

Notre Dame Seminary:

A Century of Southern Catholic Service (1923 to 2023)

The first day of formation at Notre Dame Seminary began at 5:30 am, on Monday, 18 September 1923, with twenty-seven seminarians from the three dioceses then extant in Louisiana: New Orleans, Alexandria, and Lafayette. Notre Dame was the tenth attempt to provide local priestly formation in Louisiana, and continues serving its purpose a century later.

First Attempt (1722)

Ninety-four years before the Declaration of Independence, French exploration south of Canada reached a historic milestone by following the Mississippi River from its northern origin, in present Minnesota, south to its delta, in present Louisiana. This feat was accomplished by Rene Robert Cavalier, Sieur de la Salle (1643-1687), who claimed the entire river valley for France on 9 April 1682, during a ceremony in which he erected a cross near present-day Venice, Louisiana.

The region would be under the ecclesiastical jurisdiction of the Diocese of Quebec, Canada, for the remainder of the French colonial period. If one includes the Missouri and Ohio Rivers, which empty into the Mississippi, then the region covered all or part of what would become seventeen states. The Louisiana Territory, then, extended from the Gulf of Mexico in the south to the Great Lakes in the north, yet French Louisiana remained sandwiched between the Spanish holdings in Texas to the west, and Florida to the east.

In 1718, Jean-Baptiste LeMoyne de Bienville, a French-Canadian explorer, established the city of New Orleans, Louisiana, on a patch of high ground formed by sediment deposits at the point of a crescent of the Mississippi River (present French Quarter). At the time, Canada was part of the French Empire, so the new colony was under the jurisdiction of the King of France, Louis XIV (r. 1643 to 1715), for whom it was named "Louisiana".

In 1722, a delegation representing the 7,020 French colonists in Louisiana, and the 3,784 colonists in Mississippi and Alabama, petitioned to have a resident bishop in either New Orleans or Mobile, along with a seminary. Their thought was that a local bishop and seminary would mean more priests, which they wanted because all too often they had to bury dead family members without a Mass because no priest was available.

The second bishop of Quebec, Jean-Baptiste de la Croix de Chevrieres de Saint-Vallier (r. 1688 to 1727), sabotaged this request because he did not want his territory diminished, yet he never visited the southern reaches of the Louisiana Territory, nor was Canada at the time producing sufficient vocations to meet the needs of the vast realm of New France.

This was the first attempt to establish a seminary in the Louisiana Territory. It failed for bureaucratic reasons, before it could begin.

A historic re-alignment in the western world occurred because of the Seven Years War (1756 to 1763), designed in American history books as the French and Indian War. When the bloodbath was done, the following took place:

Catholic France lost control of Canada to Protestant England.

Catholic French-Canadians who refused to take the oath of loyalty to the King of England, because it included recognizing him as head of the Church, departed. Many settled in Louisiana, where they came to be known as Cajuns, after the Canadian province of Acadia.

France turned over to Spain control of the Louisiana Territory, so ecclesiastical jurisdiction transferred from Quebec to Havana, Cuba.

During the events of the American Revolution (1776 through 1783), the Louisiana Territory belonged to Spain; an ally of the thirteen colonies against Great Britain, but not part of the original United States. The proto-diocese of the new republic was Baltimore, Maryland, canonically erected by Pope Pius VI on 6 November 1789.

A Maryland-born former Jesuit named John Carroll was ordained its founding bishop on 15 August 1790, a position he held until his death twenty-five years later. In 1791, Bishop Carroll established the first Catholic seminary in the United States: St. Mary's in Baltimore, which still exists.

Meanwhile, the Louisiana Territory, could not have a resident bishop until it had a diocese. Pope Paul VI supplied this on 25 April 1793, by canonically erecting the Diocese of Louisiana and the Two Floridas.

The first bishop was Luis Ignatius Peñalver y Cárdenas (3 April 1749 – 17 July 1810), born in Havana, Cuba, on 3 April 1749, and ordained a priest in Cuba on 4 April 1772. He received his appointment as bishop on 12 September 1794 and was ordained bishop on 26 April 1795. He had ecclesiastical jurisdiction over the lands flanking the Mississippi River from the Gulf of Mexico, up to the Great Lakes, and along the Gulf Coast from Louisiana to Florida.

Bishop Peñalver exerted no effort to establish a seminary, though he did preside at the first ordination in Louisiana: the Cuban-born Juan de Dios Valdes, ordained on 1 April 1797, in what is now referred to as the Old Ursuline Chapel, on Chartres Street in New Orleans.

The previous year, on 19 August 1796, Spain formed an alliance with Revolutionary France against Great Britain. By secret treaty signed on 1 October 1800, Spain ceded the Louisiana Territory back to France.

On 20 July 1801, Bishop Peñalver was appointed Archbishop of Guatemala. Expecting his replacement to arrive in a matter of months, Peñalver left his vicar general in charge of diocesan administration: he was a multi-lingual Irish missionary named Thomas Hassett.

And so it happened that when the territory of the Diocese of Louisiana was incorporated into the United States by means of the Louisiana Purchase on 11

April 1803, Father Thomas Hassett was the highest-ranking Catholic ecclesiastic. When he died the following year, and still no bishop had arrived, New Orleans was canonically without legitimate ecclesiastical governance for the next decade: *sede vacante*, “vacant seat”. This unfortunate circumstance remained the case when Louisiana was admitted to the U.S.A. as the eighteenth state on 30 April 1812.

Second Attempt (1818): St. Mary’s, Missouri (present Kenrick-Glennon Seminary)

The second bishop of Louisiana, and the first after joining the U.S.A., was an immigrant. Louis Guillaume Valentine Dubourg was born on the French island colony of Saint Domingue (currently Haiti) on 10 January 1766, and sent to France for his education. Ordained a priest for the Society of Saint Sulpice on 20 March 1790, Dubourg joined the growing waves of refugees fleeing the chaos of the French Revolution, which began the previous year, seeking haven in the United States.

Dubourg worked at the proto-seminary of the U.S.A., St. Mary’s Seminary in Baltimore, and, when the Sulpicians opened St. Mary’s College in 1799, Dubourg served as president. Cultivated in demeanor, dedicated to his duties as a priest and educator, and ethnically French, Bishop John Carroll of Baltimore concluded that Dubourg would be an ideal person to restore stability to New Orleans, which had a substantial French population, and which had seen no resident bishop since 1801. Dubourg’s appointment as Apostolic Administrator of the Diocese of Louisiana and the Two Floridas took effect on 18 August 1812.

Four years later, on 11 April 1816, Dubourg received permission to reside in St. Louis, Missouri, centrally located in his vast Diocese, between the Gulf of Mexico and the Great Lakes, and to use St. Genevieve as his Cathedral. His plan was to follow the successful template of the founding bishops of Quebec and Baltimore by establishing a local seminary ... in St. Louis, Missouri, to serve the entire Louisiana Territory.

To assist him, Dubourg recruited members of the Congregation of the Mission, commonly referred to as the Vincentians, and traveled to seminaries throughout France seeking volunteers for the missions. The first detachment of Vincentians left for the United States on 12 July 1816, aboard the *Ranger*, commanded by Captain John Frazer of Baltimore.

The passengers included: Rev. Felix de Andries, C.M., who would become the first rector of the first seminary in the Louisiana Territory; Rev. Joseph Rosati, C.M., who would become the second rector, and later the founding Bishop of St. Louis, five other priests, three seminarians, one brother, and three laymen. They arrived in Baltimore on 23 July 1816, and traveled by wagons, then boats, then wagons again, until reaching Missouri; De Andrieis was the first superior of the Congregation of the Mission in the United States.

The property for the first seminary in the Louisiana Territory was acquired on 31 March 1818, in what became Perry County, Missouri. The seminary opened in the same year as “St. Mary of the Barrens”. Located twenty-three miles from St. Genevieve, the Barrens were first settled in 1787 by a population of French colonists and displaced members of the Shawnee and Delaware Native American tribes.

In 1798, Irish Catholics began settling, which enabled the area to become one of Perry County’s original three townships in 1821. The Catholic settlers constructed a forty-foot log cabin to serve as a church, but had Mass only a few times a year when Fr. Dunand made the trip from his parish of St. Ferdinand in Florissant, one-hundred miles away. Fr. Dunand suggested that the people offer the land and church to Bishop Dubourg for a seminary, which would ensure resident priests and regular sacramental life.

The first superior of the seminary, Felix de Andreis, C.M., died prematurely on 15 October 1820. He was followed by Joseph Rosati, C.M., who continued as superior even while serving as founding Bishop of St. Louis (1827 to 1843). St. Mary’s has had a complex history, but its institutional descendent continues to function at a different location as Kenrick-Glennon Seminary.

This second attempt at providing a seminary in Louisiana, therefore, succeeded. However, when the northern portion of the Louisiana Territory was separated from the Diocese of Louisiana on 18 July 1826, to create the Diocese of St. Louis, Missouri, Louisiana was once more without a seminary.

Third Attempt: Bayou Lafourche (1821-1825)

Having achieved success in establishing a seminary in Upper Louisiana, Bishop Dubourg turned his thoughts to southern Louisiana. Three years after establishing St. Mary of the Barrens, Bishop Dubourg visited southern Louisiana to preside at the consecration of a new church building for Assumption Parish, in Plattenville, Louisiana, on 19 February 1821.

There he met a priest named Bernardo de Deva, who had served the parish since 20 April 1793 as a Spanish Capuchin, and decided to become a secular priest and remain rather than return to Spain after the Louisiana Purchase. He confided to Dubourg that he had acquired substantial land over the years and would be willing to sell a 1,000 acre plot for a seminary, which would ensure that the people of Bayou Lafourche would have resident priests.

Dubourg took no action at that time, but two years later, on 14 June 1823, one of Dubourg’s Vincentian recruits, Rev. Joseph Rosati, C.M., learned that he was to be Coadjutor-Bishop of the Diocese of Louisiana and the Two Floridas. Dubourg was still in southern Louisiana, so Rosati was ordained a bishop on 25 March 1824 in Ascension Church, Donaldsonville, Louisiana. On 16 August 1825, Dubourg broached the idea of a Bayou Lafourche seminary, proposing that the

upper classes at St. Mary of the Barrens move south with half the faculty, leaving the remainder in the Barrens as a minor seminary.

As the project developed, Louisiana did not have sufficient seminarians, or priest-faculty, to maintain two seminaries. Dubourg felt humiliated by men he had recruited, but was forced by circumstances to annul the purchase agreement on 29 December 1825, and then, depressed and fatigued, fled to France on 25 April 1826, never to return.

St. Louis, Missouri, became a separate diocese on 18 July 1826, with Rosati as founding bishop, leaving Louisiana once more without a seminary.

Fourth Attempt: St. Vincent de Paul, Plattenville (1838-1855)

The Third Bishop of New Orleans was one of Dubourg's recruits, Leo Raymond de Neckere: born in Belgium on 7 June 1800, ordained a priest for the Congregation of the Mission on 13 October, and on mission in the Louisiana Territory since 1817. He was ordained Bishop of New Orleans on 24 June 1830, but died of Yellow Fever on 4 September 1833, without having time to fulfill his potential, or make any moves toward a local seminary.

The Fourth Bishop (1835-1850), and, after 1850, the First Archbishop of New Orleans was another of Dubourg's recruits, Antoine Blanc: born in Sury-le-Comtal on 11 October 1792, ordained a priest on 22 July 1816, and accompanied Dubourg to the United States in 1817. He attended the Sulpician seminary of St. Irenaeus in Lyons alongside the future Saint Jean-Marie Vianney, Jean-Claude Colin, the future founder of the Society of Mary, and Michael Portier, the future founding Bishop of Mobile, Alabama. His brother, Jean-Baptiste Blanc, was ordained a priest on 24 October 1823, the first man ordained a priest within the present borders of Louisiana to serve in Louisiana.

Father Antoine Blanc attended the First Provincial Council of Baltimore, which opened on 11 October 1829, as theologian to the Bishop of Bardstown, Kentucky, the Most Rev. Benedict Joseph Flaget. Blanc then served as vicar general to Bishop De Neckere from 1830, and as administrator after the bishop died in 1833, so he was well prepared when he learned of his appointment as bishop on 19 June 1835; he was ordained bishop on November 22nd of the same year.

In many ways, Blanc was dealing with an entirely new diocese. Much territory had been lost, yet the population in what remained was growing, since the ending of the Napoleonic Wars made the transatlantic voyage less dangerous. As other successful founding bishops, Blanc's mind soon turned to a local seminary to cultivate local vocations. He contacted Rev. John Timon, C.M., Provincial of the newly established autonomous province of the Vincentians in the United States, on 20 December 1838, and obtained his agreement that the Vincentians would staff a new seminary to be on Bayou Lafourche, Louisiana.

The property was located near Assumption Church in Plattenville, on the left bank of Bayou Lafourche, across the bayou from the site Dubourg had planned to put his seminary thirteen years before. This time Blanc acquired a modest plot of land, and paid for it in advance.

The Seminary of St. Vincent de Paul opened in November 1838 with nine students in a building that was seventy-five feet long, fifty feet wide, and two stories high. Rev. Bonaventure Armengol, C.M., served as both superior of the seminary and pastor of the parish of Assumption, along with Rev. P. Chandy, C.M., and two other Vincentians.

The second superior was Rev. Masnou, who served from 1845 to 1853. The third, and last, superior was an alumnus of the seminary, H. Andrieux, C.M., ordained in December of 1840; he was superior from 1853 to 1855.

The seminary burned to the ground on 28 February 1855, and was not rebuilt because Blanc lacked the financial means at the time. In its seventeen years of existence, the seminary received eighty-seven students, forty-seven of whom were ordained priests; the smallest enrollment was nine, at its opening, and the largest was twelve, in 1842.

New Orleans became a Metropolitan See on 19 July 1850, meaning that Bishop Blanc became the First Archbishop of New Orleans, and the senior prelate in the ecclesiastical province.

Three years later, a second diocese within the present borders of Louisiana was created: the Diocese of Natchitoches, on 29 July 1853. Established along the Red River in 1714, four years before New Orleans, by a French-Canadian explorer Louis Juchereau de St. Denis (1676-1744), it remains the oldest continuously occupied settlement within the present borders of Louisiana.

The curious name is derived from the indigenous tribe called the Caddo, with whom the French conducted trade. The name of the diocese was changed to Alexandria on 6 August 1910, which was one of the first three dioceses to send seminarians for the opening year of Notre Dame's existence in 1923.

Fifth Attempt: Bouligny Seminary, St. Stephen's Church (1856-1867)

After fire destroyed the seminary on Bayou Lafourche, the obvious course of action would have been to send local seminarians to study at existing institutions in St. Louis or Baltimore. Blanc regarded such a decision as surrender and was pleased to learn that the Vincentians felt likewise.

A fortuitous sequence of events provided them with a viable alternative. In 1848, Rev. Anthony Verrina, C.M., purchased a tract of land in the Faubourg Bouligny, facing the present Napoleon Avenue; St. Stephen's Church was built on this land. The Faubourg Bouligny was not yet incorporated into the City of New Orleans, having been carved from the Bouligny family estate in 1834. The southern

boundary of the property was the Mississippi River to the south, the others were the streets currently named Upperline, Clara, and General Taylor.

The displaced seminarians from the Bayou Lafourche seminary moved in and began classes in 1856, making this the fifth attempt at a local seminary for Louisiana, the third within the present borders of the state.

Rev. Jean-Marie Delcros, C.M., signed a contract on 12 January 1857 for the construction of a three-story brick building on the corner of Napoleon Avenue and Chestnut Street, for \$21,600.00. The building was completed on 1 May 1858 and served as the new seminary building. The first superior of the Bouligny Seminary was Rev. John Buysch, C.M.

Archbishop Blanc died on 20 June 1860. He was followed by another of Bishop Dubourg's original recruits: Jean-Marie Odin, C.M. Born on 25 February 1800 in Ambierle, France, Odin was ordained a priest for the Congregation of the Mission on 4 May 1823. Texas seceded from Mexico, declaring itself an independent republic, on 2 March 1836, which led to war between the two.

As Texas was then neither part of Mexico nor the United States, Pope Gregory XVI felt that it would need its own national hierarchy. The Catholic population in Texas was not yet large enough to justify a new diocese, so the pope took the first step in organizing mission territory into its own jurisdiction by placing it in the care of a neighboring Bishop, Antoine Blanc.

Blanc asked the Vincentians to assist him in dealing with Texas, which resulted in the appointment of the Provincial of the first Vincentian Province in the United States, John Timon (1797-1867), as Prefect-Apostolic of Texas in 1840. Timon made a personal reconnaissance of Texas, but could not take up residence, so he appointed as his vice-prefect, Rev. Jean Marie Odin, C.M. The year after Timon's appointment as Prefect-Apostolic, Texas was elevated to the next echelon of ecclesiastical jurisdiction, the Vicariate-Apostolic; Odin was chosen for the position, receiving ordination as a bishop on 6 March 1841.

In 1845, the Republic of Texas became the Twenty-Eighth State of the United States of America. As Mexico had never recognized the secession of Texas, the Mexican-American War began on 25 April 1846; it lasted for two years, leaving twenty-thousand dead.

While the war was in progress, the Holy See gave Texas the final level of ecclesiastical organization, by creating the Diocese of Galveston, Texas, on 4 May 1847, with Odin as its founding bishop; this was the mother diocese from which the Diocese of San Antonio would be carved twenty-seven years later. Archbishop Shaw, the founder of Notre Dame Seminary, served as Bishop of San Antonio, where he opened two seminaries, before transferring to New Orleans.

The initiative shown by Odin in this difficult pioneer assignment earned him the attention of Rome, such that he was appointed Archbishop of New Orleans to follow Blanc on 15 February 1861.

In 1863, during the Civil War, twenty seminarians arrived from France aboard the ship *La Sainte Genevieve* and entered the Bouligny seminary. They

included Rev. Bogaerts, future Vicar-General of New Orleans under Archbishop Janssens, Gustave Augustin Rouxel, who served as Auxiliary Bishop of New Orleans from 9 April 1899 to March of 1908, and Thomas Heslin, who became the Fifth Bishop of Natchez, Mississippi, from 1889 until his death in 1911.

The conclusion of the Civil War in 1865, followed by military occupation of the South until 1877, wrecked the economy of New Orleans, forcing Archbishop Odin to close the Bouligny seminary in 1867, after eleven years of operation.

The last superior was Rev. Anthony Verrina, C.M., who had purchased the property on which St. Stephen's Parish was built. Archbishop Odin attended the First Vatican Council in 1869, but never returned; he died in his hometown of Ambierle, France, on 25 May 1870, three months after his seventieth birthday.

Sixth Attempt: Ursuline Seminary in the French Quarter (1870-1883)

Archbishop Odin was succeeded by Napoleon Joseph Perche: born in Angers, France, on 10 January 1805, and ordained in Beaupreau on 19 September 1829. After serving in France for eight years, Perche went to the American missions, joining the Diocese of Bardstown, Kentucky, in 1837.

In 1842, he relocated to New Orleans, where he served as chaplain to the Ursuline nuns, and established the first Catholic newspaper in Louisiana: *Le Propagateur Catholique*. Because of Perche's learning, eloquence, and popularity, Odin chose him as coadjutor, for which office he was ordained bishop on 1 May 1870. When Odin died on 25 May of the same year, Perche automatically succeeded as Third Archbishop of New Orleans.

Perche decided that part of the post-Civil War rebuilding must include opening a local seminary. He lived on the grounds of the Old Ursuline Convent, on Chartres Street in the French Quarter, and used that as the location for the fourth major seminary to be opened in Louisiana, the third within the present boundaries of the State.

It opened on 20 November 1870. This was the first seminary in Louisiana to use faculty and staff drawn entirely from the ranks of the diocesan clergy, rather than the Vincentians or another religious order; this would not be attempted again until 1967, at Notre Dame Seminary, in its forty-fourth year of existence.

At its peak, Archbishop Perche's seminary had forty seminarians. The most famous alumnus was Jean-Marius Laval, who would serve as Auxiliary Bishop of New Orleans from 29 November 1911 until his death on 4 June 1937.

Perche's enthusiasm and generosity, while to his credit as a human being and a bishop, did not accord with the desperate situation following the Civil War, a period which history textbooks call "Reconstruction".

Perche compiled a debt of \$600,000 which crippled the Archdiocese for decades. The Holy See forced him to accept a coadjutor Archbishop to take over

administrative affairs, on 23 October 1879. Francis Xavier Leray, the man given this thankless assignment, was born in Chateaugiron, France, on 20 April 1825.

Departing for the American missions, he was ordained a priest for the Diocese of Natchitoches, Louisiana, on 19 March 1852, and served as Bishop of that Diocese from his episcopal ordination on 2 April 1877 until his transfer to New Orleans two years later.

Archbishop Perche died, abandoned and humiliated, on 27 December 1883. Archbishop Leray died five years later, on 23 September 1887. In terms of our story, Leray was forced by economic necessity to close the Ursuline seminary in 1883, thirteen years after its opening.

Seventh Attempt: St. Joseph Minor Seminary, Ponchatoula (1891-1899)

Archbishop Leray was followed as Fifth Archbishop of New Orleans by Francis August Anthony Joseph Janssens: born in Tilburg, Netherlands, on 17 October 1843, he joined the American mission and spent the rest of his life in the South.

Janssens was ordained a priest for the Diocese of Richmond, Virginia, on 21 December 1867, where he served until being appointed Bishop of Natchez, Mississippi, on 18 February 1881, receiving episcopal ordination on May 1st of the same year. He was appointed Archbishop of New Orleans on 7 August 1888, installed on September 16th, and remained for the last nine years of his life.

Janssens believed that full recovery of the church in the area required simultaneously addressing the Perche debt as well as reviving a local seminary. For the first, Janssens proposed a 5% tax on all parishes for five years to retire the debt. The pastors were not happy about it, but agreed, because it was obvious that servicing the debt was draining resources that might otherwise be used to grow.

For the second, Janssens conceived the ambitious plan of installing a full seminary system for his Archdiocese. Following the European model of the day, this meant a six-year minor seminary, corresponding to current high school and junior college, and a six-year major seminary, corresponding to current senior college and graduate school.

Janssens had sound basis for his optimism. The occupation of Louisiana by northern troops had ended in 1872, five years before Reconstruction ended, removing the management of occupation administrators. As a result, the economy in New Orleans quickly flourished. In addition, Janssens intended to make use of a precedent from antiquity by inviting monks to prepare men for diocesan priesthood.

The Order of St. Benedict established its first institution in the United States in 1846, near Latrobe, Pennsylvania, under the leadership of Boniface Wimmer,

O.S.B., a German priest-monk from the Bavarian Abbey of Metten. For our story, the more significant Benedictine Abbey was established in 1854 at St. Meinrad, Indiana, under the leadership of Martin Marty, O.S.B., and Fintan Mundweiler, O.S.B., from the Swiss Abbey of Einsiedeln.

Archbishop Janssens made overtures to Abbot Fintan regarding the possibility of establishing an abbey in Louisiana which would have as a particular mission maintaining and staffing a minor seminary. Optimist though he may have been, the archbishop was practical enough to start from the bottom with the hope of opening a major seminary when the younger seminarians had aged to the point of needing one.

After an arduous process, the monks established their first foundation near Ponchatoula, Louisiana, and opened St. Joseph Preparatory Seminary on 3 September 1891, with seven students enrolled. Archbishop Janssens died on 10 June 1897. This Benedictine seminary was closed by his successor, on 5 July 1899, in the context of a new plan for a local seminary, to be explained below.

[Eighth Attempt: St. Louis Diocesan Seminary, New Orleans \(1900-1907\)](#)

Placide Louis Chapelle was born on 28 August 1842 in Runes, France, and joined the flow of French priests to the American missions, where he received priestly ordination in Baltimore, Maryland, on 28 June 1865.

Appointed Coadjutor Archbishop of Santa Fe, New Mexico, on 21 August 1891, and ordained bishop November 1st of the same year, Chapelle succeeded as Archbishop of Santa Fe on 7 January 1894, in which capacity he served until being appointed Sixth Archbishop of New Orleans on 1 December 1897; he remained until his death on 9 August 1905.

Archbishop Chapelle informed the Benedictine monks that their services in seminary formation would no longer be required, and their seminary was closed on 5 July 1899. This startling decision is only explicable in the context of the ethnic hostility of the period between the French Archbishop against the German Benedictines.

The monks relocated two years later, after purchasing 1,200 acres in Covington, Louisiana, from Mr. Charles Hosmer for \$5,000. They continued to train their own men, and opened a business school in October of 1902, with twenty-three lay students studying commerce and accounting. Pope Leo XIII elevated their priory of St. Joseph's to the status of an Abbey. We shall encounter them again.

Meanwhile, Archbishop Chapelle opened his own seminary, making use of the facility on the campus of St. Stephen Parish, on Napoleon Avenue, which had served as the Bouligny Seminary from 1856 to 1867. This time he gave it a

separate name, the St. Louis Diocesan Seminary, which opened in 1900 under the direction of the Vincentians, who were, one observes, ethnically French.

The history of this seminary was brief, only seven years, yet it boasts a distinguished alumnus. Jules Benjamin Jeanmard was ordained by Chapelle in the Church of St. Stephen, for service in the Archdiocese of New Orleans, on 10 June 1903.

Jeanmard studied at St. Joseph minor seminary in Ponchatoula, and then went to St. Mary of the Barrens in St. Louis for theology. When the St. Louis Diocesan Seminary opened, Chapelle summoned him to return, and complete studies in New Orleans.

Jeanmard became the founding Bishop of the Diocese of Lafayette, Louisiana, on 8 December 1918. He died in Lafayette on 23 February 1957.

The St. Louis Diocesan Seminary was closed in 1907, again for financial reasons, by Chapelle's successor, who later made his own attempt at a local seminary with mixed success.

[Ninth Attempt: St. Joseph Preparatory Seminary, Covington \(1908-present\)](#)

James Hubert Blenk, Seventh Archbishop of New Orleans (1906-1917), was born in Neustadt, Germany, on 6 August 1856 into a Lutheran family. His family moved to the United States when he was young; he converted to Catholicism and was ordained a priest for the Society of Mary on 16 August 1885.

Blenk was appointed Bishop of Puerto Rico on 12 June 1899, and received episcopal ordination on July 2nd of the same year. He was appointed Archbishop of New Orleans on 20 April 1906, and installed on July 1st, becoming the first convert, and the first German, to serve in that capacity. He remained in this position for the last eleven years of his life.

Aware of the tension between his own ethnic heritage and the substantial French population of New Orleans, Blenk selected as Auxiliary Bishop Jean-Marius Laval, a native of France and alumnus of Archbishop Perche's seminary on the grounds of the Old Ursuline Convent.

Archbishop Blenk closed the St. Louis Diocesan Seminary almost immediately, citing financial reasons, thereby accepting blame for an action urged on him by the Vincentians who managed the seminary on the grounds of their parish, St. Stephen's. Their facility could only accommodate eighteen total seminarians, so was not able to grow, even if more vocations appeared, meaning it would never be financially healthy.

This explains the otherwise anomalous decisions to simultaneously close the local major seminary, while also making overtures to the Benedictines to re-open their minor seminary.

When Blenk opened discussion on the matter in 1907, the monks were doing quite well. They had settled into their new location in Covington, Louisiana, were able to grow their own crops and domesticated animals and had 135 lay students in their school of commerce and accounting. Nevertheless, faithful to the original purpose of their foundation in Louisiana, the monks agreed to re-open their minor seminary for the academic year 1908->1909.

After the arrangements had been made, the Abbey was destroyed in a terrible fire on 30 November 1907; the librarian, Joseph Busch, O.S.B., died trying to save to the Abbey's books.

Still resolved to keep their word to Archbishop Blenk, the monks opened the school year in October of 1908 in temporary quarters: 8327 Maple Street, New Orleans, in a facility that had once housed St. Mary's Orphan Asylum. The new Abbey building was finished by the following year, and classes began on 30 September 1909 with sixty seminarians.

St. Joseph Seminary continues to train men for the priesthood and will appear again later in the story. When a Post Office location opened on the Abbey grounds, its address was designated as St. Benedict, Louisiana, resulting in the seminary being locally referred to as St. Ben's (which is how it will be referred to in the balance of this text).

A century-long historical ellipse was closed after Notre Dame Seminary was destroyed by Hurricane Katrina, and the monks welcomed the refugee seminarians to their grounds; in October of 2005 the school year opened with both seminaries, minor and major, using the Abbey facility while Notre Dame's campus was rebuilt.

The next step in Blenk's plan would be establishing a major seminary to receive the men who completed minor seminary at St. Ben's. He was not able to accomplish this objective, owing to the First World War (1914 to 1918), and a three-year illness which claimed his life on 20 April 1917, four months before his sixty-first birthday. The task of providing a local major seminary was left undone, but would be completed by his successor, Archbishop John William Shaw.

Tenth Attempt: Notre Dame Seminary (1923 to present)

Archbishop John W. Shaw, Founder of Notre Dame Seminary

John William Shaw, Eighth Archbishop of New Orleans and founder of Notre Dame Seminary, was the fifth of the six children born in Mobile, Alabama, to Irish Catholic immigrants Patrick and Elizabeth Shaw; John William was born on 12 Dec 1863.¹

¹ Oscar H. Libscomb, "The Administration of John Quinlan, Second Bishop of Mobile, 1859-1888, *Records of the American Catholic Historical Society of Philadelphia*, 78 (1967), 10-11.

Shaw was brought up in the parish of St. Vincent de Paul in Mobile, and attended the school for boys attached to the parish in the care of the Brothers of the Sacred Heart. Shaw became an altar boy at the age of eight, and, when he completed his elementary schooling with distinction, approached Bishop John Quinlan of Mobile in 1877 to discuss his calling to the priesthood.²

Quinlan, a native of Ireland, accepted Shaw and sent him for minor seminary to St. Finian's, established in 1802 in the Diocese of Meath, Ireland.³ Shaw completed his six years of classics and philosophy, and, still feeling the call to priesthood, was sent to Rome for major seminary. At the time, seminarians from North America sent to Rome took their academic courses at the Urban College, administered by the Propagation of the Faith for mission territories, which was the classification of the United States until 1908.⁴ They lived in the American College, a house separate from the school used for this purpose since 8 December 1859.⁵

At length, Shaw's twelve years of formation came to an end with his ordination to the priesthood on 26 May 1888; the ordination took place in the Cathedral of the Diocese of Rome, the Basilica of St. John Lateran. Returning home, Shaw served in two parish assignments: St. Peter in Montgomery (1888 to 1890), followed by his home parish, St. Vincent de Paul in Mobile (1890 to 1892). In 1892, Shaw was appointed rector of the Cathedral of the Immaculate Conception, Mobile, with the additional appointment of Chancellor being given in 1896.

Shaw discharged these duties until being appointed Coadjutor Bishop of San Antonio, Texas, on 7 February 1910, to assist the ailing Third Bishop of that city, Jean-Antoine Forest (r. 1895-1911), who had suffered a debilitating stroke on 16 September 1909. Shaw was ordained bishop on 14 April 1910, and automatically succeeded to the see when Forest died on 11 March 1911.⁶

In 1915, five years after his arrival, Shaw opened the first seminary in San Antonio, named for his personal patron, St. John. Its original location was in the Old Bishop's House on Dwyer Avenue. It would begin as a minor seminary, corresponding to secular high school and junior college, and then add on as the

² "St. Vincent de Paul," Parish Records Collection, AAM. The file contains, among other things, several typed sheets with historical information, evidently assembled as reference for a parish history; the sheets are not signed.

³ In 1908 the seminary was relocated along with the Cathedral seat to Mullingar. In 1930 St. Patrick's Classical School opened in a former seminary building; in 2003 this school went co-educational. See website: dioceseofmeath.ie (accessed 12 June 2008).

⁴ In 1932 Americans were permitted to attend the Gregorian University. In 1953 the American College relocated to the Janiculum Hill, and renamed the North American College; the original building on Humility Street is now the Casa Santa Maria used by priests in graduate studies at one of the universities in Rome.

⁵ The Urban College was named for Pope Urban VIII (1623-1644) who established this college in 1627 to train priests to serve in mission lands. Also: Robert F. McNamara, *The American College in Rome* (New York, NY: Christopher Press, 1956).

⁶ Personal and family background on Shaw recorded by various newspaper articles, unfortunately without source citations. See, *Southern Messenger*: 17 February 1910, 1; 14 April 1910, 1; 21 April 1910, 1; 12 May 1910, 1; *Morning Star*: 2 February 1918, 1; 16 February 1918, 1&4; 2 March 1918, 1. Another biographical source is a box of two scrapbooks containing newspaper clippings relevant to Shaw's life. Many of the clippings do not include dates, but they go through his funeral in November of 1934: Shaw Papers, Box 6, Archives of the Archdiocese of New Orleans.

years passed; its domestic needs were cared for by a group of Mexican women religious, the Sisters of St. Joseph. Shaw announced.

St. John's Seminary opened on 2 October 1915 with a Mass offered by Shaw in the seminary chapel. The original student body consisted of seventeen students, six of whom eventually became priests; among this group was a native Texan named Sydney M. Metzger who later served as Bishop of El Paso, Texas, from 1942 to 1978.⁷

St. John's Seminary was one of Shaw's long-lasting contributions to San Antonio. In 1920, it was moved downriver by Bishop Drossaerts to Mission Conception.

In 1928, a school of theology was added, making it a complete minor and major seminary.

In 1951, Archbishop Lucey purchased the campus of what had been Trinity University; he renamed St. John's as Assumption Seminary, relocated it to the old university campus, and constructed a new chancery and bishop's residence on the same site.

Today, Assumption Seminary is the formation house and residence for priestly candidates, while academic courses for undergraduates are taken at either St. Mary's University, Our Lady of the Lake College, or Incarnate Word College. Graduate students take their theology courses at the Oblate College of the Southwest.

St. John's was not the only seminary Shaw established in San Antonio. St. Philip Seminary in Castroville, Texas, opened in 1915 for very different reasons. A civil war began in Mexico in 1910, plunging that nation into a two-decade bloodbath. Some factions were militantly anti-Catholic,⁸ meaning that the war included many atrocities committed against clergy, religious, and faithful laity. Waves of fleeing refugees were inevitable, many of whom sought shelter in San Antonio, including seminarians, priests, and bishops.

Shaw was, at the time, living in the Brackenridge Villa, on the grounds of Incarnate Word College, and offered hospitality to four bishops in his home. In the summer of 1915, another nine refugee bishops showed up. The Incarnate Word Sisters, who owned the house and the college, and cared for Shaw's domestic needs, accepted the cost, and provided the labor, to care for the displaced prelates.

⁷ Matthew J. Gilbert, *Breaking Ground: A History of the Beginning of Saint John's Seminary, San Antonio* (San Antonio, Texas: St. John's and Assumption Alumni Association, 1955), p. 9; Castenda, *Our Catholic Heritage*, VII, 280.

