

# Andrew G. Grutka, First Bishop of the Diocese of Gary, Indiana (1957 to 1984): "Where There is Charity, There is God."

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## Recommended Citation

Bonta, Anthony, "Andrew G. Grutka, First Bishop of the Diocese of Gary, Indiana (1957 to 1984): "Where There is Charity, There is God."" (2012). *Dissertations (2009 -)*. Paper 179.  
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ANDREW G. GRUTKA, FIRST BISHOP OF THE DIOCESE OF GARY,  
INDIANA (1957 TO 1984): “WHERE THERE IS CHARITY,  
THERE IS GOD.”

by

Anthony M. Bonta, B.A., M.Div.

A Dissertation submitted to the Faculty of the Graduate School,  
Marquette University,  
in Partial Fulfillment of the Requirements for  
the Degree of Doctor of Philosophy

Milwaukee, Wisconsin

May 2012



## ABSTRACT

ANDREW G. GRUTKA, FIRST BISHOP OF THE DIOCESE OF GARY,  
INDIANA (1957 TO 1984): "WHERE THERE IS CHARITY,  
THERE IS GOD."

Anthony M. Bonta, B.A., M.Div.

Marquette University, 2012

Andrew G. Grutka (1908 to 1993), son of Slovak immigrants, grew up in a working-class, immigrant neighborhood in Joliet, Illinois. He was ordained a priest of the Diocese of Fort Wayne, Indiana, in 1933 and was consecrated the first Bishop of the Diocese of Gary, Indiana in 1957. His impact was felt locally, nationally, and internationally. He crossed interreligious, interracial and civic boundaries to address religious, social and civic affairs that anticipated many themes of the Second Vatican Council, including racial justice and charity, yet very little is written about him in the histories of American religious life and thought.

The virtue of Christian Charity and his image of humanity as God's Mosaic were at the heart of his teaching and ministry. His episcopal motto, "Where There is Charity, There is God," reflected his core belief that "charity is meaningless until it is applied to dealings with our neighbor, and then it becomes a vibrant force." His pastoral letter on racial justice, his address at Vatican II on racism, his leadership to promote and oversee the establishment of the Institute of Saints Cyril and Methodius in Rome, and his ministry as Episcopal Advisor for the American Catholic Correctional Chaplains Association demonstrates his comprehensive commitment to justice.

After the introduction, Chapter One focuses on his family origins, education and theological formation. Chapters Two and Three examine his pastoral and civic experiences and his selection as bishop. Chapter Four focuses on the establishment of the Gary diocese and Grutka's first five years of Episcopal leadership and priorities. Chapter Five concentrates on his involvement in the Second Vatican Council and race relations in the 1960s. Chapter Six examines the implementation of several post-conciliar initiatives. Chapter Seven examines the challenges that Grutka faced in the post-conciliar years into the second half of his episcopacy through his retirement and death.

This dissertation is a biographical study that uses an historical-critical method to examine Grutka's thought, leadership and life in light of the American Catholic experience in the mid-twentieth century. The successes, limitations and efforts of this Catholic leader provide valuable lessons for today.

## ACKNOWLEDGEMENTS

Anthony M. Bonta, B.A., M.Div.

If it is true that it takes a village to raise a child, then in my case, it is true that this dissertation was written with the support of a community. From an idea, which germinated in Dr. Marty Zielinski's, Regional Church History class, to a dissertation proposal brought to fruition under the guidance of Dr. Pat Carey, I have been blessed to meet a wide array of people who helped make this dissertation a personal project, an academic endeavor, and a testimony to Bishop Andrew Grutka and the men and women of the Diocese of Gary, Indiana.

First and foremost, I dedicate this dissertation to my parents, Anthony and Elaine Bonta. You gave me a deep love and respect of God, a love and appreciation of family and family traditions, a commitment to the Calumet Region and a respect of all human beings, regardless of their race, creed, economic background or status. I recognize my maternal grandparents, Helen and Joseph Shestak, members of Holy Trinity (Slovak) Parish, and my paternal grandparents, Irene and Antonio Bonta. Thank you for sharing your stories of the area, which laid a foundation in my mind of the Gary area. To my step-mother Judy, who offered her support and assistance to get me started in the program and for her willingness to share her history of Gary, Indiana. To my Uncle Bob Bonta, Deacon of the Diocese of Gary, thank you for being an inspiration to me. You provided important written documentation, oral testimony and constant support. I thank my godparents, Dick and Sandy Thompson, whose love, support, and stories of Gary helped me stay the course in more ways than they can ever imagine. This project is a tribute to all of you.

I never would have started down this doctoral path and stayed the course if it were not for a number of family and close friends who supported me and challenged me to pursue my life dreams. I, first and foremost, thank my dear friends, Rita Wermers and Theresa Winters, for our conversation in Summer 2003 that prodded me to apply to Marquette and for your constant and unwavering support throughout this whole process. Fr. Gordon Mann and Ms. Millie Krapf, your friendship and practical support opened up doors to make my enrollment at Marquette a reality. I thank my Aunt Gina and Uncle Fred Ristenpart for their love and support. I thank Msgr. John Canary, my spiritual director and mentor; Dr. Marty Zielinski, professor of American Catholic Church History at the University of Saint Mary of the Lake, who supported me in my first endeavor with this material; and Dr. Tim Matovina whose guidance encouraged me to apply to Marquette University. I want to recognize my wonderful friends and colleagues: Dr. Dan Bergen, Fr. Bob Caro, S.J., Dr. Deirdre Dempsey; Dave and Kathy Frymark; Chris and Dawn McAtee; Phil and Melody Plisky; Dr. Reuben Peterson; Dr. Melanie-Prejean Sullivan; and Mr. James Wermers; all of you have stood by my side since day one to encourage me.

I owe an indescribable debt of gratitude to Ms. Rose Lepara, Bishop Grutka's secretary and business manager. Her commitment and dedication to preserve and organize Bishop Grutka's materials after his death in 1993 made this dissertation possible. I had the privilege of working closely with Ms. Lepara from 2006-2009, until the time of her death

in Summer 2009, to understand the collection and assist her with the documentation of the materials. She was an invaluable source of oral history with her encyclopedic memory, critical eye, and recollection of numerous details of Grutka's life.

Academic scholarship requires mentors who will challenge you, guide you and encourage you in a variety of ways. I am grateful to Drs. Steve Avella, Pat Carey, Cyprian Davis and Bryan Massingale. Thank you for your willingness to serve on my Dissertation Committee. Your example of being men of faith and men of scholarship has inspired me these years. Pat, you believed in the project and me since day one. Thank you for our many meetings, your immense patience, your high standards for scholarship and your professional fellowship.

The success and credibility of this dissertation depended on archival research and oral testimony of many people around the country. In addition to my dissertation committee, I was privileged to have a number of people, who were active in various phases of the formation and development of the Diocese of Gary, and willing to serve as key sources of oral history and willing to read my dissertation drafts for historical accuracy. These people deserving special recognition are Bishop Carl Mengeling, Msgr. Edward Litot, Msgr. John Morales, Msgr. Joseph Semancik, Fr. James Coriden, and Fr. Robert Gehring. I am grateful for their response to my endless phone calls, visits, and their willingness to read dissertation drafts and offer honest feedback and suggestions. I am grateful to Dale Melzcek, bishop of the Diocese of Gary, Indiana, for his permission to work with the Grutka papers. I thank Ms. Anne Verbeke, and Fr. Jon Plavcan, for their assistance in making the logistics of my visits to research a possibility, and for Ms. Valerie McManus, for her willingness to assist me with crucial background and information for my research. Finally, I thank the numerous priests of the Diocese of Gary, whose interviews provided much needed perspective and testimony to record this important history.

I thank and acknowledge a number of individuals whose interviews and feedback helped make the dissertation more complete: Jozef Cardinal Tomko, Archbishop Rembert Weakland; Bishop Joseph Adamec; Bishop Richard Sklba; Ms. Pearlette Springer and the ladies of Saint Monica and Saint Luke for sharing their story and their knowledge of the history of Black Catholics in the Diocese of Gary; Paul Rogers, President, American Catholic Correctional Chaplains Association; Mike Ahlstrom, Permanent Diaconate Director of the Archdiocese of Chicago; Dr. Frank Cizon; Mr. Carl Kafantaris; Bob and Marilyn Sepiol; and Bob and Irene Velasco.

During my time at Marquette, I was blessed with the many opportunities that opened up and the support I received. I am grateful in a special way to: Dr. Jim McMahan, Ms. Mary Janz and the ORL Staff who gave me a home in Residence Life; the Raynor Circulation Supervisor Staff; Mr. Tom Marek for his prompt and professional assistance over these eight years; Mr. Craig Pierce and the Dissertation Boot Camp; the Leslie G. Matthews and Cecile C. Matthews Scholarship Fund, which provided crucial funding to help me continue my studies; Ms. Gale Prusinki and Ms. Pat Psuik for their assistance in the administrative details of the doctoral program; Dr. Thomas Hughson and Dr. Therese Lysaught for their assistance as Director of Graduate Studies; and for my Marquette professors.

Other people and groups who provided a variety of support, encouragement, and hospitality include: Bishop Don Hying, Ms. Debbie Brotz and the Saint Francis de Sales community; Claude Drouet and Rusty Henle; Rick and Cindy Miller; Rob and Kim Mathews; Frs. Rob Scholla and the Loyola Marymount Jesuit Community; Frs. James Flaherty, Doug Leonhardt, Eddie Mattheie, and the Marquette University Jesuit Community; Frs Jorge Presmanes, Marcelo Solorzano and Mark Wedig, Dominican Fathers of Miami; Ms. Luchy Batista and Ms. Krista Kneip for their assistance with translating Spanish; Mr. Michael Bonta for his help with translating Italian; Mr. Ryan Grusenski for his assistance with translating German; Ms. Mary Polak for her assistance translating Slovak; Mr. John J. Waldmer for his assistance in locating information on Slovakia; Mr. Mark Schrauth for his support and technical assistance; Ms. Jocelyn Sideco and the Center for Contemplatives in Action; Ms. Emily Schumacher-Novak and Ms. Mary Ferwerda for their assistance with formatting; Mr. Anthony Parrish for his assistance with statistics; Fr. Ted Tempel; Fr. Tim Kitzke and the Three Holy Women community; Knights of Columbus Council 1347; Dr. Robert Ray; and Kathy and Dick Hazelton.

I recognize the following archival personnel and others who provided assistance in gathering primary sources, which served as a critical dissertation research, and for certain staffs who provided copying permission for the dissertation material: Ms. Michelle Sweetser, Archivist, and Ms. Susan Stawicki-Vrobel, Marquette University; Ms. Lisa Lewis, Assistant Archivist, Diocese of Baton Rouge, Louisiana; Mr. Brian Fahey, Diocese of Charleston, South Carolina; Dr. Emilie Leumas, Archivist, Archdiocese of New Orleans, Louisiana; Mr. William Kevin Cawley, Archivist, University of Notre Dame; Mr. Steve McShane, Archivist, Calumet Regional Archives, Indiana University Northwest; Ms. Julie Satzke, Assistant Research Archivist, Archdiocese of Chicago; Ms. Alice Hubbard, Saint Louis University Archives; Ms. Audrey Newcomer, Director of Archives, Archdiocese of Saint Louis; Ms. Janice Cantrell, Archivist, Diocese of Fort Wayne-South Bend, Indiana; Ms. Karen Oddi, Associate Archivist, Archdiocese of Indianapolis, and Mr. Timothy Wyciskalia and his work on Joseph Cardinal Ritter; Ms. Tricia Pyne, Archivist, Archdiocese of Baltimore Maryland; George Stuart, Archivist, Archdiocese of Washington, D.C.; Alan January, Director of Patron Services, Indiana State Archives; and Dr. Tim Meagher, University Archivist, Dr. Maria Mazzanga, Mr. John Shepherd, and Ms. Jane Stoeffler, American Catholic Historical Research Center and University Archives, those visits provided invaluable information on the American Catholic Church and racial justice.

