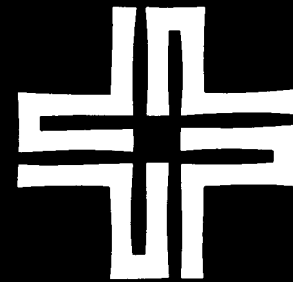


American Catholic Studies Newsletter



**Charles and Margaret Hall Cushwa Center
for the Study of American Catholicism**

**Volume 10, Number 2
Fall 1984**

Subscription Renewal

The inevitable has happened. The annual subscription rate for the Newsletter will increase to \$3.00 a year. A \$1.00 increase in ten years is not bad considering the amount of inflation we have had in the past decade. A subscription renewal form is included on the last page of this Newsletter; please detach this and mail it to the Cushwa Center with your check for \$3.00 so that you will continue to receive the Newsletter. Also let us know what you are doing so we can spread the word and keep others informed about your work.

Elsewhere in the Newsletter is an announcement about a conference the Cushwa Center will sponsor in the fall of 1985. It promises to be a good one, so plan now to attend. Northern Indiana is a nice place to visit in the fall.

Historians and Bishops in Dialogue

On November 9-11, 1984, the Archdiocese of Baltimore in conjunction with the Sulpician Fathers of the United States, St. Mary's Seminary and University, and the U.S. Catholic Historical Society is sponsoring a centennial conference on the Third Plenary Council of Baltimore entitled, "Historians and Bishops in Dialogue." Each of the historians will present a paper on one of the three major topics discussed at the Plenary Council. The historians and their topics are: Msgr. John Tracy Ellis, "Mission: The Church and Society"; Rev. Gerald Fogarty, S.J., "Parish: The Quest for Community"; and Prof. Philip Gleason, "School: Values Behind the Commitment." A panel of three bishops will present a brief response to each ad-

dress. Then the moderator, Archbishop Oscar H. Lipscomb of Mobile, will direct the dialogue between historians and bishops on the historical and pastoral dimensions of the emerging agenda for the American Church in 1984.

At the dinner session on November 10, Cardinal Joseph Bernardin, Archbishop of Chicago, will speak on "Changing Styles in Episcopal Leadership."

In accord with the historical settings of the Third Plenary Council, the conference will be held at St. Mary's Seminary and University, a Sulpician institution, and the Eucharistic Celebration will be held at the Basilica of the Assumption on November 11. Archbishop William Borders of Baltimore will be the main celebrant, and Archbishop Thomas C. Kelly, O.P., of Louisville will be the homilist.

Future of Catholic Seminaries Study

The Weston School of Theology, Cambridge, Massachusetts has received a \$98,000 grant from the Lilly Endowment for a two-year, field-based study on the futures of Roman Catholic seminaries in the United States. In acknowledging receipt of the grant, Rev. John W. Padberg, S.J., president of Weston said: "The study is designed to collect and present information which will assist leaders of Catholic seminaries in making decisions and setting directions for their institutions. The data to be assembled and analyzed will make it possible for each institution to assess its position in relation to its counterparts, to consider strengths and weaknesses, and to plan accordingly for the future. We see this as a service to the Church and seminary education in the United States."

The director and principal investigator for the study is Sister Katarina Schuth, O.S.F., a member of the administration of Weston School of Theology. With a background as a professor of social and behavioral sciences and in educational and hospital administration and policy setting, and with graduate studies in theology, Sister Katarina has also been a member of national consulting and planning groups. Because she is also working on the Lilly Endowment project on Cooperative Planning for Theological Education, the fruits of that research can also be effectively linked with the present project. In commenting on the study she said: "Seminary education has long been a powerful force in shaping the direction of religion in America. Since the Second Vatican Council there have been so many changes in the church and in theological education that a critical need exists for strategic and long-range planning. We hope to help respond to that need."

New History of Louisville Archdiocese

Archbishop Thomas C. Kelly, O.P., of Louisville has commissioned Rev. Clyde F. Crews, chairman of Bellarmine College's Theology Department, to research and write a history of Catholicism in the Archdiocese. Crews will be on leave from Bellarmine for the next two years to work on the project covering 175 years of history. The new volume will be the first comprehensive work on Kentucky Catholicism since Ben J. Webb's 1884 history, The Centenary of Catholicity in Kentucky.

New Handbook of Texas

The Texas State Historical Association is preparing a new edition of the Handbook of Texas to contain some 30,000 articles on all aspects of the state for publication in 1995. The new Handbook will update the previous edition published in 1952 under the editorship of Walter Prescott Webb. Over the next few years, the senior editor of the new edition, Roy R. Barkley, will be seeking expert authors on Catholic subjects relating to Texas from the activities of the first missionaries in the Texas part of New Spain to recent Catholic developments.

Texas Catholic Historical Society

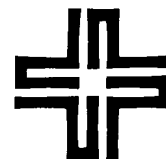
The Texas Catholic Historical Society held its ninth annual conference at the Marriott Hotel in Austin on March 2, 1984. The theme of the session was "Conflict and Healing North and South of the Rio Grande," and was part of the program of the Texas State Historical Association which was meeting concurrently. At the business meeting, Sister Maria Carolina Flores, C.D.P., Our Lady of the Lake College in San Antonio, succeeded Dr. Felix Almaraz as president of the Society, and Dr. Carl Schmidt, professor of government at the University of Texas, Austin, received the Paul J. Foik Award for his contribution to Texas Catholic history.

U.S. Catholic Historical Society

In the middle of its 100th anniversary, the U.S. Catholic Historical Society has elected its 26th national president. Brooklyn podiatrist, Dr. Brian Butler was elected March 7, 1984 to head the organization that was founded by the noted Catholic church historian, John Gilmary Shea, in 1884.

The new president follows a long tradition of lay and clerical leadership in the administration of society affairs, whereby interested Catholics who are not professional historians have brought Catholic history in this country to the average Catholic. Working with archivists, historians, and professors throughout the country, the society's president administers a unique and unduplicated program aimed at fostering the better appreciation of America's Catholic heritage. Dr. Butler comes to this position at a time when several major projects of national impact are underway, centering around the development of the Society's newly designed journal, the U.S. Catholic Historian. He expects to devote his attention to improving the financial base and material structure of the Society over the next few years.

A graduate of St. Francis College, Brooklyn, New York, and the New York College of Podiatric Medicine, Dr. Butler practices in Brooklyn Heights and is attending foot surgeon at sev-



eral area hospitals. Dr. Butler's background includes the M.A. in history from Manhattan College, Bronx, New York. He has served in numerous positions in the Diocese of Brooklyn and is a Knight of Malta.

Call for Papers:

Tenth Biennial American Studies Association Convention

Martha Banta, Program Committee Chair for the Tenth Biennial American Studies Association Convention, to be held October 31-November 3, 1985, in San Diego, California, is accepting proposals for individual papers, pre-packed sessions, workshops, panels, and other professional contributions to the program. Proposals from all constituent areas of American studies are sought. The program committee itself will set up a group of thematic sessions, but the bulk of the program will consist of selections made by the committee from submitted proposals.

The program committee will be pleased to review all proposals which address one aspect or another of the convention's main theme, "Boundaries in American Culture." Particular attention will be given to proposals falling under any of the following themes: the arts, public support and public policies, folklore and folklife, American ethnicity and gender identities, cross cultural relations, and geographies and ideologies.