⁸ For example, the Mexican Constitution of 1917, in Articles 3 and 130, deprived the clergy of basic civil rights, provided for government confiscation of church property, outlawed monastic life, eliminated church control of education, and forbade the wearing of religious garb in public. See: Ernest Gruening, *Mexico and Its Heritage* (New York, NY: D. Appleton Company, 1940); Samuel Flagg Bemis, *The Latin American Policy of the United States* (New York, NY: Harcourt, Brace and Company, 1943); T. R. Fehrenbach, *Fire and Blood: A History of Mexico* (New York, NY: Macmillan Publishing Co., Inc., 1973); Alan Knight, *The Mexican Revolution*, 2 vols. (New York, NY: Cambridge University Press, 1986),

At this point the Sisters of Divine Providence offered to Shaw the use of their old mother house, twenty-miles outside of San Antonio, in Castroville, Texas. Shaw readily accepted, and used their building as a combination seminary and boarding house for refugee priests and seminarians. It was called St. Philip Neri Seminary; it opened in 1915, housing 108 seminarians and over a dozen clergy. It functioned from 1915 until 1919, by which time Shaw had been transferred to New Orleans.⁹

Bishop John W. Shaw's Metropolitan, Archbishop James H. Blenk of New Orleans, died on 20 April 1917. On 25 January 1918, Shaw learned that he was going to succeed Blenk, for what turned out to be the final assignment of his life, as the Eighth Archbishop of New Orleans (1918-1934).

As Archbishop of New Orleans Shaw became the senior prelate in a province that, at the time, ranged across seven states: Louisiana, Texas, Mississippi, Arkansas, Alabama, Florida, and Oklahoma.

Shaw arrived in Louisiana in the same month that the southwestern portion of the State was carved out by the Holy See to form the Diocese of Lafayette, Louisiana; the decree regarding Lafayette was released on 11 January 1918, and Shaw was appointed to New Orleans on 25 January 1918.

Six months later, on 18 July 1918, Shaw learned that his chancellor, Jules B. Jeanmard, an alumnus of the St. Louis Diocesan Seminary at St. Stephen's in New Orleans, had been named founding Bishop of Lafayette. The appointment was the best choice, and indeed Jeanmard would serve Lafayette with distinction, and cultivate local vocations to the priesthood among the Cajun population, until his death in 1957, one year after his retirement. Relations between Shaw and Jeanmard remained cordial.

When Shaw arrived in New Orleans he discovered that he had eight boys studying at St. Ben's, the minor seminary maintained by the Benedictines north of Lake Pontchartrain. New Orleans was also sponsoring four seminarians at the mother seminary of the United States, St. Mary's in Baltimore, and five at the mother seminary of the Louisiana Territory, in Missouri, which, in 1915, had been renamed Kenrick Seminary in honor of Peter R. Kenrick (1806-1896), appointed Bishop of St. Louis in 1843, and first Archbishop when that see was elevated to Metropolitan Provincial status in 1847.¹⁰

On 21 August 1919, the year after his arrival in New Orleans, Shaw wrote to the Sulpician Fathers who were training some of his seminarians in Baltimore, with the information that he wanted to open a major seminary in New Orleans,

⁹ The arrangement was finalized in a letter from Mother Mary Florence to Shaw, 26 Jan 1915. SP, Box 4, CASA; for a more detailed summary of what the Sisters endured in this period see: Sister Mary Generosa Callahan, *The History of the Sisters of Divine Providence* (Milwaukee, Wisconsin: The Bruce Publishing Company, 1955), 231ff.

¹⁰ He should not be confused with his older brother Francis P. Kenrick (1796-1863), who served as Bishop of Philadelphia from 1842 to 1851, and Archbishop of Baltimore from 1851 until his death in 1863.

asking if they could take over its direction. The President of St. Mary's Seminary, and later American Sulpician Provincial, Father Edward Dyer, wrote back seven days later that the Sulpicians lacked the number of priests needed to staff another seminary at that time.

First Notre Dame Faculty: The Society of Mary, the Marists

At this point, a friend made a suggestion to Shaw. Bishop John E. Gunn, S.M., of Natchez, Mississippi, proposed that Shaw contact his own religious community, the Society of Mary, or Marist Fathers.

The idea for the Society of Mary came from Jean Claude Courveille, born in Usson-en-Forez in the Diocese of LePuy, France, on 15 May 1787. In 1816, he, along with seven priests and four seminarians, made a consecration to Mary and pledged themselves to founding a Society bearing her name.

In 1826, Courveille retired to the Benedictine Abbey of Solesmes where he died in 1866. Jean-Claude Colin took up the task of organizing the Society and was its first Superior General. Colin was born on 7 August 1790, in Saint-Bonnet-le-Troncy, near Lyons.

When Courveille retired, Colin put the basic Constitutions of the Order in writing, enabling the Society to be approved by Pope Gregory XVI (Feb 2, 1831-June 1, 1846) in 1836. Colin remained Superior from 1836 to 1854, when he retired to La Neyliere, France. He died on 28 February 1875. Colin's cause for canonization is being postulated, and has been awarded the title Venerable.

When Pope Gregory XVI approved the Society, it was for the purpose of missionary work in the islands of the Pacific Ocean. A Marist priest, St. Peter Chanel, S.M. (1803-1841), had in fact become the first martyr of Oceania. As the years passed, the Marists expanded their endeavors to include parish work and education.

The first Marist foundation in Louisiana, St. Michael Church in Convent, upriver from New Orleans, opened on 18 May 1863. Shortly thereafter, on 8 September 1864, the Marists opened Jefferson College,¹¹ in Convent, and Holy Name of Mary Church in Algiers on 4 June 1865.

A generation after the Civil War ended, the Marist expanded their operations in the state when they founded St. Joseph Parish in Paulina, Louisiana, on 1 October 1900, and the Church of the Assumption in Cottonport on 24 January 1904.

After another generation passed, Jefferson College in Convent was experiencing financial problems. By the 1920s, the plantation aristocracy which had provided its clientele could no longer afford the luxury of a small private

¹¹ Jefferson College closed in 1927, sold in 1930' today it is Manresa Retreat House, maintained by the Society of Jesus.

college. At the time, the town of Convent was still within the boundaries of the Archdiocese of New Orleans, so, as the number of Marist Fathers at the college was reduced due to declining enrollment, they could simply be shifted to Notre Dame Seminary.

It is with this background that the arrangements must be understood; the Sulpicians did not need another institution, the Marists did. Shaw wrote the Marist Provincial in Washington, D.C., Father Henri de la Chapelle, S.M.,¹² with the proposal in 1921. The provisional contract between the Archdiocese of New Orleans and the Society of Mary was signed on 7 March 1923. After reviewing the terms, the Sacred Congregation of Universities and Seminaries recommended some slight modifications, on 3 June 1923.

The official contract was signed on 19 July 1923. Under the terms of the agreement, the Marists would provide six priests, including the rector, for the six-year course of studies that would correspond to today's senior college and graduate school.

Annual tuition was to be \$350.00 per seminarian, and the Marists were to receive \$500.00 per year for their administration of the school, the curriculum, discipline and ordinary maintenance of the building.

The contract was to extend for ten years, from 1 September 1923, and be automatically renewed for the same period until either party delivered written notice of termination one year prior to the expiration date of the contract. The first academic year opened under the terms of this contract, which received formal approval from the Congregation of Seminaries and Universities in Rome on 12 November 1923.

So, when the seminary opened, the Marists provided six priests, with the first rector being Father Charles A. Dubray, S.M.¹³

Before that could happen, they needed a facility. Shaw decided to use land already owned by the church in the town of Carrollton, Louisiana, within the current boundaries of the City of New Orleans. All that remained was for Shaw to proceed with construction. Aware of the history of so many seminaries in Louisiana that had failed due to lack of financial capital, Shaw decided to raise one million dollars before beginning construction, using half for the building and the balance for an endowment.

Such an objective required involvement by the laity. Once he opened the possibility, lay involvement grew to the point that Notre Dame Seminary became a true initiative of the local Catholic faithful on a scale never before attempted or proposed in the history of New Orleans Catholicism.

¹² The American Province of the Society of Mary had been founded in 1889. Chapelle was provincial from 1917 to 1924. On May 29, 1924, the Washington Province had been founded, with its headquarters in Washington, D.C. Notre Dame would fall under this new province for the duration of the Marist involvement with the institution.

¹³ Henri de la Chapelle to John W. Shaw, 23 October 1921; Shaw to Chapelle, 29 October 1921; Charles A. Dubray to Shaw, 7 April 1922; Shaw to Dubray, 10 April 1922; Shaw to Dubray, 8 September 1924. All letters in CF Box 7, File: "Marists," AANO.

The Seminary Drive (1920 to 1928)

The successful construction of Notre Dame Seminary may be attributed to three factors: (a) meticulously detailed planning and organization; (b) the generosity of the people of the Archdiocese; (c) and Shaw's decision to substantively involve the laity in every phase of the seminary project, an element which had been largely absent from all previous attempts covered earlier in this work. In the first week of October, 1920, representatives from all parishes and major lay organizations met in the Knights of Columbus¹⁴ Hall at 836 Carondelet Street, initiating what would become an eight year project: three years leading to the opening of the seminary, and five years afterwards to finish paying for it.

Shaw created a committee to head what came to be referred to as the Seminary Drive, or simply The Drive, and a longer-term management group called the Diocesan Seminary Board.

Strategic and tactical decisions for the Seminary Drive were finalized at a meeting on Thursday, 4 November, 1920, at the Carondelet Street Knights of Columbus Hall. As envisioned, one million dollars would be raised for the Seminary Fund, derived from three sources:

First: The Clergy of the Archdiocese pledged \$100,000, to be paid over a five-year period. This money was dedicated to the chapel which would be the spiritual heart of the new seminary.¹⁵

Second: \$300,000 was to be raised between Thanksgiving and Christmas of 1920 by means of individual approaches to those deemed able to make a substantial pledge to be fulfilled over a five year period. Mr. Patrick E. Burke was in charge of this phase of the project, with headquarters at 109 Bourbon Street, phone Main 1032. The Archdiocese was divided into four regions, each with a layman as captain: (a) above Howard Avenue, headquarters 2800 St. Charles Avenue, under Paul A. Chopin; (b) below Howard Avenue, headquarters 727 Common Street, under Charles J. Rivet; (c) the Westbank, under Peter Muntz; (d) mission parishes outside of the city, under Charles O. Moss. In the end, this group obtained pledges from 12,000 people, each over \$100.

Third: A house-to-house canvassing endeavor was planned for the first week of January 1921, with the goal of raising \$600,000. Consciousness would be

¹⁴ The Knights of Columbus are an organization of Catholic laity established on 2 October 1881 by Rev. Michael J. McGivney (1852-1890), in the basement of St. Mary's Church in New Haven, Connecticut; it was incorporated by the State of Connecticut on 29 March 1882. Just as Protestants celebrated the Pilgrims who came to the New World aboard the *Mayflower*, the Knights pointed to the landing on San Salvador by Christopher Columbus aboard the *Santa Maria*, as the moment Catholicism entered the New World. The first Knights of Columbus Council in Louisiana was organized on 23 November 1902, when Council 714 was inducted in a ceremony held at the Roosevelt Hotel. See: Christopher Kauffman, *Faith and Fraternalism: The History of the Knights of Columbus* (New York, NY: Simon & Shuster, rev. ed. 1992).

¹⁵ Minutes of Diocesan Seminary Board, 8 October 1920; report made by Msgr. Augustine Bruening of meeting with clergy on October 5th. Seminaries, Box 2, File unnumbered; NDSC, AANO. This is the report given to Shaw. It was announced to the public at the November 4th meeting mentioned in the text.

elevated in the weeks preceding the canvassing by means of frequent newspaper announcements and bill-boards placed through the Archdiocese.

The Drive went forward as planned, beginning with that most New Orleans of institutions, a Parade. It took place on 9 January 1921, following weeks of preliminary advertisement; the parade would go through the Central Business District and the French Quarter, led by the Fourth Degree Knights of Columbus, followed by delegations from each parish in the Archdiocese marching under parish banners and American flags, with each person marching holding a small American flag. The entourage would go to the Cathedral where it would be reviewed and blessed by the archbishop, and then disperse for a massive door-to-door canvassing for pledges to the Seminary Drive using pre-printed pledge cards distributed to the parishes beforehand.¹⁶

The event turned out to be a spectacular success, embraced by the local population because parades are such a part of the regional culture: e.g. Mardi Gras and St. Patrick's Day. The pledge drive achieved what Shaw wished, going over its publicized goal of one million dollars, by gathering pledges of \$1,185,995.59.

Site of Notre Dame Seminary

After obtaining the necessary funds to begin the seminary project, a location had to be found.

Augustin de Macarty served as the eighth Mayor of New Orleans from 7 September 1815 until 1 May 1820. The Macarty estate extended from six to eight miles upriver from the French Quarter.

In 1833, the McCarty estate was sold: half was purchased by the Canal and Banking Company, the other half was acquired by a group of investors: Laurent Millaudon, Senator John Slidell, and Samuel Kohn.

The latter group hired Prussian surveyor Charles Zimpel to divide the land into a grid pattern of streets, like the French Quarter. The investors had Zimpel lay out 650-foot squares for initial investors, with the stipulation that the first buyer of a square had the right to name the streets. These names reflect the mixed ethnicity of the growing population, with Irish, French, and German predominating.

By 1845, the investors attracted sufficient residents to incorporate their holding as the Town of Carrollton. It is natural to identify this name with the Revolutionary Founding Father, Charles Carroll of Carrollton, Maryland, the only Catholic to sign the Declaration of Independence. However, an alternative conjecture is that it was named for William Carroll, a Militia General who camped on the Macarty estate before joining Andrew Jackson to defend the city from the British at the Battle of New Orleans in 1815. In 1825, while serving his second term

¹⁶ Letter: Augustine Bruening to all Pastors and Priests, 30 December 1920. NDSC Box 1 (1995-020), File unnumbered; AANO.

as Governor of Tennessee, William Carroll visited New Orleans, providing an occasion for long-remembered festivities.

Archbishop Janssens assigned a young German priest to Carrollton on 5 July 1898; his name was John Francis Prim¹⁷, and his assignment was to close the two existing chapels, French and German respectively, and to create from them a single parish to serve all of Carrollton and further upriver. This parish became Mater Dolorosa, where he remained pastor for the last thirty-five years of his life.

A shrewd businessman, Prim acquired many pieces of property over his decades as pastor, including an old dairy farm at Carrollton Avenue and Pritchard Street in 1904: squares 415 through 424, from Carrollton Avenue east to Lowerline, bounded on the north by Fig Street and the south by Apricot Street (now Walsmley Avenue).¹⁸

When Prim had all the property he thought he would need, he organized a municipal lobbying group which successfully pushed to have Carrollton Avenue paved from Bayou St. John to the Mississippi River, thereby dramatically increasing the value of all the property he had acquired.¹⁹ It was in this context that Prim suggested, on 12 May 1921, the use of what would become the site of Notre Dame Seminary. Shaw and his advisors agreed, so ownership of the property was transferred from Mater Dolorosa Parish to the Archdiocese of New Orleans on 22 August 1921.²⁰

Architecture of Notre Dame Seminary

Concurrent with the search for the proper location for the seminary, were decisions of an aesthetic nature; specifically, choosing a design for the seminary building which would fit into the impressive and diverse architectural heritage of New Orleans.

At a meeting of the Diocesan Seminary Board held on 8 October 1920, Archbishop Shaw rendered his decision that the new seminary should be

¹⁷ John Francis Prim was born in Trier, Germany, on 24 April 1866. He studied at Louvain, and was ordained there by Janssens for the Archdiocese of New Orleans on 24 February 1893; he died at Mater Dolorosa on 22 February 1933. He is not to be confused with his brother John Baptist Prim, born 21 January 1876, who also studied at Louvain, was ordained for New Orleans on 29 June 1898, and assigned to Holy Trinity Parish in 1907, where he died on 26 April 1938. Source: Records of Clergy, microfilm: Roll ARCH 249; AANO. An article celebrating the silver jubilee John Francis Prim appeared in the *Morning Star* on 23 February 1918 (vol 51, no. 2, p. 1).

¹⁸ Letter: John Francis Prim to Robert F. Riordan [Louisiana Tax Commission] requesting tax exempt status for the property; in addition to the seminary building, he indicates that the plans included constructing a convent, which was done, and a gymnasium, which was not; NDSC, Box 1 (1995-020), File: Seminaries, unnumbered; AANO. Thomas Semmes Walmsley (1889-1942) served as the 49th Mayor of New Orleans from 1930 to 1936..

¹⁹ The North and South Carrollton Improvement Association; established 1909, with Prim as President. See Parish Records, Box 3, File 42, "Mater Dolorosa"; AANO.

²⁰ Minutes, Diocesan Seminary Board: proposal recorded on 12 May 1921; transfer of property recorded on 22 August 1921; NDSC, Box 2, File unnumbered; AANO.

constructed in the “modified Renaissance Style.”²¹ This decision resulted in a final design in the *Beaux-Arts* style.

The Academy of Fine Arts, Paris, [i.e. *Académie des Beaux-Arts*; after 1863 *L'Ecole des Beaux-Arts*] was established by Cardinal Mazarin in 1648. It was dedicated to the mission of providing training to the most talented artists in the fields of painting, sculpture, landscaping, and architecture.

Training in architecture at the *Académie des Beaux-Arts* emphasized ideals from antiquity: e.g. symmetry, columns, rounded arches for windows and arcades, a raised first story such that the main structure presented the visual appearance of resting on a platform, and an entrance approached by means of a broad-platform staircase.

Alongside these classical categories, *Beaux-Arts* design in seventeenth and eighteenth century France incorporated elements such as a hipped roof and dormers clarifying that the final product was not merely a copy of an ancient design.²² In 1661, a country chateau was completed, Vaux-le-Vicomte, designed in *Beaux-Arts* style by Louis le Vau for the French Minister of Finance, Nicolas Fouquet. It served as one of the inspirations for the design of Notre Dame Seminary.

The firm which would design Notre Dame Seminary, Diboll & Owen, had made its own additions to the city’s *Beaux-Arts* structures in the decades before accepting the contract to design NDS. Collins Cere Diboll, Sr., (1869-1936) and General Allison Owen, Sr., (1869-1951) used the style to design the New Orleans Public Library,²³ St. Landry Church in Opelousas,²⁴ and the New Orleans Criminal Court Building on Tulane Avenue which is still in use today.

A junior member of the firm, New Orleans-born Moise H. Goldstein (1882-1971), designed the Emlah Court Apartment Building on St. Charles Avenue in 1913, a five-story *Beaux-Arts* structure housing the first cooperative housing unit in New Orleans; later he designed the twenty-three story American Bank Building²⁵ (1926) in New Orleans, as well as a building for Temple Sinai on St. Charles Avenue (1929).²⁶

²¹ Minutes, Diocesan Seminary Board, 8 October 1920; Seminaries, Box 2; File unnumbered; AANO.

²² A hipped roof is one in which all sides slope downward to the wall, usually at a uniform pitch, hence no gables. A dormer is a structural element protruding from a sloped roof surface enabling the capture of more usable space, and installing additional windows for ventilation and lighting; it has its own roof structure, in the examples relevant for our purposes these roofs are rounded, rather than matching the slope of the hipped roof.

²³ The library was subsequently moved to a new location on Loyola Avenue.

²⁴ A town within the boundaries of the Diocese of Lafayette, Louisiana.

²⁵ Located at 200 Carondelet Street, the interior was redesigned repurposed as an apartment building.

²⁶ Temple Sinai is the oldest Reform Jewish Congregation in Louisiana, established in 1870 on Tivoli Circle (now Lee Circle); it is still in operation using its St. Charles Avenue location.

Archbishop Shaw signed a contract on 14 March 1921 retaining the services of architect General Allison Owen, of Diboll & Owen, to design Notre Dame Seminary.²⁷

A contract with Joseph Fromherz to build the seminary was signed on 10 February 1922, and the cornerstone laid on 7 May 1922, in the presence of Archbishop Shaw. The main building and chapel were complete on 1 September 1923. The cost was \$576,604.66, which resulted in a structure 258 feet long, 176 feet wide, resting on a foundation of 900 fifty-foot piles interlaced with steel and concrete. This was the first building completed on the campus, it was designed to hold ninety-six seminarians and six resident priest-faculty.

When Notre Dame Seminary opened in 1923, the campus had only one building; it is still in use and, since 1977, has been known as Shaw Hall in honor of the founder. Structurally, the floorplan of Shaw Hall is in the shape of a capital E, with the long side facing Carrollton Avenue, parallel to the north-south longitudinal axis.

Inspired in part by the French Chateau of Vaux-le-Vicomte, Shaw Hall has three visually distinct sections, with northern and southern wings symmetrically balanced equidistant from the more prominent central section, the *corps de logis* in conventional architectural terminology. The three sections project from the longitudinal axis at perpendicular angles, oriented west to east, such that the front doors are on the western side, and the rear windows face east.

The central section of Shaw Hall, the *corps de logis*, contains the main entrance and the chapel, officially the Oratorio of the Immaculate Conception. The chapel has a triple-height ceiling, so there are no rooms above the worship space. The floor is a black-and-white checkerboard design identical to the one in St. Louis Cathedral in the French Quarter, which in turn is based on a floor design that appeared for centuries in European buildings. The chapel has a triple-height ceiling, making it equal in height to the three-storied wings to the north and south. The choir loft of the chapel is accessed from the second floor above the entrance hall.

The western and eastern walls of the chapel had two tiers of windows. The upper level of windows were clear glass, and had to be covered with curtains. The lower-level windows were casement-design, constructed with hinges to enable them to be opened for ventilation, with fly screens on the interior.

To celebrate the Silver Jubilee of the seminary in 1948, Archbishop Rummel had the stained glass installed on the upper level, and had the lower level windows bricked over. He then had the entire chapel interior painted with murals. The only remnant of that design is the dove on the ceiling of the sanctuary. In the silver-jubilee chapel mural the apse of the sanctuary had been painted with a Pentecost scene, and the dove had been at the apex of the image.

²⁷ Allison Owen was born in New Orleans on 29 December 1869, the son of William Miller Owen and his wife Caroline Amanda. Allison Owen served in the army, retiring as a Major-General in 1919. Owen was named a Knight of Saint Gregory in 1943, and died on 30 January 1951.

In the 1980s the chapel underwent a major renovation which included a return to the plainer design of the original chapel; the murals were therefore painted over in the way they can be seen today.

The chapel was originally dedicated with a temporary wooden high altar which was to be replaced by a \$15,000 marble high altar of Roman design, donated by Mr. Edward J. Caire, K.S.G.²⁸ The side altars, now gone, were donated by Rev. Peter Panquet, in memory of his deceased parents.²⁹

In the beginning, a wooden half *baldachino* covered the high altar, and a marble gate, reminiscent of the Sistine Chapel, separated the rear area where the side altars were located. Seminarians were to pray in choir stalls resting on step-like platforms facing each other across the central nave. The chapel bell, donated by Rev. J. Girault de la Gorgnais, had been cast in 1816. The chapel also had a choir loft with space left for an organ which had already been ordered.

Shaw permitted an open house on 8 September 1923, during which 15,000 people walked the new halls of the seminary; classes began the following week.³⁰ Shaw had his own home built next to this main seminary building in 1926; it was the place of his death eight years later, and has remained the residence of the Archbishops of New Orleans to the time of this writing.³¹

Sisters of the Holy Family

During the first six decades of the existence of Notre Dame Seminary, domestic duties were handled by the Sisters of the Holy Family. Initially, they lived in a cottage capable of housing eight sisters, on the corner of Fern and Pritchard Streets,³² until their convent was constructed on the seminary campus, northeast of Shaw Hall, in 1937.

Henriette Díaz DeLille, SSF (born March 11, 1813 to d. November 16, 1862), foundress of the Holy Family Sisters, was born to a Frenchman named Jean-Baptiste Delille-Sarpy, and his Franco-Hispanic-African-Creole mistress named Marie Josephine Diaz.

In 1836, Henriette Delille formed a confraternity, called the Congregation of the Sisters of the Presentation of the Blessed Virgin Mary. They were dedicated to personal piety and to service.

²⁸ The Order of St. Gregory was established by Pope Gregory XVI (1831-1846) on September 1, 1831, as a decoration for lay persons who had performed some great service.

²⁹ See NDS Collection, Box 1 (1995-020), 4th June 1923, AANO.

³⁰ *Morning Star*, 15 September 1923, pp. 1, 4.

³¹ The planning of the parade and canvassing part of the drive required, literally, hundreds of pages of letters which have been preserved in the NDSC, summary of the final arrangements is contained in an open letter from Bruening to all pastors, 10 December 1920; copies of the contracts with Owen and Fromherz are in NDSC, "Architectural Documents," Box 1, File 43, with copies of contracts with the same individuals to build the new archbishops house in the same file, dated 11 March 1926, for \$39, 368.00, AANO.

³² Minutes, Diocesan Seminary Board, 6 July 1923. Box 2: Seminaries (1994-020), file not numbered; AANO.

The Most Reverend Antoine Blanc,³³ an enlightened French missionary priest who became Bishop of New Orleans in 1835, and Archbishop in 1850, was impressed with Delille and her companions, and immediately perceived the benefit of such a group to the faith in New Orleans.

Reasoning that they would have additional prestige if they had Vatican recognition, Blanc applied to Rome for permission to affiliate Delille's group with the Sodality of the Blessed Virgin Mary in Rome, which meant that they could participate in indulgenced devotions. The request was granted without reservation or delay in 1841. The following year, 21 November 1842, the small group became the Sisters of the Holy Family.

In the same year, another French missionary priest, Etienne Rousselon, a graduate of Blanc's *alma mater*, the Sulpician Seminary of St. Irenaeus, Lyons, established St. Augustine Parish in New Orleans to serve Catholic Creoles of Color. There he came to know Delille and her Sisters and resolved to help.

To provide them with the advantages and protections of legal status, he guided them into incorporating, in 1847, so they could raise money and acquire property. By the time Henriette Delille died on 16 November 1862, during the Civil War, the society had twelve sisters, and owned a home for the elderly in the city.

In 1881, nineteen years after Delille's death, the Sisters of the Holy Family achieved a moral triumph by purchasing the Old Quadroon Ballroom on Orleans Avenue in the French Quarter. In that place, the Sisters of the Holy Family installed their convent and St. Mary's Academy, providing girls a chance for the better life for which Henriette Delille had prayed, hoped, and worked.³⁴

The Sisters of the Holy Family were part of the life of Notre Dame Seminary from 1923 until 1982. Their ultimate departure was attributable to the changing vocation patterns which emerged in the United States beginning in the late 1960s. Yet their service to the seminary, and the role of their congregation in American Catholic history, remain undiminished. An honorary doctorate was awarded by Notre Dame Seminary to Mother Mary de Chantal St. Julien, S.S.F., on 7 May 1994, which she accepted in the name of all the Holy Family Sisters.³⁵

In 1988, the Holy Family Sisters opened the cause for Henriette Delille's canonization. Her cause was endorsed unanimously in 1997 by the United States Catholic bishops, and Rome permitted her to be invoked as a Servant of God.

Pope Benedict XVI approved her "heroic virtues" and named her Venerable on March 27, 2010. The Congregation for the Causes of Saints gave its formal

³³ Roger Baudier, *The Catholic Church in Louisiana* (New Orleans, Louisiana: A. W. Hyatt, 1939), 327-402 on Blanc.

³⁴ For primary source records on the founding of the Sisters of the Holy Family see Mary Bernard Deggs, *No Cross, No Crown: Black Nuns in Nineteenth Century New Orleans*, eds. Virginia Meacham and Charles E. Nolan (Bloomington, Indiana: Indiana University Press, 2001). Sister Mary Bernard Deggs was a member of the Sisters of the Holy Family from 1873 until her death in 1896. She left behind a record of the first Sisters of the Holy Family, including Delille, all of whom Deggs knew personally because she had attended their school as a child before joining the community.

³⁵ *Clarion Herald*, 5 May 1994.

assent on June 22, 2010, for the commencement of the cause of beatification. The process continues at the time of this writing.

First Rector, Very Rev. Charles Dubray (1923-32, 1933-34)

The first contingent of Marists to arrive at Notre Dame was led by the founding rector,³⁶ the gaunt, ascetic, Very Rev. Charles Dubray, S.M., S.T.B., Ph.D. Born in Villaines-sous-Luce, France, on November 2, 1875, Dubray began his priestly formation at the Petite Seminaire in Sees, France. After going through the Marist Novitiate at St. Mary's Hill, Paignton, England from 1893-1894, he continued his studies at St. Mary's Hill, at the Marist College, and at the Catholic University of America, Washington, D.C., before being ordained to the priesthood on June 17, 1899, by the Most Rev. Alfred Curtis, Auxiliary Bishop of Baltimore.

His first assignment was as a professor of philosophy at Marist College while he completed work on his doctorate, which he earned in 1903 with a Dissertation entitled "The Theory of Psychical Dispositions." Prior to being named rector of Notre Dame, Dubray taught at Marist College from 1899 to 1915 and been superior of the house from 1915-1922. While holding these positions he also taught philosophy at Trinity College, Dublin, from 1913-1923, and at Catholic University from 1914-1923.

Dubray had a logical mind, an encyclopedic memory, and a pair of close-set icy blue eyes capable of sending chills down the spine of any recalcitrant seminarian.

Another member of the founding faculty was Rev. Gerald Shaughnessy, S.M., Professor of Moral Theology, Canon Law, and Homiletics, was born on May 19, 1897 in Everett, Massachusetts, in the Archdiocese of Boston. He made his profession on 10 May 1918 and was ordained to the priesthood on 20 June 1920.

He remained at Notre Dame only two years but would become the first person associated with the Seminary ordained a bishop: Fourth Bishop of Seattle, Washington, 19 September 1933. He remained in this position until his death on 18 May 1950, one day before his sixty-third birthday; he is buried in Holyrood Catholic Cemetery in Shoreline, Washington.

Given the publicity surrounding the Seminary Drive, it is no surprise that the local population followed developments closely. The architect, General Allison Owen, sketched a rendering of the projected building to be circulated in the

³⁶ Derived from a past participle form of the Latin verb *regere*, "to straighten," the term rector mean a person appointed to be in charge, idiomatically, the one whose task is to keep an endeavor "straight". Cannically, a rector is a priest to whom is entrusted care of a seminary or of an ecclesiastical institution that is neither a parish church, nor a church attached to a religious community. CIC, 556-563.

newspapers as preparation for the laying of the cornerstone on Sunday, 7 May 1922; fifty-seven clergy, and several hundred of the laity attended.³⁷

Instead of opening the seminary with only a first class, and adding another each year, the Bishops of Louisiana ordered their seminarians to return home to attend Notre Dame, even if they had only one year left before ordination.

A Seminarian was expected to keep their room neat and clean. Each morning before breakfast he must make his bed and put his room in order. On Wednesday mornings he should give his living quarters a more thorough cleaning.³⁸

At table the seminarian must cultivate refined habits. He should learn proper etiquette, avoid all boorishness, and, in general, do nothing he would not do in a dignified home or in polite society.³⁹

Unforeseen absence or tardiness in attending any community exercise must be explained to the Dean of Discipline within 24 hours....A seminarian coming late to the refectory must immediately report the reason for his tardiness to the Father presiding....Obligatory recreations must be taken with the community as prescribed. The 3:10 recreation must be spent out-of-doors and not in the recreation hall or music room except during inclement weather....⁴⁰

Alongside this quasi-military structure, seminaries retained a spiritual purpose, reflected in monastic elements which shaped daily life:⁴¹

Ordinary Silence. Students must observe silence at all times and in all parts of the building, except during the time and in the place of recreation and where talking is expressly permitted elsewhere in this rule. This silence prohibits talking, singing, whistling, and any unnecessary noise.

The Great Silence begins with night prayers and extends until after Mass the following morning. All shall move about as quietly as possible; under no circumstances shall any unnecessary word be spoken to another. All shall refrain from noisy occupations....at 9:45 pm the retiring signal shall be given. Lights in all rooms must be extinguished immediately, and from that hour all seminarians must remain in their rooms in bed.

The Silence of Recollection consists in observing ordinary silence more strictly, in speaking in a moderate tone of voice, abstaining from hilarity, games, and use of radio.

³⁷ Drawing appeared in the *Morning Star* (henceforth cited as MS), 5 May 1922, p. 9; a report of the cornerstone ceremony was reported in the *Times Picayune* (henceforth cited as TP), Monday, 8 May 1922, p. 1.

³⁸ *Seminary Report: Rule, Syllabus of Study*, p. 3; Central Files: Seminaries, Box 2, item number AF/2012/10525; AANO.

³⁹ *Ibid.*, p. 4.

⁴⁰ *Ibid.*, p. 7.

⁴¹ The following quotes from: *Seminary Report: Rule, Syllabus of Study*, section on silence, pages un-
enumerated. Central Files: Seminaries, Box 2, item number AF/2012/10525; AANO.

Seminarians cherished Wednesday afternoons, for they were allowed to leave the campus in groups to walk for exercise, relaxation, diversion, fellowship, and a certain measure of adventure.

At 1:15 p.m. in the afternoon, the seminarians were required to gather in front of the chapel dressed in full black clerical suit with hat, a real hardship in the sweltering New Orleans climate, but most felt the few hours of freedom were well worth the sweat.

Each group had a designated leader who inspected the crease of the pants, the shine of the shoes, and the whiteness of the collars on each of his followers.

No group could leave until all the members reported suitably dressed and polished. Seminarians who had relatives nearby were forbidden to visit them, and no seminarian was allowed to take public transportation on these perambulations.

All groups had to observe the seminary rules and report back by 4:30 p.m., or face suspension of privileges as punishment.

The course of studies was spread over a six-year program, two years of philosophy and four years of theology. All courses were taught in Latin, as at this period seminarians were expected to have mastered Latin, even to the point of being able to converse and joke in it as a second language.

All those accepted in Notre Dame had to have completed high school and two years of classical studies that would correspond to junior college. At this period, and for much of the seminary's history, most students had gone through St. Ben's for their minor seminary preparation. Shortly after the opening of Notre Dame the tradition developed that the two seminaries periodically would get together for sports and recreation. This practice continues today and has served to allow old friendships to be renewed, and a spirit of solidarity to be fostered between the two institutions.

Because of the small size of the initial faculty, courses were taught on a rotating multi-year cycle. In the philosophy curriculum Notre Dame offered twelve courses in Philosophy, four in Sacred Scripture, four in History, four in Patrology, three in Chant, two in French, two in Latin, four in Homiletics, four in Education, and two in Ascetical Theology.

In the theology curriculum Notre Dame offered eleven courses in Dogmatic Theology (five hours a week), eleven in Moral Theology (four hours a week), nine in Sacred Scripture, five in Canon Law, four in Church History, five in Liturgy, four in Catechetics, four in Pastoral Theology, ten in Ascetical Theology, one in Bookkeeping, one in Education, Chant for one hour three times a week throughout the four years, and French, one hour a week through the four years to practice hearing confession in the heavily French-speaking Louisiana.

When returning from a summer vacation, a seminarian had to submit a letter from his pastor, which contained a report of his manners, morals, dress, participation in parish activities, and confirmation that he had received the sacraments.