Finally, I dedicate this work to Bishop Andrew Grutka. Our lives were connected in many ways over the years: my grandmother, your parishioner and cook, my Confirmation, my acceptance as a diocesan seminarian, and your homily at Grandma Shestak's funeral. He was gracious enough to grant me an interview to assist in my paper for Regional Church History class. At the end of our interview, he gave me a signed copy of his Pastoral Letter, "How Good A Neighbor Am I?" His life and commitment to charity served as the inspiration for this dissertation and my view of education and formation. I learned more about my faith in this work than I ever imagined. You and your legacy live on in this work. *Ad Majorem Dei Gloriam.*

**LIST OF TABLES**

I. Froebel School Enrollment by Race.....145

## LIST OF ILLUSTRATIONS

College Graduation, 1930.....	40
Grutka’s First Mass celebration.....	78
Grutka receiving American Legion Civic Merit medal.....	90
Grutka with official Vatican document establishing the Diocese of Gary, Indiana.....	179
Grutka Episcopal picture.....	190
Bishop Noll High School fire.....	211
Grutka with Pope John XXIII.....	220
Grutka arrives at Incirlik Air Force Base.....	222
Grutka presents Saint Cyril relic to Pope Paul VI.....	243
Grutka at Vatican II.....	257
Grutka with Czechoslovak hierarchy.....	265
Grutka celebrates Glagolitic Rite with Pope Paul VI and the Council Fathers.....	292
Grutka at Indiana State Prison in Michigan City, Indiana, 1962.....	416
Grutka with Pope John Paul II.....	433
Grutka at his desk.....	460

## TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
LIST OF TABLES.....	iv
LIST OF ILLUSTRATIONS.....	v
ABBREVIATIONS.....	xiii
INTRODUCTION.....	1
I. THE FORMATIVE YEARS (1908 TO 1934).....	18
Saints Cyril and Methodius Parish and School.....	21
Saint Procopius High School, College and Seminary.....	25
A Steelworker, Carnegie Steel Corporation.....	28
Seminarian of the Diocese of Fort Wayne, Indiana.....	30
Brief History of the Diocese of Fort Wayne and Archbishop John Francis Noll.....	32
Seminary Training, North American College (NAC) Years (1930 to 1934).....	45
History of the North American College.....	46
Academic Preparation, Neo-Scholasticism.....	52
Personal Experience.....	59
Spiritual and Pastoral Formation.....	65
Extracurricular Activities.....	70
Ordination and Transition Back Home.....	71
II. EARLY PASTORAL EXPERIENCE (1934 TO 1944).....	79
Associate Pastor, Saint Vincent de Paul Parish, Elkhart, Indiana (1934 to 1942).....	79

	First Pastorate, Sacred Heart (Slovak) Parish, East Chicago, Indiana (1942 to 1944).....	100
III.	HOLY TRINITY (SLOVAK) PARISH, GARY, INDIANA: EXPERIENCING GOD’S MOSAIC (1944 TO 1957).....	107
	Introduction.....	107
	A Cord of Three Strands: Gary, United States Steel and the Catholic Church.....	109
	City, Steel and Church in the Early Years.....	110
	The Steel Strike of 1919 and Racial Issues.....	114
	Gary-Alerding Settlement House and Saint Anthony Parish.....	116
	Grutka, Pastor and Administrator.....	120
	Holy Trinity Parish History.....	121
	Pastor of Holy Trinity Parish and School.....	124
	Church Builder.....	137
	Grutka the Civic Leader.....	140
	Education in Gary, Indiana – “Work, Study, Play” and “Separate, not Equal”.....	141
	Gary Public School Strikes (Emerson and Froebel).....	142
	1947 Emerson High School Strike.....	151
	Urban League, Interreligious Organizations and other Civic Involvement.....	156
	Grutka the Diocesan Leader.....	162
	Association of Catholic Trade Unionists.....	164
	Monsignor Grutka.....	171
	Bishop Elect.....	173



	Conclusions of the Holy Trinity Era.....	177
IV.	THE INFANT DIOCESE AND ITS' YOUNG BISHOP (1957 TO 1962).....	180
	Pre-Consecration Activity.....	182
	Consecration and Civic Receptions.....	186
	Establishing an Administration.....	194
	The Diocesan Newspaper.....	197
	Education and Formation.....	199
	Camp Lawrence – “Closer to God, close to nature”.....	200
	Andrean High School – “Magister Meus Christus”.....	203
	Catholic Central/Bishop Noll Institute.....	208
	Lay Apostolate.....	213
	Priestly Formation and Vocations.....	213
	1959 Steel Strike, First Ad Limina and Episcopal Visit to Turkey.....	214
	Episcopal Visit to Turkey.....	221
	Leader of Slovak Catholics in America and Abroad.....	225
	Pontifical Slovak Institute of Saints Cyril and Methodius.....	228
	History of the Institute of Saints Cyril and Methodius.....	229
	Conclusion.....	245
V.	THE SECOND VATICAN COUNCIL AND RACE RELATIONS: MISSION AND MANDATE (1962 TO 1965).....	247
	Introduction.....	247
	Preparation for the Second Vatican Council (1962).....	248

The Second Vatican Council – First Session (October 8 to December 8, 1962) “A New Pentecost”.....	252
Introduction.....	252
Session Experience – “Its spiritual value for me is simply immense”.....	256
Return Home and Leadership.....	266
Race Relations 1963.....	272
Introduction.....	273
Saint Monica Parish.....	276
1963 Pastoral Letter, “How Good A Neighbor Am I?”.....	278
Preparation for the Second Session of the Second Vatican Council (1963).....	284
Second Session (September 29 to December 4, 1963) “The Church is a Mystery”.....	286
Introduction.....	286
Session Experience “Reflect a brighter and broader image to the world”.....	291
Return Home and Leadership.....	297
Race Relations – Mayor’s Advisory Committee on Human Relations.....	300
Preparation for the Third Session of the Second Council (1964).....	307
Third Session (September 14 to November 21, 1964) “Dialogue”.....	308
Introduction.....	308
Session Experience – “The Catholic Church is very definitely a living organism”.....	313
Council Intervention.....	314

	Return Home and Leadership.....	319
	Preparation for the Fourth and Final Session (1965).....	320
	Fourth Session (September 14 to December 8, 1965).....	320
	Introduction.....	320
	Session Experience “A better man, a more devout priest, a more understanding bishop”.....	323
	Visit from Reverend Julius James.....	327
	Conclusion of the Council.....	329
VI.	POST-CONCILIAR DIOCESAN INITIATIVES (1966 TO 1968).....	336
	Return Home and Leadership.....	337
	Greater Involvement in Diocesan Education and Formation.....	338
	Diocesan Education Philosophy and the Diocesan School Commission.....	342
	Diocesan Pastoral Council.....	346
	Diocesan Commission on Church Worship.....	357
	Diocesan Ecumenical Commission.....	359
	Ten-Year Anniversary.....	364
	The Years of Transition, 1967 to 1968: A Changing Church, Society and Race Relations.....	367
	Race Relations.....	368
	The Election of Richard G. Hatcher and Grutka’s 1968 Pastoral Letter.....	368
	Dr. Martin Luther King Jr. Assassination.....	370
	Conclusion.....	373
VII.	CHANGING TIMES AND THE FINAL YEARS (1968 TO 1993).....	376

Administrative and Pastoral Leadership.....	378
Calumet Community Congress (CCC).....	380
Changing Times.....	389
Education and Formation.....	391
The Institute of Religion.....	392
Permanent Diaconate.....	394
Grutka v. Barbour: The Diocese of Gary and the National Labor Relations Board.....	397
Leadership in Consistent Ethic of Life Issues.....	413
Episcopal Advisor to the American Catholic Correctional Chaplains Association (ACCCA).....	414
Capital Punishment.....	418
Abortion.....	422
Visit to Vietnam.....	424
The Final Years: Jubilees, Retirement and Death.....	430
Jubilees.....	431
Post-Retirement Activities and Awards.....	439
Illness and Death.....	445
CONCLUSION.....	455
APPENDIXES	
A: North American College Rules of Discipline.....	461
B: Map of Indiana Counties.....	476
C: Maps of Gary, Indiana.....	477
D: Papal Decrees for the Diocese of Gary, Indiana.....	481

E: Diocese of Gary Statistics, Regional and National Statistics.....	498
F: United States Census Indiana Statistics.....	501
G: Grutka 1963 Pastoral Letter, “How Good A Neighbor Am I?” .....	503
H: Grutka letters to his clergy from the Second Vatican Council.....	517
GRUTKA CHRONOLOGY.....	524
BIBLIOGRAPHY.....	529

## ABBREVIATIONS

AAB	Archives of the Archdiocese of Baltimore, Maryland
AAC	Archives of the Archdiocese of Chicago, Illinois
AACi	Archives of the Archdiocese of Cincinnati, Ohio
AAI	Archives of the Archdiocese of Indianapolis, Indiana
AANOLA	Archives of the Archdiocese of New Orleans, Louisiana
AASL	Archives of the Archdiocese of Saint Louis, Missouri
AAW	Archives of the Archdiocese of Washington, D.C.
ACCCA	American Catholic Correctional Chaplains Association
ACTU	Association of Catholic Trade Unionists
ACUA	American Catholic History Research Center and University Archives, The Catholic University of America, Washington, D.C.
ADBR	Archives of the Diocese of Baton Rouge, Louisiana
ADCh	Archives of the Diocese of Charleston, South Carolina
ADG	Archives of the Diocese of Gary, Indiana
AFWSB	Archives of the Diocese of Fort Wayne-South Bend, Indiana
ADS	Archives of the Diocese of Savannah, Georgia
AASPM	Archives of the Archdiocese of St. Paul-Minneapolis, Minnesota
AGP	Andrew Grutka Papers, Archives of the Diocese of Gary, Indiana
AMU	Archives of Marquette University, Milwaukee, Wisconsin
ASS	<i>Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi</i> . 32 vols. Vatican City: Typis Polyglottis Vaticanis, 1970-1999.
ASLU	Archives of Saint Louis University, Saint Louis, Missouri
Carlen, <i>Encyclicals</i>	Claudia Carlen, ed. <i>The Papal Encyclicals</i> . 5 vols. Wilmington, NC: McGrath Publishing Company, 1981.
C.P.P.S.	Fathers of the Precious Blood

CRA	Calumet Regional Archives, Indiana University Northwest, Gary, Indiana
CRO	John Cronin Papers, UNDA
C.S.B.	Congregation of Saint Basil (Basilian Fathers)
C.S.C.	Congregation of the Holy Cross
CYO	Catholic Youth Organization
DRD	John F. Dearden Papers, UNDA
GUM	Thomas J. Gumbleton Papers (Auxiliary Bishop of Detroit, Michigan), AUND
Higgins	George Glenmary Higgins Papers, ACUA
HT	<i>Hammond Times</i> , local newspaper in Northwest Indiana, (later) <i>The Times</i> .
IHA	Indiana Historical Association, Indianapolis, Indiana
NAACP	National Association for the Advancement of Colored People
NAC	North American College, Rome, Italy
NCCB/USCC	National Council of Catholic Bishops/United States Catholic Conference (1966), successor to NCWC
NCWC	National Catholic Welfare Conference (renamed in 1922/1923) from National Catholic Welfare Council (1919); successor to National Catholic War Council (1917)
NOL	John Francis Noll Papers, AUND
NWIC	<i>Northwest Indiana Catholic</i> , Diocese of Gary, Indiana newspaper from January 11, 1987 to present
O.M.I.	Missionary Oblates of Mary Immaculate
OSVFW	<i>Our Sunday Visitor</i> , Fort Wayne Diocesan Edition
OSVG	<i>Our Sunday Visitor</i> , Gary Diocesan Edition
OSVN	<i>Our Sunday Visitor</i> , National Section

PL	<i>Pastoral Letters of the United States Catholic Bishops</i> , ed. Hugh J. Nolan, 5 vols. (Washington, D.C.: NCCB/USCC, 1989); <i>Pastoral Letters and Statements of the United States Catholic Bishops</i> , vol. 6, 1989-1997, ed. Patrick W. Carey (Washington, D.C.: NCCB/USCC, 1998)
PT	<i>Gary Post-Tribune</i> (later, <i>Post-Tribune</i> ), Gary, Indiana
SAD	Social Action Department, NCWC, Files of Assistant Director, Father John F. Cronin, 1951-1960, ACUA
S.J.	Society of Jesus (also known as the Jesuit Order)
SSCA	Summer School of Catholic Action
SS.C.M.	Sisters of Saints Cyril & Methodius
UNDA	Archives of the University of Notre Dame, Notre Dame, Indiana
USCCB	United States Conference of Catholic Bishops (2001), successor to the NCCB/USCC



## INTRODUCTION

Andrew Gregory Grutka (1908-1993), son of Slovak immigrants, grew up in an immigrant, working-class, Slovak neighborhood in Joliet, Illinois. He was ordained a priest of the Diocese of Fort Wayne, Indiana on December 5, 1933 and was consecrated first Bishop of the new Diocese of Gary, Indiana on February 25, 1957.

As a priest and later as a bishop, he was a leader in ecclesiastical and civic matters based on religious precepts and moral virtues that anticipated many of the themes of the Second Vatican Council (1962-1965).<sup>1</sup> Though he readily implemented the vision of Vatican II in his diocese and crossed interreligious, interracial and civic boundaries to work with others to promote the dignity of human beings and the common good, little is written about him in the religious or secular American histories, including local histories. His love of and commitment to the Roman Catholic Church and his desire to serve all people, regardless of class, creed, ethnicity, or race, impacted and contributed to the Church and the world on local, national, and international levels. His firm conviction to connect the love of God with the love of neighbor grounded his efforts to pursue justice, including racial justice, in a variety of ways.