Typed, double-spaced proposals, in eleven copies, must be submitted with a proposal cover sheet. Proposal cover sheets are to be obtained from the American Studies Association, 307 College Hall/CO, University of Pennsylvania, Philadelphia, PA 19104. Phone: (215)898-5408. All copies of the proposals are to be sent to Prof. Martha Banta, Chair, American Studies Association Program Committee, Dept. of English, 2225 Rolfe Hall, University of California at Los Angeles, Los Angeles, CA 90024. Deadline for submitting proposals is January 15, 1985.

American Catholic Historical Association

The spring meeting of the American Catholic Historical Association will

be held April 19 and 20, 1985 at Xavier University, Cincinnati, Ohio. Rev. M. Daniel Price, S.J., of Xavier's Department of History is chairperson of the program committee.

Junipero Serra Bicentennial

Beginning in August 1984, there will be a year-long observance of the bicentennial of the death of Fray Junipero Serra, O.F.M., the founder of the California Missions. The bicentennial will commence on August 28, 1984, the date of Serra's death at Mission San Carlos (Carmel, CA).

As part of the commemorative events, the Friends of the Santa Barbara Mission Archives-Library will sponsor a series of six lectures. These public lectures will be held on the third Sunday of October and November 1984, February, March, April, and May 1985. Each lecture will be at 3:00 p.m. in the lecture room of the Archives-Library located on the grounds of the Old Mission, Santa Barbara, CA.

Mr. Don De Levi, of Merritt College, Oakland, CA, plans to publish a popular life of Serra, based on documents, graphics, and research accumulated at the Santa Barbara Mission Archives. In collaboration with Rev. Noel Moholy, O.F.M., and using the work of Rev. Maynard Geiger, O.F.M., the publication was set for August 28, 1984.

The Ade Bethune Papers

The Library of the College of St. Catherine, St. Paul, MN has acquired the personal papers of Ade Bethune, liturgical artist, writer, and consultant. Bethune, a native of Belgium, worked in stained glass, wood engraving, sculpture, fresco, mosaic, icon painting, and book illustrations. She founded St. Leo Shop in Newport, RI, to make liturgical art available. The Ade Bethune Room in the Library was dedicated on May 4, 1984 to house the papers and display some of her works. The papers will be made available to qualified scholars.

International Migration Review

Through 1986, the editorial board of the International Migration Review has

planned six special issues providing an extensive and comprehensive analysis of a single topic in the area of migration studies. The topics include: Undocumented Migrants, Women in Migration, Theory and Practice of Measurement of International Migration, Refugees, Civil Rights and Sociopolitical Participation of Immigrants, and Temporary Worker Programs. Anyone interested in contributing to any of the above special issues should contact the IMR editor, Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. Telephone: (212)351-8800 for further information about deadlines and IMR style sheet.

Catholic Historical Society of Western Pennsylvania

The Catholic Historical Society of Western Pennsylvania has been reactivated. Rev. Bernard Hrico is president and Dr. Jerry Janssens is vice president. The spring 1985 meeting will revive the Msgr. Andrew Lambing Lecture. For additional information, contact Rev. Bernard Hrico, St. Mary's Church, 2510 Middle Road, Glenshaw, PA 15116.

History of Catholic Health Ministry

Sister M. Ursula Stepsis, C.S.A., of the Sisters of Charity of Mount Augustine, Richfield, Ohio, has launched a study entitled, "Contribution of Religious Congregations in Health in the United States to the Church and Society, 1800-1980." A hospital administrator, Sister Ursula has been collecting data on the history of the Catholic hospital apostolate since 1966. In the past year she has worked full-time on a detailed questionnaire outlining a periodization of the subject and posing basic historical questions for each period. The questionnaire has been sent to 270 major superiors and archivists of congregations in the health apostolate to solicit the relevant data in each category. From the archival material submitted by the various congregations, with continued research and consultations, authors can begin to write a study. For further information, con-

tact: Sister M. Ursula Stepsis, C.S.A., Mount Augustine, 5232 Broadview Road, Richfield, OH 44286.

Catholic Archival and Historical Services

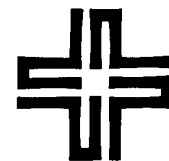
Sister Dolores Liptak, R.S.M., recently announced the opening of Catholic Archival and Historical Services, a consulting service for Catholic religious communities, dioceses, and institutions. The firm provides historical consultation for organizations planning to write or rewrite its history or to develop a plan for the celebration of its institutional anniversary and archival consultation when an organization makes the decision to organize its archives so that its documents and other materials can be made generally available. For more information, contact: Sister Dolores Liptak, R.S.M., 4101 10th St., N.E., Washington, D.C. 20017. Phone: (202) 832-7083.

University of Notre Dame Memorial Library Collections

The University of Notre Dame Memorial Library welcomes contributions of pamphlets, parish histories, and books pertaining to American Catholicism. Kindly contact Charlotte Ames, Bibliographer for American Catholic Studies, Room 100A, University of Notre Dame Memorial Library, Notre Dame, IN 46556. Phone: (219) 239-5223.

Model Archives Project in Cleveland

"A pioneer project in archival work, the first of its kind in the United States" has been announced by the Associated Colleges of Cleveland, Inc., and its president, Rev. Thomas P. O'Malley, S.J. This model project will permit the five-college association "to explore ways in which their archival work might be done in a cost-effective and cooperative manner through a 'consortium of tasks'," according to Mrs. Virginia Krumholz, project director, who indicated that each cooperating institution would maintain custody of its own records. The five colleges in the Cleveland area include: Borromeo College, John



Carroll University, Notre Dame College, St. Mary Seminary, and Ursuline College.

Grants from the Cleveland Foundation, the Gund Foundation, and the True-Mart Foundation will enable the five institutions to pursue this model project. The five colleges developed this project in coordination with the chancery office of the Diocese of Cleveland.

The project expects to produce a comprehensive records survey of each institution, a records plan for each institution showing how archives tasks might be done in a cooperative manner and in a more cost-effective way, standardized policies on retention and disposal, a common filing language, and recommendations on supplies. Mrs. Krumholz can be contacted at (216) 696-6525 in Cleveland or (216) 535-1926 in Akron.

Indiana University Press Religion Publication Series

Indiana University Press has announced a new publication series on "Religion in North America" under the editorship of Catherine L. Albanese and Stephen J. Stein. This series specifically seeks manuscripts and book proposals which employ an interdisciplinary approach and incorporates new materials and methods in the study of North American religion. The editors invite submissions dealing with all aspects of religious peoples and movements in North America's past and present. They particularly welcome manuscripts and book prospectuses focusing on the meaning and power of religious movements as religion; their material, symbolic, and ritual expressions in life and art; and their social and institutional forms. They also seek works reflecting a broad cultural understanding of religion -- whether they concern mainstream or marginal movements, communities or individuals, behavior or ideas. Contemporary, historical, comparative, and regional (including Canada, Mexico, and adjacent areas) studies of religion in North America are invited.

Indiana University Press plans, in this series, to publish books of topical interest and long-standing impor-

tance for scholars in various disciplines for persons associated with American religious traditions, and for the general public. Book prospectuses, partial and completed manuscripts, and letters of inquiry should be addressed to: Dr. Robert A. Mandel, Assistant Director, University Press, 10th and Morton Streets, Bloomington, IN 47405. Phone: 812-335-8177.

Philip Schaff Centennial Award for Younger Scholars

The American Society of Church History is pleased to announce the establishment of a research award in commemoration of the centennial of the founding of the Society by Philip Schaff in 1888. Two awards of \$2,000 will be made to postdoctoral scholars who are engaged in research in the field of Church History and have received their doctoral degree within the last six years. Recipients will be invited to submit papers based on their research projects for the program of the Centennial Meeting of the American Society of Church History in 1988.