Seminarians had to have the written permission of their Bishop, obtained through the rector of the seminary, before accepting summer employment outside of the parish. It was policy, however, that a seminarian could not work in hotels, theaters, movie houses, amusement parks, dancing halls, beaches, pool halls, or driving a taxicab. Seminarians were forbidden to work in positions of a political character as well as in any office where women were employed.

The objective of such formation, which was standard for the period, was to produce highly motivated, rigidly disciplined, well-educated priests, imbued with liturgical precision, theological orthodoxy, an unparalleled fraternity, and deep devotion to the Church.

The reasoning behind the strict discipline was that intellectual training and theological knowledge could only be effectively used by a priest who was a paragon of moral integrity and self-control. To form such personality traits the Marists coupled minute planning of the seminarian's every waking moment, with vigilant observation by all members of the faculty, and swift punishment for infractions of the rules.

Notre Dame Seminary was able to witness its first priestly ordinations in 1924, only ten months after opening day. This was the next calendar year, but the same academic year, made possible because the bishops of Louisiana ordered their seminarians in other institutions to enter their new provincial seminary.

The first ordination class consisted of four men, two from the Diocese of Lafayette: Maurice J. Bourgeois and Lawrence M. Fomet; and two for the Archdiocese of New Orleans: Felix F. Miller, and Edward C. Prendergast. All the ordinations took place on the same day, Saturday, 14 June 1924: the Lafayette ordinations at 7 am in St. Martin's Church, and the New Orleans ordinations in the Cathedral at 9:30 am.

The last ordination at which Shaw presided took place on June 15, 1934, in St. Louis Cathedral. Four of the eight-member class were sponsored by New Orleans, including Augustine Wyshoff, born in Holland, who was the first native of Europe to have completed priestly formation at Notre Dame. Also in the class of 1934 was Clifford Meador who was ordained by Bishop Gerow in St. Mary's Cathedral on May 20, 1934. Meador was the first seminarian from Mississippi, to complete studies at Notre Dame.

During the eleven years Notre Dame Seminary operated during Shaw's lifetime, it produced sixty-three ordinations to the priesthood, of those thirty-three were locally born young men ordained by Shaw for New Orleans. During Shaw's entire sixteen-year tenure in New Orleans forty-six priests died; in addition to the thirty-three he ordained for New Orleans he imported fifteen Irish-born priests, and three from Germany and two from Italy.

To put it another way, after losing southwestern Louisiana to the newly created Diocese of Lafayette in 1918, Shaw had only ninety-nine secular priests. By the time of his death in 1934 he had increased that number to 149 priests; of

those fifty new priests all but five were either born in the United States or imported from Ireland.

Archbishop's Residence, NDS Campus (1926)

The second building constructed on the Notre Dame Seminary campus was the new residence for the archbishop. The residence at the time of Shaw's arrival in New Orleans had been acquired by Archbishop Chappelle on 23 May 1899; it served subsequent Archbishops as a residence and chancery.

It was located opposite the northeastern corner of the historic French Quarter District of New Orleans. The building was so large that it had two municipal addresses: 1205 Esplanade Avenue was the home, while 1213 Esplanade Avenue was the chancery. Local priests simply referred to it as "Twelve-O'Five", while the good Bishop Gunn of Natchez never referred to it as anything other than "a barn."⁴²

Archbishop Shaw announced, on 19 February 1926, that he had changed his original plan of living in the quarters prepared for him in Notre Dame Seminary, because he did not want to be so far separated from the chancery offices. Therefore, he would sell Twelve-O'Five and build a dwelling on the seminary campus that could serve him as a new combination residence and chancery.

Twelve-O'Five was sold to the Sister Servants of Mary for \$30,000.00 (\$15,000 down payment, the balance to be retired with 5% interest).⁴³ The same team responsible for Shaw Hall received the commission: Joseph Fromherz, contractor, and General Allison Owen, architect.⁴⁴

The residence is visually linked to Shaw Hall by means of the triple-arch arcade supporting the covering over the main entrance, just as Owen had used on the façade of Shaw Hall. For the rest, the hipped-roof, dormers, and shade of the bricks conformed to *Beaux-Arts* categories similar to Shaw Hall, yet with a stronger suggestion of American Garden-District residences in New Orleans.

While his new residence was being constructed, Shaw resided in his apartment on the first floor of the seminary on the left side of the hall leading from the central section to the northern wing,⁴⁵ and he relocated the chancery to 7845 Apricot Street.⁴⁶ The final cost of the new residence was \$39,368.00, for a two-storied brick building with oak floors. Shaw began occupation in June of 1926. He

⁴² John E. Gunn to John W. Shaw, 23 January 1922. DC, Box I-e-15, File: "Natchez-2," AANO.

⁴³ The Sisters retained 1205 Esplanade until 1956, when they sold it to the Province of the Sacred Heart Brothers.

⁴⁴ *Minutes of the Board of Directors of the Roman Catholic Church of the Diocese of New Orleans*, 19 February 1926, pp. 29-29; AANO.

⁴⁵ Now the office of the Facilities Manager, and the Rummel Conference Room.

⁴⁶ This was a two story private residence left to the Archdiocese in a will. It was located on a small part of the ground occupied by the present chancery. It was surrounded by a fence so that the cattle that grazed in the surrounding field could not disturb it.

used it as his home and office for the last eight years of his life, and died there on All Souls Day, 1934.

This residence has been used by Archbishop's of New Orleans since Shaw's time. Since 1962, the residence has been exclusively a home, as a large administration building was constructed in that year, behind the residence, to serve as the chancery; it is still in use at the time of this writing.

In September of 1987, Pope Saint John Paul II resided in the archbishop's residence during his visit to New Orleans. Archbishop Aymond, currently serving at the time of this writing, has named the residence in honor of Saint John XXIII. Popes John XXIII and John Paul II were canonized Saints of the Roman Catholic Church in the same ceremony on 27 April 2014, Divine Mercy Sunday, by Pope Francis, first of that name.

Great Depression⁴⁷ (1929)

The 1920s were a time of economic prosperity in the United States, which meant there was a great deal of disposable income. This ended abruptly when the Stock Market Crash on October 29, 1929. Nine-thousand banks failed, 25% of workers were unemployed, and if one removed agricultural workers from the calculation, 37% were unemployed. Even worse was the psychological impact. No one really understood why this had happened, and no one knew how to fix it.

The financial resources of the Archdiocese of New Orleans, including the endowment raised during the Seminary fund drive of 1921, were distributed among four local banks, only one of which survived the Depression, wiping out \$425,000 of the seminary endowment in the process.

It is a measure of Shaw's desperation that he wrote a candid letter to the people of the Archdiocese, in the 22 March 1934 edition of the *Catholic Action of the South*, the Archdiocesan Catholic newspaper of the day.

He revealed the dire financial condition of the Archdiocese, as well as his decision, for the second year in a row, to accept only seminarians who could pay for their own education. Pointing out that Notre Dame, with eighty seminarians, was far short of its capacity of nearly one-hundred, Shaw begged the people of the Archdiocese to give generously to the Easter Collection so that the seminary would

⁴⁷ For context of the Great Depression, see: Arthur M. Schlesinger, *The Age of Roosevelt*, 3 vols (Houghton Mifflin, 1957-1960); Michael A. Bernstein, *The Great Depression: Delayed Recovery and Economic Change in America, 1929-1939* (Cambridge, UK: Cambridge University Press, 1987); John Kenneth Galbraith, *The Great Crash* (New York, NY: Houghton Mifflin, 1960); George Q. Flynn, *American Catholics and the Roosevelt Presidency, 1932-1936* (Lexington, Kentucky: University of Kentucky Press, 1968); Aaron I. Abell, *American Catholicism and Social Action: A Search for Social Justice, 1865-1950* (Garden City, New York: Hanover House, 1960); David J. O'Brien, *American Catholics and Social Reform: The New Deal Years* (New York, NY: Oxford University Press, 1968),

The reader of these works will no doubt experience distress upon noticing that none of the authors agree, suggesting, as it does, the possibility that no one actually knows what caused the Great Depression. The reconstruction which follows in this text is an attempted synthesis from multiple sources, but makes no claim to be anything more than a hypothesis.

not die.⁴⁸ The results were disappointing. The enrollment of the seminary dropped to sixty-three, as the families of more and more seminarians found themselves unable to bear the financial burden.

Father Dubray, the founding rector of NDS, remained rector and professor of philosophy until 1932, when poor health forced him to take a sabbatical. He returned in 1933 as rector, but left again in 1934, never to return.

After taking another year-long sabbatical for health reasons, Dubray returned to teach at Marist College, Washington D.C., from 1936-1958. While there, from 1939 to 1945, he also taught at Immaculata Junior College in Washington. He died in Washington on November 5, 1962, three days after his eighty-seventh birthday.⁴⁹

Second Rector, Very Rev. Joseph Hoff, S.M., S.T.L. (1932-33)

The Great Depression introduced stress and uncertainty into an environment that had, since the successful Seminary Drive, been blissfully free of such concerns. The anxiety proved too much for the founding rector, Father Charles Dubray, S.M. In 1932 he took a medical leave. The serving Professor of Moral Theology and Canon Law was appointed to follow him as the second rector of Notre Dame Seminary.

The Very Reverend Joseph Hoff, S.M., was ordained a priest in the Society of Mary on 24 June 1910. After earning a Licentiate in Sacred Theology, Hoff spent his entire priestly life as an academic. He taught at All Hallows College, Salt Lake City, Utah; Marist Seminary, Washington, D.C.; Jefferson College, Convent, Louisiana; St. Mary's College, and Van Buren, Maine, before coming to Notre Dame Seminary in 1924, after the untimely death of Monsignor William W. Hume.

Hoff was gentle and retiring by temperament. He was considered by the students far more approachable than the aloof Dubray, having often advised students that if they had to sin in the confessional as priests, that they should sin on the side of mercy, rather than undue harshness. He was deeply devoted to the Blessed Virgin, and fanatically loyal to the Society of Mary. His eyes would cloud with tears when he recounted the heroism of Marist missionaries in the Islands of the South Pacific.⁵⁰ He did much to encourage the seminarians, even permitting extra-curricular activities that the austere Dubray would have dismissed as frivolous; one such endeavor was a student magazine, the *Notre Damean*.

⁴⁸ Blanc had designated the Easter Collection for support of the seminary during the Third Diocesan Synod of New Orleans (April 21-29, 1844).

⁴⁹ *Catholic Action of the South*, 18 Nov. 1962, p. 6A.

⁵⁰ Ministry in the Islands of the South Pacific was one of the first ministries undertaken by the Marists in 1836 when they received Papal approbation. By the time that the founder of the Society had laid down power as Superior in 1854, the Marists already had seventy-four of their total membership of two hundred and eighty in these missions.

Dubray returned from medical leave for the academic year 1933-34, but he proved unable to effectively discharge his duties, so Father Hoff continued as *de facto* rector. Dubray retired permanently from Notre Dame in June 1934, and spent the rest of his life in Washington, D.C., where he died on 5 November 1962. Hoff was also transferred in 1934, to Holy Name of Mary Parish in Algiers, Louisiana. Subsequently, he served in Washington, then Minneapolis, where he died on 12 May 1946.

Third Rector, Very Rev. Michael Larkin, S.M., Ph.D. (1934-1943)

During the first week of September 1934, two months before Shaw's death, the Rev. Michael Larkin, S.M., Ph.D., became the third rector of Notre Dame Seminary, replacing Father Dubray, who was officially rector, and Father Hoff, who had served as rector from 1932-33, and covered for Fr. Dubray the following academic year. Both were transferred at the same time, to enable a fresh start: Dubray to Washington, and Hoff to Algiers.

The new rector, Michael Larkin, was born on 22 September 1893 at Town Land of Bellagherty, Ballyronan, in Country Derry, Ireland, Archdiocese of Armagh. Larkin immigrated to the United States with his uncle at the age of eight. At the age of thirteen, in 1905, he moved to Washington, D.C. He made his profession in the Society of Mary on 21 November 1914 and was ordained to the priesthood by the Most Rev. John E. Gunn, S.M., Bishop of Natchez, on 21 June 1916.

Larkin's first assignment was to Jefferson College, Convent, Louisiana, where he taught from 1916 to 1923. In September 1923 Larkin was transferred to the Marist College to teach moral theology, education, and homiletics while continuing his graduate education at Catholic University.

Larkin earned his M.A. in 1924 and his Ph.D. in philosophy in June of 1927, having completed and defended his dissertation on "Moral Aspects of Railroad Valuation." He continued teaching at Marist College until being sent for his second novitiate to St. Foy-les-Lyons, from September 1, 1930 to March 1, 1931. When he completed his second novitiate Larkin, at his own request, was made pastor of Sacred Heart in Atlanta. He remained in this assignment until his transfer to Notre Dame in 1934.

At the end of his second month as rector, Larkin had the unhappy duty of informing the seminarians that the founder of their seminary died.

On Thursday, 25 October 1934, Archbishop Shaw suffered a heart attack which his physician attributed to exhaustion and overwork. Five days later, on Tuesday, 30 October 1934, Shaw had another heart attack around 10 p.m. On Friday, 2 November 1934, the Solemnity of All Souls, Shaw died at 9:20 am, at the age of seventy-one.

According to the ecclesiastical custom of the day, deceased prelates lay in state, like royalty, for public mourning. It was Shaw's wish that this not take place

in his Cathedral, but instead in the chapel of the Seminary which he considered to be his most important legacy.

When the public mourning was done, Shaw's Funeral Mass took place in his Cathedral, St. Louis King of France in the French Quarter, on 6 November 1934 at 10 am. The homily was given by Bishop Richard O. Gerow of Natchez, a native of Mobile who had been baptized by Shaw and who followed Shaw as chancellor of that Diocese when Shaw went to San Antonio. Shaw was then lowered into a crypt in the Cathedral along with those of his predecessors who died in the city; he had served the church as a priest for forty-six years, and the Archdiocese of New Orleans for sixteen.

Shaw accomplished a great deal since his consecration in St. Joseph's Church on 2 June 1918. He established thirty-three new parishes, Hope Haven for orphan boys, Madonna Manor for girls, the Leper Chapel at Carville, the newspaper *Catholic Action of the South*, forty new churches, and twenty-nine parochial schools. Notre Dame Seminary, his pride and joy, had produced sixty-three priests for five dioceses in eleven years.⁵¹

Shaw was laid to rest in the Cathedral on Tuesday, 6 November 1934, in the presence of one Archbishop, ten Bishops, three Abbots, twelve Monsignors, and 275 priests. The Most Rev. Jean Marius Laval, Auxiliary Bishop of New Orleans, was named administrator until a new Archbishop arrived. John Cardinal Glennon, Archbishop of St. Louis, came to Notre Dame to preside at ceremonies honoring the late Archbishop Shaw on Monday, December 3rd.

After Shaw's funeral, the third NDS rector, Father Michael Larkin introduced Patrology, Education, and Sociology courses to Notre Dame, while he personally taught Moral Theology, Canon Law, and Apologetics. He expanded the library, had the tennis courts resurfaced, and oversaw the building of a convent for the Holy Family Sisters in 1937.

Larkin suffered chronic health problems during his tenure as rector, having operations in 1938 and 1939. Despite this, as well as the death of both his sister (Oct 17, 1936) and uncle (Feb 23, 1937) during his administration, he remained committed to the expansion and improvement of Notre Dame.

At the end of the May 1943, Larkin learned that he was to be made pastor of St. Michael in Wheeling, West Virginia, and that he was to be replaced as rector of Notre Dame by Rev. Daniel O'Meara.

In 1950, Larkin was transferred to Marist College, where he remained until 1953, when he was transferred to St. Mary's Manor. Over the following two decades Larkin served in Idaho, San Francisco, Hawaii, and Florida. In 1978 he

⁵¹ The original three dioceses to send men to Notre Dame were New Orleans, Lafayette, and Alexandria. Before his death Shaw had seen Houston, Texas, send seminarians, whose first ordinand to complete his studies at Notre Dame was Louis Leblanc in 1932. Natchez, Mississippi, also began to send seminarians to Notre Dame in Shaw's lifetime, the first ordinand being Clifford Meador in 1934.

moved to the Marist Provincial House in San Francisco, where he worked as the archivist until his death on 26 April 1988, at the age of ninety-five.

Most Rev. Joseph Francis Rummel, S.T.D. (1876-1964); Ninth Archbishop of New Orleans (1935-1964)

The Most Rev. Joseph Francis Rummel,⁵² Fourth Bishop of Omaha, Nebraska, received a telegram from the Apostolic Delegate to the United States, Amleto Giovanni Cicognani, on the morning of 12 March 1935, informing him that he was to succeed the deceased John W. Shaw as Ninth Archbishop of New Orleans.

At 9:47 a.m., on 11 April 1935, the third rector of NDS, Fr. Michael Larkin, informed the student body of the identity of their new Archbishop, and that they would be serving during the installation ceremony on 15th May.

The Apostolic Delegate presided at the installation, and the homily was given by His Eminence, the Most Rev. John Cardinal Glennon, Archbishop of St. Louis, the same prelate who preached at the dedication of NDS in 1923, and the Requiem Mass for Archbishop Shaw in 1934.

Glennon informed the congregation that Rummel, along with Bishop Jeanmard of Lafayette and Bishop Gerow of Natchez, were the first Americans granted a papal audience at Castel Gandolfo since the First Vatican Council (1870), during their *ad limina* visit in April of 1934. After his installation, Rummel spent the remaining twenty-nine years and eight months of his life in New Orleans, until his death on 8 November 1964.

Born in Steinmauern, a village in the Grand Duchy of Baden, Germany, on 14 October 1876, to Gustav and Theresa (Bollweber) Rummel, the family relocated to the United States in 1882; Joseph Francis was their only child, which made it easier for the family to move around to accommodate Gustav's trade as a custom shoe-maker. Young Joseph attended elementary school at St. Boniface,⁵³ on East 47th Street, New York City, where he learned his catechism in both German and English.

He later attributed his vocation to the encouragement of a teacher at St. Boniface, Sr. Mary Cecilia, O.S.D. He began high school at St. Mary's, North East, Pennsylvania, and matriculated at St. Anselm's in Manchester, New Hampshire in June of 1896. When the Archdiocese of New York opened St. Joseph Seminary in Dunwoodie, NY, Rummel was among the first group of students beginning classes in September of 1896.

⁵² The biography of Rummel has yet to be written. Until an intrepid historian of the future accomplishes this task, information of Rummel's life may be found in: Baudier, *Church in Louisiana, op cit.*, pp. 555-588; *Catholic Action of the South*, 15 May 1960 (Vol. 49, no. 3, section 3); Silver Jubilee Supplement; *Catholic Action of the South*, 20 May 1962 (Vol. 51, no. 3, Section 3); Diamond Jubilee Supplement.

⁵³ St. Boniface Church was later torn down to clear land for the United Nations building: Christopher Arthur, Ph.D.

Three years later, in the Fall of 1899, Rummel was sent to the North American College in Rome to study Theology, at the conclusion of which he was ordained to the priesthood on 24 May 1902 in the Basilica of S. John Lateran, Rome, by Cardinal Respighi. Rummel was instructed to remain in Rome to complete work for a Doctorate in Sacred Theology, which he successfully attained in 1903.

Returning to his adopted home after completing his doctorate in 1903, Rummel was assigned to serve as what would now be termed a parochial vicar in St. Joseph Parish, Yorkville, NY, from July of 1903 to May of 1907. He then served as pastor of St. Peter Parish in Kingston, NY, from May of 1907 to May of 1915, where he restored the physical plant and oversaw the construction of a new parochial school.

In May of 1915, His Eminence, the Most Rev. John Murphy Farley (1842-1918), Fourth Archbishop of New York (1902-1918), appointed Rummel pastor of St. Anthony of Padua Parish in the Bronx, NY, where the then Auxiliary Bishop Hayes recruited him to serve as Executive Secretary of the Committee for War Relief (i.e. the First World War).

When Cardinal Farley died in September of 1918, Hayes was appointed to succeed him on 10 May 1919. Hayes founded the Archdiocesan Catholic Charities in New York, and appointed Rummel to three offices: Director of the Society for the Prevention of Cruelty to Children, as well as the Society for the Prevention of Tuberculosis, and the Particular Councils of the Society of St. Vincent de Paul.

Five years later, Rummel was honored with an appointment as Papal Chamberlain by Pope Pius XI, on 8 April 1924, granting him the right to the title Monsignor. Seven months later, in November of 1924, Rummel was named pastor of St. Joseph Church in Harlem, NY, where he served until July of 1928, constructing a new convent for the School Sisters of Notre Dame, who staffed the parish school. It was in this position that Rummel learned, on 30 March 1928, that Pope Pius XI had appointed him Fourth Bishop of Omaha, Nebraska, established on 6 January 1857.

Ordained a Bishop on 29 May 1928, in St. Patrick's Cathedral, New York, by Cardinal Hayes, Rummel was accompanied to Omaha by Hayes who presided over his installation in St. Cecilia Cathedral, Omaha, on 4 July 1928. During his seven years in Omaha the diocese grew to 135 parishes serving 98,000 Catholics. In September of 1930, Rummel hosted the Sixth National Eucharistic Congress in Omaha, attended by 50,000 people, making a deep impression on Rummel and the Catholics of Nebraska.

He would bring these memories with him to New Orleans, and, as will be seen in the pages to follow, would replicate the success on a much larger scale, and begin a period of recovery from the Great Depression which included expansion of Notre Dame Seminary.

Eighth National Eucharist Congress (October 17th through 20th, 1938)

Prior to the Second World War, the most significant event in the life of New Orleans Catholicism was the Eighth National Eucharistic Congress⁵⁴, hosted by Archbishop Rummel three years after his arrival, from October 17th through 20th, 1938.

The Eucharistic Congress movement had its origin in the piety of a devout woman of Tours, France, who never became a nun, but dedicated her life to the service of the church as a single laywoman: Marie Marthe Tamisier (1834-1910). Having St. Julian Eymard (1811-1868) as her spiritual director, Tamisier discerned that her task was to promote devotion to the Most Holy Eucharist. Encountering obstacles and indifference for years, particularly after the death of St. Julian, Tamisier discovered a new source of support in a Parisian priest and graduate of Saint Sulpice who had become a noted apologist: Monsignor Louis Gaston Adrien de Segur (1820-1881).

In 1873, Segur put Tamisier in contact with the Bishop of Belley, the Most Rev. François-Marie-Benjamin Richard de la Vergne (1819-1908), whom Segur knew to be supportive of Catholic devotional and apologetic efforts to counteract the prevailing spirit of nineteenth century Modernism. The following year, with the support of Bishop Richard, Tamisier promoted a small pilgrimage to Avignon, on Easter Monday 1874, which culminated in Benediction of the Blessed Sacrament, and all present making an act of consecration to the Most Holy Eucharist.

The next year, 1875, Bishop Richard was transferred from Belley and appointed Coadjutor-Archbishop of Paris. He remembered Tamisier, and facilitated a Eucharistic pilgrimage in Paris the same year. In 1878 a further such effort took place in Faverney, at which point Archbishop Richard introduced Tamisier to Pope Leo XIII, who approved the First National Eucharistic Congress in Lille, June 28 through 31, 1881. Richard succeeded as Archbishop of Paris in 1886, and was named a Cardinal in 1889 and died on 27 January 1908. Tamisier died on 20 June 1910. From this point the Eucharistic Congress Movement developed along two parallel paths: one International, the other National.

The movement came to the United States before the two founders died. The First National Eucharistic Congress in the United States took place, appropriately, in the nation's capital: Washington, D.C., on October 2nd and 3rd 1895. The second was held at Notre Dame University in Southbend, Indiana, in August of 1897; the third in New York from September 27th through 29th, 1904; the fourth in Pittsburgh, Pennsylvania, in 1907; the fifth in Cincinnati, Ohio, from September 28th through October 1, 1911.

The movement was interrupted by the First World War (1914-1918), which needlessly butchered an entire generation of European youth, followed by the

⁵⁴ Roger Baudier, *The Eighth National Eucharistic Congress* (New Orleans, LA: The Hope Haven Press, 1941).

Influenza Pandemic (1918-1919), which is estimated to have taken the lives of one percent of the Earth's population.

It was not until 1926 that the United States witnessed another Eucharistic Congress, but it was the international track, not the national; Chicago hosted the 28th International Eucharist Congress in 1926. The Protector of the Eucharistic League of the United States, the Most Rev. Joseph Schrembs, Bishop of Toledo, Ohio, used this as an occasion to send a letter to the Bishops of the United States asking for a volunteer to host a resumption of the National Eucharistic Congress movement.

Rummel responded that he would host the Sixth National Eucharist Congress in Omaha. It took place from September 23rd through 25th 1930, attended by 50,000. Rummel never forget the energizing effects that the Congress had on the Catholics of his diocese and would apply the lessons he learned eight years later as Archbishop of New Orleans.

Archbishop Rummel announced to the people of New Orleans, on Thursday, 10 September 1936, that he accepted the invitation of the Most Reverend Joseph Schrembs, by this time Bishop of Cleveland, and Chairman of the National Eucharistic Congress Committee, to host the Eighth National Eucharistic Congress in 1938. In preparation for the event, Rummel, Charles Denechaud, and four area bishops went on a pilgrimage to the Thirty-Third International Eucharistic Congress in Manila, Philippines.

They left aboard the steamer *Tatsuta Maru*, under the command of a Japanese convert to Catholicism, Captain Sunji Ito, on Thursday, 15 February 1937. Rummel kept in touch with the Archdiocese by cable and included items of interest for the *Notre Damean*, then under the editorship of Gerard Frey ('38), future bishop of Lafayette. Rummel returned on Sunday, 7 March 1937, filled with a renewed enthusiasm for the Congress.

The first preparatory meeting for the Eucharistic Congress was held at Notre Dame on 11 August 1937. Rummel appointed thirty committees for the preparation work. The site selection committee was entrusted to Msgr. August J. Bruening, formerly Shaw's delegate in dealing with the Seminary Drive, and Msgr. Charles P. Greco, future Bishop of Alexandria. Abbot Columban Thuis, O.S.B., superior of St. Joseph Abbey, oversaw the contest for composing the official Congress hymn and other accompanying music.

Beginning on Monday, September 12, 1938, Rummel had daily meetings at Notre Dame until the day before the Congress was to open. By the second week of October 1938, over 2,000 people had worked on the various committees in preparation for the Congress, and the many parts of the city had been decorated with banners and flags to promote the Congress. Even the facade of Notre Dame was graced with the official emblem, a circle containing a pelican whose wings were spread in the shape of a cross.

His Eminence, the Most Reverend George William Cardinal Mundelein (1872-1939), Archbishop of Chicago (1916-1939) and Papal Legate to the

Congress, arrived in Hammond, Louisiana, on Monday, October 17, 1938, where he was met by a delegation led by the Very Reverend Michael Larkin, S.M., third rector of Notre Dame Seminary.

The delegation included fourteen clergy in most-formal cassocks and twelve laymen in morning attire. After celebrating Mass in Hammond, the group proceeded to New Orleans where they were met at Union Station by Richard W. Leche, Governor of Louisiana, Robert S. Maestri, Mayor of New Orleans, and James Farley, the Postmaster General of the United States, representing President Roosevelt. They then went to the Cathedral for the opening ceremonies, where the *schola* performed, and other seminarians served.

The entire seminary headed to City Park Stadium the following morning for the 10:30 a.m. Pontifical High Mass celebrated by Cardinal Mundelein, with the Fourth Degree Knights of Columbus acting as his honor guard. The altar and baldachino were designed by Diboll and Kessels, who would later design St. Joseph Hall, and built by Lionel Favret Co., the contractor destined to build St. Joseph Hall.

The Most Rev. Edward Mooney, the Archbishop of Detroit gave the homily on "I am the Way, the Truth and the Life." At the close of the Mass everyone, including the seminarians, were surprised to hear the Papal Blessing coming over the radio speakers by Pope Pius XI himself. There were various ceremonies in the afternoon, but the next function in which the seminarians were involved was in the evening.

The evening assembly moved from the stadium to the Municipal Auditorium, where the famous Eucharistic Congress Monstrance and Candlesticks were displayed for the first time. Five-thousand people had donated their jewelry and money to construct the \$100,000 monstrance. It depicts the first Eucharistic procession in New Orleans, on the occasion when the Ursuline Sisters moved from Governor Bienville's house to their newly constructed convent on the corner of Ursuline and Chartres Streets. The Monstrance is 42" high and weighs 25 pounds; it was designed by Bernard and Grunning of New Orleans.

While all present admired the exquisite piece, Abbot Columban Thuis, O.S.B., announced that the Official Congress Hymn would consist of lyrics composed by Sister Mary Norbert O'Bries, M.S.C., set to the score of Professor F. Crawford Page, of the L.S.U. School of Music. Once the awards were presented, Rummel performed Benediction with the Congress Hymn as accompaniment.

The first Congress function on Wednesday, October 19th in which the seminarians participated was the Children's Mass in City Park Stadium, orchestrated by Rev. Edward Prendergast ('23). 35,000 children along with 30,000 adults listened as Fr. Stahl directed an 11,000-voice choir made up of the seminary *schola* and school choirs from all over the State. The day was supposed to end with midnight Mass in the Stadium, but all afternoon it was raining.

Many recommended moving the Mass to the Auditorium, but Rummel refused. 75,000 people showed up to stand in the mud, but the rain stopped in

time for the Most Reverend Francis J. Beekman, Archbishop of Dubuque to celebrate Mass, and for the Very Rev. F. Conlon, O.P., National Director of the Holy Name Society, to read the Holy Name pledge. The evening ended with the lights in the stadium extinguished for a Benediction that was illuminated by the 75,000 candles of the participants, whose reflected light caused the canopy of the altar to glow as the Auxiliary Bishop of New York presided at the Benediction.

The climax of the Congress was a five-hour procession from Sacred Heart of Jesus Church, on the corner of Canal Street and South Lopez Street, to City Park Stadium. The procession began at 2 p.m. when the Grand Marshal, General Allison Owen, the architect of Shaw Hall and the archbishop's residence, moved out from the half block long review stand in front of Sacred Heart Church.

Representatives of the police, military, school children (40,000), nuns, parishes, seminarians, priests, and 1,000 altar boys followed Owen, with thirty-two school bands playing music and the Goodyear Blimp *Reliant* flying overhead carrying the voice of the Rev. John B. Bassich, S.J., leading prayers. At the rear of the procession was a chrysanthemum covered chariot, pulled by sixteen men of the Holy Name Society, and guarded by the Knights of Columbus, containing the Monstrance, the Cardinal, and Rev. Daniel O'Meara, the future rector of Notre Dame Seminary.

The chariot arrived at the stadium at 7:20 p.m. By 7:45 p.m., 150,000 people were gathered in and around the stadium for the final Benediction, given by Cardinal Mundelein. The Eighth National Eucharistic Congress closed with 150,000 voices raised in a stirring chorus of "Holy God, We Praise Thy Name."

It was an experience that none would ever forget. When Cardinal Mundelein left on Friday, October 21, 1938, the seminarians collapsed with exhaustion. The Congress comprised the largest lay involvement in a church activity since the Seminary Drive of 1921 and would remain unrivaled until Pope John Paul visited the city in September 1987.

The decade of the 1930s was crucial in the history of NDS. It began with the seminary on the verge of closing, owing to the Great Depression, but ended with the triumph of the Eucharistic Congress. The number of ordinations had been steady throughout those lean years, with five in 1930, six in 1931, ten in 1932, eleven in 1933, eight in 1934, nine in 1935, five in 1936, six in 1937, thirteen in 1938, and seven in 1939. The survival of Notre Dame through the Great Depression remains as a tribute to the generosity of the people of the Archdiocese, and the determination of the leaders of the church.

NDS during Second World War (1939 to 1945)

The European phase of the Second World War began on 1 September 1939, when 1,250,000 German troops under the command of General Walther von Brauchitsch invaded western Poland.

On 7 December 1941, 363 planes launched from six aircraft carriers of the Imperial Japanese Navy achieved strategic and tactical surprise in an air-raid against the base of the American Pacific Fleet at Pearl Harbor, Oahu Island (Hawaii). American military dead numbered 3,226. In this way, the United States entered the Second World War. The subsequent weeks revealed that the Empire of Japan was following a meticulously planned strategic operation to assert control over the Pacific Ocean.

Life at Notre Dame Seminary was affected by the war, along with the rest of the world.

In February of 1941, seminarians at NDS began working to construct a grotto in honor of Our Lady, which would be completed in 1943. It is still a part of the NDS campus, on the northern side, in front of the western entrance to the building which, at the time, served as the convent of the Holy Family Sisters.

The northern edge of the NDS campus, in front of the western entrance to the building that served as the Convent of the Holy Family Sisters until 1982, is the location of a Grotto to Our Lady of Lourdes. The seminarians were given an illustrated lecture about Lourdes on Tuesday 13 February 1940. This triggered a degree of enthusiasm which led to the seminarians petitioning to be allowed to have a grotto on campus.

Saint Bernadette Soubirous (1844-1879) began receiving a series of visions of Our Lady on 11 February 1858 in a cave (i.e. grotto) on the banks of the Gave River in Massabielle, near Lourdes, France. On 25 February 1858 a spring emerged from the cave, the waters of which proved to have miraculous healing properties. The spring has produced twenty-seven thousand gallons of water each week since 1858. Bernadotte was canonized by Pope Pius XI (r. 1922-1939) in 1933; her feast is April 16th, the anniversary of her death in 1879.

The design of the grotto was drawn by Jack Kessels, and the materials were donated by Lionel Favret, the team who would later construct St. Joseph Hall. Much of the labor was provided by seminarians under the direction of Rev. Robert Ripp, S.M., seminary bursar.

The ground-breaking took place on 19 February 1941. The foundation slab contains 16 cubic yards of concrete. The structure consists of 33.5 cubic yards of concrete, 234 sacks of mason's mix, 71 sacks of cement, 3 sacks of lime. Archbishop Rummel dedicated the completed Grotto on Thursday, 13 May 1943. That year happened to be the Sesquicentennial of the Archdiocese of New Orleans, so it was considered a gift of the seminary to the Archdiocese.

The fall semester of 1942 opened with seventy-five seminarians, including George Velardre and Juan Gerardi from Guatemala, the first seminarians from the third world to attend Notre Dame.

The fall semester of 1942 also included the implementation of an accelerated program at NDS, entailing more hours during the school year, as well as courses during the summer session.

The goal was two-fold: (a) to have two ordinations per-year for the duration of the war; (b) to enable seminarians to be ordained sooner to volunteer as military chaplains in service of the war effort. NDS alumni would serve as chaplains during the Second World War. Rev. Malcolm B. Strassel ('34) served in the Navy, the others in the Army or Army Air Corps (antecedent of the Air Force): Rev. Joseph V. Lafeur; Rev. M.J. Broussard; Rev. L. C. Habetz; Rev. Harrison A. Martin; Rev. Raymond Moore; Rev. Patrick L. Regan; Rev. Austin Carrico; Rev. John H. Lacour.

The first class to be affected by the accelerated schedule was ordained on Saturday December 18, 1943. Five of the six, Paul A. Brewerton, George A. Barbier, Malachi J. Bums, Emile G. Fossier, and Anthony J. Rousso, were ordained for the Archdiocese of New Orleans.