Grutka anticipated and implemented the Second Vatican Council's emphasis on the Catholic Church's relationship to the modern world through his ability and conviction

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<sup>1</sup> Pope John XXIII (1958-1963) called the Second Vatican Council, the 21<sup>st</sup> council in the history of the Roman Catholic Church, on January 25, 1959. In his address at the solemn opening of the Second Vatican Council on October 11, 1962, Pope John XXIII cited his reasons for calling the council: 1) to renew the Catholic Church's spiritual life; 2) to update church practices and teachings; 3) to seek unity and dialogue with other Christian denominations; and 4) to engage the modern world in addressing the issues of the day in a positive, pastoral way. The Second Vatican Council occurred each fall for four consecutive years from 1962-1965. Pope John XXIII's successor, Pope Paul VI (1963-1977) continued and oversaw Vatican II to its conclusion. For a more in-depth examination of Pope John XXIII and Pope Paul VI's communications, directives and speeches on the Second Vatican Council and the council proceedings, see Floyd Anderson, ed. *Council Daybook, Vatican II: Session 1, Oct. 11 to Dec. 8, 1962, Session 2, Sept. 29 to Dec. 4, 1963* (Washington, D.C.: National Catholic Welfare Conference, 1965).

to cross interreligious, interracial and civic boundaries to pursue the common good in a variety of ministries and civic matters. His efforts to live out his faith and convictions as a devout, faithful, and pastoral priest inspired him to respond to situations that demanded justice and charity. A life-long friend of the working class and underprivileged, Grutka responded to justice issues regardless of praise or adverse reactions. He pursued Jesus' mission to proclaim the gospel and Jesus' mandate to love God and love neighbor. He put into action the gospel values and Christian virtues of justice, charity and integrity in service of others and dedicated his ministry to the education and formation of priests, religious and laity, with a special commitment to youth. Throughout his entire life, Grutka attempted to live out his episcopal motto: "Where there is Charity, there is God."<sup>2</sup>

From an examination of Grutka's formation, personal philosophy, and actions, a portrait emerges of his evolution as a church leader who became the first bishop of the Diocese of Gary, Indiana. In the 1930s and 1940s, as a young associate priest at Saint Vincent Parish in Elkhart, Indiana, he actively supported and engaged in education and formation of youth. He established that parish's first Catholic Youth Organization (CYO) during the Great Depression years. He embraced and promoted Pope Pius XI's call for Catholic Action by participating in Catholic Action Summer School Programs and promoting the lay apostolate at the parish and the diocesan levels. He actively witnessed to racial justice in the parish, local community, and the diocese. He took pride

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<sup>2</sup> "The motto, *Ubi Caritas Ibi Deus*, meaning 'Where there is Charity, there is God,' is taken from one of the Antiphons on the Mandatum (Washing of the Feet) on Holy Thursday. A motto of a bishop expresses an ideal, a program of life, and the spirit of the one who selects it." Program of the Ceremony of Consecration and Installation of His Excellency, The Most Reverend Andrew Gregory Grutka, D.D., 25 February 1957 (New York, NY: Ryan-West Banknote Co., Inc., 1956), 14, unfiled, AGP, ADG.

in being a Catholic priest and an American during the Great Depression and World War II.<sup>3</sup>

By the mid-1940s and into the 1950s, his reputation for personal and communal piety, his initiatives in the education and formation of the faithful, his fiscal responsibility, and his willingness to cross boundaries, brought him increased responsibilities at the parish and diocesan levels. His increased involvement extended beyond church boundaries, to increased involvement in civic initiatives, which addressed social issues of the day (e.g., crime and correctional institutions, education, housing, labor and capital, racial prejudice, segregation, and discrimination). He served as moderator of the Gary Deanery and of the Councils of Men and Women of the Diocese of Fort Wayne, and became the Diocese of Fort Wayne Diocesan Moderator of Lay Activities in September 1956.

He supported and participated in the Association of Catholic Trade Unionists (ACTU) and was an active member of the Gary Urban League, the Gary Crime Commission, and the Gary Re-development Commission, which addressed sub-standard housing issues. He became a member of the Gary Chapter of the National Association for the Advancement of Colored People (NAACP), eventually being honored with lifetime membership.

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<sup>3</sup> Bishop Bernard James Sheil (1886-1969) formed the Catholic Youth Organization (CYO) in the Archdiocese of Chicago in 1931. One of the most successful youth programs in the United States, the CYO consisted of camps, educational programs, summer schools, and most notably, athletic programs. Dioceses around the United States formed their own CYO programs modeled on the one in Chicago. See Steven M. Avella, "Bernard James Sheil (1886 to 1969)," in *The Encyclopedia of American Catholic History* edited by Michael Glazier and Thomas J. Shelley (Collegeville, Minnesota: The Liturgical Press), 1290-1292; For more information on Catholic Action see, D.J. Geaney, "Catholic Action" in *New Catholic Encyclopedia* Second Edition, 3 Can-Col (Detroit: Thomson Gale, 2003), 275-278; Pope Pius XI's encyclical, *Ad catholici sacerdotii* in Claudia Carlen's work, *The Papal Encyclicals 1903-1939* (Raleigh, NC: McGrath Publishing Company, 1981), pgs. 497-516, nos. 63 and 79; and Leslie Woodcock Tentler's work, *Seasons of Grace: A History of the Catholic Archdiocese of Detroit* with Foreword by Edmund Cardinal Szoka (Detroit, MI: Wayne State University Press, 1990), 402, 433-442.

From 1957 to 1962, Grutka focused on the establishment and development of the new Diocese of Gary by assembling a core of his priests to form diocesan administrative structures. During these years, he withdrew from a number of major civic involvements to focus on diocesan priorities, including the education and formation of youth and adult laity and religious. His efforts to promote and support vocations incorporated the gifts, talents and energies of many of his priests, religious and laity, including the establishment of a daytime diocesan seminary and formation program.

Any other dreams or priorities Grutka had for the diocese were affected by the defining ecclesiastical event of the Roman Catholic Church in the 1960s, the calling of the Second Vatican Council. Grutka participated in all four sessions of the Second Vatican Council as a *Pater Conciliares* (Council Father) and delivered a passionate address at the Council on racial justice October 28, 1964. Like other bishops of his time, Grutka devoted significant energy and time in the preparation, participation and implementation of Vatican II. He and a number of his priests, religious and laity were committed to educating Catholics and non-Catholics on the Council and its teachings.

By the 1960s, Grutka's reputation as a religious leader in church and society was firmly established. Social issues of the 1960s, primarily the cause of open housing in Gary, Indiana, drew him back into civic involvement. His efforts to promote racial justice crystallized on the local, national, and international levels by the mid 1960s. In August 1963, Grutka issued his only published pastoral letter, *How Good A Neighbor Am I?*<sup>4</sup>, which addressed racial prejudice, segregation, and discrimination. He promoted the

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<sup>4</sup> Two publications of Grutka's Pastoral Letter exist. Andrew G. Grutka, *How Good A Neighbor Am I?* (Huntington, IN: Our Sunday Visitor, Inc., 1963) and (Middleton, CT: Catholic Information Society, 1968). Unless otherwise noted, the 1963 publication will be the source of quotes for the dissertation. In the 1968 republication, one section is missing from the original 1963 publication. The missing part is located in the

dignity of the human being and the need for racial justice and charity because he saw all people as made in God's image and part of God's divine mosaic. His image of humanity as part of this divine mosaic, which stressed the importance of each individual, race, and culture was in stark contrast to the popular model of the day - the melting pot.

On March 9, 1964, Martin Katz, the Mayor of Gary, Indiana appointed Grutka to the Human Relations Commission (He was subsequently voted Chair of the Commission by the commission members.), which was given the task of recommending strategies and plans to fight discrimination in education, employment, and housing as well as drafting open housing legislation. His experience of the intense division and anger among the people of Gary brought forth by the efforts to pass open housing legislation fortified his decision to address the Council Fathers during the third session of Vatican II on October 28, 1964. His address on the evils of racial prejudice, segregation, and discrimination was a sign of his determined commitment to open housing and racial justice and charity.

His deep understanding and promotion of human dignity and his desire to live out the virtues of charity and justice as a neighbor to all people, were not limited to racial justice. In the late 1950s through the mid 1960s, Grutka accepted the role as patron and promoter of the Catholic faith among Slovaks in the United States, and in a special way to those Slovaks oppressed by Communism in Czechoslovakia and behind the Iron Curtain.

Under the pontificate of John XXIII, Grutka was requested by Giuseppe Cardinal Pizzardo to spearhead a funding drive and provide leadership for the establishment of the

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third paragraph on page five, of the 1963 publication, which states: "To teach, guide and sanctify is the obligation incumbent upon the Bishop because of his pastoral office. This letter, however, is not written as the fulfillment of an official duty. It is rather the expression of a deep and painfully felt concern for many sorely tried and shamefully treated members of our community, Negroes in particular."

Institute of Saints Cyril and Methodius in Rome. The Institute served: 1) as a residence for the education, training and formation of Slovak men from Communist Slovakia (Czechoslovakia at that time) and around the world to study for the priesthood; 2) a publishing house for liturgical and religious books in Slovak language; and 3) a place of welcome for Slovak pilgrims and visitors. His sermons and speeches on faith and hope for the people of the Czech Republic and Slovakia behind the Iron Curtain on Vatican Radio and Free Radio earned him an international reputation for promoting faith to the oppressed. As a result of his efforts on behalf of freedom for those under Communist rule, the Communist Government in Prague banned him from visiting his parents' homeland throughout most of his adult life.<sup>5</sup>

He served as Episcopal Advisor to the American Catholic Correctional Chaplains Association (ACCCA)<sup>6</sup> almost his entire twenty-seven years as bishop. He astutely recognized and promoted the role of a Prison Chaplain as a person of faith not as a social worker or psychologist. His efforts to develop a prison chaplain certification program through Catholic University of America received recognition from his brother bishops and secular officials. His concern for the inadequacies in the prison parole system and his concern for inmates and prison personnel led to his primary role in drafting the United States Bishops' Pastoral Letter, *The Reform of Correctional Institutions in the 1970s*.

Grutka's commitment to promote positive good, to love God and love neighbor, and to see all human beings as part of God's mosaic, led him to say that, "God does not

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<sup>5</sup> Jozef Cardinal Tomko (President Emeritus of the Pontifical Committee for International Eucharistic Congress), email attachment to author, August 22, 2010; Joseph Semancik (Retired pastor, Sacred Heart Parish, East Chicago and retired Director of Catholic Charities, Diocese of Gary) in discussion with author, July 18, 2010 and July 10, 2011.

<sup>6</sup> The ACCCA is the Catholic association affiliated with the secular American Correctional Chaplains Association.

make a mistake.” He expressed his belief that “it is not what you know, but what you show,” which manifested itself in his thoughts, words, and actions. His promotion of racial justice and charity and his willingness to act against racial injustice flowed from these deep convictions. His reputation for justice and charity was well known in Gary, Indiana, in the United States, and in Rome. The virtue of Christian Charity, the heart of his teaching and witness, inspired and motivated him to cross interreligious, interracial and civic boundaries to collaborate with civic and religious leaders. Grutka’s confidence in the Catholic Faith and Tradition and his dedication to his priesthood allowed him and encouraged him to interact and collaborate with others in ways many of his contemporaries never imagined. Grutka’s intention was not to proselytize, but to give witness to others of charity in action and to promote the common good.

During his episcopacy, Grutka experienced a number of challenges, some resulting from his own leadership style or choices he made, and others completely out of his control. While proactive and collaborative at times, he could demonstrate the paternalism of his times, along with a stubborn-side attributed to his “Slovak” heritage. The number of good men, his priests, who left in the 1960s and 1970s seemed to have wounded him and certainly represented a drain of resources for the diocese; often times, those who left were men Grutka had sent away for advanced degrees and training. His life-long commitment to labor was tested in the early to mid-1970s, when a significant number of his diocesan teachers sought the right to establish a union, eventually under the auspices of the National Labor Relations Board. His involvement to fight the formation of the union and his posture and actions regarding the situation were contrary

to his normal approaches to conflict and remain perplexing to a number of those involved even to this day.

The complexities and the uniqueness of Northwest Indiana, particularly Lake County, provided Grutka with daily, real-life exposure to the challenges affecting the Church and society in the 1940s, 1950s, and 1960s. He remained personally committed to Gary, Indiana, his entire life and he deplored the flight of many Catholics and others from Gary to the suburbs, and the economic, moral, social, and spiritual effects of that transition on the local church and city. He condemned “white flight” to the suburbs. This commitment to northern Lake County served as one major contradiction of Grutka’s conviction. While offering great witness to Gospel values of serving the inner cities during times of economic decline, his commitment demonstrates, not so much a naïveté about the realities of sociological and economic factors, but possibly a deep hope and trust that his ideal of Gary could remain in tact. Unfortunately, his commitment to the inner cities and to small parish communities, had consequences that hindered proactive growth for the suburban areas.