Application for the Schaff Award must be made before March 1, 1985. The names of the recipients will be announced in May 1985. Inquiries and requests for applications should be sent to the Philip Schaff Centennial Award Committee, American Society of Church History, 305 E. Country Club Lane, Wallingford, PA 19086.

Call for Papers:

The Culture of American Catholicism

The Charles and Margaret Hall Cushwa Center for the Study of American Catholicism announces a call for papers for a conference on "The Culture of American Catholicism" to be held October 4 and 5, 1985 at the University of Notre Dame. Although presentations on all aspects of the subject are welcome, the conference will focus on the culture of Catholicism as manifested in the everyday life of families, parishes, schools, ethnic communities, and other groups. Scholars working in such fields as religious and ethnic history, folklore, the sociology of

religion, and literature, are encouraged to submit proposals either for individual presentations or for entire sessions.

The deadline for receipt of proposals is February 1, 1985. Proposals should be submitted to:

Dr. Barbara Allen
The Cushwa Center for the Study of
American Catholicism
614 Memorial Library
University of Notre Dame
Notre Dame, IN 46556

Mexican American Cultural Center

The Mexican American Cultural Center, a national center for Hispanic ministry, offers programs designed for pastoral ministers involved in ministry with Hispanics. Courses offered include one three-month program, Personal Renewal through Pastoral Education, as well as the following three-week programs: Mini-Pastoral, Cultural Awareness for Catholic Education, and Intensive Spanish for Pastoral Ministry. For further information about these programs contact: Pastoral/Leadership Institute, MACC, P.O. Box 28185, San Antonio, Texas 7822, or call 1-800-531-6222 (toll free outside of Texas); or (512)732-2156 for Texas residents.

Archives Position in Peru

Sister M. Helena Sanfilippo, S.M., president of the Society of California Archivists, announces that the Bishop of Juli, Peru, has an opening for a temporary archivist to process a collection of documents related to local church history dating back to the Spanish conquest. Applicants should have archival skills, a reading knowledge of Spanish, a familiarity with old Spanish handwriting, and be willing to adjust to an altitude of 12,300 feet. The Bishop is offering to pay the travel expenses to and from Juli and to give a minimum stipend. The position lasts from four to six months. Apply before December 1, 1984 to: Sister M. Helena Sanfilippo, S.M., 2300 Adeline Drive, Burlingame, CA 94010. Phone: (415) 340-7400.

Cushwa Center Activities

American Catholic Studies Seminar

The seminar met twice during the fall semester of 1984 at Notre Dame. In the first session, October 2, Professor David J. O'Brien, College of the Holy Cross, Worcester, Mass., presented a paper, "Isaac Hecker as Symbol and Myth." On November 8, Rev. Gerald Fogarty, S.J., University of Virginia, Charlottesville, Virginia, presented a paper on "Vatican-American Relations, 1940-1984."

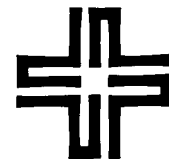
The papers will be available as working papers in early 1985. The cost per paper is \$3.00.

Travel Research Grants

To assist scholars who wish to use the University's library and archival collection of Catholic Americana, the Cushwa Center annually awards Research Travel Grants. Anyone interested in applying for a grant for 1985 should write for application forms to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556. The deadline for applying for a 1985 grant is December 15, 1984.

Hibernian Research Award

Funded by an endowment from the Ancient Order of Hibernians and the Ladies Auxiliary of the Ancient Order of Hibernians, the purpose of the award is to further research in the area of Irish-American studies. An award of \$2,000 will be made to a postdoctoral scholar of any academic discipline who is engaged in a research project studying the Irish experience in the U.S. Applications for the 1985 Hibernian Research Award must be made before December 31, 1984. Further inquiries about the award and requests for application forms should be addressed to Director, Charles and Margaret Hall Cushwa Center for the Study of American Catholicism, 614 Memorial Library, Notre Dame, IN 46556.



Publications

In the Shadow of His Wings: A History of the Franciscan Sisters, by Sister Mary Assumpta Ahles, O.S.F., published by North Central Publishing Co., St. Paul, Minn., 1977, is available from the author, Franciscan Sisters, 8th Ave. and 2nd St. SE, Little Falls, MN 56345. 555 pp. \$12.50.

Guide to Catholic Indian Mission and School Records in Midwest Repositories, by Philip Bantin with Mark G. Thiel published by the Department of Special Collections and University Archives of Marquette University Libraries. \$15.00

Of Gods and Men: New Religious Movements in the West: Proceedings of the 1981 Annual Conference of the British Sociological Association, Sociology of Religion Study Group, edited by Eileen Barker, offers a wide spectrum of opinion on religious sects, cults, opponents of cults, and religio-political activists in the work of 25 scholars from eight countries. 1983. Macon, Ga., Mercer University Press. ISBN 0-86554-095-0. \$26.50.

New Christian Politics, edited by David G. Bromley and Anson Shupe, consists of essays representing the work of 20 historians, sociologists, and political scientists. The history of the movement, and analysis of the extent of social support, the effect of televangelism on the traditional role of the church and its ministers, and the impact of the new Christian right on politics are among the topics considered. 228 pp. 1984. Macon, Ga.: Mercer University Press. ISBN 0-86554-115-9. \$23.95.

The Tablet: The First Seventy-Five Years, by Alden V. Brown, marks a memorable turning point in the history of Catholic newspapers. This study, "based primarily on the contents of the newspaper itself and on the minutes of the meetings of The Tablet's board of directors," pays great tribute to The Tablet's 75th anniversary. Available from The Tablet, One Hanson Pl-PO Box 155, Brooklyn, NY 11243. 1983. 79 pp.

The Making of Working Class Radicalism

in the Mountain West: Denver, Colorado, 1880-1903, by David Thomas Brundage (Ph.D. Diss., Univ. of California, Los Angeles, 1982) is available through University Microfilms International, Ann Arbor. 1984. 283 pp. Order no. 82-29656.

Women, Ministry, and the Church, by Joan Chittister, O.S.B., Prioress of the Benedictine Sisters of Erie, Pa., consists of essays on the role of women in the Church; the future of religious life; ministry and secularism; issues in renewal in the Roman Catholic Church; the peace movement, and other subjects of contemporary interest. Published by Paulist Press, 1983. 130 pp. ISBN: 0-8091-2528-5. \$5.95 (pap.)

Rhode Island Catholicism: A Historical Guide, by Patrick T. Conley, provides a brief sketch of Catholicism in Rhode Island, which has more than 600,000 Catholics in its general state population of less than 950,000. Includes bibliography. 24 pp. 1984. Providence: Diocese of Providence. ISBN 0-917012-56-9.

The Italians of Indianapolis: The Story of Holy Rosary Catholic Parish, 1909-1984, by James Divita marks the diamond jubilee of Holy Rosary Parish. This volume traces the origin of the Italian community, political and economic interaction, religious attitudes, and strains of Protestant-Catholic rivalry for allegiance of these immigrants. Available from Holy Rosary Parish Office, 520 Stevens Street, Indianapolis, IN 46203. 1984. 88 pp. \$15.00.

Urodivoi: Fools for God, by Catherine de Hueck Doherty, has been published by Crossroad, New York. 1983. 94 pp. ISBN 0-8245-0553-0. \$9.95.