The sixth man in the group, Joseph Gremillion, had begun his studies at Notre Dame but completed his training at Catholic University, and was ordained for the Diocese of Alexandria on December 3. He would later earn recognition as the author of *Journal of a Southern Pastor*, and as a consulting theologian who addressed the Second Vatican Council.

The first summer session in O'Meara's accelerated program began on Monday June 12, 1944, and went through Tuesday August 1, 1944. The order of the day for Monday, Wednesday, Thursday, and Saturday remained virtually unchanged from the normal school schedule, beginning at 5:30 a.m. and ending at 9:45 p.m.

On Tuesday and Friday, however, afternoons were free for walks, games, or recreation, before students had to return at 4:30 p.m. for study. These two days of free afternoons were a concession to the withering heat of the New Orleans summers and were greatly appreciated by the seminarians.

The accelerated schedule affected three additional ordination classes, March 1945, December 1945, and October-September 1946, and a total of forty-five priest alumni.

The December 1945 class included Juan Gerardi and George Velardre who, it will be remembered, had been the first two seminarians from a third world country accepted at Notre Dame. Gerardi, born in Guatemala City on August 18, 1918, was to become bishop of Santa Cruz del Quinche.

The last ordination class of the accelerated schedule, October-September 1946, included Alexander O. Sigur (Lafayette), who would become the first alumnus to return as rector of Notre Dame Seminary.⁵⁵

The period of the accelerated schedule witnessed the naming of General Allison Owen, the architect of Notre Dame, as a Knight of Saint Gregory on September 30, 1943, for his conspicuous service to the Church. By coincidence, Jack J. H. Kessels was also named a knight at the same time. Kessels, then serving as Director of the Archdiocesan Associated Catholic Charities, would be

⁵⁵ Sigur was ordained on September 21, 1946.

the architect of the future St. Joseph Hall of Philosophy, the final major addition to the Notre Dame Seminary campus that directly related to the seminary.

The period of the accelerated schedule at NDS also witnessed the allied victory in the Second World War. From October 13th through 16, 1944, American and Japanese pilots engaged in an historic duel over the skies and off the coast of the Island of Formosa (Taiwan). It proved to be a decisive American victory, 75 American planes lost, 650 Japanese planes lost.

On October 14, 1944, seven hundred American vessels, including transports moving 200,000 men, approached the Philippine Islands to take them back from the Japanese. This culminated in the Battle for Leyte Gulf (eastern side of islands, south of Samar, north of Mindanao, the southern-most large island). By December 31, 1944, the Americans had taken Samar, but had to kill 70,000 Japanese to do it. The island of Mindanao would not be re-taken until July 15, 1945.

Adolf Hitler committed suicide on April 30, 1945, as the Red Army approached Berlin. Germany surrendered on May 7, 1945.

Scientists successfully test detonated an atomic bomb at Alamogordo, New Mexico, on 16 July 1945.

On August 6, 1945, another Atomic Bomb was dropped on the Japanese city of Hiroshima, equaling 14 kilotons of dynamite: 78,150 died in the initial blast, with another 70,000 dying subsequently of radiation poisoning or dehydration/hunger.

Since Japan did not surrender after the first bomb, the United States dropped another one three days later, on August 9, 1945, on the city of Nagasaki: 40,000 were killed in the blast, and another 25,000 died from radiation. Japan surrendered on August 10, 1945. The document was signed on September 2, 1945, aboard the *USS Missouri*, docked in Tokyo Bay.

Servant of God, Rev. Joseph Verbis LaFleur, D.S.C.⁵⁶

The November 1945 issue of the *Notre Damean* was dedicated to an alumnus of the class of 1938, Rev. Joseph Verbis Lafleur, the first alumnus of Notre Dame to die in war. Born on 24 January 1912 in Ville Platte, Louisiana, Lafleur was the fourth of eight children born to Valentine Lafleur and Agatha Dupre. He studied at Mount Carmel Academy in his hometown and became an altar boy at the age of eight.

⁵⁶ The following reconstruction is based on: Newell Schindler, as told by Mrs. Baldwin H. Delery, *Man Among Men: J. Verbis Lafleur, Priest-Soldier* (privately published, 1987); this was shown to the author of this history by Father Robert Stahl, S.M., in the course of researching the 75th anniversary history of Notre Dame Seminary. At the time it was kept in the NDS library vault. Details also obtained from: Rev. Gerard Frey, "A Tribute to a Man of God," *Notre Damean*, (November 1945; Vol. XIII, no. 1), p. 8-10.

In 1926, the family relocated to Opelousas, Louisiana, where Lafleur told his pastor that he wanted to become a priest. The following year he arrived at St. Ben's, where he remained from 1927 to 1933, at which point he moved to Notre Dame from 1933 to 1938. Lafleur was ordained for the Diocese of Lafayette, in the Cathedral of St. John the Evangelist, by Bishop Jules Jeanmard on April 2, 1938. His first assignment was to St. Mary Magdalene in Abbeville, where he remained until he volunteered to serve as a chaplain to the Army Air Corps in 1939.

In July of 1941, only five months before the attack on Pearl Harbor, Fr. Joseph Verbis Lafleur, Lieutenant, Junior Grade, reported to Clark Field sixty miles outside of Manila, as chaplain to the crews of the thirty-five B-17 Flying Fortresses of the 19th Bombardment Group. These planes were scheduled to raid the Japanese bases on Formosa (present-day Taiwan) in the event of war.

By the end of November 1941, General Douglas MacArthur, the Commander of all U.S. forces in the Philippines, had become suspicious of Japanese intentions, so sent half of his B-17's to Del Monte Field on the island of Mindanao; Lafleur remained with the contingent at Clark. Lafleur was still with this half of the contingent when the Japanese destroyed all American aircraft at Del Monte, Clark, and neighboring Ida Fields on December 8, 1941. Lafleur remained cool under the relentless bombardment, and risked his life pulling wounded men to safety.

At dawn on December 22nd, the leading elements of the Imperial Fourteenth Army, under the command of Lt. Gen. Masaharu Homma, began an amphibious landing of 60,000 Japanese troops onto the Philippine Islands. On the evening of December 23rd, MacArthur put War Plan Orange-3 into effect, which called for all American forces to withdraw to the Bataan Peninsula to await rescue from the U.S. Navy.

Lafleur and the remnants of his group boarded ship but were caught by Japanese planes. Lafleur crawled through the hail of machine gun fire to rescue wounded men. As the ship began to sink, Lafleur remained aboard until the last of the men were aboard the life rafts. By this time the ship was half-submerged, so Lafleur jumped off and swam to the nearest raft and made it to Mindanao with the rest of the men.

Lafleur remained with the men on Mindanao for six weeks, at which point it became painfully obvious that relief would not arrive before the Japanese took their position. With the few surviving planes, some officers and men were to be evacuated to Australia. On Thursday, January 29, 1942, NDS heard its last from Lafleur, when he sent a cablegram to his mother Agatha from "somewhere in the Pacific," saying "Everything swell."

Lafleur was offered a place on one of these planes on February 5, 1942. When he learned that only a few would be saved, he elected to remain with the men. The next day he and his unit were captured by the Japanese Army.

Lafleur spent the next nine months with 750 other prisoners of war in a camp on the island of Luzon. His quiet assurance and kindness were of great service to

the malnourished, crippled inmates of the camp. Lafleur traded his eyeglasses with some of the native workers to obtain the necessary materials to celebrate daily Mass for the captives.

Lafleur continued to help his fellow prisoners despite catching malaria in the unhealthy camp. Though he would never know it, Lafleur had been awarded the Distinguished Service Cross on February 20, 1942, in ceremonies in Java, for his heroism at Clark Field; this decoration is second only to the Congressional Medal of Honor. It was assumed that Lafleur had been killed in the action.⁵⁷

Lafleur and those healthy enough to work were loaded onto a ship for a fatiguing journey to a labor camp in Davoa, on the island of Mindanao. He improvised a chapel in Davoa which he named "St. Peter in Chains". He and his fellow inmates would spend their days in rice fields or clearing jungle for Japanese airstrips. Nevertheless, he managed to continue saying daily Mass, even going so far as to use an eye-dropper for the wine to make it last. In addition to the slave labor that he had to perform with the other prisoners, Lafleur helped to feed those who were too weak to feed themselves.

Of course, Lafleur's fate remained the subject of speculation for some time, and many presumed that he had been killed. His mother Agatha, living in Opelousas, would daily pray the rosary under a pine tree that had grown from a sapling taken from St. Ben's the year that Lafleur started at the minor seminary. It was not until November 2, 1944, that she learned the truth.

By the first week of September 1944, the Japanese realized that the Americans were on the threshold of capturing the Philippines. Rather than surrender the prisoners in Davoa, where Lafleur was incarcerated, they herded him and over 700 others into the hold of a rusting freighter. The ship flew no white flag, so was considered a fair target of opportunity by passing American planes.

The falling bombs opened a hole in the deck above the area where the prisoners were being held. Lafleur helped the weakest up through the hole as the men desperately tried to escape the sinking ship. The Japanese shot many of the men as they floated helplessly in the water. Only 80 of the 750 men survived to tell the tale of Lafleur's bravery. He had last been seen at the base of the flooding, smoke-filled hole assisting others up through the only opening to freedom. Lafleur remained there until he drowned.

There was surprisingly little bitterness expressed by Agatha Lafleur upon learning that her son had been killed by "friendly fire." She took solace in the accumulating stories of the great deeds performed by her son, and by the fact that he had died while helping others to live. After his deeds were recorded for the Department of Defense, Lafleur was awarded a Purple Heart and Bronze Star for heroism, in addition to the Distinguished Service Cross.

⁵⁷ John Weber, "Alumnus Hero," *Notre Damean* (March 1942; Vol. 9, no. 3), p. 14; again in Emile Fossier, "Chronicle," *Notre Damean* (May 1942; Vol. 9, no. 4), p. 30.

A memorial service in honor of Lafleur was held in his home parish of Sacred Heart in Ville Platte on October 25, 1945.⁵⁸

A bronze plaque honoring Father Lafleur was placed in the foyer of Notre Dame Seminary by his class during the Alumni meeting of November 29, 1951. The plaque was blessed by Archbishop Rummel in the presence of Lafleur's mother and three sisters, along with ninety-five alumni, the largest turnout up to that time.⁵⁹

On May 21, 1989, Lafleur was honored at the dedication of the Chaplain Hill monument at Arlington National Cemetery.

On December 7, 2005, the Father Lafleur Shrine was dedicated in St. Landry Catholic Church, Opelousas, Louisiana.

On September 7, 2007, the Father Lafleur Monument was dedicated at St. Landry Catholic Church, Opelousas, Louisiana.

On September 5, 2020, Diocese of Lafayette, Louisiana, opened the cause for Lafleur's canonization.

Fourth Rector: Very Rev. Daniel O'Meara, S.M. (1943-1952)

The fourth rector of NDS, Rev. Daniel O'Meara, S.M., served in that position for nine years, from 1943 to 1952, but he had a much longer history at the seminary. Born on Christmas Day in Ireland, the Diocese of Cloyne, O'Meara's education in Ireland took place with Christian Brothers in Cork from 1890 to 1895, then Limerick from 1895 to 1897, then the National School in Bruree, and, finally, the Patrician Academy in Mallow.

Discerning a call to the Society of Mary, O'Meara came to the United States for his novitiate at St. Mary's Manor, in Langhorne, Pennsylvania, from 1914 and 1915. He made his profession as a Marist on 21 November 1916 at Marist College, where he was ordained a priest two years later, on 16 June 1918, by the Apostolic Delegate, Archbishop Bonzano.

Father O'Meara taught at Marist College and then was sent to Louisiana to teach at Jefferson College. As covered previously, O'Meara served on the original faculty of NDS from 1923 to 1927. He was appointed rector of St. Mary's Manor in Langhorne, Pennsylvania in 1927, and remained until being reassigned to NDS in 1936 as professor. This second term at NDS lasted four years, until he was appointed rector of Marist College in Washington, D.C., in 1940. Three years later, in 1943, O'Meara was sent to NDS for a third assignment, this time as the fourth rector, a position he held for nine years, until 1952.

O'Meara then served as Provincial of the Society of Mary until 1960, and then transferred to Wheeling, West Virginia for parish work until 1971. He then

⁵⁸ Rev. Gerard Frey, "A Tribute to a Man of God," *Notre Damean*, (November 1945; Vol. XIII, no. 1), p. 8-10. The theme is a variation on John 15:13, "There is no greater love than this: to lay down one's life for one's friends."

⁵⁹ *Catholic Action of the South*, 29 November 1951, p. 1

returned to Louisiana, serving in Marist Parishes until his retirement in 1974. He died in New Orleans on 11 April 1984.

NDS Silver Jubilee (1948); Stained-Glass Windows in Chapel

The twenty-fifth anniversary of Notre Dame Seminary occurred in 1948, providing occasion for a substantial renovation of the seminary chapel. It was a euphoric time. The Second World War ended three years earlier; the seminary year-round accelerated schedule ended two years earlier; and it was a time of fresh starts for millions of veterans of the war who returned home to start new careers and new families.

In terms of the seminary history, Archbishop Rummel used the opportunity of the Silver Jubilee to complete a project he had wished to coincide with the Eucharistic Congress a decade earlier.

In 1937, Rummel contacted Emil Frei Inc., a liturgical art company from St. Louis, to renovate the seminary chapel. Rummel wanted the entire chapel covered with murals, the clear-glass windows replaced with stained glass, Stations of the Cross in gold and silver gilt, and the old fly screens covering the lower windows replaced. All of this was to be completed by September of 1938, three weeks prior to the opening of the Congress.

In April of 1937, Emil Frei dispatched Mr. Gottfried Schiller to survey the chapel, as he had proven himself with the artwork for St. Mary's Institute in O'Fallon, Missouri. Rummel liked Schiller's proposal to cover the walls of the chapel apse with murals depicting the descent of the Holy Spirit on Pentecost and approved the designs.

However, on 1 June 1937, Frei's cost estimate was: \$12,720.00 for twelve stained-glass windows; \$3,000.00 for new Stations of the Cross; and \$7,000.00 for the sanctuary murals.⁶⁰ With John Wegmann scouring the Archdiocese for funds to support Notre Dame's fifty-nine seminarians during the Great Depression, and with the cost of the upcoming Eucharistic Congress mounting, Rummel was forced to postpone the chapel plans.

Shortly after the War ended in 1945, Rummel embarked on a three year restoration of the entire seminary, including the postponed 1937 plans.⁶¹ The opening of the fall semester of 1947 had to be delayed for seven days to allow for the completion of some extensive repairs to the facilities. Harold W. Rambusch of the Rambusch Decorating Company, 40 West 13th St, N.Y., was retained on 20 May 1948 to install the twelve new stained-glass windows. The final changes were

⁶⁰ Documentation found in Central Files: Institutions; Box 5, File: "NDS Chapel," R#AR/00081; AANO.

⁶¹ Rummel was carrying out a similar renovation of St. Louis Cathedral at the same time. Much of the work on the two projects was carried out by the same firms.

completed one week before Notre Dame held the second open house in its history, 12 December 1948, to show off the new chapel.

Visitors saw that the original bare walls of the chapel sanctuary were now covered with murals depicting the descent of the Holy Spirit on the Apostles at Pentecost, complete with a plaster dove at the apex of the apse to serve as the center of the scene. Each of the five panel walls of the sanctuary was painted: three monograms representing Christ (the Chi Ro, INRI, and IHS), and two for the Blessed Virgin, AM (Ave Maria), and MR (Maria Regina). Above these were angels carrying wheat and grapes, symbolic of the Eucharist.

The lower course of fly-screen-covered windows were walled over and painted with various religious designs. New bronze light fixtures were installed, as well as a new brass altar rail, and a polished brass cylindrical tabernacle to set beneath the already existing marble *half-baldachino*. The choir stalls and doors were refinished, the statues of Our Lady and the Sacred Heart were polished, and new black and white marble holy water fonts were installed in positions flanking the entrance to the chapel.

The upper tier of curved clear-glass windows, covered with thin white curtains for years to minimize the glare, were replaced with twelve stained-glass windows depicting events from the lives of Jesus and Mary:

1. Crowning of Mary: the fifth of the Glorious Mysteries of the Rosary, based on Revelation 12: 1-7. At the time of the chapel renovation, the Feast was celebrated on May 31. Since 1969, the Feast is observed on August 22.
2. The Annunciation: the first Joyful Mystery of the Rosary, based on Luke 1:26-38. The Feast is celebrated annually on March 25.
3. The Nativity: the third Joyful Mystery of the Rosary, based on Matthew 1:18-25 and Luke 2:1-20.
4. Jesus Teaching in the Temple: the fifth Joyful Mystery of the Rosary, the finding of Jesus in the Temple, based on Luke 2:41-47.
5. The Baptism of Jesus: based on Matthew 3:13-17, Mark 1:9-11; Luke 3:21-22; and John 1:31-34. On 16 October 2002, Pope John Paul II created the Rosary Mysteries of Light [Apostolic Letter, *Rosarium Virginis Mariae*], with the Baptism of Jesus being the first Luminous Mystery.
6. Jesus the Healer: based on many Biblical examples, such as Matthew 8:14-15, when Jesus healed Peter's mother-in-law.
7. Sermon on the Mount: based on Matthew chapters five through seven.

8. Christ Conversing with the Apostles: many examples in the Bible, for example, Luke 9:1-27.
9. Christ Giving the Keys to Peter: based on Matthew 16:13-20.
10. Last Supper: based on Biblical accounts in Matthew 26:26–30; Mark 14:22–26; Luke 22:14–23; and 1 Corinthians 11:23–25.
11. Christ at Emmaus: based on Luke 24:13-35.
12. Christ the King: Pope Pius XI created this liturgical Feast [Encyclical *Quas primas*, "In the first", 11 December 1925). Initially, it was celebrated on the final Sunday of October. In 1970, observance was moved to the final Sunday of Ordinary Time.

The finishing touches of the renovation took place on Saturday, 11 December 1948, when the two side-altars flanking the entrance, donated by Rev. Peter Paquet in memory of his parents, were consecrated.

Relics in the Sacred Heart Altar were of Sts. Jucundinus and Theogenes, and for the St. Joseph Altar of Sts. Felicissimus and Urban. The relics in the High Altar, donated by Mr. E. J. Caire, K.S.G., were of Sts. Lucidianus and Felicissimus. The Very Rev. Edward McGrath, S.M., Provincial of the Washington Province of the Society of Mary was present for the consecration.⁶²

Archbishop Rummel issued an invitation on 20 November 1948 for the clergy and important civic dignitaries to attend the Silver Jubilee Mass in the restored chapel at 10 am on Tuesday, 14 December 1948, with lunch to follow at 12:30 pm at the Jung Hotel on the corner of Canal and LaSalle Streets.⁶³ The Alumni moved their meeting to coincide with this celebration, instead of their usual November date, to admire the renovations. Over one-hundred attended, the largest number since the Requiem Mass for Verbis Lafleur.

The homily for the Jubilee Mass was delivered by Msgr. Edward Prendergast ('24) of the first ordination class, and first president of the Alumni Association. He reminded the Alumni that Notre Dame had opened in 1923 with only twenty-five students from three dioceses, while after twenty-five years, Notre Dame could boast of eighty-eight seminarians for six dioceses: New Orleans, Lafayette, Alexandria, Natchez, and Guatemala City. Most importantly,

⁶² Documentation found in Letters from Harold Rambusch to Archbishop Joseph F. Rummel, 5 May 1948, and 6 February 1948, found in Special Collection, Box NDS, Stained-Glass Windows (un-numbered), AANO.

⁶³ Invitation Letter, Archbishop Joseph F. Rummel to Clergy and Alumni, 20 November 1948, in Central Files: Institutions, Box 5, File: R#AR/00081, AANO. The keynote speaker at the luncheon was Rt. Rev. Msgr. William J. Castel, and a historical summary to be given by Rev. Clifford Meador.

Prendergast concluded, was the two hundred and thirty-three men who had been ordained for the priesthood in those twenty-five years.

An individual cannot delve very much into the past, especially the past that is made up of seminary years, without experiencing a nostalgic sense, such as evoked by the old, familiar school poem: 'Oh I remember the house where I was born, where the sun came peeping in at morn....' How else can you feel when old memories crowd into the mind, and many scenes, many impressions, many figures troop by, some now gathered to the bosom of Abraham?⁶⁴

The Jubilee year had another cause for celebration, with seventeen ordinations in May, the largest number since the ordination of thirteen priests in the accelerated class of September 1940. Over the following two decades, this increase in numbers would continue to the point where, by the early 1950s, Notre Dame had to turn students away for lack of space.

Part of that growth may be attributed to the opening of two additional minor seminaries in Louisiana. Bishop Jeanmard of Lafayette opened Immaculata Minor Seminary, on 3 October 1949, with thirty-three seminarians under the care of the Marists: the Very Rev. George Bracho, S.M., as rector, and Rev. Thomas Roshetko as Vice-Rector. Bishop Greco of Alexandria opened Maryhill Minor Seminary on September 12, 1949 in former army barracks.

The decade of the 1940s closed with a student body of ninety. Father O'Meara was named to a third three-year term as rector in July of 1949, making him the longest serving rector since the first rector, Father Dubray. Rev. Thomas U. Bolduc, S.M., a future rector of Notre Dame, joined the faculty as spiritual director and professor in the fall of 1948. And Lionel Favret, the contractor who donated the materials for the grotto, and would later construct St. Joseph Hall, was made a Knight of Saint Gregory on December 18, 1949.

Degrees (1948) and S.A.C.S. Accreditation (1951)

Notre Dame Seminary received authorization to confer degrees in the Silver Jubilee Year, on 25 June 1948, by Act 136, Bill No. 832, of the Louisiana State Legislature. In 1895, a regional agency was created to offer accreditation to institutions authorized by their respective states to confer degrees, the Southern Association of Colleges and Schools⁶⁵, abbreviated S.A.C.S.

In 1949, Notre Dame Seminary applied for membership in S.A.C.S. James M. Godard, Executive Secretary of S.A.C.S., made a visitation and delivered his preliminary report on 3 February 1950.

⁶⁴ Rt. Rev. Msgr. Edward C. Prendergast, "Recalling Pioneer Years: *Tempus Fugit*," *Notre Damean* (November 1948; Vol. 16, no. 1), p. 29.

⁶⁵ James D. Miller, *A Centennial History of the Southern Association of Colleges and Schools, 1895-1995* (Decatur, GA: Southern Association of Colleges and Schools, 1998).

As a token of good faith, Notre Dame had taken three decisive steps: they started six men in the B.A program and four men in the M.A. program as soon as the State granted them the power to confer degrees in 1948; they planned to give the Graduate Record Exam to all those entering the Graduate School; and they had nearly finished a comprehensive revision of the school catalogue.⁶⁶

While the application process continued, Notre Dame held its first commencement and conferring of degrees on Friday, 26 May 1950; these were legal documents under the State Charter of 1948, but not accredited by a national agency. Archbishop Rummel presented four Master of Arts Degrees and six Bachelor of Arts degrees.

The next step was taken on Tuesday, 13 February 1951, when the Graduate Record Exam (G.R.E.) was given at Notre Dame from 1:30 to 5:30 in the afternoon. The final step encompassing the national professional recognition was formalized before the end of the year when S.A.C.S. officially accepted Notre Dame's petition for admission.

The rector, Father O'Meara, and the Academic Dean, Father Robert Stahl, attended the meeting in St. Petersburg, Florida in the first week of December, 1951. O'Meara sent a telegram to Archbishop Rummel on 6 December 1951 with the news of the positive vote.

With that acceptance Notre Dame became the first Catholic seminary in the South to offer fully accredited degrees, and one of only four Catholic seminaries in the country. The others, at the time, were St. Mary's in Baltimore, St. Paul's in Minnesota, and St. Edmund's in Seattle.⁶⁷

Initially, Bachelor of Arts degrees from Notre Dame Seminary were offered only in History and Philosophy. Earning a B.A. required completion of 128 semester hours, with thirty-six being in the major field of concentration, and demonstrable reading knowledge of a foreign language. In the senior year (i.e., the second year of senior college, before entering Theology) the seminarian had to either write a five-thousand-word thesis or pass a comprehensive examination in the field of concentration.

To receive a Master of Arts Degree, offered initially only in Religion, History, and Philosophy, the seminarian had to accumulate twenty-four hours of credit, with fifteen in the field of concentration, and two-thirds of the total in courses open only to graduate students.

Ten weeks prior to graduation the seminarian had to present three copies of a fifteen-thousand-word thesis and, if approved, present two bound copies for seminary records. When the course requirements were completed, the candidate had to pass a comprehensive written exam and a one-hour oral exam on the thesis. Only two attempts were allowed, after a second failure, the seminarian was

⁶⁶ Godard, "Report," *op cit.*

⁶⁷ *Catholic Action of the South*, 6 December 1951. Since 1951, most other Catholic seminaries in the country have sought and received accreditation from their respective regional accrediting agencies.

ineligible for the degree, though ordination to the priesthood could still take place at the discretion of his bishop.⁶⁸

Notre Dame was accepted into the American Association of Colleges on 10 January 1956. St. Ben's was accredited as a junior college by S.A.C.S. in 1957.

In 1965, the Archdiocesan seminary system was realigned such that a new high school seminary was opened, St. John Vianney Preparatory Seminary High School; St. Ben's was designated as a four-year college, and Notre Dame as a four-year major seminary and Graduate School of Theology. St. Ben's then sought accreditation from S.A.C.S. as a four-year college, which it received on 3 December 1969.

In the Centennial Year of 2023, NDS offers:

A Master of Divinity Degree, comprised of 110 hours of course work, as the normal program for those in priestly formation.

A Master of Philosophy (Philosophy for Theological Studies), divided into seventeen hours each for four semesters.

A Master of Arts in Philosophy (Philosophy for Theological Studies) For Non-Seminarian Students, requiring thirty-six hours of course work.

A Master of Arts in Theological Studies (MATS) for non-seminarians, requiring thirty-nine hours of course work, and a Master's Thesis.

A Masters in Pastoral Leadership (MAPL) for laity, comprised of thirty-eight credit hours, including a capstone project.

And a twenty-three-hour formation program, the Institute for Lay Ecclesial Ministry (ILEM), culminating in a public commissioning ceremony by the Archbishop of New Orleans, in accord with the the USCCB document *Co-Workers in the Vineyard of the Lord*.

Seminary Integration (1949)

Archbishop Joseph Francis Rummel integrated Notre Dame Seminary in 1949, fifteen years before the Civil Rights Act of 1964. While this decision was in keeping with Rummel's personal values, he did not take the action lightly, given the segregationist "Jim Crow" laws in effect throughout the South.

The first African-American ordained a diocesan priest in the United States was Rev. Augustus Tolton (1854-1897), Servant of God.⁶⁹ Born a slave in Ralls County, Missouri, Tolton escaped slavery with his mother, via the "underground railroad", which led them to Quincy, Illinois.

Having discerned a call to priesthood, he found that no seminary would accept him, even in the Northern States. He was therefore sent to Rome to study

⁶⁸ *Catholic Action of the South*, 6 December 1951.

⁶⁹ Postulation of his cause for Canonization began in 2010; at the time of this writing he bears the title Servant of God. For additional biographical information, see: Caroline Hemesath, *From Slave to Priest: A Biography of the Rev. Augustus Tolton (1854-1897)* (Chicago, 1973).

at the Urban College, culminating in his ordination in 1886; the ceremony took place in Rome, though it was on behalf of the Diocese of Alton, Illinois (now Springfield). He served as pastor to black parishes, but experienced hostility and racism from his fellow diocesan priests, leaving him to endure an existence of crushing stress and loneliness. He died of a stroke on 9 July 1897, at the age of forty-three.

Rev. Aubry Osborn (1922-1973), First African American Ordinand, NDS (1953)

Aubry Osborn was born in McDonoghville, Louisiana, on 20 November 1922, Osborn attended elementary school at All Saints in Algiers, then Xavier Prep, before entering minor seminary at St. Augustine in Bay St. Louis. In 1944 he completed the program, and went to the St. Mary Mission House in Techny, Illinois, for novitiate. In 1947, after the November 1946 meeting in which the Southern Bishops decided to open diocesan priesthood to African-Americans, Osborn applied to Rummel for sponsorship by the Archdiocese of New Orleans.

Rummel agreed, but first sent Osborn to St. John's in Collegeville, Minnesota, where he studied from 1947 through 1949. Then, in 1949, Rummel took the step of formally integrating Notre Dame Seminary, by transferring Osborn to complete his major seminary formation in New Orleans. He became the first African-American in history to be ordained for the diocesan priesthood in the Archdiocese of New Orleans; the ceremony took place in St. Louis Cathedral on Saturday, 30 May 1953.

Osborn spent the first seven years of his priesthood serving as what would now be called the parochial vicar at St. Joseph Parish in Gross Tete, Louisiana. In 1960, he was appointed founding pastor of St. Paul the Apostle Parish in Baton Rouge. The parish converted an old movie theater into their church, with Father Osborn using the former projection room as his quarters.

When Baton Rouge was carved out of New Orleans to become a separate diocese on 20 July 1961, Osborn was within the boundaries of the new entity. He remained a priest of the Diocese of Baton Rouge until his untimely death on 11 September 1973, two months before his fifty-first birthday.⁷⁰

Fifth Rector: Very Rev. Thomas Ulric Bolduc, S.M., S.S.L., S.T.D. (1952-1957)

⁷⁰ *Catholic Action of the South*, 21 May 1953 (Vol. 21, no. 25), pp. 1, 20; *Notre Damean*, May 1953 (Vol. XX, no. 4), p. 18; *Clarion Herald*, 20 September 1973, p. 6.

The Very Rev Thomas Ulric Bolduc, S.M., S.T.D., S.S.L., became the fifth rector of Notre Dame Seminary on Thursday, 21 August 1952, replacing O'Meara, who was to remain for a time as spiritual director. Born on January 30, 1903, in Minneapolis, Minnesota, in the Archdiocese of St. Paul, Bolduc attended St. Mary's Manor from 1920-21, served his novitiate year at Our Lady of the Elms on Staten Island (1921-22), made his solemn profession on September 12, 1922, and remained at Marist College from 1922 to 1927.

Ordained in the Lateran Basilica on April 7, 1928, by Archbishop Giuseppe Palica, Vicar General of Rome, Bolduc remained to complete his S.T.D. at the Angelicum in June of 1929, with a dissertation entitled "The Regeneration of Baptism According to the Fathers and Ancient Monuments." He then went to the Biblicum, where he earned his S.S.L. in 1931 with a dissertation entitled "The Synoptic Problem and the Oral Catechesis." This included a summer at the Jerusalem Biblical Institute, where he had the opportunity of participating in archaeological digs in Egypt and Syria with the legendary William F. Albright.

Bolduc taught at Notre Dame from 1931 to 1941, during which he was instrumental in introducing sociology courses into the curriculum in 1938. While teaching at Notre Dame, Bolduc had also served as a Judge on the Archdiocesan Marriage Tribunal, and on the local Moral Vigilance Committee. After his second novitiate at Marist Seminary, from February 1941 to February 1942, Bolduc, served as pastor of St. Joseph in Paulina, Louisiana, with missions in Gramercy and Lutcher, until 1948.

In 1948, Bolduc returned to Notre Dame as Spiritual Director, and professor of Sacred Scripture, and Canon Law, while resuming his duties on the Tribunal, teaching religion at Ursuline Academy, a local Catholic High School for girls, and acting as chaplain to the Catholic Physicians Guild. In July of 1957, Bolduc was assigned to St. Louis Church, in St. Paul, Minnesota, where he remained until 1961. In 1962, he was transferred to St. Michael Church in Convent, Louisiana, where he died on September 15, 1968.

St. Joseph Hall (1954)⁷¹

During the first week of January 1952, the Most Reverend Abel Caillouet, Auxiliary Bishop of New Orleans, and Msgr. Lucien Caillouet, his brother and Archdiocesan Vicar-General, met with the chancery staff and prominent clergy to decide what to do about the close alignment of Archbishop Rummel's golden sacerdotal jubilee (24 May 1952) with his silver episcopal jubilee (29 May 1953). They came up with the idea of an addition to the seminary, preferably allowing

⁷¹ Published sources include: *Catholic Action of the South*, 5 Dec 1954, "Seminary Hall Blessing Dec 8,"; and Very Rev. Joseph G. Vath, JCL, "History of St. Joseph Philosophy Hall Building," *Notre Damean*, (March 1955; Vol. XXII, no. 3) pp. 3-5; and Mark S. Raphael, *History of Notre Dame Seminary* (New Orleans, LA: Notre Dame Seminary, 1997), pp. 106-122. Primary sources cited in text to follow.

room for a larger library, which was desperately needed after nearly thirty years in a room no larger than the cafeteria. The Archdiocesan Consultors approved the idea on January 24th, and appointed a steering committee under the direction of Msgr. Lucien Caillouet to make it a reality.⁷²

Rummel gave his permission to proceed but stipulated that the pastors of the Archdiocese had to agree before any work could begin, since they would have to raise the bulk of the money to pay for such a project. The initial price estimates given were based on an addition to Shaw Hall, but Rummel flatly refused when he saw how such an addition would ruin the architectural beauty of the building.

The revised plan for a new building was presented to the deans and pastors of the Archdiocese on March 10, 1952, along with the requirement that the parishes be taxed for five years to pay the one million dollars that the new building would cost. A long and tumultuous session ensued, starting with the usual complaints about additional demands on strained fiscal resources, moving through debates over the need for an addition at all, and ending with near unanimous agreement to support the fund-raising effort.

On 7 May 1952, Rummel recommended three changes to this design; that the library be moved to the side of the building facing Shaw Hall, that the chapel in the new building be enlarged to hold ninety, and that the shower room be moved elsewhere, as the announced plans had it next to the chapel. The Archdiocesan building commission approved these changes on May 12th.⁷³

With the agreement of the Archdiocesan presbyterate, Rummel retained the services of Jack J. H. Kessels of Diboll-Kessels and Associates (637 Pere Antoine Alley, NO, LA) as architect. Kessels, a cousin of Msgr. Peter Wynhoven, had previously served on the Board of the Archdiocesan Associated Catholic Charities, had been a consulting architect for the Archdiocese for over a decade, had drawn up the plans for the seminary grotto completed in 1943, and now welcomed the challenge of designing a structure worthy of standing next to the main building conceived by General Allison Owen.

The design for the addition went through four stages. First, the idea of merely adding to the main building, was dismissed by Rummel; second, a three story structure that would imitate the main building, with a chapel, three lecture halls, and room for a larger library; third, the present floor plan, but completely separate from the main building; and fourth, the present floor plan, with a brick bridge connecting the first floors of the two buildings.

On 28 September 1952, Rummel announced through the *Catholic Action* that on the occasion of his priestly and episcopal jubilees in 1954, he would add a new building to Notre Dame Seminary, called the St. Joseph Hall of Philosophy.