His friendship and collaboration with religious and civic leaders, (e.g., Rabbi Carl Miller and Mayor Martin Katz), as well as black leaders, (e.g., Rev. Julius James, Rev. Robert Lowry, Mr. Clifford Minton, and Richard Gordon Hatcher, Mayor of Gary, Indiana, 1968 to 1987), helped maintain nonviolence in Gary when other cities throughout the nation experienced riots and violence. Grutka’s efforts to promote and establish just open housing policies in Gary and racial justice won him both respect and derision, and solidified his role as a leader in the cause for racial equality.



This dissertation seeks to: 1) demonstrate, in a biographical format, how Grutka's family, education, formation, ministry, and social influences predisposed him in his pastoral and ecclesial leadership to promote social justice; 2) show Grutka as an ecclesiastical leader who anticipated the cause of the Civil Rights Movement and Vatican II's Pastoral Constitution, *Gaudium et Spes* (On the Church in the Modern World, 1965); 3) draw lessons from Grutka's formation and style of ecclesiastical leadership as a valuable template for the contemporary Catholic Church; and 4) lay the groundwork for future research, including the publication of an anthology, comparing Grutka's ecclesiastical leadership style and promotion of racial justice with other prominent Catholic bishops in the United States of America (e.g., Hallinan, Meyer, O'Boyle, Ritter, and Rummel) who addressed racial equality.<sup>7</sup>

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<sup>7</sup>Grutka was among a group of pioneering Roman Catholic bishops in the United States who actively addressed racial prejudice, segregation, and discrimination. This dissertation begins to examine and lay the groundwork for post-doctoral work that will compare Grutka's pastoral on racial justice to that of other United States bishops who supported racial justice (e.g., Archbishop Paul Hallinan, Atlanta; Albert Cardinal Meyer, Chicago; Patrick Cardinal O'Boyle, Washington, D.C.; Joseph Cardinal Ritter, St. Louis; and Archbishop Joseph Rummel, New Orleans) as well as the creation of anthology of racial justice documents from religious and lay leaders of the mid-twentieth century. This dissertation seeks to lay the groundwork for continual analysis of the efforts of Catholic religious and lay leaders for racial justice and the factors that influenced those efforts. Research for this dissertation led to a discovery of multiple statements and efforts by numerous bishops and others to promote integration and racial justice in churches, school systems, lay organizations, hospitals and other Catholic organizations. I am grateful for the efforts of a number of scholars who wrote definitive biographies on Hallinan, Meyer, and O'Boyle, which I relied on for background information and understanding of these church leaders. A popular biography is written on Ritter and no biography exists on Rummel; for background on these men, I relied heavily on primary sources from their respective diocesan archives. For more information on Hallinan, see Thomas J. Shelley's work, *Paul J. Hallinan: First Archbishop of Atlanta* with Introduction by John Tracy Ellis (Wilmington, Delaware: Michael Glazier, Inc., 1989). For more information on Meyer, see Steven M. Avella's work, "Meyer of Milwaukee: The Life and Times of a Midwestern Bishop" (PhD dissertation, University of Notre Dame, 1985) and *This Confident Church: Catholic Leadership and Life in Chicago, 1940-1965* (Notre Dame, Indiana: University of Notre Dame Press, 1993). For more information on O'Boyle, see Rory T. Conley, "'All One in Christ': Patrick Cardinal O'Boyle, The Church of Washington and the Struggle for Racial Justice, 1948-1973" (master's thesis, The Catholic University of America, 1992), and Morris J. MacGregor's work, *Steadfast in the Faith: The Life of Patrick Cardinal O'Boyle* (Washington, D.C.: The Catholic University of America Press, 2006). For more information on Ritter, see Nicholas A. Schneider's work, *Joseph Elmer Cardinal Ritter* with Foreword by Justin Cardinal Rigali (Liguori, MO: Liguori, 2008). While no extensive biography exists on Archbishop Rummel, see John Smestad Jr., "The Role of Archbishop Joseph F. Rummel in the Desegregation of Catholic Schools in New Orleans," *Student Historical Journal* (Loyola University, New Orleans, History Department) 25 (1993-

A popular historical view is that preconiliar Catholic Bishops in the United States of America were “brick and mortar” leaders ill prepared for the Second Vatican Council. This popular characterization fails to represent accurately the total picture. While a case can be made that the United States Catholic hierarchy lagged behind Church leaders in Belgium, France and Germany with respect to a renewed theology, many of the United States Bishops were seasoned leaders who had significant pastoral experience, especially in regards to religious liberty, church and state issues, inter-religious Jewish relations, and racial issues.<sup>8</sup>

The United States Catholic Bishops enjoyed an understanding of intra-ecclesiastical collegiality and ecclesiastical cooperation since the founding of the country. The Plenary Councils and efforts of the National Catholic War Council, the National Catholic Welfare Council and the National Catholic Welfare Conference (NCWC) provided additional experience in leadership and connection to the American culture.

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1994), <http://loyno.edu/history/journal/1993-94/Smestad.html>; and R. Bentley Anderson’s work, *Black, White, and Catholic: New Orleans Interracialism, 1947-1956* (Nashville, TN: Vanderbilt University Press, 2005). These bishops were not the only United States prelates who sought racial justice. Other bishops who pursued racial justice include, but are not limited to: Francis Joseph Haas (Grand Rapids, Michigan); John Ireland (Saint Paul, Minnesota); Robert Lucey (San Antonio, Texas); Victor Reed (Oklahoma City, Oklahoma); John Russell (Richmond, Virginia); Lawrence Cardinal Shehan (Baltimore, Maryland); Francis Cardinal Spellman (New York, New York); Robert Tracy (Baton Rouge, Louisiana); and Vincent Waters (Raleigh, North Carolina). My post-doctoral research will continue to focus on and uncover the efforts of members of the United States hierarchy, theologians and laity to promote racial harmony. Further research and comprehensive study is needed to understand and record the role of Catholics in the fight for racial justice. Numerous laity, theologians, and members of religious orders pursued racial justice prior to, and during the civil rights movement of the 1950s and 1960s, the *Brown v. Board* decision in 1954, and the Civil Rights Acts of the 1960s

<sup>8</sup> See Gerald P. Fogarty, S.J., *American Catholic Biblical Scholarship: A History from the Early Republic to Vatican II* with Foreword by Roland E. Murphy, O.Carm., (San Francisco: Harper & Row, 1989), 311; Shelley, *Paul J. Hallinan: First Archbishop of Atlanta*, 145. It should be noted that some United States prelates were highly educated with advanced degrees: Meyer earned a S.S.L. (Licentiate in Sacred Scripture) and a S.T.D. (Doctor of Sacred Theology) in Dogma in Rome, Italy, and Hallinan earned a doctorate in history from Western Reserve University in Cleveland, Ohio.

These pastoral experiences allowed a number of United States bishops to make significant contributions to Vatican II.<sup>9</sup>

Bishops like Grutka, Hallinan, Meyer, O'Boyle, Ritter, and Rummel received their inspiration to promote the Catholic teaching on racial justice in word and action from their own pastoral experiences, as well as from their specific understandings of the Gospels, the virtues of justice and charity, the teachings of papal encyclicals, and the dignity of the human person. One cannot underestimate the effect the Second World War (1939-1945) had upon American Catholic leaders for promoting interreligious and ecumenical cooperation with people of good will. Support for racial justice was not an issue of being progressive or orthodox, liberal or conservative, or only a matter of civil rights, but a matter of living out: 1) Jesus' command to Love of God and Love of Neighbor, grounded in the God-given right that all humans had as a result of being created by God and redeemed by Jesus; and 2) God's desire to save all people.<sup>10</sup>

These ecclesiastical leaders were attuned to the pastoral concerns of their people, saw no contradiction between being American and Catholic, and made a unique and critical contribution to the universal church.<sup>11</sup> These men demonstrated, not ambivalence, but action out of conviction and a position of confidence and strength in their Catholic

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<sup>9</sup>Richard Sklba (Auxiliary Bishop of the Archdiocese of Milwaukee, Wisconsin) in discussion with the author, May 21, 2009; Carl Mengeling (Bishop Emeritus of the Diocese of Lansing, Michigan) in discussion with the author, July 11, 2009; Patrick Carey (Professor of American Catholic Church History, Marquette University) in discussion with author, October 1, 2009; and Rembert Weakland (Archbishop Emeritus of the Archdiocese of Milwaukee, Wisconsin), in discussion with author on October 3, 2009.

<sup>10</sup> Another source of inspiration was the moral manuals of the seminary system. The moral manuals and the teachings they contain, needs more explanation than this dissertation contains. The teachings will hopefully offer greater insight into the development of the racial justice teachings of these Catholic leaders.

<sup>11</sup>James J. Hennessey, S.J., *The First Council Of The Vatican: The American Experience* with Introduction by Msgr. John Tracy Ellis (New York: Herder and Herder, 1963), 62, 328-331.

faith and tradition that allowed them to engage in civic, interreligious and interracial collaboration.<sup>12</sup>

Grutka's leadership needs to be examined because it counters popular, limited views about ecclesiastical leadership during the transitional years before and after Vatican II. His formation and pastoral experience provide an historical example of a theology and style of leadership that can address the polarizations and theological tensions that present themselves in every generation of the history of the Catholic Church in the United States. While Grutka followed many actions that his fellow bishops pursued, his willingness, openness and commitment to give talks to his priests, religious, laity and to civic and other faith groups, about the Second Vatican Council's proceedings represent an important template of bringing Church teachings to the general public as well as to the Catholic community. His efforts demonstrate the importance of education and formation in dealing with the issues of the day and putting into practice Church teachings.

This dissertation is not an hagiography, but rather an historical analysis of the beliefs, qualities, and characteristics of a man, who was very human and at times, very complex. Grutka was ahead of his times in some ways and in other ways, he was a man of his times. One observes a continual tension between vision and nostalgia, realism and idealism, and paternalism and collaboration that contributed to his genuineness as person and priest. His strong convictions grounded his decisions, which at varying times inspired some, motivated others, and frustrated still others. His stance for racial justice, his condemnation of whites leaving Gary, his decision to build the new Holy Trinity

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<sup>12</sup>Conley, 76. Conley makes this argument with respect to O'Boyle. I extend that argument to the other episcopal Catholic leaders as well.

Parish in Gary, Indiana, and his commitment to northern Lake County were several areas that brought mixed reactions and consequences.

A number of studies of American Catholic thought and life (Carey, Davis, Dolan, Ellis, Gleason, and Halsey),<sup>13</sup> of United States Catholic Church leaders (e.g. Avella, Cooney, Hannan, MacGregor, and Schneider, Shehan, and Shelley),<sup>14</sup> and of specific dioceses (e.g. Avella, Crews, Powers, Tentler, and White)<sup>15</sup> have provided significant analyses of the transitions between the pre-Vatican II and post-Vatican II American Catholic experience. Nonetheless many of these studies fail to offer a comparative analysis of the theology contained in the episcopal pastoral letters about racial justice and the religious and secular events that these leaders pursued. This examination of the

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<sup>13</sup> See Patrick W. Carey, *Catholics In America: A History* (Westport, Connecticut and London: Praeger, 2004); Cyprian Davis, *The History of Black Catholics In The United States* (New York: Crossroad, 1990); Jay P. Dolan, *The American Catholic Experience: A History From Colonial Times To The Present* (Garden City, NJ: Doubleday, 1985); John Tracy Ellis, *Perspectives In American Catholicism* with a Foreword by Archbishop Hallinan, Benedictine Studies (Baltimore and Dublin: Helicon, 1963) and *American Catholicism* (Chicago: The University of Chicago Press, 1969); Philip Gleason, *Catholicism in America* (New York: Harper & Row Publishers, 1970); and William M. Halsey, *The Survival Of American Innocence: Catholicism in an Era of Disillusionment, 1920-1940*, Notre Dame Studies in American Catholicism (Notre Dame and London: University of Notre Dame Press, 1980);

<sup>14</sup> See Steven M. Avella, *This Confident Church: Catholic Leadership And Life In Chicago, 1940-1965* (Notre Dame and London: University of Notre Dame Press, 1993); John Cooney, *The American pope: the life and times of Francis Cardinal Spellman* (New York: Times Books, 1984); Philip Hannan, Nancy Collins and Peter Finney, Jr., *From Combat, To Camelot, To Katrina: The Archbishop Wore Combat Boots, Memoir Of An Extraordinary Life* (Huntington, IN: Our Sunday Visitor, Inc., 2010); Morris J. MacGregor, *Steadfast in the Faith: The Life of Patrick Cardinal O'Boyle* (Washington, D.C.: The Catholic University of America Press, 2006); Nicholas A. Schneider, *Joseph Elmer Cardinal Ritter: His Life and Times* with Foreword by Justin Cardinal Rigali (Liguori, MO: Liguori, 2008); Lawrence Cardinal Shehan, *A Blessing of Years: The Memoirs of Lawrence Cardinal Shehan* (Notre Dame and London: University of Notre Dame Press, 1982); and Thomas J. Shelley, *Paul J. Hallinan: First Archbishop of Atlanta* with Introduction by John Tracy Ellis (Wilmington, DE: Michael Glazier, 1989).