Faithful to That Heritage: Addresses on the 175th Anniversary of the Archdiocese of Boston includes a homily prepared for delivery at the anniversary Mass in the Cathedral of the Holy Cross, April 9, 1983, by the late Humberto Cardinal Medeiros, and full order of speaking at the banquet in the Boston Park Plaza Hotel, October 27, 1983. 1983. 45 pp. Daughters of St. Paul, 50 St. Paul's Ave., Boston, MA 02130.

Alternatives to American Mainline Churches, edited by Joseph H. Fichter, has been published by Unification Theological Seminary, Barryton, NY. Distributed by Rose of Sharon Press, New York, NY, 1983. Conference series (Unification Theological Seminary); no. 14. 201 pp. \$10.95.

Maybe A Second Spring: The Story of the Missionary Sisters of St. Columban in China, by Edward Fischer, has been published by Crossroad, New York. 1983. 200 pp. ISBN 0-8245-0615-4.

Measure of a Man, by Daniel Gillis, is a seasoned biographical account of a Scottish-Gaelic Catholic immigrant father by one of his sons. 64 pp. (Columban Celtic series, vol. 1). 1982. Iona Foundation, P.O. Box 29136, Philadelphia, Pa. 19127. ISBN 0-941638-00-6. \$5.95.

Vita, by classicist Daniel Gillis, consists of an autobiographical collection of poems, 1975-1978, celebrating life, love, and suffering. 111 pp. 1979. Berkeley: Westworks; distributed by Ramparts Press, Palo Alto, CA 94303. ISBN 0-87867-072-6.

The Mission of the Catholic University in the Midwest, 1842-1980: A Comparative Study of the Effects of Strategic Policy Decisions on the Mission of the University of Notre Dame, Loyola University of Chicago, and DePaul University, by Lester F. Goodchild, forthcoming, 1984 or 1985. Ph.D. dissertation, University of Chicago. ca. 600 pp.

The Church and Culture Since Vatican II: The Experience of North and Latin America, edited by Msgr. Joseph Gremillion, includes essays by Herve Carrier, Bernard Lambert, O.S.B., Marcos McGrath, C.S.C., J. Bryan Hehir, and others discussing the Church's efforts to probe the ethics of institutions and social forces shaping contemporary society. 1984 (Nov.). 224 pp. University of Notre Dame Press. ISBN 0-268-00753-5. \$9.95 pa.

La Familia: Chicano Families in the Urban Southwest, 1848 to the Present, by Richard Griswold del Castillo, refutes many accepted myths about the Chicano family, and offers a valuable

contribution to the history and sociology of Mexican Americans. 1984 (Dec.). 224 pp. University of Notre Dame Press. ISBN 0-268-01272-5 (\$18.95 cl.) ISBN 0-268-01273-3 (\$7.95 pa).

Religion and Religiosity in America: Studies in Honor of Joseph H. Fichter, edited by Jeffrey K. Hadden and Theodore E. Long, consists of a series of essays on new religions, new politics, and new therapeutics. The majority of papers for this festschrift honoring Father Joseph H. Fichter, S.J., stem from the 1979 annual meeting of the Association for the Sociology of Religion. Essays include both theoretical and descriptive studies of the new religious cults. Published by Crossroad, New York, 1983. 168 pp. ISBN 0-8245-0555-7. \$15.95.

Rev. Thomas O'Brien Hanley, S.J., of Loyola College, Baltimore, has written Revolutionary Statesman: Charles Carroll and the War, published by Loyola University Press of Chicago, 1983.

Old Catholics and Anglicans: 1931-1981: To Commemorate the Fiftieth Anniversary of Intercommunion, edited by Gordon Huelin, has been published by Oxford University Press. 1983 77 pp. ISBN 0-19-920129-3. \$27.50.

Developments in the Roman Catholic Church in Scotland: 1789-1829, by Christine Johnson, has been published by John Donald Publishers, Edinburgh. 1983. 264 pp. ISBN 0-85976-092-8. \$30.50.

Sister Madeleva Wolff, C.S.C., Saint Mary's College, Notre Dame, Indiana: A Study of Presidential Leadership, 1934-1961, by Mary Ellen Klein (Ph.D. diss., Kent State, 1983) is available from University Microfilms, Ann Arbor. Order no. 84-06139. \$23.00 paper; \$14.00 microfilm/ fiche.

Sudden Spring: 6th State Sisters, by Lillanna (Audrey) Kopp, SFCC, offers a graphic sociological analysis of trends of change in Catholic sisterhoods, discussing in depth the Sisters for Christian Community. 1983. 107 pp. Available from Sunspot Publications, 14 Alderway, Waldport, Oregon 97394. \$4.95.



The Catholic Church in the United States: At the Crossroads: A Report from CARA, by Dolores Liptak, includes a guide to American Catholic historiography, a chronology of the American Catholic Church, and statistics for understanding the contemporary American Catholic Church. 1983. Center for Applied Research in the Apostolate, 3700 Oakview Terrace, N.E., Washington, D.C. 20017.

Louvain Studies, 9:251-306 (Spring 1983), contains addresses given at convocations honoring the 125th anniversary of the American College, Louvain, Belgium in 1982 and 1983. The addresses include: "Recent Developments in American Church History" and "The Influence of the Catholic University of Louvain on the Church in the United States" by John Tracy Ellis; "The Impact of the American Catholic Experience on the Church in Europe" and "The Distinctive Characteristics of Roman Catholic American Spirituality" by Jean Le Clerq.

Pilgrims in Their Own Land: 500 Years of Religion in America, by Martin E. Marty, presents a chronological pilgrimage portraying visionary pathfinders of many faiths forging American spiritual life. Jonathan Edwards, Mary Baker Eddy, Billy Graham, and Thomas Merton are among the many famous figures represented. Available from Little Brown, Boston. 1984. 500 pp. ISBN 0-316-54867-7. \$25.00.

"The Roman Catholic Church in the South" by Randall Miller in Samuel S. Hill, ed., Encyclopedia of Religion in the South, published by Mercer University Press, Macon, Georgia. 1983.

The Chicano Experience: An Alternative Perspective, by Alfredo Mirande, provides a detailed critical analysis of Chicano social history, including the conflict between the institutional Church and Chicanos. 1985. (Jan.). 272 pp. University of Notre Dame Press. ISBN 0-268-00748-9. \$19.95 (cl.).

The Naked Public Square: Religion and Democracy in America, by Richard John Neuhaus, surveys American religious currents from the new Left to the new Right. 280 pp. 1984. Grand Rapids, Mich.: Eerdmans. ISBN 0-8028-3588-0. \$16.95.

The English Catholic Church in the Nineteenth Century, by Edward Norman, provides an account of the central events of the Catholic Church in England during the nineteenth century, analyzing the character and ideas of leaders, including Cardinals Wiseman, Manning, and Vaughn. 1984. 399 pp. Oxford: Clarendon Press. ISBN 0-19-822689-6. \$45.00

"Parochial School Foundations of Buffalo's Polonia," by Eugene Obidinski, Urban Education, vol. 18, no. 4, January 1984.

From Generation to Generation: Stories in Catholic History from the Archives of the Archdiocese of Boston by James M. O'Toole with preface by Humberto Cardinal Medeiros. Collection of the author's columns on local Catholic history as they appeared in The Pilot and is available from the Daughters of St. Paul. \$6.00 Cloth. \$5.00 Paper.