⁷² Summary based on documents in Record AR/1673, "Notre Dame Seminary Architectural Correspondence and Documents," no box number, AANO. Letter, Joseph F. Rummel to Lucien J. Caillouet, 7 May 1952; Letter, Jack Kessels to Lucien J. Caillouet, 19 June 1952.

⁷³ *Aide-Memoir*, Lucien J. Caillouet to Joseph F. Rummel, 13 May 1952. File: "NDS Philosophy Hall: Construction," file un-dated and un-numbered, but some items contained therein are dated; AANO.

The vaguely Norman-French building fronted by an octagonal tower facing south, would be 206 feet by 165 feet, covering 22,316 square feet, with a chapel seating seventy, an infirmary, a 200,000 volume-capacity library, a 56 foot by 80 foot 516-seat auditorium with a 28-foot-deep stage, two floors of living quarters for seventy-four students and four faculty, and two lecture halls for the seminarians studying philosophy.

After construction began only one major change to this design was made, on November 6, 1953; for an additional cost of \$1,495.00, the brick bridge connecting the new building to the main building would be two levels above ground rather than one. Since the building had proceeded on the plan of making only the first floors even, the bridge to the second floor of Shaw Hall was too low, so a metal stairway had to be installed. There were other changes made, but they were minor.⁷⁴

A list of five bids for the contract to build the new hall appeared on Rummel's desk on June 2, 1953. Lionel Favret, of Lionel F. Favret Company, Inc. (937 Gravier St, NO, LA) was selected as builder on June 25th. He had donated the building materials for the seminary grotto completed in 1943, and done extensive work for the Archdiocese since. Shortly thereafter, additions were approved by Rummel: \$12,119.00 for special pointing of the exterior masonry, \$1,666.00 for weather stripping the windows, and \$16,000.00 for air-conditioning, which brought the total up to \$1,192,422.00.

On the day that the new contract for \$1,192,422.00 was signed with Lionel Favret Co., 30 June 1953,⁷⁵ the Archbishop Rummel Jubilee fund that was to pay for it totaled only \$438,724.54, with the balance to be amortized through five-year pledges secured from the people of the Archdiocese through their parishes.

Events moved forward when, on July 9, the ground was blessed and the first six of 819 yellow-pine piles were driven for the foundation. 4,700 cubic yards of earth had been moved, and the ground leveled, but building could not proceed until those first six piles settled and remained unmoved for twenty-four hours. Each pile could support fifteen tons, but the ground consisted of fine grey sand fifty-five feet deep, which is why 819 piles were allocated for the foundation.

The cornerstone of St. Joseph Hall was laid on March 19, 1954, with high hopes that it would be completed by October 15, 1954.

A copper box was placed in the cornerstone containing twenty-four items,⁷⁶ including the November 1952 edition of the *Notre Damean*, celebrating Rummel's Jubilee, and the March 1954 edition, which included an artist's sketch of what the completed hall was going to look like.

⁷⁴ The foregoing reconstruction of events is based, in part, on a letter from Archbishop Rummel to the Bishops of the Province, 19 March 1954, "St. Joseph Hall of Philosophy: A Jubilee Gift to the Archbishop," in File: "NDS Philosophy Hall: Construction," file un-dated and un-numbered, but some items contained therein are dated; AANO.

⁷⁵ Recorded in Mortgage Office Book 1853, Folio 439, NO, under date July 1, 1953.

⁷⁶ Complete contents listed in Central Files: Institutions, Box 5, File: "Contents of Copper Box in Corner-stone of St. Joseph Hall," AANO.

To seal the cornerstone Rummel used the ivory-handled trowel that John Cardinal Foley of New York had used in laying the cornerstone for St. George Church in Lake Mohegan, New York on May 25, 1912, when Rummel was stationed there as a priest. An inscription of this affair was on one side, while an inscription of the St. Joseph affair was placed on the other.

Rummel was to use the trowel again for a similar ceremony for the construction of the mother house of the Holy Family Sisters. The shovel used to mix the mortar for the cornerstone was previously used at the ground-breaking in July of 1953; it was gilded with Rummel's coat of arms by Jack Kessel's son Peter.

On November 5, 1954, Jack Kessels had the pleasure of informing Rummel that Lionel Favret had completed the construction of St. Joseph Hall according to specifications.

Rummel arranged for the formal dedication of St. Joseph Hall to take place on Wednesday, December 8, 1954 at 3 p.m. On December 19, Notre Dame held the third open house in its history when anyone interested was allowed to walk through the new building that their generosity had made possible.⁷⁷

Other additions honoring Rummel's dual-jubilee included:⁷⁸

Mrs. A. Labella donated a statue of Our Lady of Fatima, with children and sheep, in gratitude for the safe return of her son from the Korean War.⁷⁹

Mrs. Catherine Gutierrez donated a statue of St. Anthony for St. Joseph Hall.⁸⁰

The NDS Alumni Association donated the altar in the chapel of St. Joseph Hall.⁸¹

Rummel donated the life-size Nativity set displayed on the grounds during the Christmas Season until after Hurricane Katrina. It was designed and built by Mr. Albert Lechin, Architectural Statue Co. of New Orleans.⁸²

Frank B. Stewart, along with his father Albert, and his brother Charles, donated a statue of St. Joseph for the exterior of St. Joseph Hall.⁸³

Mr. Carl Cramer, sculptor, a sculptor and native of Germany, executed a bronze bust of Rummel, or which the archbishop posed four times. It was delivered

⁷⁷ The preceding summary of construction taken from: "Archbishop's Jubilee Fund, Financial Reports," submitted monthly to the Archbishop and the Jubilee committee by J. K. Byrne, CPA (American Bank Building). Plans for the elevator in St. Joseph Hall were finalized in Letters: Lionel Favret to Jack J. H. Kessels, 24 December 1953, and Kessels reply to Favret, 18 February 1954; cost of elevator was \$12,880.00. Extension of the completion date was reported in a Letter, Kessels to Favret, 29 December 1953. Details concerning the chapel in St. Joseph Hall are in a different collection: Seminaries, Box 2, File: "Altar Fund, Philosophy Hall," Msgr. Charles J. Plauche acted as Chairman of the Altar Fund Committee and submitted regular reports which are contained in this file; RC/00934, AANO.

⁷⁸ The following documents are found in: File: "NDS Philosophy Hall: Construction," file un-dated and un-numbered, but some items contained therein are dated; AANO.

⁷⁹ Letter, Rev. Robert W. Ripp, S.M., to Most Rev. Joseph F. Rummel, 19 June 1953; Rummel's reply to Ripp, 26 June 1953, accepting the offer.

⁸⁰ Rev. Robert W. Ripp to Most Rev. Joseph F. Rummel, 21 October 1954.

⁸¹ Letter, Rev. Irving DeBlanc (President of the NDS Alumni Association) to Most Rev. Joseph F. Rummel, 30 Nov 1954.

⁸² Letter, Most Rev. Joseph F. Rummel to Rev. Robert W. Ripp, S.M., 21 December 1954.

⁸³ Letters: Very Rev. Thomas U. Bolduc, S.M., to Most Rev. Joseph F. Rummel, 15 October 1954; Frank B. Stewart to Rummel, 14 June 1955.

on January 4, 1955, and placed in the first floor lobby of the St. Joseph tower. It has been moved several times since.⁸⁴

Charles F. Elchinger cast a bronze plaque for the lobby of St. Joseph Hall recording the circumstances of the building's construction.⁸⁵

The art library of Mr. Carl Cramer, consisting of 844 volumes, was acquired for the new library in St. Joseph Hall.⁸⁶

An elevator was installed in Shaw Hall, since St. Joseph Hall had one. The cost was \$13,074.32, completed on January 14, 1955.

By Rummel's jubilee year, 1954, Notre Dame had ordained 264 men for the priesthood, and then had 104 enrolled. With a capacity for nearly two hundred seminarians spread over a six-year program, with space for a 200,000 volume library, and being able to offer degrees recognized anywhere in the United States, Notre Dame was poised for a period of growth and prosperity.

Sixth Rector, Very Rev. John McQuade, S.M., S.T.L., S.T.D. (1958-1964)

The Very Rev. John McQuade, S.M., became the sixth rector of Notre Dame in September 1958, with eighty seminarians, sixteen of whom were new. Born on January 15, 1920 in Moundsville, West Virginia, in the Diocese of Wheeling, McQuade attended St. Francis Xavier Elementary School in Moundsville from 1924 to 1932 before going to St. Mary's Manor from 1932 to 1938.

After completing novitiate at Our Lady of the Elms in Prince Bay, New York, from 1938 to 1939, McQuade made his solemn profession as a Marist on 15 September 1939. He continued his studies in philosophy and theology from 1939 to 1945 at Marist College where he was ordained to the priesthood on 10 June 1945, by Bishop Michael J. Keyes.

Father McQuade was first assigned to Marist College from 1945 to 1951, where he was to teach Fundamental Moral Theology, Biology, and Scripture, while continuing his education at Catholic University. He received his S.T.L. from Catholic University in June of 1948, and proceeded to work on a Master of Arts Degree from the same institution. His studies were interrupted by a one year appointment to teach Dogma and Ascetical theology at Notre Dame Seminary from 1951 to 1952. After that, he returned to Marist College as vice-rector and teacher of Dogma and Homiletics while continuing work on his Master's Degree, which he completed in June of 1953, with a Thesis entitled "St. Augustine's De Sancta Virginitate: Translation, Introduction, and Commentary."

⁸⁴ Letter, Most Rev. Joseph F. Rummel to Mr. Carl Kramer, 5 January 1955.

⁸⁵ Letter, Charles F. Elchinger (Koretke Brass Co. Ltd, 922-926 Magazine Street) to Most Rev. Joseph F. Rummel, 8 February 1955.

⁸⁶ Purchase Agreement, 8 January 1959, \$2,500.00 to Mr. Carl Cramer.

McQuade was sent for additional studies to the Gregorian University in Rome from 1954 to 1956, where he earned a Doctorate in Sacred Theology in June of 1956, with a Dissertation entitled "The Divine Maternity in the Writings of St. Augustine."

When he finished his work in Rome, McQuade returned to Marist College for one year as vice-rector and teacher of Dogma and Catechetics before being appointed rector of Notre Dame Seminary in September of 1958. While rector, he taught Special Dogmatic Theology, and was known as a brilliant teacher with a profound grasp of Catholic theology. He also gave frequent retreats and conferences to local clergy and laity, while simultaneously functioning as chaplain to the Catholic Physicians Guild.

As rector, McQuade made the first alteration to the order of the day that had been attempted in decades. Seminarians were allowed to sleep until 6 a.m. on Wednesday and Sunday morning. There would be three classes in the morning and one class in the afternoon.

Pope Pius XII died one month after McQuade's assignment to NDS. On 25 January 1959, the next Pope, John XXIII, stunned the world by announcing an Ecumenical Council of the Universal Church, Vatican II. McQuade would remain rector until 1964, so his tenure would be defined by the speculation and excitement concerning this historic event.

Wild rumors, and urgent demands complicated life for seminary administrators across the world throughout this period, and Notre Dame was not spared. Very little was changed in anticipation of the changes in priestly formation, but McQuade was not deaf to student demands.

When the students returned for the fall semester of 1960, they were allowed to elect representatives for a student council. One representative from each class would meet each month with the Rector, Dean of Studies, Dean of Students, and the Spiritual Director of the Seminary. No one knew what to do at these initial meetings, but the institution of student government was a remarkable innovation for any seminary before the end of Vatican II. Other, more comprehensive changes would come after the Council ended.

McQuade was transferred to the Marist College in Washington, D.C., in 1964, where he remained until 1969, when he went to Notre Dame University in Southbend, Indiana. He died prematurely, on 29 November 1969, at the age of forty-nine, shortly after moving to his new assignment at St. Joseph's College in Orange, California.⁸⁷

Second Vatican Council (1962-1965)⁸⁸

⁸⁷ *Clarion Herald*, 4 December 1969, tribute article.

⁸⁸ Historical material for this chapter found in: Peter Hebblethwaite, *John XXIII: Pope of the Century* (Continuum reprint, 2005); Peter Hebblethwaite, *Paul VI: The First Modern Pope* (Paulist Press, 1993); Richard R.

The Second Vatican Council, the twenty-first Ecumenical Council recognized by the Roman Catholic Church, met from 1962 to 1965, composing in that time sixteen documents that reshaped church practice on all levels, including priestly formation.

Archbishop Rummel attended the first session of the Council, prior to his death on 8 November 1964. His successor as Archbishop of New Orleans, the Most Rev. John P. Cody, also attended the Council, as did Cody's successor in New Orleans, the Most Rev. Philip M. Hannan. As it happened, 3,058 voting "council fathers" would participate in at least parts of the Council: 129 religious superiors, as well as 1,060 bishops from Europe, 531 from South American, 416 from North America, 408 from Asia, 351 from Africa, 89 from Central America, and 74 from Oceania.

When Pope John XXIII opened the first session of the Council on 11 October 1962, representatives of 86 governments were present, along with 17 Orthodox and 35 Protestant Observers. He called the Council Fathers to find a way to present the faith to contemporaries; he wanted a pastoral plan of action which would give a positive articulation of the faith and of its place in the modern world.

Six months after the close of the first session of the Council, Pope John died on 3 June 1963 of an infection caused by complications from stomach cancer. This required that the council be automatically suspended, since a council is only valid when functioning in union with the pope. John XXIII was beatified on 3 September 2000 in the same ceremony as Pius IX (r. 1846-1878). John was canonized in the same ceremony as John Paul II (r. 1978-2005) on 17 April 2014 (Divine Mercy Sunday).

The conclave of 1963 was attended by eighty cardinals, the largest to that date. On the fifth ballot the college elected Giovanni Battista Montini as the 262nd pope. He accepted election on 21 June 1963, and announced that he would take the name Paul because St. Paul reached out to the world, and he wished to do the same. Paul VI would reign fifteen years and one month; he immediately announced that he would re-open the council, suspended since the death of John XXIII.

Most Rev. John Patrick Cody, Coadjutor Archbishop (1961-64), then Tenth Archbishop of New Orleans (1964-65)

In his declining years, Archbishop Rummel experienced progressive loss of sight attributed to Glaucoma, a disease in which elevated intraocular pressure damages the optic nerve, diminishing, and eventually ending, the transmission of light-

Gaillardetz, Catherine E. Clifford, *Keys to the Council: Unlocking the Teaching of Vatican II* (Liturgical Press, 2012); John W. O'Malley, *What Happened At Vatican II* (Harvard, 2010); Matthew Lamb, Matthew Levering (eds), *Vatican II: Renewal Within Tradition* (Oxford, 2008); Joseph Ratzinger, *Theological Highlights of Vatican II*, trans. Henry Traub (NY, 1966); Giuseppe Alberigo, Joseph Komonchak, (eds.) *History of Vatican II*, 5 vols (Orbis, completed 2006).

generated nerve impulses from the retina to the brain; Glaucoma is the second-leading cause of blindness, after cataracts. To aid, the Holy See appointed a Coadjutor-Archbishop, meaning designated successor, on 10 August 1961, and an Apostolic Administrator on 1 June 1962. Both positions were held by the same man, the Most Reverend John P. Cody.

John Patrick Cody was born in St. Louis, Missouri, on Christmas Eve, 1907, to Thomas Joseph and Mary (Begley) Cody; his father Thomas was an Irish immigrant who became a fireman and later retired as Deputy-Chief of the St. Louis Fire Department. Cody was sent to the parochial elementary school of Holy Rosary Parish, before commencing priestly formation at St. Louis Preparatory Seminary at the age of thirteen.

In 1926, Cody was sent to Rome for major seminary, residing in the North American College, and taking courses at the Urban College. He earned a Doctorate in Philosophy in 1928 and was ordained a priest for the Archdiocese of St. Louis on 8 December 1931; he remained to complete a Doctorate in Sacred Theology in 1932.

Using these impressive credentials, Cody managed to secure a position on the staff of the Vatican Secretariat of State, while on his own initiative taking courses at the Pontifical Roman Athenaeum S. Apollinare,⁸⁹ which culminated in his receiving a Doctorate in Canon Law in 1938. Returning home, Cody was immediately appointed personal secretary to the Most Rev. John J. Glennon, Archbishop of St. Louis. In 1940, Glennon appointed Cody Chancellor of the Archdiocese; when Glennon was appointed to the College of Cardinals, Cody accompanied him to Rome for the ceremonies.

Two years after the conclusion of the Second World War, Cody was appointed Auxiliary-Bishop of his home Archdiocese of St. Louis, and ordained on 2 July 1947. Seven years later, Cody was named Coadjutor-Bishop of the Diocese of Kansas City, Missouri on 19 January 1954. Two years later a complicated sequence of events took place, for which some background is needed.

In the historical summary of the Louisiana Territory at the beginning of this history, it was seen that the Diocese of St. Louis, Missouri, was created in 1826, and given ecclesiastical jurisdiction over the upper (i.e. northern) portions of the territory. On 3 March 1868, St. Louis became an Archdiocese with its territory being subdivided over the following decades into small territorial dioceses, as the growing Catholic populations were able to support them.

Among those new establishments, the Diocese of Kansas City,⁹⁰ Missouri, was erected on 10 September 1880, and the Diocese of St. Joseph, Missouri, on 16 June 1911. On 2 July 1956, the Holy See implemented a realignment of territory

⁸⁹ The facilities are now occupied by the Pontifical University of the Holy Cross.

⁹⁰ None of this should be confused with the State of Kansas. The Vicariate Apostolic of Indian Territory East of the Rocky Mountains was erected on 19 July 1850, which became the Diocese of Leavenworth on 22 May 1877; this entity was renamed the Diocese of Kansas City, Kansas, on 10 May 1947, and elevated to the Archdiocese of Kansas City, Kansas, on 9 August 1952, four years before the changes made in Missouri.

in the Metropolitan Ecclesiastical Province of St. Louis, such that: (a) the Dioceses of Kansas City and St. Joseph, Missouri, were united into the new Diocese of Kansas City-St. Joseph; (b) a new Diocese was erected, with the see called Springfield-Cape Girardeau; (c) another new Diocese was erected, with the see called Jefferson City.

When all of this was done, Cody became Bishop of the newly combined Diocese of Kansas City-St. Joseph, Missouri, on 11 September 1956. Five years later, on 10 August 1961, Cody was named Coadjutor-Archbishop of New Orleans, and, on June 1st of the following year, Apostolic Administrator.

When Archbishop Rummel died on 8 November 1964, Cody automatically became the Tenth Archbishop of New Orleans. These changes were made during the Second Vatican Council, as well as the integration of parochial schools, and the local excommunications discussed in previous sections of this history. A prodigious builder, Cody established twenty-five new parishes, twelve new elementary schools, and inaugurated construction projects totaling \$34 million dollars.

During the final year of Vatican II, on 14 June 1965, Cody was notified of his appointment as Archbishop of Chicago. Two years later, in 1967, Cody was named to the College of Cardinals, in which capacity he participated in both Conclaves of 1978, the first electing Pope John Paul I (on August 26th), and the second electing Pope John Paul II (on October 16th). Cody died as Archbishop of Chicago four years later, on 25 April 1982, four months after his seventy-fourth birthday.

Early Ordinations (1962)

Fourteen months after Archbishop Cody's appointment, the first session of the Second Vatican Council opened. Cody would attend all four sessions of the Council, but he did not wait for the Council to end before making massive changes in the seminary system of the archdiocese. He began almost immediately after celebrating the opening Mass of the school year, 9 September 1962, for the 138 seminarians of Notre Dame.

Three months later, on 12 December 1962, Cody announced his decision to move the priesthood ordinations forward by five months, though he was not commensurately abbreviating their time in seminary. Early ordinations had been implemented at NDS during the Second World War, but the goal was different than Cody's.

NDS moved to a year-round class schedule, meaning three semesters of course work in an academic year, instead of two. The objective was for the seminarians to complete the entire program and be ordained priests as soon as possible, so that they would be available to serve as military chaplains; twelve NDS seminarians ordained in this accelerated program did in fact volunteer for service during the war.

Cody's early ordinations were quite different in that they were not part of an accelerated program. He held the first set of early ordinations on Saturday, 21 December 1962. He invited a local television station, Channel 6, to video-tape the entire ceremony, and broadcast it in its entirety the following day, Sunday, at 11 a.m., with commentary provided by Rev. Stanley Iverson, Vice-Chancellor of the Archdiocese.

The newly ordained priests, however, were not finished with their seminary training. They had to say Mass in parishes on weekends and in some cases during the week, but they also had to take and pass their remaining fourth-year theology classes, until their graduation in May of 1963. This practice would not continue after Cody was transferred to Chicago.

New Seminary, St. John Prep (1964)

Cody announced, on 11 June 1964, that he was disposing of the division of seminary studies into six years of minor seminary and six years of major seminary, modeled on the European practice current when Louisiana was still a colony. In its place, Cody intended to align the Archdiocese with the prevailing American division of four years of high school, four years of college, and four years of graduate level theology.

Accordingly, Cody built a new facility to house the new high school seminary, and gave it the name St. John Vianney Preparatory Seminary for Boys. The Archdiocese of New Orleans already had a parish under the patronage of St. John Vianney. At the time it was the only Catholic parish and parochial school in Arabi, Louisiana, in the Deanery of St. Bernard, downriver from New Orleans, but still within the boundaries of the Archdiocese. Cody simply appropriated the name St. John Vianney for the new high school and announced that henceforth the parish which had held that name would be known as St. Louise de Marillac Parish.⁹¹

St. John Prep, as the high school seminary was colloquially called, opened on 2 September 1964 with sixty freshmen students, and added another level each year until it became a four-year institution. From 1979 to 1981, Rev. Gregory M. Aymond served as rector of St. John Prep, before his transfer to serve as the thirteenth rector, and third president, of Notre Dame Seminary.⁹²

Creating this new institution meant that the two existing seminaries would have to undergo substantial changes. St. Joseph Seminary, colloquially referred

⁹¹ St. Louise de Marillac Parish and School continued in existence until destroyed by Hurricane Katrina in 2005. Shortly afterwards, it was canonically suppressed, and its territory added to that of Our Lady of Prompt Succor Parish in Chalmette, Louisiana, Deanery of St. Bernard; status is current at the time of this writing.

⁹² St. John Prep closed at the end of the academic year 1985. Former students include the author of this history, as well as the current librarian of NDS, Thomas Bender; Rev. Steve Bruno, currently the Vocation Director of the Archdiocese of New Orleans; and Rev. Gerald Seiler, long-time Chancellor of the Archdiocese and a past Professor of Canon Law at NDS.

to as St. Ben's, was still functioning north of Lake Pontchartrain under the care of the Benedictines, as a six year institution, consisting of four years of high school and two years of junior college. Notre Dame Seminary, as we have seen, was also functioning on a six year format, consisting of two years of senior college, culminating in a Bachelor of Arts Degree, followed by four years of theology which provided the opportunity to seminarians to earn a Master's Degree.

Cody's plan required a multi-year transition in which St. Ben's would forfeit its high school, but add a senior college, with the aim of becoming a Bachelor Degree College. Notre Dame would forfeit its senior college and Bachelor Degree program, but have freed some of the faculty to expand its graduate course offerings. Since Cody was transferred in 1965, the full program would not be implemented until after his departure, but it is the result of his initiative. The 4-4-4 division remains in effect at the time of this writing.

Seventh Rector: Very Rev. William J. Raftery, S.M. (1964-67)

During the summer of 1964 the Society of Mary arranged a change in rectors of NDS. The sixth rector, Very Rev. John McQuade, S.M., was transferred to teach at Marist College in Washington, D.C., and was followed as seventh rector by Very Rev. William J. Raftery, S.M.

Born on July 16, 1916 in Somerville, Massachusetts, in the Archdiocese of Boston, Raftery attended St. Anne Elementary School in Somerville from 1922-24 before going to Washington Irving Junior High from 1928-31, and English High School in Boston from 1931-34. He finished his college work at St. Mary's Manor from 1935-38, after joining the Society of Mary. Completing his novitiate at Our Lady of the Elms in 1939, Raftery made his profession on September 15, 1939 before continuing his education at Marist College from 1939-1945, where he was ordained to the priesthood on June 10, 1945. He continued his studies at Marist College, Catholic University, Laval University, Quebec, and Villanova, where he earned a Master's in Education in August of 1954.

From 1945 to 1952, he served on the faculty of St. Mary's Manor in Pennsylvania, whereupon he was sent to Immaculata Minor Seminary in Lafayette from 1952-53. After serving as rector of St. Mary's from 1954-58, and as rector of Immaculata from 1958-1964, Raftery was appointed rector of Notre Dame; he moved in on 13 June 1964.

In 1967, Raftery was transferred to Northbridge, Massachusetts. As events unfolded, Raftery's departure coincided with changing vocational demographics that forced the Marists to withdraw from sole responsibility for NDS, though individual Marists remained involved for decades afterwards.

In 1968, he departed the Society of Mary and incardinated as a priest in the Diocese of Worcester, where he served in parishes until his retirement. He died at the age of eighty-eight on 8 February 2004. His funeral Mass took place on 12

February in Immaculate Conception Church in Worcester, with burial following in St. Joseph Cemetery in West Roxbury.

Swimming Pool (1963-64)

The idea of a swimming pool can be traced to an initiative started by two seminarians, John Thomas and Arthur Hauth, in a letter to Archbishop Rummel on September 17, 1955.⁹³

Archbishop Cody, still in his capacity as Apostolic Administrator, formed a "Priest Committee for the Swimming Pool": Msgr. Joseph Pyzikiewicz (Chairman), Rev. Carl Shutten (Vice-Chair), Msgr. Raymond Wegmann (treasurer), Rev. Carl Shutten (secretary), and Wilmer Todd as the seminarian representative.

By 25 July 1963, donations from the priests were sufficient to cover the cost of the revised plan.⁹⁴ The ground-breaking ceremony took place on 7 November 1963.⁹⁵ The pool was excavated and installed by Lionel Favret, Inc., which had constructed St. Joseph Hall; necessary electrical improvements were done by Joseph Leininger and Associates, Consulting Engineers. The pool was ready for use by summer of 1964.

The pool is still used by seminarians during the school year, and over the summer when the seminarians are in parish assignments, the pool is used by children in area summer camps through the Witness Program.

Hurricane Betsy, September 9-10, 1965

Three months after Archbishop Cody received his transfer to the Archdiocese of Chicago (14 July 1965), but before Rome named his successor, New Orleans was struck by Hurricane Betsy, on September 9th and 10th of 1965.

The levee on the eastern side of the Industrial Canal broke near Tennessee Street and flooded the lower Ninth Ward⁹⁶ of Orleans Parish. In the nineteen days that this weather system remained coherent enough to be identified by satellites, Hurricane Betsy would travel over two-thousand miles and claim eighty-one lives, and it would be the first Hurricane in U.S. history to cause greater than one-billion dollars of property damage in the currency value of its time.⁹⁷

⁹³ Letter: John Thomas and Arthur Hauth to Most Rev. Joseph F. Rummel, 17 Sept. 1955. Central Files: Institutions, Box 5, File: "NDS, 1955-56", AANO. The seminarians estimated it would cost \$40,000.00.

⁹⁴ Letter: Most Rev. John P. Cody to Rev. Msgr. Raymond Wegmann, 25 July 1963, acknowledging that the total of priest donations was \$6,800.00. Central Files: Institutions, Box 5, File: "Notre Dame Seminary," no additional enumeration; AANO.

⁹⁵ *Catholic Action of the South*, 27 November 1963.

⁹⁶ In New Orleans usage, Wards are voting districts, subdivided into precincts. There are seventeen wards in New Orleans. The Carrollton Area of Notre Dame Seminary covers the sixteenth and seventeenth wards, with South Carrollton Avenue being the boundary between them. The ninth ward is downriver from the French Quarter; the "lower" ninth ward distinction means downriver from the Industrial Canal, which was dredged through the ward.

⁹⁷ Ten deaths occurred in the Caribbean islands, and seventy-one in the United States; the property damage in today's currency-value would exceed eight billion dollars.

Nineteen days after the levees broke, the Holy See appointed the Most Rev. Philip M. Hannan as the Eleventh Archbishop of New Orleans.

Most Rev. Philip Matthew Hannan (1913-2011), Eleventh Archbishop of New Orleans (1965-1988)

Nineteen days after Hurricane Betsy flooded parts of New Orleans and St. Bernard, the Most Rev. Philip Matthew Hannan was informed of his assignment to succeed Cody as Eleventh Archbishop of New Orleans. Hannan was born in the family home, 1501 17th Street, Washington, D.C., on 20 May 1913, the fifth of seven children born to Patrick Francis and Lillian Louise (Keefe) Hannan.

Hannan's father was born in County Limerick, Ireland, on 8 March 1870, and arrived in the United States on 29 February 1888, where he became a successful plumbing contractor. His mother was born in Washington, D.C., on 16 August 1881, the daughter of an Irish immigrant, John Keefe. Patrick and Lillian were married on 22 June 1905, in Immaculate Conception Church, Washington, D.C.⁹⁸

Hannan's elementary education was provided by the parochial school of Immaculate Conception Parish, at 8th and N Streets, after which he entered St. John's College High School, where Hannan would serve as captain of the military cadet corps, graduate valedictorian, and receive a scholarship to Catholic University.

Hannan chose to forego the scholarship to Catholic University, in order to discern a priestly vocation, for which he was sent to minor seminary outside of Baltimore, St. Charles College in Catonsville, Maryland.⁹⁹ For major seminary, Hannan entered the Basselin¹⁰⁰ curriculum at Catholic University of America (CUA), which involved three years of philosophy culminating in a Master's Degree in that subject; during this period Hannan lived on the fifth floor of the Theological College, across Michigan Avenue from CUA, under the supervision of the Sulpician Fathers.

Completing the Basselin program in 1935, Hannan was given the opportunity to complete his theological studies in Rome; he lived at the North American College, then located at Number 30, Via dell' Umilta, and took classes at the Gregorian University. He was ordained a priest in Rome on the Solemnity of the Immaculate Conception, 8 December 1939, by Bishop Ralph L. Hayes, Rector

⁹⁸ The following summary is taken from: Philip M. Hannan, with Nancy Collins and Peter Finney, Jr., *The Archbishop Wore Combat Boots: Memoir of an Extraordinary Life* (Huntington, Indiana: Our Sunday Visitor Press, 2010), pp. 34-45; this work will hereinafter be cited as: Hannan, *Memoir*, following by the relevant page number.

⁹⁹ Washington, D.C., was part of the Archdiocese of Baltimore until 15 November 1947, when the Archdiocese of Washington D.C. was created, consisting of the District of Columbia plus five Counties in Maryland: Montgomery, Prince George, St. Mary's, Calvert, and Charles. The Most Rev. Patrick A. O'Boyle was the first Archbishop.

¹⁰⁰ Named for Theodore B. Basselin, (1851-1914), an immigrant from Lorraine who settled in New York and became a successful lumber magnate; he left money in his will to endow the scholarship program.

of the College, three months after the Second World War began with the Nazi invasion of Poland.

First assigned to St. Thomas Aquinas Parish in the Hamden area of Baltimore, after the attack on Pearl Harbor, 7 December 1941, Hannan received permission from the Archbishop of Baltimore, the Most Rev. Michael Curley, to volunteer as a military chaplain.

At the time, the Military Ordinariate would only accept priests who had three years of pastoral experience, so Hannan had to wait until 29 December 1942 before beginning classes at the U.S. Army Chaplain School at Harvard University, in Cambridge, Massachusetts. Upon completion, he was assigned as chaplain to Basic Training Center Number 7 of the Army Air Corps¹⁰¹ in Miami Beach.

Hannan transferred to England in 1944, in preparation for D-Day, which occurred on 6 June 1944. During the winter of 1944, the German Army mounted a surprise counter-attack against allied lines in the Ardennes Forest, Belgium: the Battle of the Bulge. Hannan volunteered to act as chaplain to the 82nd Airborne and was assigned to the 505th Parachute Infantry Regiment. He stayed with them until the end of the war, serving in Belgium, France, and Germany, including liberating a concentration camp at Woebbelin.

Upon his return home, Hannan was instructed by Archbishop Curley to avail himself of the G.I. Bill to return to Catholic University in order to obtain a doctorate in Canon Law. During his post-graduate studies, the Archdiocese of Washington, D.C., was created out of the Archdiocese of Baltimore, on 15 November 1947. The day Hannan completed his doctorate, in 1949, he was appointed vice-chancellor of this new Archdiocese. He lived with Archbishop Patrick O'Boyle, and the Chancellor, Monsignor James Cowhig, in the rectory of St. Patrick Church, of which Cowig was pastor.

The Chancery was in a house owned by the pastor of St. Matthew the Apostle Cathedral. Hannan also provided sacramental assistance to Father Boehmer, pastor of St. Mary Mother of God Parish at 5th and G Streets. In 1951, Monsignor Cowhig was named pastor of St. Jerome Parish in Hyattsville, Maryland, and Hannan was given his two vacated positions, as Chancellor of the Archdiocese, and Pastor of St. Patrick Parish.

In the spring of 1956, Hannan was informed that he was to be appointed Auxiliary-Bishop of the Archdiocese of Washington, D.C., for which office he was ordained on 16 June 1956; he took as his motto, "Charity is the Bond of Perfection".¹⁰² Hannan attended the Second Vatican Council along with Archbishop O'Boyle, and made an intervention on 17 October 1963 during discussions on *Lumen Gentium*, the Dogmatic Constitution on the Church: "Catholic laymen 'should be urged to be genuine witnesses to the faith in their

¹⁰¹ The Air Force was not designated as a separate branch of the U.S. military until 18 September 1947.

¹⁰² A quote from Colossians 3:14, the motto is in Latin on his coat of arms: *Caritas Vinculum Perfectionis*.

domestic, business, social, and civic activities and to join organizations with professional, charitable, and civic aims not excluding participation in politics.”¹⁰³

One month later, on 22 November 1963, Hannan was staying at the Eden Hotel in Rome, when Lee Harvey Oswald assassinated President John Fitzgerald Kennedy in Dealey Plaza, in Dallas, Texas. It took place at 7:21 p.m. Rome time. Owing to a personal connection previously established, the late President’s wife, Jacqueline “Jackie” Kennedy, asked Bishop Hannan to deliver the funeral eulogy at the Requiem Mass in St. Matthew’s Cathedral, on Monday, 25 November 1963.¹⁰⁴

Hannan’s relationship with the family began in 1948, when, in his capacity as vice-chancellor, he answered a phone call from freshman Congressman Kennedy, which proved to be the first of many such conversations on moral and religious matters. Later, Hannan facilitated private First Communion preparation classes for Jack’s daughter Caroline, attended dutifully by her mother Jackie.¹⁰⁵

In 1965, Hannan returned to Rome for the fourth and final session of Vatican II. There he learned, on 29 September 1965, that he was to become the Eleventh Archbishop of New Orleans. He received permission to leave the Council early in order to celebrate Mass with the people, and begin the rebuilding after Hurricane Betsy twenty days earlier.¹⁰⁶ He was formally installed on 13 October 1965.

