. In 1883, the year of Archbishop Purcell's death, although the diocese had twice been divided by the establishment of the dioceses of Cleveland and Columbus, there were approximately 150,000 Catholics in 157 parishes served by 189 priests. In 1921, the centennial year of the archdiocese, the numbers had further increased to 210,000 Catholics in 186 parishes served by 391 priests.



Map of the counties of the Archdiocese of Cincinnati



Sacred Heart, McCartyville, was established in 1882.

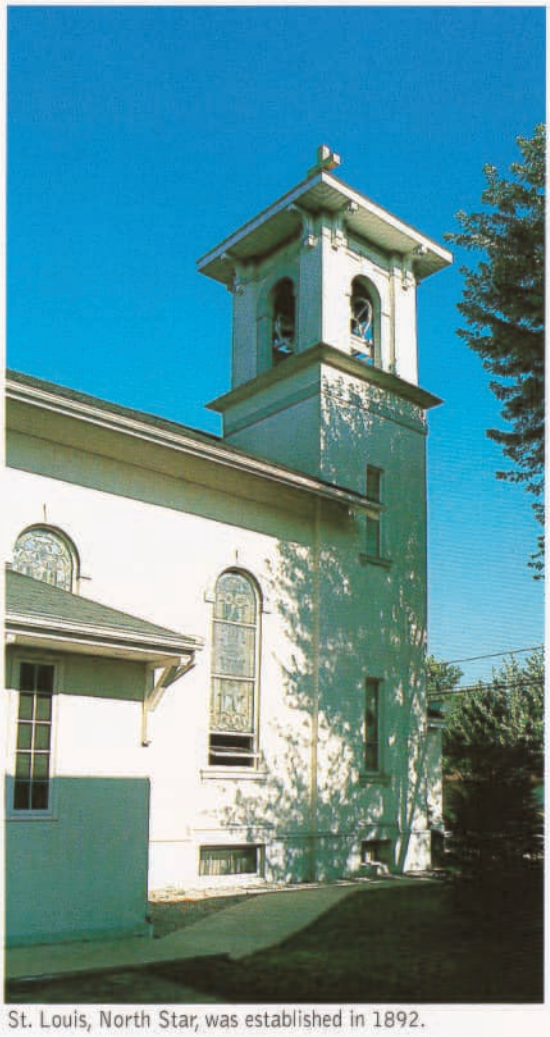


Along the road



St. Margaret of York, Twenty Mile Stand, was established in 1984.

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St. Louis, North Star, was established in 1892.

The growth continued and in 1971, the sesquicentennial year of the diocese, there were 529,220 Catholics in 259 parishes served by 417 diocesan priests as well as by a number of religious priests. But the growth seems to have peaked, at least for the time being, and recent statistics indicate some decline in the numbers. In 1977 there were 513,778 Catholics in 259 parishes served by 384 diocesan priests as well as by some religious priests. The 2000 archdiocesan directory indicates that there are 547,000 Catholics in 235 parishes served by 239 diocesan priests as well as by some religious priests and an increasing number of lay pastoral administrators and lay pastoral associates. Although the number of Catholics continues to have at least a slight increase, the number of parishes and priests has continued to decrease.



Mother and child at the dedication of Su Casa Hispanic Center in Cincinnati



A job fair at Su Casa, 1999



Mass at St. Andrew Kim Korean Catholic Community

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Ministry 2000

In 1958 there were thirteen priests ordained for the Archdiocese of Cincinnati. That class was not an unusually large one, since there had been sixteen priests ordained for this archdiocese the previous year. But in 1998, forty years later, there were only two priests ordained for the archdiocese.

In the 1950s the Church was in an expansionist period in this country and there were an unusually high number of vocations. This was due to a variety of complex reasons, of course. Among them was the fact that a strong religious revival followed the tragic chaos and upheavals of World War II.

But in the late 1960s the number of vocations to the priesthood and the religious life began to decline, rather slowly at first, but then with increasing rapidity. The reasons for this decline were also, of course, quite complex. One most important reason was that the Second Vatican Council indirectly changed the role of the priest in the Church by emphasizing that the Church is not just the hierarchy and the clergy, but the entire community of believers. Lay ministry began to be encouraged. Baptism, rather than ordination, was recognized as the primary sacrament empowering people to fulfill the mission of the Church and the ministries within the Church. Rather than being exclusively charged with ministry and mission in the Church, the priests and the religious are now called to support the ministries and the mission of all the baptized. This major change of focus gradually began to have an enormous impact on Church ministry.

But there were, of course, many other reasons for the decline in vocations. Catholic theological education is now available in many other schools as well as seminaries. Modern society seems to resist hierarchical and authoritarian structures. Clerical celibacy seems to have much less appeal today for a younger generation. And an increasing number of women question their continuing exclusion from leadership roles in the Church.