The House at Rest, by Jessica Powers, marks the most recent publication of this gifted poet. 1984. Available from Carmelite Monastery, W267 N2517 Meadowbrook Rd., Pewaukee, Wis. 53072.

Luogo de Splendore: Poesie, by Jessica Powers, has been published by Citta del Vaticano, Libreria Editrice Vaticana, 1981. (Collana Letteraria; VII). A selection of poetry in English, with Italian translation opposite. Available from Carmelite Monastery, W 267 N2517 Meadowbrook Rd., Pewaukee, Wis. 53072. ISBN 88-209-1332-1.

The Shaker Spiritual Narrative, by Diane Sasson, explores Shaker testimonies and autobiographies written during the nineteenth century. 1983. 232 pp. Knoxville: University of Tennessee Press. ISBN 0-87049-392-2. \$19.95.

"Jessica Powers: The Paradox of Light and Dark," by Regina Siegfried, A.S.C., in Studia Mystica (Spring, 1984), pp. 28-43, highlights the life and inspiration of a contemporary poet steeped in the Carmelite tradition.

"The Polanders," by Eduard Adam Skendzel, in Grand River Valley Review, Spring-Summer 1983, published by the Grand Rapids Historical Society. The

article relates the Polish experience in Western Michigan which is reflected in the establishment of the region's six Polish Catholic parishes.

The Evangelical Tradition in America, edited by Leonard I. Sweet, includes ten essays by noted historians on diverse subjects: the South, blacks, women, urban centers, millennialism, and organizational structures. The work emanates from the Charles G. Finney Historical Conference, Colgate Rochester Divinity School/Bexley Hall/Crozier Theological Seminary, October, 1981. 1984. 318 pp. Macon, Ga.: Mercer University Press. ISBN 0-876654-092-6. \$25.95.

Father of the Missions: A Documentary History of San Carlos Borromeo, compiled and edited by Msgr. Francis J. Weber, includes 65 items depicting the Mission of San Carlos, founded in 1770 by Junipero Serra. 1982. Los Angeles: Msgr. Francis J. Weber. Printed by Libra Press, Hong Kong. 225 pp. Available from Dawson's Book Shop, 535 North Larchmont Blvd. Los Angeles, Calif. 90004. \$16.00.

Holy Cross Mission: A Documentary History of Santa Cruz, compiled and edited by Msgr. Francis J. Weber, marks another milestone in his impressive series on California missions. This work consists of 49 items reflecting the life of Santa Cruz Mission, founded September 25, 1791. 1981. Los Angeles: Msgr. Francis J. Weber. Printed by Libra Press, Hong Kong. 165 pp. Available from Dawson's Book Shop, 535 North Larchmont Boulevard, Los Angeles, Calif. 90004. \$16.00.

Some "Fugitive" Glimpses at Fray Junipero Serra, compiled and edited by Msgr. Francis J. Weber, commemorating the bicentennial of Fray Junipero Serra's death August 28, 1784, includes articles, essays, reviews, and other materials portraying the life of Fray Junipero. Limited to 350 copies. 1984. 304 pp. Los Angeles: Libra Press. Available from Dawson's Book Shop, 535 North Larchmont Blvd., Los Angeles, Calif. 90004. \$18.00.

Christian Feminism: Visions of a New Humanity, edited by Judith L. Weidman, offers essays by feminist theologians, including Rosemary Radford Ruether,

Elisabeth Schussler Fiorenza, Rita Nakashima Brock, and others. The work promises to be of vital interest to those seeking to understand and share in the transforming vision of Christian feminism. Published by Harper & Row, 1984. 196 pp. ISBN: 0-06-069292-8. \$12.95.

The Souls of the Just: A Necrology of the Catholic Church in Oklahoma, by James D. White, has been published in a single, limited edition of 350 copies by Sarto Press, Tulsa, Okla. Available from Oklahoma Necrology, 4001 East 101st St., Tulsa, Okla. 74137. 1983. 534 pp. \$25.00.

Immigrants in the Valley: Irish, Germans, and Americans in the Upper Mississippi Country, 1830-1860, by Mark Wyman, has been published by Nelson-Hall Publishers, 111 N. Canal St., Chicago, IL 60606. 1984. 258 pp. ISBN 0-8304-1023-6. \$35.95.

Personal Notices

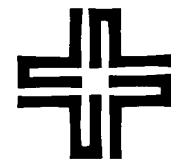
David Alvarez, of St. Mary's College, Moraga, California, is currently researching U.S.-Vatican Relations, 1898-1903.

George M. Barringer, Special Collections Librarian, Georgetown University Library, is editing a series of Maryland Jesuit sermons for inclusion in a projected five-volume "sampler" of Southern sermons to 1800 under the general editorship of Professor Michael Lofaro of the University of Tennessee. Mr. Barringer is seeking to contact any readers who can locate additional pre-1800 American Catholic sermons.

Gail Farr Casterline, doctoral candidate in history at the University of Pennsylvania, is doing research in the area of Catholic hospital and health services and church charity and welfare programs.

Professor Robert D. Cross, of the University of Virginia is contributing a biographical entry on Cardinal Richard Cushing, Archbishop of Boston, 1944-1970, for the next supplement of the Dictionary of American Biography.

Rev. Felix Donahue, O.C.S.O., Archivist at the Abbey of Gethsemani, Trap-



pist, Kentucky, is seeking to expand the Abbey Archives and would welcome materials on the early Trappist period in the United States (1803-1815) as well as letters, documents, writings, and photographs relating to Gethsemani Abbey.

Brother William Dunn, C.S.C., of St. Edward's University, Austin, Texas, is at work on the Centennial History of St. Edward's.

Connie Flaherty Erickson, Archivist-Historian of the Diocese of Helena, Montana, recently completed a history of the diocese entitled Go with Haste into the Mountains.

Dr. James F. Findlay, of the Department of History of the University of Rhode Island, is doing research on American churches and the civil rights movement of the 1960s and seeks to contact those with the same interests.

Michael J. Graham, S.J., of Xavier University, Cincinnati, Ohio, recently completed his doctoral dissertation at the University of Michigan. His dissertation, "Lord Baltimore's Pious Enterprise: Toleration and Community in Colonial Maryland, 1634-1724," is a social and religious history of colonial Maryland.

Professor Henry C. Johnson, Jr., of Pennsylvania State University, is researching secularization in American education and the impact of scientific thought on education theory in practice.

Sister Karen M. Kenneally, C.S.J., Archivist of the Sisters of St. Joseph, St. Paul, Minnesota, is researching in the general area of the history of religious life 1500 to 1789 and would appreciate receiving from women's religious communities founded (or already in existence) at that time a copy of any publications descriptive of the religious community including biographies and rules of life.

Anne Klejment of the History Department of the College of St. Thomas, St. Paul, Minnesota, is completing with Alice Klejment, Dorothy Day and the Catholic Worker: A Bibliography and Index, to be published by Gar-

land. The book will include a 50-year history and indexes for the Catholic Worker and will feature a section on Dorothy Day's writings and a select annotated section on works about the Catholic Worker.

Dr. Raymond J. Maras, of the University of Dayton's History Department is completing a study entitled Innocent XI: Pope of Christian Unity, 1676-1689.

Gary W. McDonagh, of the Division of Social Sciences, New College, University of South Florida, is researching identity and group formation among Southern Catholics in Savannah, Georgia.

Rev. Michael J. McNally, of St. Vincent de Paul Seminary, Boynton Beach, Florida, announces the publication of his study, Catholicism in South Florida, 1868-1968, by the University Presses of Florida.