The following pages will focus on Hannan’s involvement with Notre Dame Seminary, but it should be added that Hannan’s activity as Archbishop included a striking commitment to the Social Apostolate of the Church and to Archdiocesan Catholic Charities. In 1977, he had the Chateau de Notre Dame, a residential and nursing home for the elderly, constructed on the northeastern corner of the NDS campus, where it remains at the time of this writing. In 1978, he led an initiative which culminated in a local Catholic television station, WLAE, which signed on as a PBS member in July of 1984, and was for many years based in St. Joseph Hall of Notre Dame Seminary.

In keeping with a ruling instituted by Pope Paul VI in 1970, Hannan submitted his retirement on his seventy-fifth birthday, 20 May 1988, which was accepted by the Holy See on 6 December 1988. He maintained a very active lifestyle until a series of strokes diminished his energy. In June of 2011, he moved in to the Chateau de Notre Dame, and died there on Thursday, 29 September 2011, four months after his ninety-eighth birthday.

He was laid in state in the chapel of Notre Dame Seminary on October 4th and 5th, as Archbishop Shaw had been in 1934, and Archbishop Rummel in 1964. His remains were placed in a horse-drawn carriage for a procession to the Cathedral on October 5th, where he lay in state until the Funeral Mass, and

¹⁰³ Hannan, *Memoir*, p. 259.

¹⁰⁴ William Manchester, *Death of a President* (New York, NY: Harper and Row, 1967), pp. 157, 679-680.

¹⁰⁵ Hannan spoke at the interment of Robert “Bobby” Kennedy in 1968, and for Jacqueline Kennedy in 1994.

¹⁰⁶ *Clarion Herald*, 30 September 1965, p. 1. Hurricane Betsy made landfall on September 9th, and the levees broke at 3 a.m. on September 10th, so Hannan was appointed twenty days after the storm, and nineteen days after the flooding.

interment beneath the sanctuary, on Thursday, 6 October 2011. The celebrant of the Funeral Mass was the Most Rev. Gregory M. Aymond, a man whom Hannan ordained a priest in 1975, and, at the time of this writing, serving as Archbishop of New Orleans.¹⁰⁷

Eighth Rector, Very Rev. Albert Charles Ernst, Jr., J.C.D. (1967-1970)

Two years after Hurricane Betsy, and the arrival of Archbishop Hannan in the aftermath, the seventh rector of Notre Dame Seminary, Very Rev. William Raftery, S.M., was transferred to Northbridge, Massachusetts. For a time, the Marists considered assigning Rev. Robert Ripp, S.M., as his successor, taking into account his years of service in NDS administration as bursar.

Yet, the alarming number of departures from the Marist community after Vatican II, coupled with the reduction in the number seeking entry into the novitiate, compelled the Marists to inform Hannan that they were not able to guarantee the number of personnel needed to fill the staff and faculty positions of NDS. While individual Marists would remain involved at NDS, 1967 stands as a milestone marking the end of forty-four years of exclusive Marist care for NDS.

Coincidentally, the same post-conciliar vocational demographic that prompted the Marist withdrawal, also forced the Most Rev. Albert Fletcher, Bishop of Little Rock, Arkansas, to close the local seminary, St. John's Home Mission Seminary, in the same year. Archbishop Hannan perceived the opportunity in a suddenly available seminary faculty, to replenish his suddenly depleted seminary faculty. This led to the recruitment of the first diocesan priest to serve as rector of NDS.

Albert Charles Ernst, Jr.,¹⁰⁸ was born in Shreveport, Louisiana on 18 July 1926, the eldest of three children. His father was employed in the railroad industry, and, when Albert Jr. was still a child, Albert Sr. was transferred to Little Rock, Arkansas, taking the family with him. After High School, Ernst joined the Naval Air Corps and studied at U.C.L.A. After completing his military service, Ernst entered St. John's Seminary in Little Rock in 1948. He was ordained a priest for the Diocese of Little Rock on 30 May 1953. He subsequently earned a Doctorate Degree in Canon Law from the Catholic University of America in 1964, and completed a multiple-summer Master's Degree program in Liturgy from Notre Dame University, Indiana, in 1967.

Ernst had experience on the faculty of St. John's Seminary; he was then serving as vice-chancellor of his diocese; he was chairman of the diocesan liturgy committee; and he was giving workshops on the liturgical reforms of Vatican II. When Hannan contacted Bishop Fletcher to request that he release Ernst to serve

¹⁰⁷ *Clarion Herald*, 8 October 2011, and 15 October 2011.

¹⁰⁸ Father Ernst granted a two-hour interview to the author of this work on 17 November 1995, in the course of research for the 75th Jubilee history of NDS, published in 1997. Father Ernst approved the presentation for that history; since he died in 2004, that version is largely reproduced herein.

as rector of NDS, Fletcher politely refused. Undeterred, Hannan then flew to Little Rock to ask again in person. This time Bishop Fletcher agreed, but said he would only release Ernst for a short term of service. Ernst would become the first diocesan priest to serve as rector of any major seminary in the history of the Archdiocese of New Orleans since Archbishop Perche's Seminary in the old Ursuline Convent in 1870.

While all of this was going on, Ernst was with his family on a vacation in Ontario, Canada. Before leaving, he left his sister's home number with the chancellor, Father O'Connell. In the first week of August 1967, Ernst's sister told him that the chancellor left a message for Ernst to call in. Startled when learning of Hannan's offer, Ernst agreed, and Hannan made the appointment public on 15 August 1967.

Ernst remained rector of NDS for only three years (1967 to 1970), but they were years in which major changes to the program were instituted in light of the Second Vatican Council. The details of those changes must now occupy our attention, but it should be noted that later in life Ernst returned to the Archdiocese of New Orleans and devoted himself to parish work until his retirement. He died on 18 June 2004.

Changes in Seminary Life Post-Vatican II (1965-1970)

In dealing with the seminarians, Ernst tried to create an atmosphere of trust by emphasizing individual responsibility as a replacement for the pre-Vatican II seminary system, covered earlier in this history, which blended the spiritual and liturgical life of a monastery with the discipline of a military academy. Some changes Ernst implemented were:

- (1) Discontinued the practice of censoring the mail of seminarians.
- (2) Abolished the curfew.
- (3) Gave all seminarians keys to the building.
- (4) Moved Mass to mid-day (initially 11 a.m.), allowing more sleep.
- (5) Instituted an open house each year before ordinations.
- (6) Permitted the seminarians to leave campus to visit family and friends.
- (7) Discontinued the mandatory Grand Silence.

Cody's practice of early ordination to priesthood, such that the final year as a seminarian was also the first year of priesthood, was discontinued. However, Ernst did persuade Hannan to ordain seminarians as transitional deacons at the end of their third year of theology, so that they could function as deacons in parishes from Friday through Monday, only having classes on Tuesday, Wednesday, and Thursday.

Ninth Rector, Very Rev. Alexander O. Sigur (1970-74)

The agreement between Bishop Fletcher of Little Rock and Archbishop Hannan for the release of Father Ernst as rector of NDS was stipulated to be of short duration, because his doctorate in canon law made him difficult to replace in a Diocese, such as Little Rock, which was responsible for Catholics in the entire state of Arkansas. When one of the canonists in Little Rock suffered a heart attack, Bishop Fletcher had to insist that Ernst return home. To succeed him, Hannan appointed the first alumnus of NDS to return as rector.

Alexander Octave Sigur¹⁰⁹ was a familiar sight throughout southern Louisiana in the 1960s. Born on 28 December 1921, in Crowley, Louisiana, Sigur went through priestly formation at St. Ben's and Notre Dame before being ordained for the Diocese of Lafayette on September 21, 1946, in the last class affected by the accelerated wartime program. Shortly after ordination, Sigur was sent to Catholic University where he earned a Licentiate in Canon Law in 1949. He then went to the Angelicum in Rome where he completed his Doctorate in 1950.

Upon returning to Lafayette, Sigur served as parochial vicar at St. Peter in Gueydon, Louisiana, for two years, and then as pastor of Our Lady of Wisdom Chapel, serving the University of Southwest Louisiana¹¹⁰, a position which he held until 1967. Named a domestic prelate in 1961, Sigur served as pastor of St. Genevieve from 1967 to 1970, when he was appointed ninth rector of Notre Dame Seminary, on July 1, 1970.

Sigur had served as editor of the *Southwest Louisiana Register*, the Lafayette diocesan newspaper, from 1954 to 1967, had been elected President of the National Newman Club Chaplains Association from 1960-62, and was a two-term President of the National Association of Priest Pilots. He was a member of the Board of Directors of the National Liturgical Conference, the Commission for the Reform of the Code of Canon Law, and the N.C.C.B. Commission for Education. In the local community of Lafayette, Sigur was a judge on the Marriage Tribunal, chaplain for the Lafayette Chamber of Commerce, and state chaplain for the Catholic Daughters of America.

While a seminarian at Notre Dame in the 1940s, Sigur had been deeply involved in all aspects of school life. He was a frequent contributor to, and ultimately editor of, the *Notre Damean*, he had taken part in the literary society, and worked in the Catholic Student Mission Crusade. After ordination he visited his *alma mater*, giving talks to the seminarians on his life as a priest, and he returned in the early 1960s to teach homiletics to the fourth year class. He had both academic qualifications and experience as a pastor. More importantly, he had gained valuable experience as chaplain to the Newman Club on the campus of a

¹⁰⁹ Father Sigur agreed to an interview with the author of this history at Alumni Day, 1996, in preparation for the 75th Jubilee history of NDS, published in 1997. Sadly, Alzheimer's disease had robbed him of many memories, though he was unfailingly gracious and anxious to help.

¹¹⁰ Today this is the University of Louisiana at Lafayette, U.L.L.

university. This brought him into contact with young people on a daily basis, which gave him insight into and sympathy with the issues of that generation. His first academic year as rector opened on 14 September 1970, with 117 seminarians and fifty lay students in the various Master's Degree programs.¹¹¹

In 1974, Sigur's health began to deteriorate, and he was forced to take a medical leave.¹¹² As events transpired, he was not able to return. For his services, he was awarded an honorary doctorate by NDS at the commencement ceremony on 16 May 1975.¹¹³ He served the Diocese of Lafayette to the best of his ability, until his death on 13 August 1997.

Tenth Rector, Very Rev. Columban Geerken, O.S.B. (1974-76)

Monsignor Sigur's sudden illness and unexpected departure left Archbishop Hannan with the problem of finding a replacement. He turned to Rev. Columban M. Geerken, O.S.B, a Benedictine monk in residence at Notre Dame for a sabbatical year, 1973-74. Born in Pascagoula, Mississippi, on 5 April 1928, Geerken was ordained as a priest in the Order of Saint Benedict on May 14, 1953. He received his B.A. from St. Benedict College, Atchinson, Kansas, in 1950. He earned a Licentiate in Theology from Catholic University in 1955, and a Doctorate in Theology from the University of Fribourg, Switzerland, in 1958. Having taught philosophy and theology at St Bernard's College for fifteen years, Geerken served as rector of that college from 1962-1969. When his term as rector was completed, Geerken served as chairman of the theology and philosophy departments at St. Bernard. When he finished his term there, he requested a sabbatical, and spent it in New Orleans because his family had roots in this city.

Geerken did not envision a long-term assignment away from his monastery, but he recognized the predicament Sigur's illness caused, so he agreed to become pro-rector, on 1 August 1974, as a care-taker until a permanent replacement could be found. As such he made no changes at all in the seminary structure or administration. On 1 July 1975, Rev. J. Edgar Bruns became the first President of Notre Dame, while Geerken continued as rector until Rev. Ellis de Priest, S.M., moved into that position on May 13, 1976. Father Geerken returned to monastic life until his death in Alabama on 25 August 1994.

Vietnamese Seminarians (1975)

Five seminarians from Vietnam arrived at Notre Dame Seminary on 31 July 1975; twenty-years later nearly one-fourth of the NDS student body was

¹¹¹ *Clarion Herald*, 10 September 1970.

¹¹² *Clarion Herald*, 21 November 1974.

¹¹³ *Clarion Herald*, 15 May 1975.

Vietnamese.¹¹⁴ Their situation was entirely new in the history of NDS. The first ordinand born outside of the United States to complete his training at NDS was Rev. Augustine Wyshoff, a native of Holland ordained in 1934 for service in the Archdiocese of New Orleans. His family moved to the United States for expanded opportunities, as had many others. Beginning in 1942, NDS welcomed seminarians from other nations for priestly training in order to return to their homelands as priests; the first being from Guatemala. The first five Vietnamese seminarians to enter NDS, on the other hand, were in the United States in order to stay alive. As Archbishop Hannan explained:

*After the Vietnam War ended in chaos in 1975, thousands of Vietnamese refugees who had managed to escape from Saigon by boat ended up in camps in the Philippines. From there, thousands were shipped to Fort Chaffee, Arkansas, and, at last to New Orleans. Their twentieth century exodus reflected the Gospel coming to life in brilliant Technicolor. They were sheep without a shepherd. Their abject living conditions were the ultimate shame: They had counted on the United States to protect them from Communist aggression and now, because we had failed in our mission, they were virtually prisoners in a foreign land.*¹¹⁵

The first American combat troops, as distinct from training advisors, arrived in Saigon, South Vietnam, aboard an aircraft carrier on 11 December 1961. President Diem was assassinated on 1 November 1963, and the Communists launched a major strategic offensive to gain control of the Mekong River delta. Communist action included tactical assaults on American troops: American advisors were ambushed and killed in Kontum City on 3 February 1963; an improvised bomb killed Americans in Saigon on February 7th; commandos sank the *USS Card* in May; and North Vietnamese torpedo boats attacked the *USS Maddox* in the Gulf of Tonkin on 2 August 1964. Five days later, on 7 August 1964, the U.S. Congress approved the Gulf of Tonkin Resolution, granting to President Lyndon B. Johnson sweeping economic and military authority to engage communist movements in Asia, even though war was not officially declared.

The subsequent eleven years opened an abyss of suffering encompassing Vietnam, Laos, and Cambodia, which included the deaths of 58,000 American and two million indigenous peoples. At the end, South Vietnam surrendered to North Vietnamese Communists when Saigon fell on 30 April 1975. Only five percent of the population of Vietnam was Roman Catholic, and therefore particularly vulnerable to Communist reprisals. Many of these joined other Vietnamese who did not wish to live under an atheistic government. The result was 1.5 million “boat

¹¹⁴ Because of the language barrier, these first Vietnamese seminarians lived for some time at either St. Ben's or Notre Dame, studying English, before they actually continued their priestly formation. The first Vietnamese seminarian registered for priestly formation at Notre Dame was Paul Van Tung Nguyen, for the Archdiocese of New Orleans, in the Spring of 1976. He was ordained on May 12, 1979.

¹¹⁵ Hannan, *Memoir*, p. 304.

people” risking their lives in aging leaky boats in hopes of finding refuge and freedom in other lands; 400,000 died along the way, while an undeterminable number were captured by pirates and spent the rest of their lives as slaves. The United States officially accepted 823,000 Vietnamese refugees.

In the early summer of 1975, Archbishop Hannan dispatched a four man team to visit three of the camps set up for the Vietnamese refugees. The three camps they visited were located in Ft. Chafee, Arkansas; Indian Gap, Pennsylvania; and Eglin Air Force Base, Florida. They found a profound faith being nurtured in the camps, by people who had lost everything else, many of whom had fled to continue practicing their religion.

At Ft. Chafee, for instance, 8,000 of the 10,000 total refugees attended daily Mass. The team also learned that, while only 5% of Vietnam was Catholic, 45% of the refugees were Catholic. The team assured those among the refugees who had been in priestly formation in Vietnam that their vocation did not have to be abandoned because they lost their country. Archbishop Hannan explained:

It didn't take me a long time after visiting Fort Chaffee to decide that the Archdiocese of New Orleans would throw out the welcome mat to the Vietnamese....I think we did a tremendous favor to the archdiocese and to the Vietnamese, who were so industrious that they returned the favor a hundredfold....we found out that the old Claiborne Towers on Canal Street and Claiborne Avenue had plenty of vacancies to provide temporary lodging. It didn't take long for the Vietnamese to establish themselves and move into places of their own. From 1975 to 1979, we accepted about ten thousand refugees, and by 1986 the Vietnamese population had soared to twenty-thousand [i.e. in the Archdiocese of New Orleans].¹¹⁶

First President, Very Rev. James Edgar Bruns (1975-1981)

When the ninth rector of Notre Dame Seminary, the Very Rev. Alexander O. Sigur, took a medical leave in 1974, a Benedictine Monk, Columban Geerken, O.S.B., agreed to become pro-rector (i.e. temporary), on 1 August 1974, until Sigur returned, or Hannan could find a replacement. As time passed it became clear that Sigur would not be able to resume his duties. The first adjustment to Geerken's situation came about in the summer of 1975, the year that the first Vietnamese seminarians arrived.

James Edgar Bruns was born on 2 August 1923, in Bayberry Point, New York. He had a lifelong interest in the South, as he grew up listening to New Orleans lore from his paternal grandmother, a native of the city who remembered the War Between the States and the occupation which followed. Discerning a call to priesthood, Bruns was the first American diocesan seminarian sent to study in Rome by the Archdiocese of New York after the end of the Second World War.

¹¹⁶ Hannan, *Memoir*, p. 305.

Bruns was ordained a priest in the Basilica of St. John Lateran on 18 December 1948. He later earned a master's degree in History from St. Joseph's in Dunwoodie, New York, a Doctorate in Patristic Theology from the Gregorian University in Rome, and a Licentiate in Sacred Scripture from the Pontifical Biblical Institute in Rome.

In 1959, Bruns began teaching theology and scripture full-time at St. John's University in New York, where he remained until 1962, at which point he accepted a position at St. Michael's College in Toronto, Canada. He thrived in Toronto, publishing four books, as well as many articles in journals such as *Catholic Biblical Quarterly* and *Theological Studies*. He also served on the five-member steering committee which planned and implemented an ecumenical theological union: the Toronto School of Theology. He then served as Chairman of the Graduate Department of Theology at St Michael's, and Director of the Institute of Christian Thought at the theological union.

After thirteen years of productive scholarship combined with a heavy administrative load, Bruns, age fifty-two, started looking for a change. Having visited New Orleans a number of times as an adult and aware of the rich historical and cultural traditions in southern Louisiana, Bruns applied for a teaching position at Notre Dame Seminary. He was startled when Archbishop Hannan apprized him of the situation following Sigur's medical leave, and, instead of a teaching position, offered him the job of rector.

Uneasy at the prospect of assuming responsibility for preparing men for ministry as parish priests, when he had so little experience as a parish priest, Bruns instead seized on one detail Hannan mentioned in his summary of the situation at NDS. Before his illness, Sigur had planned to divide executive authority between a President and a Rector. The president would handle institutional responsibilities such as public relations, administration, and fund-raising; while the rector would serve as the "pastor" of the seminary and oversee the priestly formation program.

Bruns indicated his willingness to serve as President, but not rector. After consulting with Father Geerken, and obtaining his agreement to continue serving as pro-rector, Hannan hired Bruns as the first president of Notre Dame Seminary, on 1 July 1975. One year later, on 13 May 1976, a new rector was hired, Very Rev. Ellis De Priest, S.M., whose life will be treated in a separate section. They remained as a president and rector team until 1981.

When Bruns took up his duties, NDS actually had more lay-students than seminarians: sixty-five seminarians, and eighty lay students. The lay-students were working on Masters Degrees in the Catechetical and Pastoral Institute (CPI). The following year, Father Gregory M. Aymond became the administrative coordinator of the program; he would later serve as rector of NDS from 1986 to 2000, and Archbishop of New Orleans beginning in 2009, and continuing at the time of this writing.

In addition, availing the archdiocese of Bruns' scholarly abilities, Hannan appointed him Archdiocesan Historian on 28 July 1977. This involved regular visits

to the Archdiocesan Archives, at the time located in the Old Ursuline Convent in the French Quarter, on the corner of Chartres and Ursulines Streets. With his linguistic skills, Bruns immersed himself in the monumental labor of translating old Spanish and French colonial sacramental records. This required not only knowledge of the languages in question, but also understanding the Creole development of those languages. In addition, he needed the skills of a paleographer to decipher the handwriting of the period. He would work on this project, in addition to his other duties, for the rest of his professional life and into semi-retirement.

In 1977, Bruns instituted an experimental three-year, accelerated program for second career vocations, consisting of eighty-seven credits. The phenomenon of older men entering the seminary happened to coincide with the precipitous drop in vocations in the post-Vatican II period. As the number of older men entering the seminary with significant life experience increased, often having credential in other fields, Bruns concluded that some adaptation of the seminary program had to be made. The three-year accelerated program was to be prefaced by a one-year program consisting of eighteen credits, officially designated "Pre-Theology".

Some seminarians jokingly referred to it as "remedial philosophy", because the eighteen hours were designed to provide basic training in philosophy as prerequisite for the study of theology. The three-year accelerated program was phased out in 1982, but the Pre-Theology program is still offered at NDS, in a greatly expanded, two-year format, as preparation for the four-year program in theology.

In 1981, after a six-year term as president, Bruns requested to be allowed to return to his scholarly work, and Hannan agreed. While continuing to teach Scripture at Notre Dame until shortly before his death, Bruns successfully translated twelve volumes of early archdiocesan sacramental records. Father Bruns died on 29 May 1997. His funeral Mass was in the chapel of Notre Dame Seminary; a moving homily was given by Father David Rabe (NDS, Class of 1983)

Eleventh Rector, Very Rev. Ellis De Priest, S.M. (1976-1981)

As explained in the previous section, Father J. Edgar Bruns agreed to become the first president of Notre Dame Seminary in 1975, but preferred that another priest serve as rector. For one year, Father Geerken continued in this capacity, until Father Ellis De Priest, S.M., was appointed eleventh rector of NDS on 13 May 1976. This marked the return of a Marist to the position of rector for the first time in a decade, although the Marist Order was not resuming overall direction of this institution. It was perhaps fitting that the ties of this Marist with Notre Dame extended back nearly four decades.

Born on October 23, 1926, in Jackson, Mississippi, De Priest attended Carpenter Grammar School from 1932 until 1936, and the Natchez Institute from

1936-1938. His family then relocated to Alexandria, Louisiana, where he attended Rosenthal Elementary School from 1938 to 1940, and Bolton High School from 1940 to 1942. His pastor was an alumnus of Notre Dame, and maintained ties with his *alma mater*. When De Priest expressed an interest in the priesthood, his non-Catholic father refused to consider it. The pastor contacted Fr. Michael Larkin, S.M., then serving as third rector of Notre Dame, who made the long journey up to visit the De Priest family. He left only when he had obtained the agreement of De Priest's father to permit the young man to attend the seminary.

De Priest then entered St. Mary's Manor in 1942, and remained until 1946, when he went to Prince Bay, New York, for his novitiate at Our Lady of the Elms. After making his profession on September 8, 1947, De Priest attended Marist College from 1947 until his ordination to the priesthood on February 1, 1953. Having twin passions for music and liturgy, De Priest obtained a Masters in Music from Catholic University in 1956, and a Masters in Liturgy from the same school in 1971.

From 1967 to 1974, De Priest served as rector of the Marist College in Washington, D.C. During that time he also served as professor of music at the Washington Consortium from 1967 to 1974, and at Catholic University from 1973-1974. In 1974, he was hired by Sigur as Professor of Liturgy at Notre Dame Seminary, so he was well-acquainted with the situation when he became rector two years later.

Father Ellis De Priest pointed to three elements as forming his enduring legacy to the seminary:¹¹⁷

First: participation in the expedition that brought the first Vietnamese seminarians to Notre Dame. He regarded the Vietnamese as having made a historic change in the seminary and the dioceses of the south.

Second: As rector of NDS, he instituted a new evaluation procedure which he considered more humane and fair. Prior to this, he said, a seminarian considered ill-suited would simply receive a note in his mailbox at the end of the year that his enrollment at NDS was terminated. Father De Priest believed that some of these young men might have responded to timely notification of issues observed by the faculty, and being given the chance to respond. Therefore, he allowed the seminarians to produce a written self-evaluation each year, which would be considered by the faculty. Annually, each seminarian would meet with a five-member formation team who would brief the seminarian on the faculty's perceptions of his progress in the areas of academic, pastoral, spiritual, and vocational discernment.

Third: The contribution of which Father De Priest was most proud was in the area of Liturgy. He made every effort to impart his own deep love of reverential

¹¹⁷ Father Ellis granted an interview to the author of this work in 1995, in the course of researching the 75th jubilee history, published in 1997. Each interviewee is different. Father Ellis insisted that his story be summarized in this way, and it was in the previous history. Since he passed away in 2009, it is not possible to update it, so his testimonial is included in the manner he approved at the time.

liturgy to seminarians, as well as to form in them good habits of prayer. Included in his liturgical formation was exposure to the Byzantine Rite liturgy. This began as a personal project when De Priest became aware of local Eastern Rite Catholics who had no opportunity to worship in their own Rite. After obtaining the appropriate vestments and liturgical paraphernalia, De Priest retained the services of a bi-ritual Jesuit priest to say Mass in the Notre Dame Seminary Chapel on one Sunday a month. From this humble beginning grew a Byzantine Mission. Father De Priest himself underwent the training and official approval to offer the Byzantine Rite Mass.¹¹⁸ The practice of celebrating a Byzantine Rite Mass at NDS has become an annual event.

In 1981, both De Priest and Bruns stepped down from their positions. De Priest then had more time to devote to the Byzantine Mission that had become his passion. Moving the services first to the chapel of Dominican College, then to St. John Prep, De Priest subsequently built a small but dedicated mission that ministered to the needs of Eastern Rite Catholics. In addition, he also went on to perform a vital service for the archdiocese when Hannan entrusted him with the task of starting the Office of Worship. This office was to promote training in proper liturgical practice and was to supervise the conduct of major archdiocesan liturgical functions. In 1996, Father Ellis returned to NDS as Professor of Liturgy. He died on 9 February 2009.

Twelfth Rector, Second President, Very Rev. John C. Favalora (1981-1986)

In May of 1981, Monsignor John C. Favalora received a telephone call from Archbishop Hannan, informing him that, effective June 1st, he would become the twelfth rector, and second president, of Notre Dame Seminary; the second alumnus of NDS to return as rector. The previously separate positions of president and rector could be divided again in the future, but Favalora preferred to hold both himself, as he had both administrative and pastoral experience.

John Clement Favalora was born in New Orleans on 5 December 1935, in St. Joseph Parish. Shortly after his birth, his family moved to Mater Dolorosa parish, on the same street as Notre Dame Seminary, in the direction of the river (south). After attending Mater Dolorosa Elementary School and Jesuit High School, Favalora went to St. Ben's, then completed his philosophy studies at Notre Dame, earning a Bachelor's Degree in 1958. Favalora was sent to Rome to complete his theological training at the Pontifical Gregorian University, where he was ordained on December 20, 1961; he remained an extra year to complete a Licentiate in Sacred Theology in 1962. His thesis was on the topic: "Grace of

¹¹⁸ *Clarion Herald*, 3 April 1980, announcement that Fr. Ellis De Priest was offering Slavonic-Byzantine Rite Mass at 10 am, in NDS chapel, on the first Sunday of each month.

Vocation,” studying the relationship between the interior call from God and the exterior call of the community.

Upon returning to New Orleans, Favalora was stationed at St. Theresa of the Child Jesus Parish, where he remained until 1970. While at St. Theresa, Favalora had overlapping assignments in the chancery: ecclesiastical notary from 1962 to 1964, vice-chancellor from 1963 to 1965, and secretary to Archbishop Cody. When Cody opened St. John Vianney Preparatory Seminary in 1964, Favalora joined the founding faculty as vice-rector; the school was adjacent to St. Theresa Church. In 1968, Favalora became Principal of St. John Prep, a position he held until 1971, during which time he earned a Master’s Degree in Education from Tulane University in 1969.

In 1971, Favalora left St. John Prep, in order to take two simultaneous appointments: (a) to the faculty of Notre Dame Seminary, as professor of homelitics and dean of seminary formation; (b) founding Director of the Archdiocesan Office of the Permanent Diaconate, organizing the preparation of the first class of permanent deacons in the Archdiocese, ordained in 1972.¹¹⁹

On 31 May 1973, Favalora was appointed pastor of St. Angela Merici Parish in Metairie, Louisiana, (a suburb west of New Orleans). While in this position, he also served as a pro-synodal judge on the Metropolitan Tribunal (1973 to 1979), Vicar-Forane of the East Jefferson Deanery (1974 to 1977), and Vicar for Archdiocesan Planning and Development (1977 to 1979). On 13 September 1979, Favalora was named Vocations Director for the Archdiocese of New Orleans, and the following year, on 7 August 1980, he was named a monsignor, along with twenty-one others.

When Favalora began his assignment as President-Rector of Notre Dame Seminary in 1981, he took as his guide the recently promulgated third edition of the *Program for Priestly Formation* (PPF),¹²⁰ composed by the National Conference of Catholic Bishops¹²¹, and approved by the Holy See, as a summary of local expectations of seminary formation within the United States. Favalora’s goal was to develop a formation program in which the three areas of academics, spirituality, and pastoral experience would be integrated into a single program. Favalora believed that, in many ways, they had been three separate areas which seminarians worked through. A better approach, one which Favalora saw articulated in the third edition of the PPF, would be to create a formation strategy that would bring all three together in such a way that seminarians could see the

¹¹⁹ The Diaconate was instituted by the Apostles, recorded in the Book of Acts chapter six. Over time, ordination as a deacon became a step toward ordination as a priest, hence the term, “transitional” deacon. In 1967, Pope Paul VI issued a motu proprio, *Sacrum Diaconatus Ordinem*, restoring the permanent diaconate; to which married men could be ordained for life (though after ordination marriage was not permitted, even following the death of a spouse).

¹²⁰ The first edition of the *Program for Priestly Formation* was published in 1971. Subsequent editions followed in 1976, 1981, 1992, and 2005. The most recent edition expires in 2015.

¹²¹ In 2001, the National Conference of Catholic Bishops (NCCB), merged with the United States Catholic Conference (USCC), to form the United States Conference of Catholic Bishops (USCCB).

interconnectedness of the three fields, and understand how inseparable they were.¹²²

In 1982, Favalora heard the sad news that the Holy Family Sisters decided to reallocate their personnel in accord with the post-conciliar decline in religious vocations. Part of their restructuring included withdrawing from the domestic services of Notre Dame Seminary, fifty-nine years after they began. Their convent on the NDS campus became the John XXIII house of discernment.¹²³

Notre Dame would celebrate its Diamond Jubilee in 1983, sixty years after its opening, at the time NDS had trained 784 priests, and had an enrollment of sixty-six seminarians. Favalora used the occasion to carry out some refurbishment to the campus, including the chapel.¹²⁴ The last major additions made to the chapel had taken place in 1948, as part of the Silver Jubilee celebrations. At that time, the upper-tier of windows, originally clear-glass, were replaced with stained-glass. The walls of the chapel were also painted with murals of Pentecost and various Marian images. Thirty-five years later, the murals were in a state of decay, having suffered water damage on multiple occasions from roof leaks.

Instead of having them repainted, or white-washed and replaced with new murals, Favalora decided to return to the simpler interior of the original chapel. The murals, and the entire chapel interior, were painted a solid off-white color trimmed in gold. The objective was to create an environment in which the high altar, half-*baldachino*, and brass tabernacle would be the visual center of the chapel. He did not, however, attempt to return to the original chapel design in its entirety.

The Silver Jubilee stained-glass windows were left in place, providing color to the sides of the chapel, framed by the softer tone of the newly re-painted walls and ceiling. He made an adjustment to the sanctuary, which at the time retained the small four-foot wide stairs dating from the original design, when a gate had existed to provide entrance through the altar rail. Favalora had this changed by extending the stairs nearly the entire width of the sanctuary. To complete the plan of creating visual harmony, Favalora designed a matching set of sanctuary furnishings made of dark wood: an altar in the center, with an ambo (pulpit) to on the north side, and a chair on southern side.

One year after the Diamond Jubilee celebrations, it was Notre Dame's turn to receive a visitation from the Vatican, mandated by Pope John Paul II for seminaries throughout the country. A five-member team conducted the visitation from October 22nd through 26th, 1984. The team consisted of:

¹²² Later editions of the PPF have articulated four pillars of formation: Spiritual, Academic, Pastoral, and Human.

¹²³ This was to provide living quarters for men interested in going to the seminary, but feeling a need to see it closer before making the commitment. It also provided a place for men leaving their jobs to stay until the school year began. In 1993 it became a house of the Discalced Carmelites. After Hurricane Katrina, it has become once more a house of discernment.

¹²⁴ Florence Herman, "Notre Dame Seminary: 60 years of educating priests," 3 November 1983.

Most Rev. Thomas J. Murphy, Bishop of Great Falls-Billings, Montana, who was to examine administration, faculty, and admissions;

Most Rev. John Paul, Bishop of La Crosse, Wisconsin, who looked into evaluations, community life, and discipline;

Very Rev. Raymond Daley, O.P., Provincial of the Dominican Province of New York, was to evaluate the pastoral program, social justice, and ecumenism;

Rev. John J. Begley, S.J., from the Jesuit Provincial office in Boston, was to review spiritual formation, liturgy, and preparation for celibacy; and,

Rev. William J. Fay, Vice-Rector of Mount St. Mary Seminary in Emmetsburg, Maryland, whose task was to examine the academic program and the library.

On the whole, the visitation affirmed the direction of the program, a positive development followed two years later by successful re-accreditation visits by S.A.C.S., and A.T.S. (1986).

Five years after his appointment as president-rector of NDS, Favolora received a phone call, on 10 June 1986, informing him that he was being named Bishop of Alexandria, Louisiana¹²⁵. The news was made public on June 16th, and he was ordained on 29 July 1986. He was transferred out of state three years later, being installed as third Bishop of St. Petersburg, Florida, on May 16, 1989. Five years after that, he was named Archbishop of Miami, Florida, and installed on December 20, 1994, coincidentally, the thirty-third anniversary of his ordination as a priest. He retired on 20 April 2010, which is his status at the time of this writing.

World's Fair, New Orleans (May 12th through November 11th, 1984),

NDS Fountain: *Christ and the Samaritan Woman at Jacob's Well* (1989)

In 1844, the city of Paris hosted an event promoted as the *French Industrial Exposition*, intended to serve as a venue for displaying advances in French engineering, both inventions and manufacturing techniques. Seven years later, in 1851, the city of London hosted a similar event, though promoted internationally: *The Great Exhibition of the Works of Industry of All Nations*, this is considered the first "World's Fair". In 1884, the city of New Orleans hosted such an event: the *World Cotton Centennial*.

One century later, in 1984, New Orleans hosted another one: the Louisiana World Exposition, with the theme, *The World of Rivers: Fresh Waters as a Source of Life*. It opened on Saturday, May 12th, and closed on Sunday November 11th, 1984. Occupying an eighty-four acre site along the Mississippi River, it boasted

¹²⁵ Originally, the Diocese of Natchitoches, erected on 29 July 1853. The name was changed to the Diocese of Alexandria on 6 August 1910. This entity became the Diocese of Alexandria-Shreveport on 18 October 1976. This territory was split into two dioceses on 16 June 1986: the Diocese of Alexandria, and the Diocese of Shreveport.

representation from ninety-five countries, and 7,335,279 visitors. Prominent features included the prototype Space Shuttle *Enterprise*, as well as the Mississippi Aerial River Transit (MART): a gondola lift hanging from wires suspended across the river, transporting visitors from the fair site on the east bank of the river to Algiers on the West Bank.