Ordination of priests, June, 1999

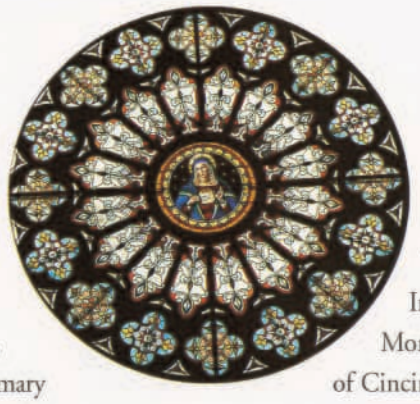
In 1985 an archdiocesan program called "For the Harvest" was inaugurated to help deaneries and parishes understand what steps they might have to take when the decline in the number of priests becomes critical. Although this program was perhaps somewhat over-organized and also underestimated the problems, nevertheless it did help parishes understand that they must begin to do some thoughtful and effective planning for the future. And so in 1990 the archdiocese launched a follow-up three-phase planning program called Ministry 2000.

Phase one of Ministry 2000 involved meetings of the deanery councils or other regional organizations with the director of the archdiocesan planning office, in order to articulate possible models or strategies for dealing with the declining number of priests and the consequent pastoral needs of the parishes. Generally neither the benefits nor the weaknesses of these models were analyzed by the deanery council during phase one nor were they placed in any order of preference. The discussions in phase one were only tentative and preliminary and did not establish definite goals or directions. At the conclusion of phase one Archbishop Pilarczyk met with the deanery councils to review the possible models and strategies which were envisioned.

During the second phase of Ministry 2000 the deanery councils were asked to appoint a steering committee to oversee the planning process and to

Opposite page: St. Monica-St. George celebrates Pentecost 1998, five years after being merged.

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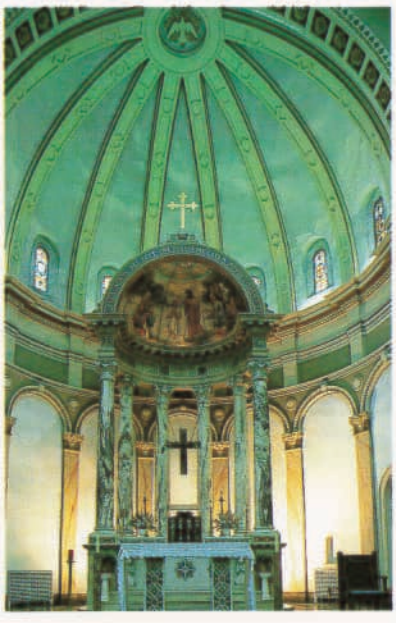


Center: Rose window in the church of Julie Billiart Parish, in Hamilton, established in 1989

divide the deanery into smaller clusters in which any consolidation, merging or closing of parishes would actually take place. Although several factors were weighed in organizing these clusters, nevertheless geography was their primary justification. The clusters were then to discuss six objectives: 1) the maintenance of adequate pastoral care and liturgical ministry; 2) the education of lay ministers and administrators; 3) maintaining present membership and also providing for increasing membership; 4) the most effective use of physical plants; 5) parochial schools and religious education; and 6) financial resources and responsible stewardship.

In the third phase of the process the deanery councils were asked to propose a concrete way or ways in which they might be adequately served by fewer priests, to list a set of criteria for determining whether their plan will insure that future ministry in the area will be adequate, to explain both the advantages and the disadvantages of their plan and spell out both its pastoral and its financial consequences and, finally, to explain why they recommend one particular plan and why they did not choose other plans which they might have considered. The archbishop's final decisions and the timetable for their implementation were set to follow phase three.