Steve Ochs, doctoral candidate at the University of Maryland, is completing a dissertation entitled "Deferred Mission: The Josephites and the Struggle for Black Priests, 1888-1960."

Msgr. Wilfrid H. Paradis, historian of the Diocese of Manchester, has completed a slide presentation on the history of Catholicism in New Hampshire on the occasion of the Centennial of the Diocese of Manchester. A longer study on the history of Catholicism in New Hampshire is in progress.

Dr. Mel Piehl of Valparaiso University is beginning a study of Christian social thought in the twentieth century that will include both Catholic and Protestant writers and activists.

Sr. Margaret Quinn, C.S.J., Archivist of the Congregation of St. Joseph, Brentwood, New York, and of the Federation of Sisters of St. Joseph, addressed the Long Island Archives conference on April 4, 1984 on archives of religious institutions.

Brother Lawrence Scrivani, S.M., Archivist of the Marianist Province of the Pacific, produced a historical brochure marking the centennial of the Marianists in California.

Professor John Seidler, of the Department of Sociology, Ohio State University, is completing a book on changing Catholicism and is engaged in a research project entitled "The Struggle to Implement Vatican II."

Michael True, Professor of English, Assumption College, Worcester, Massachusetts, will be teaching American Literature at Nanjing University, Nanjing, Peoples Republic of China, September 1984 - July 1985.

Professor Noel B. Shuell, of the University of Newfoundland, is researching and writing a history of American Catholic responses to the religious philosophy of William James.

Rev. William Wolkovich, of Hudson, Massachusetts, is preparing a full-length study tentatively called "Lithuanian Fraternalism: 75 Years of Knights."

Recent Research

American Diocesan Seminaries, 1791 to the 1980s

Since the end of the first millenium of Christianity, the ordinary tasks of ordained ministry touching the lives of most Catholic Christians have been the function of priests. The other ordained ministries had been relegated to steps toward priestly ordination. The view of the priest emerging from the twelfth through fifteenth centuries was that of a celibate minister given a character at ordination that permanently separates him from other baptized Christians and whose most characteristic function was celebrating the Eucharist, either publicly for the local community or privately, that is, apart from a pastoral assignment. The priest possessed his priesthood as a permanent and private status subject only to higher ecclesiastical authority. It was no longer dependent for legitimacy upon the summons to ministry by an ecclesial community. The consequences of the Council of Trent's teaching on ordination was to reinforce this view.

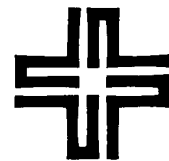
The Council of Trent established the seminary by assigning the task of

forming diocesan clergy to the local bishop who was to conduct a school for that purpose at his cathedral. The cathedral seminary was intended for poor youth and not necessarily for all aspirants to the priesthood. The actual decree has little to say about how a seminary should be conducted or what should be taught. In fact, the Catholic Church had no general seminary legislation until the twentieth century.

Likewise, Trent did not elaborate an ideal model for the priest around which seminary training was to be directed. This deficiency was supplied with the emergence of the "French School" of spirituality in the seventeenth century whose principal authors were Cardinal Pierre de Berulle, founder of the Oratory in France, Jean Jacques Olier, founder of the Society of St. Sulpice, and St. Vincent de Paul, founder of the Congregation of the Mission. The masters of the French School were responsible for devising a spirituality specifically for priests. They did so by identifying the role of priestly mediation of Christ united with God in heaven with the role of mediation through the ministry of sacraments of the ordained priest. The earthly priest was "another Christ" who prepared for ordination with a spiritual life marked by an intensive meditation on Christ's supernatural dimension and a high degree of self abnegation. Formation of priests in this tradition of Baroque spirituality became the sole activity of the Society of St. Sulpice and one of the principal works of the Congregation of the Mission (i.e., Vincentians). Their ideas about the priesthood in time had a decisive influence in forming the official church's teaching on the priesthood and priestly training, particularly in the first half of the twentieth century.

The Baroque spirituality that these groups represented in the training of French clergy did not ascribe much importance to formal intellectual training as preparation for ministry. A grasp of the basic teachings of the church sufficient for the administration of sacraments was deemed sufficient for ordination.

Up to the time of the establishment of



the first Catholic seminary in the United States in 1791, the seminary existed in a juridic sense rather informally in view of the absence of seminary legislation. In the French church, whose ways of doing things were to have such influence in the American church, diocesan seminaries were conducted for bishops by Sulpicians, Vincentians, and the other societies engaged in seminary activity, the Eudists and Oratorians.

The history of training diocesan priests in the United States begins with the opening of St. Mary's Seminary at Baltimore in 1791 under the direction of the Sulpicians who had fled the upheaval of revolutionary France. St. Mary's developed into the strongest 19th-century seminary due to adequate enrollment, continuous reinforcements to the faculty from France, and the most formal program of studies and spiritual formation available in the United States.

St. Mary's model of priestly formation was not the only one to be adopted. In the formative period of American seminary education from 1791 to 1880, several institutional formats for priestly training arose depending on local circumstances.

As new dioceses were formed across the country, bishops initiated seminary training either in their own households or at an academy for lay students taught part-time by seminarians in order to defray the expenses of seminary training. Bishops engaged diocesan priests or communities of priests such as the Vincentians to train seminarians. Only a few seminaries of the period flourished without such institutional supports as an affiliated academy. The seminary's informality often allowed contact with the local church and the pastoral activities of the priest faculty.

A general characteristic of 19th-century programs was the brevity of the course on the major seminary level. The urgent need for priests demanded that they be trained quickly for ministry for a rapidly growing population. Dogmatic and moral theology tracts were the basis of instruction with little or no time left for biblical studies or church history. Even

at firmly established St. Mary's at Baltimore, Cardinal James Gibbons pursued a course of studies in the 1850s embracing only one year of philosophy and two of theology. Other seminaries offered much less.

While the Tridentine decree assumed that the bishop initiated and directed seminary training, other interested parties in the American church took up the work. On their own initiative German-speaking Benedictines came to the United States to engage in a range of activities that included training diocesan priests. The Benedictines' various enterprises, such as farms and printing establishments, provided the necessary material support for seminary programs. Likewise, Vincentians and Franciscans at various times conducted training of diocesan priests in their own institutions.

In the face of so many seminary efforts, many very weak, many lasting only a short time, the idea that training priests for the United States could be accomplished better in Europe had a perennial attraction and resulted in the establishment of American colleges at Rome, Louvain, and Muenster. Other proposals were made for American seminaries to be located in Bavaria, Ireland, and France near the sources of students and/or funding. Despite the large volume of seminary activities, the number of priests trained and ordained in the United States was never adequate for the needs of the American church. The ranks of the clergy were filled up with recruits from Europe, who were largely responsible for the sixfold growth of priests in one thirty-year period, from 1,000 in 1849 to 6,000 by 1880. Such a body of clergy of mixed nationalities and outlooks, of varying levels of education, and of uneven personal qualities mingling with American priests with limited education caused a reconsideration of the issue of clerical training by the late 1870s.

The period from the planning for the Third Plenary Council of Baltimore (1884) to the motu proprio, Sacrorum Antistitum, issued by Pope Saint Pius X in 1910 delineates a time of relatively high interest in the issue of seminary training. In the early

1880s, officials of the Sacred Congregation of the Propaganda raised the related problems of poor clerical behavior and seminary training in a series of exchanges with the American bishops. These and other issues resulted in the convocation of the Third Plenary Council of Baltimore.