The significance of this event for NDS was in the Vatican Pavilion.¹²⁶ Archbishop Hannan recalled: "When New Orleans was chosen to host the 1984 World's Fair, I tried to make the Vatican Pavilion one of the can't-miss sites of the fair grounds. Enlisting Dominican Father Val McInnes, something of an expert on church art around the world, as my point person."¹²⁷ Hannan first tried to borrow the Shroud of Turin for the pavilion, but the Archbishop¹²⁸ assured Hannan that he would be assassinated if he permitted the Shroud to leave the city. Hannan and McInnes then tried to borrow Michelangelo's statue, *Christ the Redeemer*, from the Roman Dominican church of Santa Maria Sopra Minerva, but the Italian government prevented it.¹²⁹

As events developed, the Vatican loaned some tapestries for displays, as well as the painting by Caravaggio, the *Deposition of Christ*. Local pieces of sacred art displayed included a Chalice from Houma-Thibodeaux, crafted in 1875 as a silver-jubilee gift for Monsignor Francis Mittlebronn, and handed down from priest to priest; in 1984 it was in the care of Monsignor Albert Bergeron, Pastor of St. Bridget Parish in Shriever, Louisiana.¹³⁰

The Vatican Pavilion included a circular mosaic honoring Pope John Paul II, featuring his coat of arms with the prominent M, reflecting his devotion to Our Lady. This mosaic currently hangs on the wall of the main hallway of Notre Dame Seminary.¹³¹

More famous, was the monstrance created by Bernard & Grunning for Exposition and Benediction of the Most Blessed Sacrament at the Eucharistic Congress of 1938. One year earlier, Miss Marie Brunol of St. Rita Parish in New Orleans, proposed that individuals from the South should contribute jewelry or precious stones for the creation of this monstrance. The idea was welcomed by the Archdiocesan Council of Catholic Women. Over five-thousand people contributed, some from as far away as Quebec City and New York. On a circular embossed plaque is depicted the first important Eucharistic procession held in New Orleans, on 17 July 1734, when the Ursuline Nuns moved from their temporary quarters in Governor Bienville's old home to their convent on Ursuline and Chartres Streets. The finished product stands forty-two-inches in height, and weighs twenty-

¹²⁶ *Clarion Herald*, 3 May 1984 (Vol. 22, No. 13, section 2): "Treasures of the Vatican". (Pull-out section).

¹²⁷ Hannan, *Memoir*, p. 421.

¹²⁸ Most Rev. Anastasio Cardinal Ballestrero, O.C.D., Archbishop of Torino (Turin) from 1977 to 1989.

¹²⁹ At the time dominated by anti-clerical Socialists: President Sandro Pertini (r. 1978 to 1985), and Prime Minister Bettino Craxi (r. 1983 to 1986).

¹³⁰ *Clarion Herald*, 3 May 1984, section 2, p. 21.

¹³¹ *Arts Quarterly* (Oct/Nov/Dec 1988), Vol. X, issue 4.

five pounds. It was first used for the benediction of the Blessed Sacrament on Tuesday, 18 October 1938.¹³²

A larger scale item was a bronze well-sculpture titled: *Christ and the Samaritan Woman at Jacob's Well*.¹³³ Croatian sculptor Ivan Mestrovic (1883-1966), explored the theme as early as 1927, when he carved a wood relief of the biblical scene for his family chapel in Split, Croatia. Mestrovic spent the last twenty years of his life at the University of Notre Dame in Indiana, where he returned to the idea, and cast it in bronze in 1957, the finished product was seven and one-fourth feet in height. After the World's Fair, the Sculpture and Fountain were eventually moved to the campus of NDS, and mounted in front of Shaw Hall in May of 1989, where they remains at the time of this writing.

Thirteenth Rector, Third President: Most Rev. Gregory M. Aymond (1986-2000), Fourteenth Archbishop of New Orleans (2009)

Archbishop Hannan appointed the Very Rev. Gregory M. Aymond to serve as the thirteenth rector and third president of Notre Dame Seminary after Favalora was named Bishop of Alexandria; Aymond's appointment took effect on 20 July 1986. At the time, he explained his understanding of the appointment as follows: "The formation of men for priestly ministry is something I have always been interested in, and I see this appointment as an opportunity to be of service to the archdiocese, other dioceses, and religious communities, in preparing men for priestly ministry."¹³⁴

Gregory Michael Aymond was born in New Orleans, Louisiana, on 12 November 1949. He attended St. James Major Elementary School and Cor Jesu High School¹³⁵ before going to St. Ben's to pursue studies for the priesthood. After receiving his Bachelor of Arts Degree in English from St. Ben's in 1971, Aymond went to Notre Dame, where, in addition to his priestly formation, he took graduate courses in religious education from the Catechetical and Pastoral Institute, which, it will be remembered, was then located at Notre Dame. In the course of his formation he did pastoral work at St. Louis King of France Parish, Hotel Dieu Hospital, St. Angela Merici Parish, and St. John Vianney High School Preparatory Seminary. He received his Master of Divinity Degree in 1975, and was ordained to the priesthood by Archbishop Hannan on 10 May 1975, in St. Louis Cathedral.

His was first assigned to teach at St. John Vianney Preparatory Seminary, while residing at Notre Dame. The following year, 1976, he received two additional

¹³² Very Rev. Val A. McInnes (editor), *Treasures of the Vatican, New Orleans Vatican Pavilion 1984* (Archdiocese of New Orleans), pp. 41-42 on monstrance, exhibit 30.

¹³³ McInnes, ed., pp. 34-36 on well, exhibit 23. The sculpture represents the encounter described in John 4:1-42.

¹³⁴ *Clarion Herald*, 17 July 1986. This issue includes a biographical summary.

¹³⁵ Now Brother Martin High School.

jobs: (a) business administrator of St. John Prep, and (b) acting director of the ninth Catechetical and Pastoral Institute (CPI). The program continued attracting interest such that it grew beyond the capacity of Notre Dame's facilities. A co-operative relationship was formed whereby some of the facilities of Loyola University were used for the program. In 1977, administration of the program was turned over entirely to Loyola, and was soon renamed the Loyola Institute for Ministry (LIM), which continues functioning at the time of this writing, having expanded its operations across the South, providing training in religious education and pastoral ministry.

After facilitating the transition of the CPI to Loyola, Aymond was appointed Director of the Archdiocesan Office of the Propagation of the Faith, effective 15 August 1977; he retained his assignments at St. John Prep as teacher and business administrator. The Propagation of the Faith office opened Aymond's priesthood to the missionary outreach of the Archdiocese, and, as time passed, to missionary lands. This would influence NDS in future years.

In May of 1979, Archbishop Hannan appointed Aymond Rector of St. John Vianney Preparatory Seminary; in August of the same year Mr. Joseph Rosilino was named Principal. Aymond retained his job as Director of the Propagation of the Faith. In 1981, he was transferred from St. John Prep, and assigned to NDS to hold the dual assignments of Director of Administration and Director of Pastoral Field Education. He received the news while Father Bruns was resident and Father Ellis De Priest was rector, but by the time it took effect, Monsignor Favalora had succeeded them. Favalora and Aymond worked closely, and with a shared vision of priestly formation, until Aymond succeeded Favalora in 1986.

In 1990, as Third President and Thirteenth Rector of Notre Dame Seminary, Aymond availed himself of an opportunity presented by one of his other jobs, Director of Propagation of the Faith, to introduce a new element in the formation program. Aymond and two seminarians spent the summer of 1989 finalizing arrangements for the following summer, during which seminarians would be required to spend eight days at a mission in Sotuta, population ten-thousand, in the Yucatan peninsula of Mexico. This joint venture between NDS and the Propagation of the Faith Office was designated the Acompaño Program. In the first public announcement of the endeavor, Aymond explained: "Acompaño is a dream come true. We need to instill in our future priests a global vision of church and social justice. Sotuta is a very needy place in need of mission activity. The presence of the church needs to be more evident."¹³⁶ In 1995, the location of the mission experience was moved to Nicaragua, and it is now done between the fall and spring semesters, but it remains a requirement for all seminarians at NDS.

In 1993, NDS celebrated its seventieth anniversary with an enrollment of 106 seminarians. Aymond's vision of a seminary attuned to the global church resulted in a diverse student body, including members from Ghana, Uganda,

¹³⁶ *Clarion Herald*, 1 May 1989.

Nigeria, Vietnam, Columbia, Korea, and the Philippines. Some were studying as priests for dioceses or religious communities in the United States, while others were at NDS to receive priestly training in order to return to their countries.¹³⁷

Papal Visit, St. John Paul II (September 11-13, 1987)

Pope John Paul II (r. 1978 to 2005), made 104 trips outside of Italy as pope, bringing him to 129 countries. The thirty-sixth of those trips brought him to the United States and Canada, including a visit to New Orleans from September 11th through 13th, 1987.¹³⁸ This took place one year after the then Monsignor Aymond was named President-Rector of Notre Dame Seminary, and one year before Archbishop Hannan would submit his retirement papers to the Holy See.

Archbishop Hannan recalls that, in 1986, Father Robert N. Lynch, the Associate General Secretary in Charge of Public Policy matters for the NCCB flew from Washington, D.C., to meet him. After brief pleasantries were exchanged, Father Lynch said: "There is no indication whatsoever from the Holy See that there will be a visit by the Holy Father to New Orleans, but is it your opinion that such a visit would be beneficial to the city and the surrounding area?"¹³⁹

One year later, Pope John Paul II spent thirty-six hours in New Orleans, sandwiched between visits to Columbia, South Carolina, and San Antonio, Texas. The pope arrived at 9:45 p.m. on September 11, 1987, and was chauffeured to his quarters in the Archbishop's Residence, on the campus of NDS. Security was tight. If seminarians left after the final pre-arrival security sweep was made, they would not be allowed back in the building until after the pope's departure. The single exception was transport as a group to serve the outdoor papal Mass. The Secret Service would not permit the Pope to enter Shaw Hall to visit the chapel, but the seminarians were allowed to gather on the front steps to see him much closer than most.

The largest public event scheduled was the outdoor Mass, expected to draw 150,000 people.

The Pope departed at 9:00 a.m., on September 13th. He died on 2 April 2005. Pope Francis canonized him a saint, along with Pope St. John XXIII, on 17 April 2014, Divine Mercy Sunday.

¹³⁷ Both quotes are in an interview with Rodney Thoulion, "Seminarians trained to read the signs of the times," *Clarion Herald*, 22 April 1993.

¹³⁸ *Clarion Herald*, 17 September 1987, Section 3 (pull-out), "The Pope in New Orleans"; *Times Picayune*, 13 September 1987: Alex Martin, "Pope spreads joy, blessings," by Alex Martin; A1, A2; and "A day of Rain, faith, and joy," Bruce Nolan, A1, A4.

¹³⁹ Hannan, *Memoir*, p. 356.

Most Rev. Francis Bible Schulte (1926->2016), Archbishop of New Orleans (1988-2002; retirement); died 17 January 2016 in Philadelphia.

Archbishop Hannan's successor, the Most Rev. Francis Bible Schulte, was named Twelfth Archbishop of New Orleans on December 13, 1988, and installed in St. Louis Cathedral on February 14, 1989. Born an only child to an Oak Lane, Philadelphia, family on December 23, 1926, Schulte was the third generation of his family to enter the priesthood. His grand-uncle, Rev. Augustine J. Schulte, had been a Rector of the North American College in Rome, and professor at St. Charles Borromeo Seminary in Overbrook, Philadelphia, for fifty-eight years. His uncle, Rev. Augustine B. Schulte, had been the founding pastor of St. John Vianney Parish in Gladwyn, Pennsylvania.

Francis B. Schulte's journey in following these ancestors began at the Norwood Academy and at St. Joseph Preparatory Seminary in Philadelphia. He entered St. Charles Borromeo Seminary in Overbrook in 1944, along with 549 other seminarians. Thirty members of his graduation class of 180 from St. Joseph joined him in pursuing studies for the priesthood. After completing his studies at St. Charles, Schulte was ordained in the Cathedral of Sts. Peter and Paul in Philadelphia on May 10, 1952, by Most Rev. John O'Hara, Archbishop of Philadelphia. His first assignment, from 1952 to 1954, was to simultaneously pursue graduate studies in political science and economics at the University of Pennsylvania, while also teaching at Roman Catholic High School.

After receiving his Master of Arts Degree in Political Science in 1954, Schulte took advanced courses at Oxford University in England, and at the Harvard School of Education. He taught at Reading Central Catholic High School from 1954 to 1960, until being appointed Assistant Superintendent of Archdiocesan Schools. He was named a papal chamberlain in 1965, and Superintendent of Archdiocesan Schools, a position he held from 1970 to 1980, at a time when Philadelphia boasted the second largest Catholic school system in the United States, with 300 institutions serving 200,000 students.

In 1980, Monsignor Schulte was made pastor of St. Margaret Parish in Narberth, a position which he retained after being ordained Auxiliary-Bishop of Philadelphia on August 12, 1981. On June 4, 1985, he was named Sixth Bishop of Wheeling- Charleston, which included all 128 parishes serving the 107,000 Catholics in the entire State of West Virginia. Bishop Schulte remained in this position until being transferred to the See of New Orleans on December 12, 1988; he was installed as Twelfth Archbishop of New Orleans on February 14, 1989.

Archbishop Schulte's first contact with Notre Dame Seminary occurred when he and Archbishop Hannan gave a press conference in the seminary chapel in order to announce Schulte's appointment to the See of New Orleans. Archbishop Schulte said that he immediately fell in love with the chapel, and was

gratified to see the seminarians turn out to greet him and help him move into his new home in the residence next to the Shaw Hall. As chancellor of the seminary, Archbishop Schulte maintained an excellent working relationship with the rector, then Monsignor Aymond, and discovered that they share a concept of priestly formation as centering on the Eucharist, and a concern about the hostile materialistic culture in which the seminarians and priests must function.

The public announcement, on 19 November 1996, that Monsignor Aymond was being appointed Auxiliary-Bishop of New Orleans, has been covered in a previous section. When Aymond was transferred to Austin on 2 June 2000, the position of Auxiliary-Bishop had to be filled. Archbishop Schulte knew that he would turn seventy-four years old in six months, with retirement to follow a year later, so that the interests of the Archdiocese would be best served by the next auxiliary-bishop being a coadjutor (i.e. designated successor). The Holy See concurred, and appointed the Most Rev. Alfred C. Hughes as Coadjutor-Archbishop of New Orleans on 16 February 2001. Archbishop Schulte retired on 3 January 2002, whereupon Hughes automatically succeeded. Hughes will be treated in a separate section of this history.

Archbishop Schulte relocated to Philadelphia following Hurricane Katrina. He died in that city on Sunday, 17th January 2016, at the age of eighty-nine.

[Acompano Program \(established 1989\)](#)

During the summer of 1989, beginning four months after Archbishop Schulte's installation ceremony in the cathedral, Monsignor Aymond, who remained third president and thirteenth rector of Notre Dame Seminary, availed himself of an opportunity presented by one of his other jobs, Director of Propagation of the Faith. He and two seminarians spent the summer of 1989 finalizing arrangements for the following summer, during which seminarians from NDS would be required to spend eight days at a mission in Sotuta, population ten-thousand, in the Yucatan peninsula of Mexico.

This joint venture between NDS and the Propagation of the Faith Office was designated the Acompaño Program. In the first public announcement of the endeavor, Aymond explained: "Acompaño is a dream come true. We need to instill in our future priests a global vision of church and social justice. Sotuta is a very needy place in need of mission activity. The presence of the church needs to be more evident."¹⁴⁰ In 1995, the location of the mission experience was moved to Nicaragua, and it is now done between the fall and spring semesters, but it remains a requirement for all seminarians at NDS.

¹⁴⁰ *Clarion Herald*, 1 May 1989.

NDS and African Seminarians (1989-today)

The continent of Africa covers six percent of the surface of the planet and 20.4 percent of the land area of earth: 11,668,599 square miles. Three-thousand-five-hundred years ago, one of the proto-civilizations of human history developed in North Africa, along the Nile River, in what is now Egypt. Egypt, along with the rest of North Africa on the coast of the Mediterranean Sea, was absorbed into the Roman Empire over the course of the century prior to the Incarnation of Christ.

After the Empire converted to Christianity, the church in North Africa was home to towering figures in the history of theology: St. Athanasius of Alexandria, St. Cyprian of Carthage, and St. Augustine of Hippo-Regius to name only a few. North Africa was the cradle of monasticism, which had long-term influence over priestly formation, as detailed in the first section of this history. And North Africa produced a pope as early as the thirteenth successor to St. Peter: St. Victor I, elected in 189 A.D.

North Africa is topographically isolated from the rest of Africa by the Sahara Desert, a forbidding landscape of 3,600,000 square miles, with sand dunes reaching five-hundred feet in height. The other side of this desert is home to many diverse societies of western, central, and eastern Africa. The organic development of these cultures was harmed by the slave trade: Arab slave trade is estimated to have affected fifteen to eighteen million Africans, while the European-Atlantic slave trade affected another ten to twelve million.¹⁴¹ In addition, the continent was divided into spheres of influence as well as directly-governed colonies, by nations of Western Europe, in a pattern similar to that described earlier in this history regarding Vietnam.

In the mountains of the East African Rift, one finds the origin of the Congo River, which traces a vast arc of 4,700 miles through central Africa. In this region lived the first Roman Catholic Bishop in sub-Saharan Africa. He was the son of King Nzinga of the Congo, who took the name Enrique at his baptism. He was sent to Portugal for training, and ordained a bishop in 1521. Despite five-centuries of presence, Catholicism is not the majority religion on the continent of Africa, but its presence is significant. In 2012, there were 1.2 billion Catholics in the world, sixteen percent of them lived in Africa, and that percentage is expected to grow.

In terms of the history of Notre Dame Seminary, the pattern of African enrollment followed the trajectory of seminarians from other parts of the world. Some seminarians were born in Africa, and were subsequently sponsored for priestly studies at NDS by a diocese or religious community in the United States, for the purpose of serving in the United States. This follows the path of the first NDS ordinand born outside of the USA, Rev. Augustine Wyshoff, born in Holland,

¹⁴¹ This estimate is among the most conservative, with some ranging as high as twenty-million. The difficulty in calculation comes from slave sales in the New World: for example, it is not always possible to determine if a slave brought to market in the American South was brought directly from Africa, or was born a slave in a Caribbean colony, and subsequently sold on the mainland.

but ordained for service in the Archdiocese of New Orleans in 1934. An example of an African who followed this path is Rev. John Asare-Dankwah, born in Ghana on 19 December 1959, and ordained for the Archdiocese of New Orleans on 4 June 1994, after completing priestly formation at NDS; he continues serving as a pastor in New Orleans at the time of this writing. Seminarians from other African nations such as Kenya, Nigeria, and Tanzania, studied at NDS and continue serving throughout the United States.

One religious community established in Africa which at the time of this writing sends seminarians to NDS is the Franciscan Missionaries of Hope.

Other African seminarians came to NDS to receive formation for the purpose of returning home to serve as diocesan priests. These followed the path first established in 1942, when two seminarians from Guatemala arrived at NDS, availing themselves of scholarships provided by Archbishop Rummel, and returned home when completed. An example of African seminarians following this path may be found in Uganda, as a result of a meeting that took place in 1989, the same year that then Monsignor Aymond made the arrangements for the Acompaño Program to be a required part of NDS priestly formation.

While serving as rector of NDS, Monsignor Aymond retained his position as Director of the Archdiocesan Office of the Propagation of the Faith. In 1989, he received a visit from the Most Rev. James Odongo, Bishop of Tororo, Uganda, since 19 August 1968.¹⁴² Bishop Odongo made the appointment in order to request that his diocese be included on a list of missionary dioceses permitted to make fund raising appeals in the Archdiocese of New Orleans. Seven years later, Aymond recalled: "We chatted for about an hour and I was impressed by this man of tremendous faith and loyalty to the church. We decided as a seminary that we had a moral obligation to do some outreach in terms of missionary dioceses."¹⁴³

The result of this meeting was an arrangement which provided for the training of a number of seminarians from Tororo at NDS. For perspective on this arrangement, it will be helpful to read the testimonial of a graduate of this program who later returned to NDS, and currently serves as vice-rector of the seminary.

In 1999, NDS reached a record enrollment of 152, making it the third largest seminary in the United States at that time, after Mundelein (in Illinois) at 190, and Mount Saint Mary's (in Maryland) at 162.¹⁴⁴ At the time, the NDS community included seminarians from twenty-four dioceses and six religious communities. The following year, the year of the millennium, NDS received another alumnus as

¹⁴² Born on 27 March 1931, ordained a priest for Tororo on 22 December 1956, Odongo was ordained Auxiliary-Bishop of Tororo on 25 November 1964. He served as Bishop of Tororo from 1968 until becoming an Archbishop on 2 January 1999, when Tororo was elevated to a Metropolitan See. He remained in this position until his retirement on 27 June 2007.

¹⁴³ Quoted in article by Peter Finney, Jr., "Ugandan Bishop visits African Seminarians," *Clarion Herald*, 17 October 1996.

¹⁴⁴ *Clarion Herald*, 16 September 1999.

a new President-Rector, and the academic year would end with a graduation class of thirty-five, the largest in NDS history.¹⁴⁵

Fourteenth Rector and Fourth President, of Notre Dame Seminary: Very Rev. Patrick J. Williams, (2000-2007)

Archbishop Francis B. Schulte installed the Very Rev. Patrick Williams as President-Rector of NDS on 24 August 2000, in the seminary chapel. He was the fourth alumnus to return to NDS as rector, after Monsignor Sigur (1970-74), Monsignor Favalora (1981-86), and Monsignor Aymond (1986-2000).¹⁴⁶

Patrick J. Williams was born in New Orleans, Louisiana, on 25 June 1962, one of nine children. He attended the local parochial elementary school in St. Raphael Parish, and high school at Holy Cross. He received a Bachelor's Degree from the University of Notre Dame in Indiana, and a Master's Degree in Education from Loyola University. After teaching at Mount Carmel High School, he discerned a call to the priesthood, and completed studies at Notre Dame with a Master of Divinity Degree. He was ordained a priest for the Archdiocese of New Orleans on 29 May 1993.

After serving as parochial vicar at St. Philip Neri Parish until 1996, Williams was assigned to return to NDS as associate director of pastoral field education, from 1996 to 1997, and vice-rector from 1997 until being appointed president-rector in 2000. Upon learning of his appointment, he said: "I would hope to maintain the reputation and the quality formation program that the seminary has developed under Bishop Aymond's leadership."¹⁴⁷

Indeed, his leadership would be tested by Hurricane Katrina, one of the worst natural disasters in the nation's history, which will be treated in a separate section of this history.

After seven years, Williams was transferred to a new assignment, making him the second longest serving rector of NDS since the Marists departed. At the time of this writing, Father Williams is Pastor of St. Pius X Parish in New Orleans, concurrently with serving as the Archdiocesan Vicar for Clergy, and Vicar-General to Archbishop Aymond.

¹⁴⁵ *Clarion Herald*, 26 April 2001.

¹⁴⁶ *Clarion Herald*: 30 March 2000 (announcement), 31 August 2000 (installation). The appointment took effect on 1 June 2000; the installation was on 24 August 2000.

¹⁴⁷ *Clarion Herald*, 20 March 1997 (appointment as vice-rector); 30 March 2000 (announcement of appointment as president-rector).

Most Rev. Alfred Clifton Hughes, S.T.D., Thirteenth Archbishop of New Orleans (2002-2009, retirement)

Eleven months prior to the retirement of Archbishop Schulte, he received a coadjutor-archbishop, meaning his designated successor: the Most Rev. Alfred Hughes. Hughes was appointed on 16 February 2001, and succeeded upon Archbishop Schulte's retirement on 3 January 2002; he served until his retirement on 12 June 2009.

Alfred Clifton Hughes¹⁴⁸ was born in the West Roxbury area of Boston, Massachusetts, on 2 December 1932, the third of four children born to Alfred and Ellen (Hennessey) Hughes; his older siblings were sisters, Dorothy and Marie, while his younger was a brother, Kenneth, who later became a Jesuit priest. Hughes was baptized in St. Theresa Parish in West Roxbury, and attended public elementary school, followed by Boston College High School. During these years, Hughes enjoyed an unusually close relationship with his father, which fostered the attitudes toward the faith, duty, and the church that Hughes would keep the rest of his life.

The elder Alfred Hughes achieved the American dream of career success through hard work, selling automatic washing machines. He was then afflicted with the American nightmare of precipitous loss in the Great Depression; he lost his job, his savings, and his place in the world, along with thousands of others, resulting from an economic disaster summarized earlier in this history. In similar circumstances, many men committed suicide, unable to face what they regarded as public shame, and the daunting task of re-earning all that had been earned once, only to disappear. The elder Alfred Hughes, instead, took a job with the WPA, after two years of unemployment.

Despite what must have been enormous stress and anxiety on the head of a six-person household in such circumstances, neither the younger Alfred, nor his siblings, was aware of the burdens their father carried; far from it. The elder Alfred regularly asked his children which questions they had studied from the Catechism, and, after being satisfied that they knew the answers in the text, asked what the answers meant. This is one example of a domestic pattern which imprinted on the younger Alfred an attitude of acceptance of authority, and trust that, while it may make demands and have high expectations, it ultimately does so in order to achieve a higher good. In retrospect, the younger Alfred attributed to this upbringing his later willingness to agree without complaint to nine separate assignments in his priestly life which he either would not have sought on his own, or which he actively dreaded. Yet, in the end, he affirms, the operation of God in those situations was ultimately revealed.

¹⁴⁸ Sources include: Interview given by Archbishop Hughes with the author of this history on Monday, 7 October 2013; *Curriculum vitae*, provided by Archbishop Hughes; Peter Finney, Jr., "Archbishop Hughes to be welcomed May 2," *Clarion Herald*, (26 April 2001), p. 3, 5;

Having discerned a call to priesthood, the younger Alfred C Hughes entered the college seminary of the Archdiocese of Boston, St. John's in Brighton, MA, where he earned a degree in philosophy in 1954. He was sent for theology to the Gregorian University in Rome, which was not his personal preference. In addition to leaving home and family, studying in Rome meant living in another culture, achieving academic-level fluency in Latin and Italian, and engaging a body of students and professors from across the world. He explained, in an understated fashion, that the experience "stretched" him, and that he wanted to return home in his first semester to complete his priestly studies in Boston.

Yet, he remained, for reasons explained above, and learned some important lessons: (a) that steady, diligent work can achieve an objective, even a duty that is unpleasant; (b) that his personal horizons could be broadened by an experience that, initially, was quite intimidating; (c) he found himself "repelled" when observing examples of the "ugly American" in Europe, tourists or fellow students who dismissed as inferior, in a loud condescending fashion, everything in foreign countries ; (d) to never judge people or situations from external appearances, but instead to listen and observe for as long as necessary to learn which is beneath the surface.

Hughes was ordained a priest for the Archdiocese of Boston on 15 December 1957, and assigned as Associate Pastor to St. Stephen's Parish, Framingham, MA. To his dismay, in 1959, he was instructed to return to the Gregorian University in Rome in order to pursue doctoral studies in Spiritual Theology. Completing this task in 1961, Father Hughes returned home for assignment to Our Lady Help of Christians Parish, in Newton, MA, as Associate Pastor. Though his preference was to remain in parish work, in 1962 he was appointed to return to his college *alma mater*, St. John's Seminary in Brighton, MA, where he remained until 1986: from 1962 to 1965 as teacher of Philosophy and Spiritual Theology; from 1965 to 1981 as teacher of Spiritual Theology, and Spiritual Director, and from 1981 to 1986 as Rector of the seminary.

On July 21 1981, Father Hughes was informed that he was going to become Bishop Hughes. He was ordained Auxiliary-Bishop of Boston, on 14 September 1981, meaning that his five years as Rector of St. John's Seminary were as Bishop-Rector. In 1986, he was transferred out of the seminary, and appointed Regional Bishop of the Merrimack Region of the Archdiocese of Boston, from 1986 to 1990. In 1990, he was named Vicar-General and Moderator of the Curia of the Archdiocese of Boston, from 1990 to 1993.

Bishop Hughes was transferred out of his home state on 7 September 1993, when Pope John Paul II appointed him the Fourth Bishop of the Diocese of Baton Rouge, Louisiana; Hughes was installed on 4 November 1993. Eight years later, one year before Archbishop Schulte was to reach retirement age, Hughes was appointed Coadjutor-Archbishop of New Orleans on 16 February 2001, and welcomed on 2 May 2001. He became Archbishop on 3 January 2002, when Archbishop Schulte retired.

The following pages will explore in greater detail the events of Archbishop Hughes' time in New Orleans, including Hurricane Katrina, but for now it must be noted that he retired as Archbishop on 20 August 2009. At the time of this writing, he is living at Notre Dame Seminary, where he teaches Spiritual Theology, and offers Spiritual Direction to the Seminarians.

Yom HaShoah Menorah, NDS, September 11, 2003

Judaism has an ancient and deep liturgical tradition, textured with symbolism and meaning layered into the collective memory of the Jewish people by their long history of suffering. One such liturgical symbol is the Menorah. Notre Dame Seminary received a special *Yom HaShoah* Menorah in a ceremony hosted by Archbishop Hughes, held in the NDS chapel, on September 11, 2003, the second anniversary of the terrorist attacks on the United States which included the destruction of the two World Trade Center towers in New York City.

Yom HaShoah is the annual Holocaust Remembrance Day, the name being derived from the word *shoah*, meaning "sacrifice by fire," a reference to the massive ovens of the Nazi extermination camps which organized homicide on an industrial scale (see an earlier section of this history for a summary). Jews observe the day in spring,¹⁴⁹ but the anniversary of the September 11th attacks prompted this particular celebration to take place in the fall.

The menorah, as a liturgical symbol, dates to the Sinai Covenant. In practical terms, a menorah was simply a lamp-stand supporting the cups of oil needed to produce light.¹⁵⁰ Yet light, as a symbol of the dawn, of hope, of enlightenment, and of purity, naturally added significance to lamps. The Book of Exodus chapter twenty-five describes the menorah to be used in the shrine of the Ark of the Covenant. It was to have a central shaft with six branches, three on each side of the central shaft, making a total of seven lamps, recalling the seven days of creation.¹⁵¹ Later in history, circa 960 B.C., when King Solomon constructed the Temple in Jerusalem¹⁵² to house the Ark of the Covenant, he had ten massive versions of this seven-lamp stand constructed for the interior.¹⁵³

Centuries later, in 167 B.C., the Jerusalem Temple was desecrated by a Syro-Greek King, Antiochus IV Epiphanes, who used it to carry out cultic worship of the pagan god Zeus. This precipitated a revolt led by Mattathias and his sons Judas Maccabeus, Jonathan, and Simon.¹⁵⁴ When the Temple was liberated, an eight day purification was carried out, still celebrated annually by Jews as the Feast

¹⁴⁹ Jewish liturgical feasts follow a lunar calendar; the *Yom HaShoah* falls on the 27th of the month Nisan, corresponding to March-April on the western solar calendar.

¹⁵⁰ Candles were not used until the late Roman Imperial period. Previously, olive oil was poured into clay or metal receptacles, and a wick was dipped in oil, with the tip protruding, to regulate the speed with which the oil burned.

¹⁵¹ Exodus 25:31-40, NAB.

¹⁵² 1 Kings chapters six through eight, NAB.

¹⁵³ 1 Kings 7:49; 2 Chronicles 4:7, NAB.

¹⁵⁴ 1 Maccabeus 2:23-33, NAB.

of the Dedication, of Hanukkah.¹⁵⁵ The Hanukkah menorah is a nine-lamp stand: four branches on either side of the central shaft, recalling the eight days of the Dedication, plus the central shaft itself, the *shamash*, “servant”, which is used to light the others, making a total of nine lights.

The *Yom HaShoah* menorah is in continuity with this Jewish liturgical tradition, but with some unique elements intended to call to mind the unique experience of the Holocaust:

(a) Instead of curved-bar holders for the candles, each candle is set in its own straight, pole-like holder, but each pole is held by an emaciated human form, recalling the privation and abuse inflicted on the innocent victims of the Nazi camps;

(b) The menorah has nine such human forms, the total number of the Hanukkah menorah, indicating that the *Yom HaShoah* is an annual remembrance and rededication to never forget the Holocaust;

(c) The total number of candles is six, not the seven mentioned in Exodus, or the nine mentioned in Maccabeus; this is a reference to the six million Jews killed in the camps;

(d) Of the three extra figures, those not bearing candle-holders, are two children (one standing, the other being held), and a central figure reading from the Torah.

Soon after Archbishop Hughes arrived in New Orleans, he received an invitation from Rabbi Edward Paul Cohen of Temple Sinai to visit the synagogue. This began a cordial professional association in which each would participate in ecumenical activities promoting positive Jewish-Catholic relations. Rabbi Cohen proposed such an activity involving the *Yom HaShoah*, coinciding with the anniversary of the September 11th attacks. Rabbi Cohen invited Rabbi Jack Bempoard, Director of the Center for Inter-Religious Understanding. Archbishop Hughes invited the Most Reverend William Cardinal Keeler, Archbishop of Baltimore and Moderator of Catholic-Jewish Relations for the U.S. Conference of Catholic Bishops. The ceremony took place, as indicated above, in 2003¹⁵⁶, and the menorah is still displayed in the NDS library at the time of this writing.

Hurricane Katrina, 29 August 2005

At 4 a.m., on Sunday morning, the 28th day of August, those who turned on their radios or television to get the latest track, heard that overnight Katrina had swollen into a Category Five Hurricane. It took a moment to absorb.

Meteorologists explained that the storm had sustained winds of 175 miles-per-hour, with gusts up to 190 miles-per-hour. Listeners could only blink, and gape,

¹⁵⁵ 1 Maccabeus 4:52-59; 2 Maccabeus 10: 1-7; NAB.

¹⁵⁶ *Clarion Herald*, 24 September 2003.

and ask the radio or television: is such a thing possible? Betsy was a category three. No one had a frame of reference for a Category Five.

Scientists announced that at 5:10 am, Louisiana time, on Monday, the 29th day of August 2005, Hurricane Katrina made its second landfall (Florida was the first), in Buras, Louisiana. Because of the topography of the state (discussed earlier in this history, prior to the section on Hurricane Betsy), the eye of the storm was able to move back and forth over water. As a result, the eye made three landfalls in Louisiana as it moved northeast: Buras, St. Bernard Civil Parish, and St. Tammany Civil Parish.