<sup>15</sup> See Steve M. Avella, *In the Richness of the Earth: A History of the Archdiocese of Milwaukee, 1843-1958* (Milwaukee, WI: Marquette University Press and the Archdiocese of Milwaukee, 2002); Clyde F. Crews, *An American Holy Land: A History of the Archdiocese of Louisville* (Wilmington, DE: Michael Glazier, Inc., 1987); William F. Powers, *Tar Heel Catholics: A History Of Catholicism In North Carolina* (Lanham, MD: University Press of America, Inc., 2003); and Leslie Woodcock Tentler, *Seasons Of Grace: A History Of The Catholic Archdiocese Of Detroit* with Foreword by Edmund Cardinal Szoka (Detroit: Wayne State University Press, 1990); and Joseph M. White, *Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend; Commemorating the 150<sup>th</sup> Anniversary of the Diocese and Catholic Life in Northern Indiana* with Afterword by Most Rev. John M. D'Arcy (Diocese of Fort Wayne-South Bend, 2007).

United States Catholic Church's response for racial justice is crucial to highlight ecclesiastical leaders of the mid-twentieth century who were committed to the church's teaching for racial justice as part of the intricate connection between love of God and love of neighbor. They understood that the mandate to proclaim and promote God's salvation to the world was lived out in the parish and in society. Dialogue, witness, service, collaboration, and education and formation, were crucial components of this implementing of Christ's mandate to love God and love neighbor, which also allowed these leaders to cross interreligious, interracial and civic boundaries to promote the common good.

Lessons can be learned of their successes, limitations and failures for the church of all ages in taking prophetic stances on unpopular justice issues that require charity and commitment. Gratefully, a few works (e.g. Avella, MacGregor, McGreevy, Osborne, Privet and Tentler)<sup>16</sup> address the episcopal efforts for racial justice from the 1930s to the 1960s; a critical time of our nation's history. None of these studies, however, examine Grutka's work for racial justice and charity. This dissertation seeks to make new contributions by analyzing the leadership of one bishop during these transitional years, and thereby forge a new historical paradigm for examining other major transitional figures in the years immediately before and after Vatican II.<sup>17</sup>

This dissertation contributes to historical scholarship by 1) providing an historical analysis of Grutka's life and ministry that can modify the dominant picture of church

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<sup>16</sup> See Avella, *This Confident Church*; MacGregor, *Steadfast in the Faith*; McGreevy, *Parish Boundaries*; William Osborne, *Segregated Covenant: Race Relations and American Catholics* (New York: Herder and Herder, 1967); Saul E. Bronder, *Social Justice and Church Authority: The Public Life of Archbishop Robert E. Lucey* (Philadelphia, PA: Temple University Press, 1982) and Stephen A. Privett, S.J., *The U.S. Catholic Church And Its Hispanic Members: The Pastoral Vision of Archbishop Robert E. Lucey*, Trinity University Monograph Series In Religion (San Antonio, TX: Trinity University Press, 1988); and Tentler, *Seasons Of Grace*.

<sup>17</sup> McGreevy, *Parish Boundaries*, 154.

leadership, and 2) shed new light on additional members of the United States hierarchy and other Catholic lay and religious who addressed issues of racial justice and charity. These efforts anticipated, coincided with, and reflected multiple aims of the Civil Rights Movement and the Second Vatican Council's: 1) Constitutions - *Lumen Gentium* (On The Church, 1964) and *Gaudium et Spes*; 2) Decrees - *Unitatis Redintegratio* (On Ecumenism, 1964) and *Apostolicam Actuositatem* (On The Apostolate of Lay People, 1965); and 3) Declarations - *Nostra Aetate* (On the Relation of the Church to Non-Christian Religions, 1965) and *Dignitatis Humanae* (Declaration on Religious Liberty, 1965).

This dissertation is a biographical study, which uses a historical-critical method to examine Grutka's life, thought, theology and actions. It is based on writings, including sermons, correspondence, talks, and articles in the context of the American Catholic experience in the middle years of the twentieth century. The dissertation proceeds historically and thematically to analyze Grutka's development, formation, and evolution as a Church leader from his birth to his retirement in 1984 and his death in 1993, with particular emphasis on the years 1944 to 1968.

Primary sources for this study are Grutka's published and unpublished writings in the Archives of the Diocese of Gary, which are contained in approximately twenty-two boxes of materials with approximately fifteen to twenty folders in each, containing sermons, speeches, invocations, correspondence, etc. *Our Sunday Visitor, Gary Edition* (1957-1984), the diocesan newspaper, served as a vital primary source for this work as well as interviews with lay and religious persons who were involved in the diocese during the years under consideration. Oral history and testimonies from diocesan priests and staff members as well as numerous lay residents from the Northwest Indiana area

provided invaluable history and information for this dissertation. I am grateful for their patience, support and assistance to ensure historical accuracy of facts, details and context of events as well as their efforts to help me understand Bishop Grutka and his mindset. Secondary sources were consulted to assist with contextualizing other events and issues of the period and to serve as a resource for background information.<sup>18</sup>

Chapter One examines Grutka's family background and his educational and theological formation. Chapter Two deals with his first assignment as Associate Pastor to Saint Vincent de Paul Parish in Elkhart, Indiana (August 1934 to July 1942) and his assignment as the first resident pastor at Sacred Heart Parish in East Chicago, Indiana (July 1942 to July 1944). Chapter Three offers a detailed account and examination of his ministry at Holy Trinity (Slovak) Parish in Gary, Indiana and his notification of his episcopal consecration as the first Bishop of the newly created Diocese of Gary. Background and history of Gary, Indiana, as well as key ecclesiastical and civic realities are also provided in Chapter Three to facilitate a comprehensive understanding of background factors that impacted Grutka and the Diocese of Gary. Chapters Four and Five describe the establishment of the new Diocese of Gary and Grutka's first ten years of episcopal leadership. Chapter Four examines the beginnings of the Diocese of Gary and the diocesan issues and priorities faced by Grutka as well as his leadership to establish the Institute of Saints Cyril and Methodius and his preparation for the Second Vatican Council. Chapter Five gives special attention to the two major events of the 1960s: 1) the Second Vatican Council and Grutka's participation in the four sessions of

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<sup>18</sup> The number of boxes of the Andrew Grutka Papers was in fluctuation during the research and writing of this dissertation as Ms. Rose Lepara, Grutka's secretary, continued to organize material and add boxes of materials. The Grutka Papers are in the process of being transferred to the College of Saint Joseph Archives in Whiting, Indiana as of Spring 2011.



the Council; and 2) the racial realities of the city of Gary and its effects on Grutka, the diocese and Northwest Indiana. Chapter Six examines several main efforts of Grutka and the faithful of the Diocese of Gary to implement the teachings and directives of the Council. Chapter Seven examines the challenges that Grutka faced in the post-conciliar years of his episcopacy, including an evolution in the diocesan administrative structure, and Grutka's major accomplishments and struggles from 1969 through his retirement and death. The Conclusion summarizes the success and limitations of Grutka's leadership as a diocesan leader and offers lessons for today's Catholic Church in the United States of America.

Before beginning the dissertation, a clarification on language used in this dissertation needs to be made. In dealing with the topic of racial justice and racial prejudice, discrimination and segregation, the language of the day that might be offensive to some readers is used to maintain the integrity and authenticity of the time period under review. It is not the intention of the author to be offensive in any way. In this dissertation, the terms Negro, Colored, Black and African-American will be used at various times. The terms Negro and Colored are used when directly quoting or paraphrasing the language of a certain time period, the context of a citation, or the language of the source. The term African-American is used when appropriate, with the understanding that all African-American are Blacks, not all Blacks are African-Americans. In general, the term Black is used when the author is sharing his own thoughts.<sup>19</sup>

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<sup>19</sup> I am grateful to Dr. Cyprian Davis, O.S.B., Dr. Bryan Massingale, and Dr. Patrick Carey for helping to guide me in a professional and appropriate manner for scholarly work in this sensitive matter.

## CHAPTER ONE THE FORMATIVE YEARS (1908 TO 1934)

Andrew Gregory Grutka was born in Joliet, Illinois on November 17, 1908 to working-class, Slovak immigrants, Simon F. Grutka and Sophia Derma, who themselves were born in Stará Vez (Old Village), Slovakia. Grutka, in Slovak (Hrutka), means “a little mound of earth.” Though Simon and Sophia lived on the same street in the same town of Stará Vez, they did not become seriously acquainted until they were settled in America.<sup>1</sup>

Simon F. Grutka was born on June 16, 1878, in Stará Vez, Slovakia. At the age of fifteen, he left home, traveling across Germany and working his way on a boat for passage to the United States. Once in America, he migrated to Pennsylvania to find work in the coal mines before settling in Pittsburgh, Pennsylvania where he worked in the steel mills.<sup>2</sup>

Sophia Derma was born on April 17, 1883. At the age of seventeen, she traveled to the United States and found work in Pittsburgh, Pennsylvania at the Duquesne Athletic Club. The pattern of migration from the east to the Midwest (Cleveland, Ohio; Northwest, Indiana; and Joliet, Illinois) was a common route for Slovaks coming into

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<sup>1</sup> *Our Sunday Visitor, Gary Edition*, (henceforth abbreviated *OSVG*), February 24, 1957, 12A. For an illustrated history of Slovakia in English, see Anton Spiesz and Dusan Caplovic’s work, *Illustrated Slovak History: A Struggle For Sovereignty In Central Europe*, eds. Ladislaus J. Bolchazy and trans. Joseph J. Palus, Jr., Albert Devine, David Daniel, Michael Kopanic, and Ivan Reguli (Wauconda, IL: Bolchazy-Carducci Publishers, 2006).

<sup>2</sup> Department of State Passport Application, p. 2. “Bishop, Personal Miscellaneous #3,” 17, AGP, ADG. Since the Andrew Grutka Papers are not formally processed and in transition to the Archives of the College of St. Joseph in Whiting, Indiana, the author will include the folder title and box number as often as possible to assist future research. A number of the Grutka documents were unfiled and some documents include handwritten correspondence and notes, which are not always legible, from Grutka, Lepara and others. The author did his best to be accurate in transcribing. When in doubt of spelling, the word is followed by (?). Material on Grutka’s parents was extremely limited. This section is an attempt to piece together their past from material found in the Grutka papers, obituaries and newspapers.

America seeking work with the oil and steel industries on the southern shores of Lake Michigan and Lake Erie.<sup>3</sup>

After some time in Pittsburgh, Simon and Sophia became reacquainted from their days in Slovakia. Simon left for Joliet, Illinois to find work. Once established in Joliet, he returned to Pittsburgh to marry Sophia. Colman Gasparik, pastor of Saint Elizabeth Church on Penn Avenue in Pittsburgh, married them on August 20, 1907.<sup>4</sup> Within one year, the couple moved to Joliet, Illinois and established a home at 605 Landau Avenue, down the block from Saints Cyril and Methodius [Slovak] Parish located at 700 Landau Avenue.<sup>5</sup> Establishing a home that was surrounded by a strong faith influence amidst an active Slovak community was important to Simon and Sophia Grutka. Years later, Grutka offered this reflection on his parents: “The joy my mother and father always found in the spiritual and social life of their church was something irresistibly beautiful and attractive and still fascinates me.”<sup>6</sup>

No known correspondence exists that I was able to find between Grutka’s mother and father to Grutka, but Grutka does record that he did receive letters from his mother during his days at the North American College. He shared thoughts about his parents in his booklet, *Grateful Reflections of a Bishop*.<sup>7</sup> Of his mother, Grutka wrote: “Humility

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<sup>3</sup> Joseph Semancik, “Slovaks,” in *Peopling Indiana: The Ethnic Experience*, eds. Robert M. Taylor, Jr., and Connie A. McBirney with an Introduction by John Bodnar, (Indianapolis: Indiana Historical Society, 1996), 511. Semancik chronicles the history of the Slovak people in Indiana, their language, culture as well as a section on Bishop Andrew Grutka.

<sup>4</sup> Copy of Mr. and Mrs. Grutka’s marriage certificate, “Priest File, Grutka Most Reverend Andrew G. 1,” ADG.

<sup>5</sup> “First bishop bids farewell to Gary diocese,” *Gary Post-Tribune* (henceforth abbreviated *PT*), Sunday, September 30, 1984.