At Third Baltimore the American bishops issued seminary decrees providing for six-year courses for the minor and major seminaries. The major seminary decree listed and described the courses of the curriculum giving unprecedented attention to formerly neglected subjects such as biblical studies, homiletics, and church history. The bishops also voted to establish a school of advanced studies for priests that became the Catholic University of America, opening in 1889.

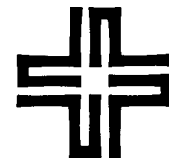
Heightened interest in seminary education was reflected in the new ideas of leading bishops such as Archbishop John Ireland of St. Paul and Bishop Bernard McQuaid of Rochester. These bishops advocated a liberally educated, theologically well-trained priest capable of being an articulate spokesman for Catholicism in a pluralistic American culture where ideas were openly discussed. They were reacting against the view that the American priest should have just enough formal learning to carry on the task of administering the sacraments. Their views received systematic treatment in Clerical Studies (1896), by John B. Hogan, a Sulpician who explained the purpose of each discipline in the modern seminary curriculum prescribed at Third Baltimore, and Our American Seminaries (1895) by John Talbot Smith, a diocesan priest, who proposed a seminary system to provide a professional training for priests that would equal the training for the other professions.

The concern for a well-trained priesthood was outwardly demonstrated by the establishment of the new Catholic University in Washington, D.C., and in the new diocesan seminaries arising during the 1880s and 1890s at Boston, New York, St. Paul, Rochester, San Francisco, and St. Louis. Unlike the improvised diocesan seminaries earlier in the century, the new seminaries

were opened after careful planning and fund raising in modern buildings. During the same period some older seminaries such as those at Baltimore, Cincinnati, and Philadelphia underwent rapid improvement and expansion.

The lively vision of articulating and implementing new ideas about the priesthood and priestly training appropriate to the church in the United States became a casualty of the anti-modernist crusade of Pope St. Pius X. The motu proprio, Sacrorum Antistitum of 1910 prescribed the oath against modernism and a profession of faith for seminary faculties. The decree contained prohibitions against reading periodicals in seminaries and some remarkable words about the importance of controlling the enthusiasm for learning. The motu proprio was directly opposed in spirit to the idea of seminarians and seminary faculty keeping abreast of contemporary issues that American seminary reformers favored.

The half century from 1910 to the opening of the Second Vatican Council in 1962 defines an era marked by the supremacy of certitudes in theology and in the system of seminary training. The crusade against modernism cast a pall on theological inquiry and the quality of seminary teaching. The Code of Canon Law, taking effect in 1918, at last provided legislation pertaining to the seminary, defining its nature and purpose, enumerating its officials including the new office of spiritual director, and listing the subjects to be studied in the major seminary. The Code bound the study of philosophy and theology to the scholasticism of St. Thomas. In the following years the Sacred Congregation of Seminaries and Universities issued regulations, dispensed permissions, and received triennial reports regarding seminaries. Gone is the spirit of the Tridentine decree making the bishop the pivotal figure forming the clergy. In the unprecedented rush to Roman centralization, the ordinary became the local agent of the Roman congregations executing decrees formulated beyond his diocese. American bishops, many of whom were trained in Rome, had no knowledge of and would have been unconcerned about developing an American tradition of seminaries that had meant



so much to 19th-century figures such as Ireland and McQuaid.

Successive popes periodically issued encyclicals and apostolic exhortations and letters on the priesthood. These statements reinforced the themes of the loftiness of the priest to an almost magical person and the separateness of those in the clerical state bound to a distinctive priestly spirituality different from that prescribed for the laity. There was, it appears, no significant change from the ideal of the Baroque priest, although the same popes stressed the importance of formal learning in the seminary.

Though bishops excused themselves from raising fundamental questions about priestly ministry or seminary education, they were concerned to establish seminaries when their dioceses became capable of sustaining them financially and with candidates for the priesthood. New seminaries were established across the country, usually under diocesan sponsorship, in the following dioceses: Brooklyn, Chicago, Detroit, Dubuque, Houston, Los Angeles, Miami, New Orleans, San Antonio, Scranton, and Seattle. The Sulpicians also opened a diocesan seminary at Catholic University.

While the seminary world showed little outward change except institutional growth, important developments were taking place that would eventually have an impact after the period.

Pope Pius XI was responsible for a far-reaching reform when he issued the apostolic constitution, Deus Scientiarum Dominus (1931), to set standards for graduate degrees in pontifical universities by prescribing programs of study lasting a period of years accompanied by a dissertation. The reform ended the easy Roman doctorate and brought pontifical universities in Rome closer to modern university practices. It also was an entering wedge for historical and critical methods of research in advanced theological study for future seminary teachers. The consequences of this reform would be fully realized in the theological developments seen at the second Vatican Council.

Seminary educators by the 1950s demon-

strated increasing interest in improving the quality of seminary education so that the college portion of the seminary could obtain accreditation from regional accrediting associations. Seminary reformers were greatly encouraged in this effort by the words of Pope Pius XII in the apostolic exhortation, Menti Nostrae (1950), that seminary courses in the liberal arts should not be inferior to those in the equivalent secular institutions. The impulse toward standardization and accreditation would eventually lead to the idea that the theological program should obtain accreditation leading to academic or professional degrees.

The second Vatican Council ushered in the next period of seminary history. The Council's decree on priestly formation, Optatum Totius, prescribed that each episcopal conference devise its own plan for seminary education conforming to the general guidelines of the Sacred Congregation of Education. The successive editions of the Program of Priestly Formation drafted by a committee of American bishops collaborating with seminary educators are milestones in returning responsibility for seminary programs to bishops.

In general terms the direction of seminary renewal has been to bring the seminary out of isolation and to establish connections between seminary education and contemporary contexts in the areas of institutional organization, priestly formation, and academic activity.

In terms of institutional organization, the seminary has been related to the world of modern American education by obtaining accreditation from regional accrediting bodies and the Association of Theological Schools. This development means that the seminary meets the minimum standards of modern academic and professional education.

Priestly formation has moved from the preparation for the clerical state to preparation for the ministry. The seminary formerly gave limited instruction in the old pastoral theology. The new seminary has adopted carefully planned field education pro-

grams providing practical ministerial experience accompanied by theological reflection before ordination.

The old seminary pedagogy based on dogmatic and moral manuals, presenting and defending static theological propositions, has given way to instruction informed by historical and critical methods of theological inquiry. Systematic and moral theologies have been more carefully related to biblical foundations. Seminary instruction has been informed by recent critical methods of theological inquiry.

The preceding, brief narrative cannot touch on all the themes appropriate for inclusion in a general history of seminary education. However, it is fair to conclude that seminary training since the Council of Trent has undergone significant changes in every age in response to ministerial, theological, devotional, social, and institutional circumstances.

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Assistant Faculty Fellow
Cushwa Center for the Study of
American Catholicism

The Archives of the Archdiocese of New Orleans

It is difficult to pinpoint the origin of the archives of the Archdiocese of New Orleans. The date depends on one's definition of archives. In a general sense, the archives date from 1720 - the date of the earliest marriage register that was preserved at St. Louis Cathedral. At this early period, the pastors of New Orleans were charged by both civil and ecclesiastical authority with recording and preserving the records of baptisms, marriages and funerals. The early pastors and their successors carefully have carried out this duty over the years. Originals of these early sacramental entries are now housed both in New Orleans and Paris. Our present copy of the earliest sacramental register (1720-1730) owes its existence to the conscientious Fray Antonio de Sedella (Pere Antoine). Sometime before the devastating 1788 fire, Pere Antoine carefully re-copied this already-deteriorating register. The

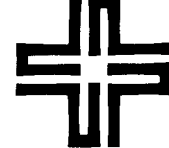
original and several other volumes were destroyed in the fire; the remaining copy provides one of the most detailed pictures of the early citizens of New Orleans. Pere Antoine's work is one of the earliest examples of a conscious effort to preserve our Catholic heritage by making a second copy of irreplaceable records.