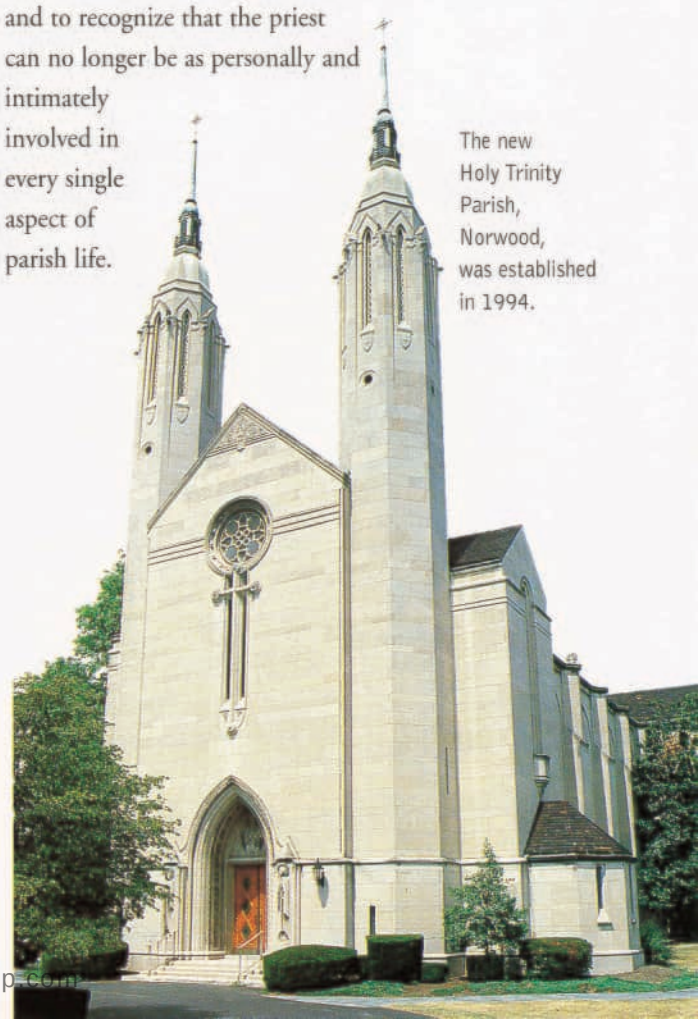
The new Holy Family Parish, Middletown, was established in 1991.



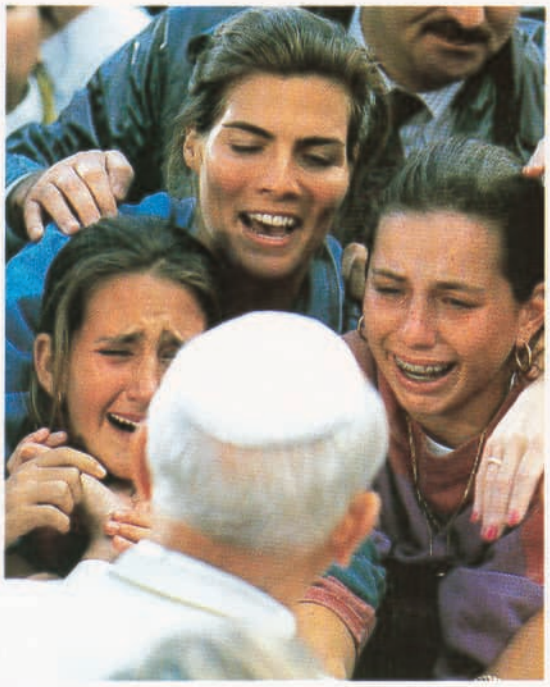
Some parishes have already been closed or merged. In 1989 the three parishes in Hamilton were merged into St. Julie Billiart Parish. In 1991 the three parishes in Middletown were merged into Holy Family Parish. In 1992 St. Patrick Parish in Cincinnati was absorbed into St. Boniface Parish and St. Richard of Chichester Parish in Cincinnati was absorbed into St. Therese the Little Flower Parish. In 1993 St. George and St. Monica parishes near the University of Cincinnati were merged. In 1994 the three parishes in Norwood were merged into Holy Trinity Parish, and St. Patrick Parish in rural Shelby County was closed. And in 1995 Our Lady of Loretto Parish in Cincinnati was closed.

Although Ministry 2000 is still in progress at this writing and each deanery or region is developing its own proposals, they generally favor only minimal changes in the current structures, encourage further study about the ordination of married men and about a more complete inclusion of women in ministry and support the commitment of more resources to the development of lay ministry and lay leadership. They also seem to agree that each parish must develop a greater consciousness of being linked to neighboring parishes and to the diocese in order to train and support its lay ministers effectively and to recognize that the priest can no longer be as personally and intimately involved in every single aspect of parish life.

The new Holy Trinity Parish, Norwood, was established in 1994.



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World Youth Day in Denver, August 15, 1993, was an unforgettable experience for the many archdiocesan young people who attended.





Statue group at St. Philip, Morrow, established in 1965

The Past Looks to the Future

We value and cherish the venerable traditions of our faith, not in order to live in the past, but in order to live more completely in the present and look forward more thoughtfully to the future. Although we cannot merely parrot what we have received from those who have gone before us, yet we cannot become uprooted from our past lest we forget who we are and what we stand for as the Church.

The experience of the Church is, of course, a dramatically different kind of experience for a vast number of people today from what it was a generation ago and perhaps from what it will be for those who are to come after us. Although the basic tenets of our faith do not change, yet the precise ways in which we express our faith and the concrete style in which we celebrate our liturgies are continually modified by their adaptation to changes in our society and in our culture.

The story which our parents and grandparents handed on to us has permitted us to be the Church today. The story which we will hand on to our children and grandchildren will allow them to be the Church tomorrow.



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Editor
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