<sup>6</sup> Grutka to Reverend Theodorick Zubek, O.F.M., July 9, 1974. *SS. Cyril and Methodius Parish Joliet, Ill. 1900-1975*. (Chicago, Illinois: C.P.D. Corporation, 1975), 3. The letter was written by Grutka to celebrate the 75<sup>th</sup> Parish Anniversary.

<sup>7</sup> Most Reverend Andrew Grutka, D.D., *Grateful Reflections of a Bishop: “Where There is Charity and Love, There is God”* (Publisher unknown, February 25, 1977), 7.

Penetrates The Highest Heavens.’ (Frequent reminder of my mother) The memory of my mother’s patience in suffering, faith in prayer, love for the Church, delight in singing of hymns, joy in simplicity and her bright smile remain gratefully enshrined in my heart.’<sup>8</sup>

In the booklet, Grutka described the qualities of and advice from his father in this way:

Be Respectful, Be Courteous, Be Neat, Be Considerate.” (Insistent advice of my father even after my ordination.) These same qualities were effectively exemplified in my father’s life. His sense of loyalty and honesty, his joyful appreciation for the finer and nobler talents of others, his eagerness to always be useful, his fearlessness, and his love for our country, are recalled often, with reverence, esteem and admiration.<sup>9</sup>

Andrew was the oldest of six children. His brother Joseph was born two years after Andrew, followed by sister Helen, brother Michael, and sisters Gertrude and Sophie. We learn a great deal about his family life and his personal life through correspondence with his siblings, including the hardships and tragedy they faced. His sister Sophie was sickly and suffered from increased pain and attacks as she grew older. She died of an illness some time in the early 1940s. His brother, Michael, was a good boy who tragically burned to death in a car accident when he was in his teenage years. His sister, Gertrude, mentally slow and sickly herself, lived her whole life with her mother and subsequently with her siblings, Joseph and Helen, in their family home. None of Bishop Grutka’s siblings ever married.<sup>10</sup>

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<sup>8</sup> Ibid., 7.

<sup>9</sup> Ibid.

<sup>10</sup> Lepara with the author, March 12, 2006. Ms. Lepara provided valuable information on Bishop Grutka’s family. Regarding Sophia death, Lepara noted that she was sickly, but Lepara was not sure of the cause of death. Additional details were gathered from Grutka’s personal letters and editions of “The Vincentian” and “The Trinitarian;” Helen Grutka (sister) to Grutka, March 11, 1934, “Correspondence-Personal,” 4, AGP, ADG; Grutka to Sister Mary Clementia, R.S.M., November 14, 1965, “2<sup>nd</sup> Vatican Council – Letters, Misc. Matters,” 02, AGP, ADG. Dates for the deaths of his sister, Sophie, and brother, Michael, are estimated in the early 1940s based on correspondence. No mention of the exact dates of death exists in Grutka’s record for either sibling.

One clue about the deaths of his siblings comes years later from a Holy Trinity bulletin announcement: “On October 28, 1945, the parishioners of Holy Trinity were asked to keep Mr. Simon Grutka in their prayers due to a critical illness.”<sup>11</sup> Mr. Simon Grutka died on Tuesday, October 30 1945 following a short illness. Mrs. Grutka, sons, Andrew and Joseph, and daughters, Helen and Gertrude survived Mr. Grutka. No mention was made of Michael and Sophie in the obituary.<sup>12</sup>

### **Saints Cyril and Methodius Parish and School**

Saints Cyril and Methodius Parish and School were a beacon for Slovak immigrants in the Joliet area and beyond. During Grutka’s formative years, the community of Saints Cyril and Methodius were active with fraternal organizations and the promotion of the Slovak culture. Grutka acknowledged and appreciated the sacrifices made by the average Slovak person, which he witnessed first hand at his home parish. The parish produced three vocations to the priesthood and seventeen<sup>13</sup> vocations to orders of women religious; “Grutka was the first youth of the parish to complete his studies for the priesthood in the thirty-five years that the parish existed.”<sup>14</sup>

Slovak immigrants began to settle in the city of Joliet during the last two decades of the nineteenth century. They came mostly from the Orava district in Northern Slovakia and in lesser numbers from Eastern Slovakia. These new immigrants founded and joined American-Slovak fraternal organizations, a common practice for different groups and

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<sup>11</sup> “The Trinitarian,” October 28, 1945, 2

<sup>12</sup> “The Trinitarian,” November 4, 1945, 1 and 3. The specific dates of the deaths of his siblings were not found in his archives and need additional research.

<sup>13</sup> The number of vocations as nuns, either sixteen or seventeen, is unclear in the Parish Anniversary Booklet.

<sup>14</sup> “Newly Ordained Priest to Say First Mass Here,” newspaper unknown, “Correspondence-Personal,” 4, AGP, ADG.

nationalities. These organizations offered opportunities for Slovaks of Joliet to express themselves culturally, and provided financial and moral support in times of need.<sup>15</sup>

A brief parish history will help to demonstrate the influence that the parish life of Saints Cyril and Methodius and the diocesan and Benedictine priests who ministered at the parish had on Grutka's life. Saints Cyril and Methodius Parish was established as a national parish<sup>16</sup> to serve the Slovak immigrants coming from Slovakia and areas in America, such as Pittsburgh and Cleveland. Prior to the establishment of the parish, Slovaks in Joliet attended services at various churches: Saint Joseph Slovenian-Croatian Church and later at Saint Mary Carmelite and Holy Cross Polish Church. The Slovaks desired their own church where their own culture, hymns, and language could be used. Permission to purchase property for the construction of the church was granted to Joliet Slovaks in July 1900 by Patrick A. Feehan, Archbishop of Chicago (1880-1902). The building of the church was the culmination of a long struggle for the Slovaks of Joliet.<sup>17</sup>

Saints Cyril and Methodius Parish, before and after World War I, was one of the largest Slovak parishes in the United States averaging 150 to 160 baptisms a year. Reverend Aloysius Kollar, the first pastor of Saints Cyril and Methodius Parish, from 1900 to 1902, made the first entry in the parish baptismal records on December 15, 1900. Under Kollar's leadership, the building of Saints Cyril and Methodius Church began towards the end of 1900 and was completed in June 1901. With the church finished, a

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<sup>15</sup> *SS. Cyril and Methodius Parish 75<sup>th</sup> Anniversary Booklet*. (Chicago, Illinois: C.P.D. Corporation, 1975), 11.

<sup>16</sup> The term "national parish" refers to "personal parishes distinct by reason of language or national origin. The term "national does not refer to a church within the Church, such as the Polish National Church in the United States which has separated itself from the authority of the Holy See, but rather, personal parishes distinct by reason of language or national origin...citizens in their land of adoption." For more information on National Churches, see Joseph E. Ciesluk, J.C.L., *National Parishes in the United States*. (Washington, D.C.: The Catholic University of America Press, 1944), 56-57.

<sup>17</sup> *SS. Cyril and Methodius Parish 75<sup>th</sup> Anniversary Booklet*, 11.

new rectory was built north of the church and a parish school was established in the basement of the church. Kollar obtained the assistance of the Sisters of St. Benedict from Lisle, Illinois to staff the school and provided a house for them. The next four years were transitional years. Reverend John Hodyc served as the parish administrator during 1903. Reverend Paul Hermann was pastor from 1904 to 1906 and he oversaw the completion of the furnishing of the church and the consecration of the main altar.<sup>18</sup>

Reverend Stephen Ivicic became the new pastor in September 1906 and stayed until 1921. Ivicic oversaw the building of a larger school, which could accommodate all the children from the parish. During his years as pastor, in the decade before World War I, Slovak immigrants streamed into Joliet. Many families arrived and became members of the parish, which resulted in numerous baptisms “up to 160 a year” and such an increase of school-age children that the school could no longer accommodate the numbers. In order to meet the demands, Ivicic oversaw the building of a new school with a large hall. Reverend Emery Gottschall succeeded Ivicic as pastor of this thriving parish in 1921 and remained pastor until his death on September 1, 1963. During this time, a new convent was built and the church was remodeled and redecorated.<sup>19</sup>

Grutka received Baptism, First Holy Communion, and Confirmation at Saint Cyril and Methodius Parish. Ivicic baptized Andrew Gregory Grutka on November 22, 1908 and his godparents were Frank Grutka and Sophia Avendacik(sp?).<sup>20</sup> Grutka was

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<sup>18</sup> Ibid., 11-12.

<sup>19</sup> Ibid.

<sup>20</sup> Baptismal Certificate (Testimonium Baptismi), “Priest File, Grutka Most Reverend Andrew G. 1,” ADG.

confirmed Andreas Bernardus Grutka on May 18, 1919 by George Cardinal Mundelein, Archbishop of Chicago (1915-1939).<sup>21</sup>

Grutka participated in the faith life of the parish as an altar boy. The strong influence of the priests and sisters of the parish on his development is best summarized in a statement he wrote to the parish about his experience at Saints Cyril and Methodius Parish in a 1974 letter congratulating them on their 75<sup>th</sup> Anniversary:

The celebration of the 75<sup>th</sup> Anniversary of the founding of Saints Cyril and Methodius Parish prompts the recollection of many delightful parochial events, some of which profoundly affected my whole way of life. The examples of Father Ivicic and Monsignor Gottschall, as well as their assistant priests, were not only edifying and inspiring, but also full of encouragement. So much of my early life was completely centered on this parish and its school. It was my great fortune to have had teaching nuns who knew how to make me apply myself and did not hesitate to apply proper discipline whenever it was needed.<sup>22</sup>

Grutka's time at Saints Cyril and Methodius Parish provided him a concrete example of the importance of a spiritually and socially active parish. From this early age, his connection with the Slovak people and their practice of the Catholic faith was solidified. Throughout his entire life, Grutka spoke of the simple and warm faith of the Slovak people and their hard-working nature. During these years, he witnessed the commitment of the faith community to "provide for themselves and their children a temple to grow spiritually and a school in which to make progress intellectually."<sup>23</sup>

This model of education and formation, and the values instilled seems to have had a profound influence on Grutka, which he utilized in his oversight of youth at Saint Vincent Parish in Elkhart Indiana, and as Pastor of Holy Trinity Parish and School in Gary, Indiana. Grutka reflected on his education at the parish, noting the "simple,

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<sup>21</sup> Confirmation Certificate (Testimonium Confirmationis), "Priest File, Grutka Most Reverend Andrew G. 1," ADG.

<sup>22</sup> *SS. Cyril and Methodius Parish 75<sup>th</sup> Anniversary Booklet*, 3.

<sup>23</sup> *Ibid.*, 3.



devoted, unfaltering and uniquely warm faith of its parishioners.” Their spirit contributed to “significant accomplishment under very trying circumstances.”<sup>24</sup>

During these years of education and formation, Grutka gained an appreciation of his heritage and working class people. His early education was deeply influenced by the Diocesan parish priests, the Benedictine fathers from Saint Procopius who assisted at Mass on the weekends, and the Sisters of St. Benedict who taught in the grade school. The Benedictine motto of “*Ora et Labora*” (Prayer and Work) and their example had a life-long influence on Grutka, who had as one of his favorite mottos, “how you pray, you shall live.”<sup>25</sup>

### **Saint Procopius High School, College and Seminary**

Andrew attended the Benedictine high school at Saint Procopius in Lisle, Illinois. Ambrose L. Ondrak, O.S.B., one of the Benedictine monks (eventual Abbot of Saint Procopius Abbey) visited Saints Cyril and Methodius Parish to assist with the Masses on the weekends. His invitation to the young Grutka to visit Saint Procopius resulted in Grutka’s enrollment in the school. Ondrak influenced Grutka during his high school and college years as his algebra teacher and role model. Grutka credited Ondrak as an inspiration for Grutka’s vocation to the priesthood.<sup>26</sup> Graduating from Saint Procopius

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<sup>24</sup> Ibid.

<sup>25</sup> Grutka remained connected to Saint Procopius Abbey his entire life; his connections to Saints Cyril and Methodius Parish, Saint Procopius High School, College, and Seminary, and his work as pastor at Holy Trinity Parish and as Bishop of the Diocese of Gary solidified this relationship. Grutka never forget his roots.