In another sense, the archdiocesan archives date from about 1782 when Bishop Cyrilo de Barcelona was appointed an auxiliary to the Bishop of Cuba with residence in New Orleans. With Bishop Cyrilo's appointment, the process of establishing an administrative center for Louisiana and the Floridas began. The first great accumulation of non-sacramental records dates from the latter years of the Spanish colonial period. However, there are some administrative items that predate 1782.

The disarray that followed Bishop Luis Penalver's transfer to Guatemala in 1801 is reflected in the great lacuna of documents from 1801 to 1833. Only a few letters from Bishops William Dubourg, Joseph Rosati and Leon deNecere are found in the archives. The great correspondence collections begin with Bishop Antoine Blanc (1835-1860) and his close associates, Father Etienne Rousselon (died 1866) and Fr. Adrien Rouquette (died 1887). These three collections are a rich source of information on national as well as local Catholic life in the United States and France. Fr. J. Edgar Bruns, the archdiocesan historian, is presently utilizing these documents for his biography of Archbishop Blanc. Other official records also begin at this time, including a book of ordinations (1836), records of the clergy assembly (1832), a REGISTRUM ACTORUM (1835), and pastoral letters (1844).

The late 19th-century collections include the papers of all the bishops as well as many priests, voluminous financial registers, pastoral letters, journals, general reports, and annual parish reports (beginning for most parishes in 1888).

Modern collections include the papers of all 20th-century prelates and many priests (restricted files), the records of numerous parishes, organiza-



tions, schools, institutions, special events and societies. The most important private collection in the archives is the Roger Baudier (1893-1960) Historical Collection. Mr. Baudier collected material on every aspect of the Louisiana's Catholic history while writing his many books, parish histories and newspaper articles. Retired Bishop L. Abel Caillouet has recently placed many of his papers in the archives, including his correspondence and journals from his student days in Rome (1921-1925) and his valuable journal of the Second Vatican Council; several taped interviews with the bishop form the beginning of an oral history collection.

The archives has a complete set of archdiocesan newspapers from 1932 when CATHOLIC ACTION OF THE SOUTH was founded. Many issues of the earlier LE PROPAGATEUR CATHOLIQUE and THE MORNING STAR are also in the archives. Notre Dame Seminary houses the most complete collection of these early newspapers.

Under the direction of the chancellor, Monsignor Earl C. Woods, who initiated the indexing and cataloging, the archives has inaugurated a policy of moving older sacramental and cemetery records to its climate-controlled vaults. All 19th-century New Orleans Catholic cemetery records are now housed in the archives as are the records of 15 early parishes and chapels, including St. Louis Cathedral.

The archdiocesan archives are presently housed at the Archbishop Antoine Blanc Memorial. This complex was restored in the 1970s under the direction of Monsignor Woods and includes the old Ursuline Convent/Archbishopric. Two sections of this building were specially climate-controlled during the restoration and now serve as archival vaults. The archives themselves were transferred from the main administration building to the Archbishop Blanc Memorial in November, 1978. By 1984, the archdiocesan archives housed 460 linear feet of records.

A large number of records from the Archdiocese of New Orleans are now housed at the University of Notre Dame. The material was moved to the

University in the 1890s when Professor James Edwards was attempting to assemble and preserve at Notre Dame the early Catholic records of the United States. The New Orleans Collection of more than 24,000 items is the largest of the many collections that Professor Edwards obtained. In 1967, the University published the MICROFILM EDITION OF THE RECORDS OF THE DIOCESE OF LOUISIANA AND THE FLORIDAS, 1576-1803. It is important to note, however, that many parallel items from New Orleans were not included in the material that went to Notre Dame. For instance, the New Orleans collection of pre-1786 documents numbers more than 60, while the Notre Dame material for this period numbers forty items. Voluminous Blanc and Rousselon correspondence is found in both locations. A guide to the early records now in the archdiocesan archives is found in A SOUTHERN CATHOLIC HERITAGE, VOLUME 1 (COLONIAL PERIOD, 1704-1813), published by the Archdiocese of New Orleans in 1976.

One important component of the archives is an active records management program. Like most modern organizations, the Archdiocese of New Orleans realizes that records are now generated at rates and in forms that have no parallel in the past. The archives has assisted the finance department and the Office of Religious Education in establishing more efficient filing systems and records retention schedules; several other departments have begun similar programs. The vault in the administration building that formerly housed the archives now functions as a modern records center. Discussions have begun on the establishment of a vital records program and a disaster preparedness plan. One staff member heads the Association of Records Managers and Administrator's Industry Action Committee for non-profit organizations.

Monsignor Woods also directed the automation of the archives - a program that offers new possibilities for accessioning, describing, and indexing historical records and that also provides new challenges for preserving information that is generated by computer, tape recorder or television camera. All new material is accessioned and described on a word proc-

essing program that allows almost instantaneous "global search" for any name, place, or other keyword. This same process will provide access to Archbishop Francis Janssens' detailed 1888-1897 journal on a single floppy disk rather than several thousand file cards.

A data-base program provides access to sacramental registers and allows immediate update of the status of indices, translations, and microfilming. The implementation of another data-base program that will index the entire historical archives at a file-folder level is also underway; this program will likewise track the processing status of all materials. This program will greatly improve access to more modern collections of papers and photographs that have not yet been calendared. Both the manual and the automated retrieval systems are being developed side by side at present. Each serves the archives' main purpose - to preserve and make available our Catholic heritage.

Monsignor Earl Woods resides at the Archbishop Blanc Memorial and actively directs the complex's varied activities that include research, an active chapel with daily Mass, weekly tours, and an active reference service for several archdiocesan offices including the cemetery office. Miss Claire O'Donnell is the director of archives and supervises personnel, tours, and requests for current sacramental, cemetery and administrative records. Fr. J. Edgar Bruns, archdiocesan historian, works daily with the old sac-

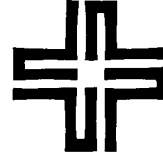
ramental registers as well as on the biography of Archbishop Blanc. Dr. Charles Nolan, the associate archivist and records manager, is responsible for assisting scholarly researchers, processing material in the archives, and implementing the records management program. Mrs. Maxine Lawrence is the Assistant Archivist for Sacramental Records. Mrs. Eva Davis, the secretary-receptionist, also assists with the continuing calendar of ante-bellum letters.

A dedicated group of volunteers are translating both early sacramental records and the papers of Archbishop Blanc and Father Rousselon. Stanley Guerin, Barbara Galliano, Myldred Costa, and Henri Molaison provide valuable assistance in preserving and making available this information.

The archives form an integral part of the archdiocese's service to the community and respond to more than 2,000 requests for information each year.

The archives are open from 9 to 5 on Monday through Friday for scholarly research by appointment only. Requests to use the historical archives should be submitted in advance to Reverend Monsignor Earl C. Woods, Chancellor. All requests for sacramental records are answered by mail. The archives are located at 1100 Chartres Street, New Orleans, LA 70116.

Charles E. Nolan
Associate Archivist & Records Manager
New Orleans



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