At nine a.m., Central Daylight Time,¹⁵⁷ on the day of Katrina's Louisiana landfall (August 29th), the levees of the Industrial Canal¹⁵⁸ were breached by water from Lake Pontchartrain pushed south by the Hurricane's counter-clockwise cyclonic winds, into the area's canal systems until the banks could not contain the pressure. Twenty-eight breaches followed in the first twenty-four hours, piercing protection levees along drainage canals and navigation canals, throughout southeastern Louisiana. Additional breaches followed as the storm surge continued to sweep in after the storm passed, until fifty total breaches were recorded, through which billions of gallons of water flowed, a catastrophe that was responsible for the majority of deaths in the area. For survivors, even those who lost no loved ones, the emotional and spiritual suffering inflicted by seeing homes and careers wrecked, will remain incomprehensible.

In terms of statistics, private insurance payments reached \$41.1 billion on 1.7 million different claims by 2010, for damage to vehicles, homes, and businesses in six states. 63% of the losses occurred in Louisiana and 33% occurred in Mississippi.¹⁵⁹

Payments through the National Flood Insurance Program reached \$16.1 billion by 2010, \$13 billion for claims in Louisiana. More than one million people in the Gulf region were displaced by the storm, with 273,000 people housed in shelters, and 114,000 in FEMA trailers. In addition, the federal government spent \$120.5 billion in the Gulf region, \$75 billion for emergency relief operations.¹⁶⁰

Hurricane Katrina caused \$288 million in damage to Catholic churches, schools and other properties; insurance settlements covered 35 percent. The church disbursed \$77 million in post-storm aid victims. Thirty-four church parishes in the Archdiocese of New Orleans were closed after the storm.¹⁶¹

¹⁵⁷ Reconstruction of the levee breaches is difficult because some sources use UTC (Coordinated Universal Time), while others use local Louisiana time, CDT (Central Daylight Time). In addition, estimates are sometimes based on records of the first emergency calls from those who saw the streets flooding, and did not necessarily witness the actual breaches.

¹⁵⁸ See earlier in this history for explanation of the canal system in New Orleans, in the chapters on the Topography of the area and Hurricane Betsy.

¹⁵⁹ Insurance Information Institute, 2010.

¹⁶⁰ Greater New Orleans Community Data Center, 2013.

¹⁶¹ www.nola.com/news/index.ssf/2009/06/archbishop_hughes_tenure_was_s.html (accessed 25 November 2013).

As the months turned to years, much of the area did rebuild, with help from around the country. The legacy of doubt remains, but that is a story to be told elsewhere. For our purposes, we must turn to the effects of the storm on Notre Dame Seminary.

NDS, Post-Katrina (2005 and 2006)

Notre Dame Seminary started class in mid-August, so was nearly two weeks into the semester when Hurricane Katrina hit. The Carrollton section of New Orleans flooded owing to the levee breaches mentioned in the previous chapter. Shaw Hall flooded, and experienced severe roof damage from the high winds, which brought water damage to the top floor, opened to the sky, and to the floor below by means of seepage, and to the entire building in the form of moisture nurtured mold. One of the auxiliary bishops of New Orleans, the Most Rev. Roger Morin (NDS, Class of 1971)¹⁶², lived in a house across the street from NDS. He came to NDS to weather the storm, which was fortuitous, as his home was consumed by a fire, and is now a vacant lot.

The rector, Father Pat Williams, along with many other members of the faculty and student body remained during the storm, knowing that the NDS buildings were structurally sound. In addition, some brought family and friends to stay at the seminary, as Shaw Hall had withstood all weather events to afflict the city since 1923. No one who stayed at NDS died, but they were stranded by the floodwaters in the storms aftermath, and had to be evacuated after many days with no electricity, no functioning plumbing, and rapidly diminishing stores of drinkable water.

Archbishop Hughes recalls¹⁶³ with gratitude many offers of help that came to the Archdiocese after the storm. In relation to NDS, one attractive offer came from the Most Rev. Justin Cardinal Rigali, Archbishop of Philadelphia from 2003 until his retirement in 2011. He offered an entire building on the campus of St. Charles Borromeo Seminary, at the time unused, along with use of other spaces that would have been sufficient for the entire seminary and faculty of NDS to relocate. It was understood that NDS would function independently of St. Charles Seminary, yet would also enjoy the benefit of its library and other facilities. There would be no charge, as the Cardinal would consider this the offering of the Archdiocese of Philadelphia to help New Orleans after the storm.

This offer was quite desirable, for obvious reasons, yet it also presented problems. Many of the seminarians at NDS were from the region affected by Katrina, meaning that families and friends would be struggling to rebuild while they left for a state too far away to be of assistance. In addition, a number of the NDS

¹⁶² He was ordained Auxiliary-Bishop of New Orleans on 22 April 2003. He was later installed as Bishop of Jackson, Mississippi, on 27 April 2009, where he continues to serve at the time of this writing.

¹⁶³ What follows is based on an interview given by Archbishop Hughes to the author of this history, on Monday, 7 October 2013.

faculty and staff were of the laity, married with families, who could not easily be relocated to live on a seminary campus in another state. They had to remain in Louisiana to rebuild their homes, and/or deal with insurance companies and government programs associated with the rebuilding effort.

Archbishop Hughes, with the concurrence of the rector, along with a significant portion of the faculty and the NDS Board of Trustees, decided to accept another offer. Abbot Justin Brown, O.S.B., the spiritual father of St. Joseph Abbey and Seminary College (St. Ben's) on the north shore of Lake Pontchartrain, offered the use of the Abbey campus as an evacuation site for NDS. It had numerous advantages. Many of the NDS seminarians and priest faculty had studied at St. Ben's, and maintained ties to the monks. The Abbey grounds did not flood, yet they were close enough so that seminarians and faculty who had need to commute in to the city or the suburbs to help family and friends rebuild.

Archbishop Hughes had concerns about placing an undue burden on the monks, and a distraction into the lives of the college seminarians, but in the end the spirit of the offer led to acceptance. Eight years later, in a 2013 retrospective, Archbishop Hughes stated that he had no regrets about having accepted Abbot Justin's offer, and remains grateful for the openness of the monks to accept so many refugees, and such a major change in their routine, at a time when their own grounds experienced significant wind damage.¹⁶⁴

Five weeks after Katrina, on 1 October 2005, the NDS semester reconvened on the campus of St. Ben's.¹⁶⁵ By cutting out pre-storm scheduled holidays, and extending the semester, combined with the pre-storm classes already taken, NDS was able to complete the semester before the end of calendar year 2005. Meanwhile, the seminary campus was being rehabilitated from the extensive storm damage. After the flood waters were pumped out the city, National Guard units made use of the seminary campus as a base to maintain order in the city: this was done with the concurrence of Archbishop Hughes and Louisiana Governor Kathleen Blanco. With sufficient repairs to enable a return to the Carrollton Avenue campus, NDS returned home for the next semester, resuming Mass and classes in January of 2006.

The month after returning to the Carrollton Avenue campus, February of 2006, NDS received a Vatican Visitation. This had been scheduled long in advance, as part of a wider process of visitation of seminaries throughout the United States. Pope Benedict XVI (r. 2005 to retirement in 2013) focused a great deal of effort, in many aspects of church life, to solidifying a spirit of continuity with past Catholic traditions. As applied to NDS, the Vatican Visitation resulted in some changes in this regard with which Archbishop Hughes was entirely in accord. This event is too near in time to be able to place it in historical perspective, but it may

¹⁶⁴ Interview, Hughes with author, 7 October 2013. Also, see: Beth Donze, "Two Seminaries Blending on Northshore Campus," *Clarion Herald*, 22 October 2005, p. 3.

¹⁶⁵ The bishops of some dioceses accepted offers from other seminaries and transferred their seminarians.

be said that NDS is still operating after the visitation, and the enrollment is growing from the drop in the years following Katrina.

After seven years as President-Rector, Father Pat Williams was transferred in 2007. At the time of this writing, he serves as the Archdiocesan Vicar for Clergy, a position which brings with it involvement on many Archdiocesan committees and boards; at the same time he is Pastor of St. Pius X Parish in New Orleans, and Vicar General of the Archdiocese of New Orleans.

Fifteenth Rector, Fifth President of NDS, Very Rev. Jose I. Lavastida, S.T.L., S.T.D. (2007-2012)

The Board of Trustees of Notre Dame Seminary unanimously voted to appoint the Very Rev. Jose I. Lavastida as the fifteenth rector and fifth president of NDS; the vote was taken on 26 June 2007, and took effect on 31 July 2007.¹⁶⁶

Jose Lavastida was born on the island of Cuba on 3 October 1960. His family relocated to the island of Puerto Rico after the Communist conquest of Cuba under Fidel Castro. Lavastida came to the United States and became a citizen in 1974. He completed his undergraduate studies at Louisiana State University, Baton Rouge, where he earned a Bachelor of Science Degree in Business Administration in 1982.

After discerning a call to priesthood, Lavastida entered Notre Dame Seminary, where he graduated *summa cum laude*, and was ordained a priest for the Archdiocese of New Orleans on 16 May 1987. After ordination, he served in two parishes as parochial vicar: St. Jerome in Kenner, and Christ the King in Terrytown. He also joined United States Navy, where he served as a chaplain, and continues to do so in the reserves at the time of this writing, with the rank of Lieutenant-Commander.

Lavastida was sent for advanced studies in Moral Theology at the *Academia Alfonsiana*¹⁶⁷ in Rome, the Institute of Moral Theology of the Lateran University. He specialized in Bioethics, earning a Doctorate in Sacred Theology in 1998 after successful defense of his dissertation: "Health Care and the Common Good".

Returning to Notre Dame, Lavastida served on the faculty as Professor of Moral Theology, and on the administrative team as Academic Dean. In this capacity he served in Iraq, and was one of the recipients of a Presidential Unit Citation in 2003. After the transfer of Father Pat Williams in 2007, Father Lavastida moved from the position of Academic Dean to that of President-Rector, making him the fourth alumnus of NDS to hold that position. He represents the closing of another, much wider, historical ellipse in that he was the first rector of NDS born outside of the United States.

¹⁶⁶ Peter Finney, "Father Lavastida named Notre Dame Seminary Head," *Clarion Herald*, 7 July 2007, p. 3.

¹⁶⁷ Named for St. Alphonsus Ligouri, Patron Saint of Moral Theology.

The first seminarian born outside of the United States to complete formation at NDS was Rev. Augustine Wyshof, a native of Holland, ordained for the Archdiocese of New Orleans in 1934. In 1942, the first two seminarians from the nation of Guatemala arrived to study at NDS. In 1961, the first seminarians from Puerto Rico enrolled. While Lavastida was not born in Puerto Rico, he did live there for many years after his family escaped the Communist takeover of Cuba.

In commenting on his appointment as rector, Lavastida stated his hope that, “seminarians continue to see NDS as a place where they have the tools they need to discern a call to the priesthood, a place not only for prayer but also a place with prayerful support and people to journey with them.”¹⁶⁸

In 2012, Lavastida was transferred and at the time of this writing holds two positions: Executive Director of Christian Formation for the Archdiocese of New Orleans, and Pastor of Blessed Francis Xavier Seelos Parish in New Orleans.

¹⁶⁸ *Clarion Herald*, 7 July 2007, p. 3.

Most Rev. Gregory M. Aymond, Fourteenth Archbishop of New Orleans (2009)

The founder of Notre Dame Seminary, the Most Rev. John W. Shaw, was the first American-born Archbishop of New Orleans. In addition, he was born in Mobile, Alabama, so his appointment represented an important milestone in the history of the church in the South, a region in which Catholicism has never been the majority faith. One of Shaw's motives for establishing NDS was to cultivate local vocations to the priesthood; in this, the seminary was a success, and yet, decade after decade passed without an alumnus of NDS becoming Archbishop of New Orleans. This is all the more striking when one considers that the City of New Orleans was established in 1718, fifty-eight years before the Declaration of Independence was signed in 1776, and the Diocese of Louisiana and the Two Floridas was established in 1793, nineteen years before Louisiana became the eighteenth member of the United States in 1812.

This situation was corrected on 12 June 2009, when the Most Rev. Gregory M. Aymond was appointed fourteenth Archbishop of New Orleans, ninety-one years after Shaw was appointed, and eighty-six years after Shaw opened Notre Dame Seminary. As covered earlier in this history, Aymond was born in St. James Major Parish in the Gentilly section of New Orleans on 12 November 1949, the oldest of three children of Louis and Yvonne Aymond; he was ordained a priest on 10 May 1975 after completing his formation at NDS; and he served as thirteenth rector, and third president, of NDS from 1986 through 2000. His vision of NDS is configured within a global vision of church to a far greater extent than Archbishop Shaw's had been, yet the two Archbishops have shared a future-oriented strategy by promoting priestly vocations, and using NDS as an integral component of that strategy.

Aymond departed his home after receiving an appointment as Coadjutor-Bishop of the Capital City of Texas, the Diocese of Austin,¹⁶⁹ and succeeded as fourth bishop of Austin when the Most Rev. John E. McCarthy retired on 2 January 2001. Having been involved in education for so long, it is no surprise that as Bishop of Austin Aymond opened two Catholic High Schools: San Juan Diego and St. Dominic Savio. He promoted a program in cooperation with St. Mary's University in San Antonio, Texas, which enabled members of the laity to earn a Master of Arts Degree in Theology by means of distance learning. He established a full-time Vocations Office to encourage priestly vocations, as well as a diocesan Institute for Ecclesiastical Ministry to support lay ministers in the church.

¹⁶⁹ The Diocese of Austin was erected on 15 November 1947, with the Most Rev. Louis J. Reicher as founding bishop (1947 until his retirement in 1971). The following summary of Bishop Aymond's activities in Austin may be found on the public website: www.austindiocese.org (accessed 16 November 2013).

Bishop Aymond served as Chairman of the Board of Directors of the National Catholic Educational Association (2002-2006). In October of 2004, Aymond delivered the keynote address at the annual meeting of the Chief Administrators of Catholic Education (CACE). It was subsequently published as a book, entitled: *Courageous Moral Leadership*.¹⁷⁰ Three years later, Aymond collaborated on a book dealing with pastoral ministry, *Facing Forgiveness: A Catholic's Guide to Letting Go of Anger and Welcoming Reconciliation*.¹⁷¹

Within the United States Conference of Catholic Bishops (USCCB), Aymond has served as Chairman of the Committee for the Protection of Children and Young People, and a sitting member of the Committees for Campus Ministry, Education, Laity, and World Missions. He also served as Chairman of the Committee on Divine Worship at a historic moment, when the Third Edition of the Roman Missal was implemented (27 November 2011).

Aymond was appointed Fourteenth Archbishop of New Orleans on 12 June 2009, and was installed in St. Louis Cathedral on 20 August of the same year. He admitted that “never in my wildest dreams did I think I would come back here.”¹⁷² In another parallel with Archbishop Shaw, Aymond became Archbishop of New Orleans after serving as bishop of a diocese in Texas; Shaw followed a similar route, coming to New Orleans after serving from 1910 to 1918 in the Diocese (now Archdiocese) of San Antonio.

Sixteenth Rector, Sixth President of NDS Very Rev. James A. Wehner, S.T.D. (2012 to 2022)

The Very Rev. James A. Wehner, S.T.D., a priest ordained for the Diocese of Pittsburgh in 1995, was appointed Sixteenth Rector, and Sixth President, of Notre Dame Seminary, on 1 July 2012. After completing a Doctorate in Sacred Theology from the Pontifical Gregorian University in Rome, Father Wehner served as Rector of Saint Paul Seminary in Pittsburgh for six years, and Rector of the Pontifical College Josephinum for three years.¹⁷³

Born in the northside of Pittsburgh, Wehner spent his youth in Most Holy Name of Jesus Parish, then serving Catholics of mostly German ancestry. He attributed his vocation to the devotional piety of the parish, the many activities that engaged him as a young Catholic, and the local Catholic schools. Initially entering college as an education major, Wehner discerned a priestly vocation and entered

¹⁷⁰ Most. Rev. Gregory M. Aymond, *Courageous Moral Leadership* (Washington, D.C.: National Catholic Educational Association, 2004).

¹⁷¹ Most Rev. Gregory M. Aymond, Brother Loughlin Sofield, Carroll Juliano, *Facing Forgiveness: A Catholic's Guide to Letting Go of Anger and Welcoming Reconciliation* (

¹⁷² Kevin McGill, “New Orleans native is city's new archbishop,” *Daily Star* (13 June 2009), p. 7B. See also, Bruce Nolan, “New archbishop of New Orleans to be installed today,” *Times-Picayune* (20 August 2009).

¹⁷³ Father Wehner provided a testimonial for the seminary history on 2 October 2013.

college seminary in his junior year. Sent to major seminary in Rome, Wehner lived in the North American College, while studying at the Gregorian University, culminating in ordination in 1995.

Returning home, then Bishop [later Cardinal] Donald Wuerl¹⁷⁴ appointed Wehner his personal secretary, then sent him back to Rome to complete a doctorate, which he earned in Spring in 2001, specializing in ecclesiology and evangelization.

In the Fall semester of 2002, Wehner became the youngest seminary rector in the United States, when appointed to Saint Paul Seminary, a position he held concurrently with Director of the Permanent Diaconate, and the founding director of the Department for Evangelization.

Six years later, in 2008, Wehner received a transfer to serve as pastor of Saint Thomas More Parish, with eight-thousand parishioners. Only one year later, in 2009, Wehner was appointed rector of the Pontifical College Josephinum in Columbus, Ohio, where he remained until 2012. In that time, the faculty increased from nine to seventeen, and the enrollment from 117 to 200.

In April of 2012, Archbishop Aymond invited Wehner to serve as Rector-President of Notre Dame Seminary, where he served for the next decade. In that time, he successfully oversaw a \$25 million capital campaign, major renovation to the physical plant, and revisions to the academic curriculum and formation program.

On 28 May 2022, Wehner announced that the Most Rev. David A. Zubik, Bishop of Pittsburgh, appointed him founding pastor of the newly created parish, Divine Grace Parish, created by merging three formally separate parishes. The assignment commenced on 1 July 2022.

Gayle and Tom Benson House of Priestly Formation (7 November 2018)¹⁷⁵

Archbishop Hughes and the fourteenth rector of NDS, Very Rev. Pat Williams, reopened the seminary after Hurricane Katrina, as covered above. The dedication of the Benson House of Formation was the culmination of over a decade of fund-raising and restoration work.

Phase I consisted of a \$2 million Priestly Formation campaign for recruitment and retainment of the faculty, chaired by local real estate developer, and founder of First Bank and Trust, Joseph Canizaro.

Phase II focused a \$7 million renovation of Shaw Hall, the original seminary building residence for seminarians, sponsored by the Bensons. In preserving the

¹⁷⁴ The Most Rev. Donald Wuerl was born in Pittsburgh on 12 November 1940, and ordained a priest for that diocese on 17 December 1966. He served as Bishop of Pittsburgh from 1988 until 2006, at which point he was named Archbishop of Washington, D.C., where he is serving at the time of this writing.

¹⁷⁵ "Bensons spearhead renovated space," by Christine L. Bordelon (*Clarion Herald*; November 13, 2018).

original structure and integrity of the historic building, the seminary received tax cuts that allowed main floor updates of offices, the chapel and dining room.

Phase III, called the “I Will Give You Shepherds” campaign chaired by Gayle and Tom Benson, \$18 million was raised to totally upgrade Notre Dame Seminary in New Orleans and St. Joseph Seminary College in St. Benedict (near Covington). Notre Dame Seminary received \$12 million from that fund.

Phase IV, consisting of the formation house, was given by The Gayle and Tom Benson Foundation.

The owners of the New Orleans Saints football team, Tom and Gayle Benson, donated the funds needed to renovate and repurpose the building originally constructed in 1937, by NDS founder Archbishop Shaw, as a convent for the Holy Family Sisters. It originally had 12 bedrooms for the nuns on the second floor, and a kitchen, chapel, and dining room on the first floor. The attic was used for storage.

The Sisters left in 1982, at which point their convent was converted into the John XXIII House of Discernment. It was then used by the Carmelite Friars as a residence and house of formation. Then it was returned to use for local priestly formation as the St. John Vianney House of Discernment for Men, and finally was called the Lourdes House (named after the grotto outside the house) used to house seminarians during the renovation of St. Joseph Hall.

The Benson’s donation enabled a comprehensive renovation enabling the structure to be completely utilized by the seminary. Between May of 2017 and October of 2018, the first floor was gutted, eliminating the kitchen, dining room and chapel to make space for additional dormitory rooms. The third-floor attic also was converted into living quarters, increasing the number of bedrooms from 12 to 24. When completed, it was able to house fourth-year seminarians who were ordained deacons.

At the time of the dedication, on 7 November 2018, Notre Dame had an enrollment of 145, making it the second largest seminary in the United States.

[Very Rev. Joshua J. Rodrigue, S.T.L., Seventeenth Rector and Seventh President: 2022-current in Centennial Year \(2023\).](#)

The Board of Trustees of Notre Dame Seminary, at a meeting on Thursday, 14 October 2021, approved the nomination of a former faculty member as the seventeenth rector of Notre Dame Seminary: Reverend Joshua J. Rodrigue, S.T.L., a priest of the Diocese of Houma-Thibodeaux, to take effect on 1 July 2022. Thereby, he became the centennial rector of NDS.

Father Rodrigue grew up in the St. Charles Borromeo Parish in Thibodaux, LA. After completing secondary education at E.D. White Catholic High School, and minor seminary at St. Joseph Seminary in Covington (i.e., St. Ben’s), he spent five years in Rome at the Pontifical North American College, being ordained a priest

for the Diocese of Houma-Thibodaux on 10 August 2002, and then earning a Licentiate in Sacred Theology, specializing in Sacraments.

Returning home, Father Rodrigue was appointed parochial vicar at Holy Cross Church in Morgan City, then pastor at St. Anthony of Padua Church in Bayou Black, culminating in assignment as Rector of the Cathedral of St. Francis de Sales in Houma. Concurrently, Father Rodrigue served on the faculty of both local seminaries, teaching theology at St. Ben's from 2006 through 2017, and at Notre Dame from 2008 to 2009.

In 2017, Father Rodrigue was recruited by his *alma mater*, the Pontifical North American College in Rome, to serve as Director of Pastoral Formation and a Formation Advisor, and then as Director of Spiritual Formation and as a Spiritual Director. Simultaneously, he also served as adjunct faculty at the Pontifical Gregorian University, and the Pontifical University of the Holy Cross.

Perhaps the best way to conclude is with a prayer. It is a well-known reflection on priesthood composed by a French Dominican, Jean-Baptiste Henri-Dominique Lacordaire, O.P. (1802-1861). On behalf of the Notre Dame Seminary community, this meditation is offered along with a request for your prayers not only for priests, but for all those in the church, and all those who serve the church. May God be with us always.

*To live in the midst of the world without wishing its pleasures;
To be a member of each family, yet belonging to none;
To share all suffering; to penetrate all secrets;
To heal all wounds; to go from men to God and offer Him their prayers;
To return from God to men to bring pardon and hope;
To have a heart of fire for Charity, and a heart of bronze for Chastity.
To teach and to pardon, console and bless always.
My God, what a life; and it is yours, O priest of Jesus Christ.*

-Henri Lacordaire, O.P.

Seven Archbishops of New Orleans during NDS First Century (1923 to 2023)

Most Rev. John William Shaw, D.D. (1863-1934)

Founder of Notre Dame Seminary (1923)

Eighth Archbishop of New Orleans (1918-1934)

Most Rev. Joseph Francis Rummel, S.T.D. (1876-1964)

Ninth Archbishop of New Orleans (1935-1964)

Most Rev. John Patrick Cardinal Cody, S.T.D., J.C.D. (1907-1982)

Coadjutor Archbishop of New Orleans (1961-1964)

Tenth Archbishop of New Orleans (1964-1965, transferred)

Most Rev. Philip Matthew Hannan, J.C.D. (1913-2011)

Eleventh Archbishop of New Orleans (1965-1988, retirement)

Most Rev. Francis Bible Schulte, D.D. (1926-2016)

Twelfth Archbishop of New Orleans (1988-2002, retirement)

Most Rev. Alfred Clifton Hughes, S.T.D. (born 1932)

Thirteenth Archbishop of New Orleans (2002-2009, retirement)

Most Rev. Gregory Michael Aymond, D.D. (born 1949)

Fourteenth Archbishop of New Orleans (2009-current)

Seventeen Rectors during Notre Dame Seminary's First Century (1923 to 2023)

Very Rev. Charles Dubray, S.M. *First Rector: 1923-32, 1933-34*

Very Rev. Joseph Hoff, S.M. *Second Rector: 1932-33*

Very Rev. Michael Larkin, S.M. *Third Rector: 1934-1943*

Very Rev. Daniel O'Meara, S.M. *Fourth Rector: 1943-1952*

Very Rev. Thomas U. Bolduc, S.M. *Fifth Rector: 1952-1957*

Very Rev. John McQuade, S.M. *Sixth Rector: 1958-1964*

Very Rev. William Raftery, S.M. *Seventh Rector: 1964-1967*

Very Rev. Albert Ernst, J.C.D. *Eighth Rector: 1967-1970*

Very Rev. Alexander O. Sigur, J.C.D. *Ninth Rector: 1970-1974*

Very Rev. Columban Geerken, O.S.B. *Tenth Rector: 1974-1976*

Very Rev. J. Edgar Bruns *First President: 1975-1981*

****[Author's Note: President and Rector were separate positions from 1975 to 1981]****

Very Rev. Ellis De Priest, S.M. *Eleventh Rector: 1976-1981*

Most Rev. John C. Favalora, D.D. *Second President and Twelfth Rector: 1981-1986*

****[Author's Note: President and Rector titles held by same person: 1981-current]****

Most Rev. Gregory Aymond, D.D. *Third President and Thirteenth Rector: 1986-2000*

Very Rev. Patrick Williams *Fourth President and Fourteenth Rector: 2000-2007*

Very Rev. Jose Lavastida, S.T.D. *Fifth President and Fifteenth Rector: 2007-2012*

Very Rev. James Wehner, S.T.D. *Sixth President and Sixteenth Rector: 2012-2022*

Very Rev. Joshua J. Rodrigue, S.T.L., *Seventeenth Rector and Seventh President: 2022-current in Centennial Year (2023).*

Nineteen Faculty and Alumni of NDS Ordained Bishops in First Century of NDS (1923 to 2023)

[Author's Note: Names listed in order of Episcopal Ordination]

Most Rev. Gerald Shaughnessy, S.M. (NDS Founding Faculty, 1923-25)

Born in Everett, MA: 19 May 1887

Sacerdotal Ordination for Society of Mary: 20 June 1920

Episcopal Ordination: Bishop of Seattle, Washington: 19 September 1933

Died: 18 May 1950

Most Rev. Robert Emmet Tracy (NDS, Class of 1932; 1st Alumnus Bishop)

Born: New Orleans, LA: 14 Sept 1909

Sacerdotal Ordination, Archdiocese of New Orleans: 12 June 1932

Episcopal Ordination: Auxiliary Bishop of Lafayette, LA: 19 May 1959

Founding Bishop of Baton Rouge, LA: 10 August 1961

Council Father, Vatican II, Sessions One through Four

Retired: 21 March 1974

Died: 4 April 1980

Most Rev. Warren Louis Boudreaux

(NDS, Class of 1942, 2nd Alumnus Bishop)

Born in Berwick, LA: 25 January 1918

Sacerdotal Ordination for Diocese of Lafayette, LA: 30 May 1942

Episcopal Ordination, Auxiliary-Bishop, Diocese of Lafayette: 25 July 1962

Council Father, Vatican II, Sessions One through Four

Bishop of Beaumont, Texas, Installation: 25 August 1971

First Bishop of Houma-Thibodeaux, LA: 5 June 1977

Retired: 29 December 1992

Died: 6 October 1997

Most Rev. Joseph Gregory Vath (NDS, Class of 1941, 3rd Alumnus Bishop)

Born: New Orleans, LA: 12 March 1918

Sacerdotal Ordination, Archdiocese of New Orleans: 7 June 1941

Episcopal Ordination: Auxiliary-Bishop of Mobile-Birmingham, Alabama on 26 May 1966

Bishop of Birmingham, Alabama: Installation: 29 September 1969

Died: 14 July 1987

Most Rev. Próspero Penados del Barrio

(NDS, Class of 1951; 4th Alumnus Bishop)

Born in Ciudad Flores, Guatemala: 28 August 1925
Sacerdotal Ordination for Archdiocese of Guatemala: 24 March 1951
Episcopal Ordination: Auxiliary-Bishop of San Marcos, Guatemala: 19 November 1966
Bishop of San Marcos, Guatemala, appointment: 7 December 1971
Archbishop of Guatemala, appointment: 1 December 1983
Retired: 19 June 2001
Died: 13 May 2005

Most Rev. Gerard Louis Frey (NDS, Class of 1938, 5th Alumnus Bishop)

*Born in New Orleans, LA: 10 May 1914
Sacerdotal Ordination, Archdiocese of New Orleans: 2 April 1938
Episcopal Ordination, Bishop of Savannah, Georgia: 31 May 1967
Bishop of Lafayette, LA, Installation: 7 January 1973
Retired: 13 May 1989
Died: 16 August 2007*

Most Rev. Juan José Gerardi Conedera

(NDS, Class of 1946, 6th Alumnus Bishop)

*Born in Ciudad de Guatemala: 27 December 1922
Sacerdotal Ordination for Archdiocese of Guatemala: 21 December 1946
Episcopal Ordination: Bishop of Verapaz, Coban, Guatemala: 30 July 1967
Bishop of Santa Cruz del Quiche, Guatemala, Appointment: 22 August 1974
Auxiliary-Bishop, Archdiocese of Guatemala: 14 August 1984
Assassinated by Death-Squad: 26 April 1998*

Most Rev. William Donald Borders

(NDS, Class of 1940, 7th Alumnus Bishop)

*Born: Washington, IN: 9 October 1913
Sacerdotal Ordination, Archdiocese of New Orleans: 18 May 1940
Episcopal Ordination, Bishop of Orlando, Florida: 14 June 1968
Archbishop of Baltimore, Maryland, Installation: 26 June 1974
Retired: 6 April 1989
Died: 19 April 2010*

Most Rev. Stanley Joseph Ott

(NDS for Philosophy, 1946-48; 8th Alumnus Bishop)

*Born: Gretna, LA: 29 June 1927
Sacerdotal Ordination, for Archdiocese of New Orleans: 8 December 1951
Episcopal Ordination: Auxiliary-Bishop, Archdiocese of New Orleans: 29 June 1976
Bishop of Baton Rouge, LA, appointment: 13 January 1983*

Died: 28 November 1992

Most Rev. Enrique Manuel Hernández-Rivera

(NDS, Class of 1968; 9th Alumnus Bishop)

Born in Camuy, Puerto Rico: 12 August 1938

Sacerdotal Ordination for Arecibo, Puerto Rico: 8 June 1968

Episcopal Ordination: Auxiliary Bishop, San Juan de Puerto Rico: 17 August 1979

Bishop of Caguas, Puerto Rico, Installed: 8 March 1981

Retired: 28 July 1998

(Current in Centennial Year, 2023)

Most Rev. Jude Speyrer

(NDS for Philosophy, 1947-49; 10th Alumnus Bishop)

Born in Leonville, LA: 14 April 1929

Sacerdotal Ordination for Diocese of Lafayette, LA: 25 July 1953

Episcopal Ordination: First Bishop of Lake Charles, LA: 25 April 1980

Retired: 12 December 2000

Died: 21 July 2013

Most Rev. John Clement Favalora

(NDS for Philosophy, 1956-58; 11th Alumnus Bishop)

Born in New Orleans, LA: 5 December 1935

Sacerdotal Ordination for Archdiocese of New Orleans: 20 December 1961

Episcopal Ordination: Bishop of Alexandria, LA: 29 July 1986

Bishop of St. Petersburg, FL, Installation: 16 May 1989

Archbishop of Miami, FL, Installation: 20 December 1994

Retired: 20 April 2010

(Current in Centennial Year, 2023)

Most Rev. Robert William Muench

(NDS for Philosophy, 1962-64; 12th Alumnus Bishop)

Born in Louisville, KY: 28 December 1942

Sacerdotal Ordination for Archdiocese of New Orleans: 18 June 1968

Episcopal Ordination: Auxiliary-Bishop, Archdiocese of New Orleans: 29 June 1990

Bishop of Covington, KY, Installation: 19 March 1996

Bishop of Baton Rouge, LA, Installation: 14 March 2002

Retired: 26 June 2018

(Current in Centennial Year, 2023)

Most Rev. Gregory Michael Aymond

(NDS, Class of 1975; 13th Alumnus Bishop)

Born in New Orleans, LA: 12 November 1949

Sacerdotal Ordination for Archdiocese of New Orleans: 10 May 1975
Rector of NDS: 1986-2000)
Episcopal Ordination, Auxiliary-Bishop, Archdiocese of New Orleans: 10 January 1997
Coadjutor-Bishop of Austin, Texas, Installation: 3 August 2000
Succeeded as Bishop of Austin: 2 January 2001
Archbishop of New Orleans, Installation: 20 August 2009
(Current in Centennial Year, 2023)

Most Rev. Thomas John Rodi (NDS, Class of 1978; 14th Alumnus Bishop)
Born in New Orleans, LA: 27 March 1949
Sacerdotal Ordination for Archdiocese of New Orleans: 20 May 1978
Episcopal Ordination: Bishop of Biloxi, Mississippi: 2 July 2001
Archbishop of Mobile, Alabama, Installation: 6 June 2008
(Current in Centennial Year, 2023)

Most Rev. Joseph Nunzio Latino (NDS, Class of 1963; 15th Alumnus Bishop)
Born in New Orleans, LA: 21 October 1937
Sacerdotal Ordination for Archdiocese of New Orleans: 25 May 1963
Episcopal Ordination: Bishop of Jackson, Mississippi: 7 March 2003
Retired: 12 Dec 2013
Died: 28 May 2021

Most Rev. Roger Paul Morin (NDS, Class of 1971; 16th Alumnus Bishop)
Born in Lowell, MA: 7 March 1941
Sacerdotal Ordination for Archdiocese of New Orleans: 15 April 1971
Episcopal Ordination: Auxiliary-Bishop of New Orleans: 22 April 2003
Bishop of Biloxi, Mississippi, Installation: 27 April 2009
Retired: 16 December 2016
Died: 31 October 2019

Most Rev. Fernand Joseph Cheri, III, O.F.M.
(NDS, class of 1978; 17th Alumnus Bishop)
Born in New Orleans, LA: 28 Jan 1952
Sacerdotal Ordination for Archdiocese of New Orleans: 20 May 1978
Solemn Profession in Order of Friars Minor (i.e., Franciscans): 26 Aug 1996
Appointed Auxiliary-Bishop of the Archdiocese of New Orleans: 12 Jan 2015
Episcopal Ordination: 23 March 2015
(Current in Centennial Year, 2023)

Most Rev. Robert William Marshall, Jr.
(NDS, class of 2000; 18th Alumnus Bishop)

Born in Memphis, Tennessee: June 17, 1959)
Sacredotal Ordination for Diocese of Memphis: 10 June 2000
Appointed Bishop of Alexandria, Louisiana: 21 April 2020
Episcopal Ordination: 20 August 2020
(Current in Centennial Year, 2023)