<sup>26</sup> *The Trinitarian*, May 23, 1948, 1; “Abbot Ambrose Ondrak Buried At St. Procopius,” *OSVG*, January 7, 1962, 1A. Grutka wrote of Ondrak’s influence on his vocation: “The brilliant flame of Father Abbot Ambrose Ondrak’s personality was characterized by a warm soft glow now and then emitting a few puffs of fleecy white smoke and often producing sprays of glittering sparks. A spark from one of these sprays fell on me in the year 1921 in Joliet, Illinois. It was a hot spark for it ignited in my heart a flaming love for the priesthood as exemplified by the then young Benedictine monk, Father Ambrose who was assisting the

High School in June 1926, Grutka entered Saint Procopius College, which was also affiliated with the Benedictine Abbey, and was evaluated as a conscientious and diligent student.<sup>27</sup>

Grounded in a solid liberal arts education, Grutka proved himself an industrious student and a pious young man. Not the top scholar in his class, Grutka, nonetheless was hard-working and responsible and his improvement in grades demonstrated a continual desire to not only prove himself in the eyes of his authority figures, but to give totally of himself in pursuit of his goals. His willingness to work hard to achieve his goals and his practice of a healthy self-discipline served him well throughout his life. He enjoyed studying science, chemistry, and electricity; even using this knowledge at times to play tricks on his classmates and the monks.<sup>28</sup>

Grutka lived an active lifestyle in college that extended beyond academic life. He enjoyed being involved in extracurricular activities, including athletics as an avid baseball and football player. He practiced quite extensively with the band and served as

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pastor, Monsignor Gottschall, of my home parish and still its pastor. From that day Father Ambrose became succeeding my idol, my confessor, my friend, my teacher and my counselor. It is to his inspiring example that I owe much of what I am today.” Grutka homily, “Funeral, Abbott Ambrose, O.S.B.,” “Bishop – Articles, Speeches and Addresses, 1963,” 17, AGP, ADG.

<sup>27</sup> St. Procopius Seminary Report of Department, Class-Standing and Application to Studies. School year 1928-1929. “Priest File Grutka Most Reverend Andrew G. 1,” ADG. “As a sophomore at Saint Procopius College, Grutka’s report card indicates that he was primarily an A/B student. He took a standard Liberals Arts course selection that second semester with courses in Religion, Horace, Qualitative Analysis, English Literature, Psychology, Animal Micrology, Plant Histology, and College Chemistry. His highest grades that semester were in Plant Histology (97), Animal Micrology (98), and Religion (95). During the First Semester of the 1928-1929 academic year at Saint Procopius Seminary, Grutka enrolled in the following subjects: Philosophy, History of Philosophy, Ethics, Education, Slovak, English, Social Science, Introduction, Church History, and Gregorian Chant. He earned 99, 100, and 100, in Conduct, Application, and Order, respectively. During his Second Semester that same year, he enrolled in the same courses, except an addition of Theology. His highest marks came in Introduction and Church History. His lowest marks were in Education and Slovak. This semester he earned 100, 100, and 99 in Conduct, Application, and Order, respectively. (Passing Grade was a score of 70.)” Grutka College Transcripts. “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>28</sup> Reverend Valentine Skluzacek, O.S.B. (monk of Saint Procopius Abbey in Lisle, Illinois and retired Abbot) to Lepara, September 29, 1996, unfiled, AGP, ADG; handwritten notes of Lepara on copies of personal poems of Grutka, “North American College 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

the leader of the Saint Procopius Marching Band as Drum Major. The hard work paid off as the band gained popularity at the 1926 Chicago Eucharistic Congress and at that the Eucharistic Congress in Omaha, Nebraska in September 1930. The Saint Procopius College band led the processional from Omaha's Union Station to the residence of Joseph F. Rummel, bishop of Omaha, to celebrate the arrival of George Cardinal Mundelein to Omaha for the 1930 Eucharistic Congress. Rummel spoke at the pontifical votive mass.<sup>29</sup>

While Grutka originally enrolled in a college premedical program to pursue a career in science or medicine, he soon realized his call to the priesthood. As a result of his own self-reflection and encounters with his parish priests and the Benedictine priests, he discerned that he could help more people as a priest than as a doctor. As a student at Saint Procopius, Grutka, or "Tubby" as his friends called him, did consider becoming a Benedictine Monk and "embrace the monastic life to labor with his teachers at Saint Procopius," but decided upon the diocesan priesthood.<sup>30</sup>

In later years, Grutka reflected on his education with the Benedictines:

"In All Things Glorify God." (The Benedictine teachers exemplified their motto, for me, convincingly.) They have my profound thanks for furnishing me with vivid insights into the art of personal adjustment in the face of unresolvable and unyielding situations. They have my warmest appreciation for recognizing the vocation to the priesthood in me, and then cultivating and protecting it.<sup>31</sup>

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<sup>29</sup> *Northwest Indiana Catholic*, (henceforth abbreviated as *NWIC*), November 21, 1993, 3; Reverend Valentine Skluzacek, O.S.B. (monk of Saint Procopius Abbey in Lisle, Illinois and retired Abbot) to Lepara, September 29, 1996, unfiled, AGP, ADG; *NWIC*, November 21, 1993, 3; "Pontifical Mass, Sung To Honor, Holy Eucharist," *The Omaha Bee-News, Evening Edition*, Wednesday, September 24, 1930, 15; Valentine to Lepara, September 29, 1996, unfiled. (Rummel later became Archbishop of New Orleans.)

<sup>30</sup> Handwritten notes of Lepara on copies of personal poems of Grutka. "North American College 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

<sup>31</sup> Most Reverend Andrew G. Grutka, D.D., *Grateful Reflections of a Bishop: "Where there is Charity and Love, There is God,"* (Publisher unknown, February 25, 1977), 7.

Grutka enjoyed his years of study at Saint Procopius College and Seminary. The relationships he developed with the Benedictines would remain with him for the rest of his life.<sup>32</sup>

### **A Steelworker, Carnegie Steel Corporation**

Grutka learned first-hand the life lesson of being frugal. Every step of the way, he had to work to earn money for his education. To support himself and help the family between 1926 and 1930, Grutka worked during the summer time at Carnegie Steel in Joliet, Illinois. Grutka's experience as a steel worker, his immigrant upbringing and the economic struggles his family encountered during the Depression seems to have helped the young man to develop a sensitivity to labor and management issues and people impacted by economic struggles.

After he graduated from high school, the eighteen year old worked his first summer after high school as a common laborer in the Carnegie Steel Mills in Joliet. He earned forty-four cents an hour and learned the meaning of hard work as he worked ten-hour days. The summer after his first year of college, he earned a slightly higher wage as a laborer assisting a stonecutter, "who prepared stone for lining Bessemer vessels used in the processing of steel."<sup>33</sup>

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<sup>32</sup> St. Procopius College and Seminary Grade Reports June 13, 1926 and September 1929 to June 1930, respectively, "Priest File Grutka Most Reverend Andrew G. 1," ADG. In his second year of Philosophy/Seminary, Grutka improved his grades, especially in Slovak going from a score of 80 the year before to a score of 95 in both semesters that year. Overall, his grades improved during his time in Seminary with almost all A work in his second semester.

<sup>33</sup> "Life Of Bishop Grutka," *OSVG*, February 24, 1957, 2A. "By 1949, the steelworkers' average hourly earnings were approximately \$1.65." *Report to the President of the Labor Dispute in the Basic Steel Industry*, By the Steel Industry Board appointed by the President July 15, 1949 (U.S. Government Printing Office, 1949), 3.

In an interview prior to his consecration, Grutka recalled a funny story of his work in the Bessemer department:

On one occasion, there was a shortage of help and the inexperienced, young Andrew was asked to help reline a Bessemer converter. The fact that the job paid more made him eagerly accept. What he did not know was that the convertor on which he was to work was located between two others that were operating at the same time. The two convertors started and sent a shower of sparks flying through the air...Not having any protective clothing, he was forced to run as fast as he could to get out of the area. And of course all the seasoned hands stood by laughing and making fun of him for his lack of experience at the work. A kind elder worker came to his rescue with the loan of proper clothing.<sup>34</sup>

Sensing his leadership potential, Grutka's supervisor provided Grutka with administrative responsibilities the next two summers. He worked in the superintendent's office on special assignments out of the Bessemer department compiling data for analysis. Grutka maintained a connection with the United States Steel Company that lasted almost his entire life. After his consecration as bishop, a writer for the *United States Steel Newsletter* wrote:

U.S. Steel's participation in the festivities of Bishop's Grutka's installation was, indeed, appropriate. The new bishop's father, Simon Grutka, was a U.S. Steel employee for 36 years and both the bishop and his brother [Joe] had worked for U.S. Steel during summer vacations in their student days. The elder Grutka began working in Bessemer department of the former Illinois Steel Company's Joliet Works in 1908. When that plant closed in 1932, Mr. Grutka was transferred to South Works in Chicago where he worked until his retirement in 1944.<sup>35</sup>

Years later when he was named a bishop-elect, Grutka reflected back on his experience in the mill and its impact by saying, "I worked in the steel mills four summers while attending Saint Procopius College, so I understand the problems of the

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<sup>34</sup> Lepara interview, March 20, 2006; "Steel Man's Son Becomes Bishop in Steel Center," *United States Steel (USS) News*. Volume 22, Number 3, (Pittsburgh, PA: United States Steel Corporation), 40. Magazine was published quarterly by the Industrial Relations Department of United States Steel Corporation; "Life Of Bishop Grutka," *OSVG*, February 24, 1957, 2A.

<sup>35</sup> "Steel Man's Son Becomes Bishop in Steel Center," *United States Steel (USS) News*, volume 22, no. 3 (Pittsburgh, PA: United States Steel Corporation): 40, unfiled. AGP, ADG. It should be noted in this article that the year of Grutka's ordination is given as 1940. This year is incorrect. Andrew Grutka was ordained in December 1933.

steelworker.”<sup>36</sup> Those summer jobs helped him earn money he desperately needed to pay for his education.

Grutka remained loyal and connected to the institutions and individuals who helped mold him. His work in the steel mills in Joliet was the beginning of a lifetime connection with United States Steel Corporation, a company that dominated life in Gary, Indiana and the Diocese of Gary. Grutka’s connection with the United States Steel Corporation occurred time and time again in his life - as an employee; as a pastor with parishioners working for the steel industry; as bishop during his consecration, and in helping dialogue between labor and management during steel strikes; and as a symbol of the strong connection between church and industry in the Gary diocese.

### **Seminarian of the Diocese of Fort Wayne, Indiana**

Having chosen to pursue the priesthood, Grutka needed to affiliate with a diocese. The Archdiocese of Chicago, his home diocese, was the natural choice.<sup>37</sup> However, archdiocesan policy dictated that seminarians complete their coursework in the Archdiocesan school system, which meant that Grutka had to repeat at least two years of the coursework he already completed at Saint Procopius. Not wishing to repeat those years, he sought admission to the priesthood in the diocese of Fort Wayne, Indiana.<sup>38</sup>

The origin of his contact with John Francis Noll, bishop of the Diocese of Fort Wayne, is somewhat unclear. In his biographical statement written for his consecration, Grutka states that he made up his mind to find a bishop who needed priests, and took a

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<sup>36</sup> “Former Steelworker Named Bishop of New Gary Diocese,” *Chicago Tribune*, n.d., [but must be prior to February 25, 1957], n.p., unfiled, AGP, ADG.

<sup>37</sup> The Diocese of Joliet in Illinois was erected on December 11, 1948 from the Archdiocese of Chicago, Illinois.

<sup>38</sup> “Life Of Bishop Grutka,” *OSVG*, February 24, 1957, 2A.

trip to see Noll in Fort Wayne, which brought the desired results. Another version according to oral testimony and written correspondence, holds that a family member contacted John Lach, pastor of Immaculate Conception (Slovak) Parish, in Whiting, Indiana, (which was in the Diocese of Fort Wayne at that time) and asked him to contact Noll to accept Andrew Grutka as a candidate for the priesthood.<sup>39</sup>

Lach gladly accepted the opportunity to intervene on Grutka's behalf and wrote a letter to Noll on September 8, 1928, with the following words about Grutka:

Rt. Rev. Dear Lordship, a young man from Joliet, Ill – Slovak parents – speaks the language – good personality – about 19 years old – exemplary – conscientious – and of good standing at school...He has completed his classical course and desires to enter a Seminary and would like to be incarnated into this diocese. I recommend him highly. Will – you Lordship please accept him? We need Slovak students of his standing in our Diocese...May I expect a favorable reply of acceptance of the boy from Joliet.<sup>40</sup>

Noll sent a letter to Lach on January 16, 1929, with no indication of having received Lach's September 8<sup>th</sup> letter. Noll wrote:

I have received the enclosed letter from Andrew Grutka, of Joliet, Illinois.

I thought you might know the lad. If you do not, will you make a very thorough investigation concerning his talents, condition of health, character, etc. It is clear that I wish to have a few Slovak students, but they must be beyond reproach in every respect. I shall let you make the investigation, but do it very conscienciously.<sup>41</sup>

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<sup>39</sup> John F. Noll, *The Diocese of Fort Wayne: Fragments of History*, Volume II (Huntington, Indiana: Our Sunday Visitor, 1941), 370. Lach was born in Hibernia, New Jersey on June 10, 1894. He was educated at Saint Procopius Seminary in Lisle, Illinois and completed his theological studies at Mount Saint Mary's in Cincinnati, Ohio. He was ordained on June on June 10, 1922. Lach became pastor of Immaculate Conception Church in Whiting, Indiana on June 22, 1926, erecting a school and convent that same year. Lach took an interest in national Slovak activities, and became nationally known in Slovak parishes in the United States of America. The band he organized, for example, gained an international reputation, touring in the United States and Europe. In September, 1940, Lach opened the first year high school which, together with the grade school, was staffed by the Sisters of Saints Cyril and Methodius. Lach also published a Slovak newspaper. (When he became bishop, Grutka suppressed the Slovak paper as well as a Polish paper to better facilitate unification of the new diocese.) Lach kept an interest in Grutka during the latter's years in seminary, including his time at the North American College in Rome (henceforth referred to as NAC) and provided a connection to the Slovak community, both locally and nationally, for Grutka. LePara interview, March 2006; Msgr. Edward Litot (Retired priest of the Diocese of Gary and Editor, *OSVG*, during Grutka's episcopal years) notes to author, February 20, 2010; Noll, *The Diocese of Fort Wayne*, 369-370. When Grutka was announced as the first bishop of Gary, Indiana, Lach printed pictures of Grutka and sold them to Slovaks around the world. Semancik interview, October 2, 2010.

<sup>40</sup> Lach to Noll, September 8, 1928. ADG.

<sup>41</sup> Noll to Lach, January 16, 1929, "Priest File, Grutka Most Reverend G. 1," ADG. The letter from Grutka to Noll was not in the file.

No letter or documentation exists of any further communication between Noll and Lach that could be found in this current research. It is known that Grutka made application to the Diocese of Fort Wayne and he was eventually accepted as a seminarian for the Diocese of Fort Wayne.

### **Brief History of the Diocese of Fort Wayne and Archbishop John Francis Noll**

In order to more fully understand Grutka and the Diocese of Gary, it is helpful to have a background and brief history of the Diocese of Fort Wayne and its' intimate connection to the formation of the Gary Diocese. The history of the Catholic Church in the State of Indiana and its northern regions, including the dioceses of Fort Wayne-South Bend and Gary, is well documented in Dr. Joseph White's history of the Fort Wayne-South Bend Diocese, as well as the two, separate diocesan histories written by Bishop Herman Alerding<sup>42</sup> and Bishop John Francis Noll.<sup>43</sup>

Noll, the first native son of the diocese to serve as bishop, was born in Fort Wayne, Indiana on January 25, 1875. He entered Mount Saint Mary's Seminary in

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<sup>42</sup> Alerding was born in Westphalia, Germany on April 13, 1845 and ordained on September 22, 1868 at Saint Meinrad Seminary in Saint Meinrad, Indiana. He was consecrated the fourth bishop of the Diocese of Fort Wayne on November 30, 1900 in the Cathedral of the Immaculate Conception in Fort Wayne. Alerding witnessed tremendous growth in the Fort Wayne diocese, especially in northern Lake County. From 1900 to 1924, the diocese's Catholic population is estimated to have increased from 72,000 (1900) to 162,586 (1924). In his twenty-four years, he increased the number of parishes with resident pastors from 102 to 148. Among his most notable achievements were: 1) published a diocesan history; 2) worked with the United States Steel Corporation to build multiple ethnic parishes and the Gary-Alerding Settlement House in Gary, Indiana; and 3) established Central Catholic High School (later Bishop Noll High School) in Hammond, Indiana. Alerding died on December 6, 1924. See White, Chapter Eight, 173-216; Noll, 140-146.

<sup>43</sup> For more information on the history of the Diocese of Fort Wayne-South Bend, see the following works: Most Reverend Herman Joseph Alerding, *The Diocese of Fort Wayne*, 1908; Noll's *The Diocese of Fort Wayne*, Volume II; Joseph M. White, *Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend, Commemorating the 150<sup>th</sup> Anniversary of the Diocese and Catholic Life in Northern Indiana* Afterword by Most Rev. John M. D'Arcy (Huntington, IN: Our Sunday Visitor, 2007). I would recommend White's work as the best researched and most comprehensive of the three histories. A read of Alerding and Noll's histories provide insight into the thinking and issues of the day. Noll's work contains several pieces of inaccurate information that I try to correct at various times in this dissertation.



Cincinnati, Ohio to study philosophy and theology and was ordained at the age of twenty-three at the Cathedral of the Immaculate Conception. He served as an assistant at Saint Vincent de Paul Church in Elkhart, Indiana and at Saint Bridget Church in Logansport, Indiana for less than a year. After several pastorate experiences, he was transferred to Saint Mary Parish in Huntington, Indiana in July 1910 where he remained until his appointment as bishop of the Diocese of Fort Wayne, Indiana on May 13, 1925. He founded *Our Sunday Visitor* in 1912 to educate Catholics, help non-Catholics understand the Catholic Church and its teachings and to fight ignorance and anti-Catholicism, which was present in Indiana and fostered by a strong presence of the Ku Klux Klan. Noll published the first edition of *Our Sunday Visitor* on May 5, 1912. In October 1921, Noll was elevated to the rank of Domestic Prelate, with the title of Monsignor. Noll was consecrated fifth Bishop of the Diocese of Fort Wayne by George William Cardinal Mundelein on June 30, 1925 at the Cathedral of the Immaculate Conception; the site of his baptism, First Holy Communion, Confirmation, and Ordination. At the time of his consecration, Noll was a prominent figure on the national stage as publisher of *Our Sunday Visitor*.<sup>44</sup>

Noll achieved many accomplishments during his time as bishop on the local and national levels. He became a leader in the United States National Catholic Welfare Conference. He supported the apostolate to Blacks and Hispanics, he utilized the revenues of *Our Sunday Visitor* to support and save many parishes and missionary activities in the Depression Era in his diocese, assisted with the erection of the statue of

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<sup>44</sup> Noll, 146. For more information on Noll, see Ann Ball with Father Leon Hutton, *Champion of the Church: The Extraordinary Life & Legacy of Archbishop Noll* (Huntington, IN: Our Sunday Visitor, Inc., 2006), 33. For more about the life of Archbishop John Francis Noll, see White's work, *Worthy of the Gospel of Christ*, 269-365.

Christ as “Light of the World” outside the National Catholic Welfare Conference building in Washington, D.C., promoted the construction of the Basilica of the Immaculate Conception in Washington, D.C. Noll was one of four bishops and Archbishops to begin the *Legion of Decency*.<sup>45</sup>

Noll served as bishop from 1925 to 1956 and had an influential role in Grutka’s life. In order to understand the type of leadership Grutka exhibited during his priesthood and as a bishop, one gains great insight by looking at the example of leadership and vision that Noll provided. Noll’s commitment to the education and formation of Catholics, to devotional life, to involvement on the local, regional, national and international levels of the Church, his fiscal responsibility, and his paternalism are all qualities that Grutka undoubtedly admired and emulated. Noll was a pastor, teacher, administrator, and initiator.

During his tenure as bishop, the Catholic Church in the State of Indiana experienced growth and subsequent autonomy as its own province. In 1944, the Diocese of Lafayette, Indiana was created out of the Diocese of Fort Wayne and the Diocese of Evansville, Indiana was created out of the newly created Archdiocese of Indianapolis, Indiana (Joseph Ritter was elevated as the first archbishop of the new archdiocese.). In September 1953, Pope Pius XII conferred on Noll the personal title of archbishop in recognition of his ministry and years of service to the Catholic Church. Soon after his health faltered. On August 4, 1954, he suffered a cerebral hemorrhage and one year later,

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<sup>45</sup> Noll, 152-160; White, see Chapter Ten, 269-327. For Noll’s apostolate to Black Catholics, see White, 285.

on August 18, 1955, he suffered a heart attack. On July 31, 1956, Noll suffered a fatal stroke and died surrounded by family and friends.<sup>46</sup>

One particularly important leadership quality that one sees reflected in Grutka was Noll's understanding of the importance of being Catholic and being active in public life living out the virtue of charity in his interactions with all people. Noll knew the value of collaboration with others to impact the common good. Two days after his consecration as bishop, Noll was recognized in a civic reception at the Majestic Theater in Fort Wayne. Noll's awareness of the tremendous influence and scandal of the Ku Klux Klan and anti-Catholic feelings were apparently on his mind when he delivered his vision of being Catholic and American for the times:

I believe that the great need of the hour is a more harmonious cooperation from all the people, no matter what their creed or their politics. If a movement is started for the good of the city at large it is my duty, no matter by whom it was started, to join the movement and put it over. This is not liberalism or broadmindedness exactly, this is Christianity, this is common sense. My religion teaches me that I must love my neighbor and not hate him, for God's sake. My religion teaches me that the individual is my neighbor, whether he be rich or poor, humble or exalted, black or white...I must love my neighbor and do good to him or I shall pay the penalty of the bar of justice...With charity toward our neighbor let us begin to pray for one another and to love one another.<sup>47</sup>

Grutka submitted his application to the Diocese of Fort Wayne, Indiana for admission as a seminarian. In his application, Grutka wrote that he spoke English and Slovak fluently, but not Bohemian or Polish. A student of good standing, Grutka owed \$190.00 at the time of his application (about one semester worth of tuition). In order to complete his application process, Grutka needed to submit to a physical examination and had to obtain several testimonials of his character: from his pastor, seminary, college and diocesan officials. In this process and in his correspondence with these officials, we observe Grutka as a diligent, persistent and polite young man in the process of gathering

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<sup>46</sup> White, 363-364.

<sup>47</sup> White, 270; "Harmony Urged By The New Bishop; Harmonious Co-operation is Need of the Hour Says Prelate At Civic Function," *News Sentinel* (July 2, 1925), 1, quoted in White, 270-271.

material. In turn, the recommendations and letters of character give us great insight into this future priest and bishop; in a sense, the patterns, habits and values he possessed were the same ones that served him his entire lifetime.

In his letter to the diocesan officials, Gottschall, wrote: “I recommend Andrew Grutka into your grace. He is a good, decent young man, and...I know some day he will be a splendid priest.”<sup>48</sup> Gottschall further explained on the application that Grutka was truly religious, that he exhibited prudence in his manners, and that he was gifted with common sense. Gottschall’s words seem prophetic as Grutka earned a reputation for being a good, decent, and splendid priest.

In a letter dated March 19, 1929, Noll wrote to Grutka at Saint Procopius stating, “if you will get me a good recommendation from the Rector of your Seminary in matters pertaining to conduct, talents, condition of health, etc., I shall accept you for the diocese of Fort Wayne.”<sup>49</sup> One month later on April 19, 1929, Valerian Havlovic, O.S.B., Rector of Saint Procopius Seminary, acknowledging Noll’s request for a recommendation, sent a letter to Noll attesting to Grutka’s attendance at Saint Procopius during his high school years, two years of college and the past year of First Year Philosophy at the Seminary with a view of being adopted by a Bishop. Havlovic wrote, “we gladly recommend him [Grutka] to your Lordship as a good and pious young man, having excellent talents and fine health.”<sup>50</sup> Along with his own recommendation, Havlovic enclosed a recommendation from the Rector of Saint Procopius College, Cosmas Vesely, O.S.B.

Vesely wrote:

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<sup>48</sup> Character of the Student section (Information given by the Pastor) as part of the diocesan application. “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>49</sup> Noll to Grutka, March 19, 1929, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>50</sup> Havlovic to Noll, April 19, 1929, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

Ego infrascriptus Rector Collegii Sti. [Scti] Procopii testor Andream G. Grutka a die 15 mensis Septembris anni 1922, ad diem 13. mensis Junii anni 1928, (exceptis feriis aestivis) hujus Collegii alumnum, tum quad pietatem, tum quoad mores ac studia bene se habuisse, et ad scholam seminarii majoris rite promotum fuisse in Domino. In quorum fidem Datum die 17. mensis Aprilis anni 1929.<sup>51</sup>

On June 29, 1929, John E. Dillon,<sup>52</sup> Chancellor of the Diocese of Fort Wayne, wrote to Havlovic on behalf of Noll, informing Vesely that Noll was ready to accept Grutka as a student for his diocese. Dillon enclosed a questionnaire to be completed by Grutka and his pastor. Almost two months later on August 14, 1929, Grutka responded with a letter to Dillon. Conscientious in his response, a trait that he would exhibit all his seminary days, Grutka completed the application/questionnaire. He lamented the delay in his reply and submission of material to Dillon, explaining that work in the steel mill had kept him quite busy, “curtailing my time for other things.” While earning some money in the steel mill that summer, it was apparent that Grutka did not make enough money to support his education and Grutka’s family was not able to offer much financial support. Grutka was in debt \$190.00 for tuition from the last semester of his seminary studies. He relied on summer work to help him cover expenses, but he often did not make enough to cover the costs of tuition, books and seminarian clothes. (He also acknowledged in his diocesan application that he had this amount of debt at the time of his application.)<sup>53</sup>

Grutka explained in his application that he attended and successfully graduated from Saints Cyril and Methodius Slovak grammar school for eight years. He completed

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<sup>51</sup> Letter of Recommendation by Rev. Cosmas Vesely, O.S.B., Rector of Saint Procopius College, April 17, 1929, “Priest File, Grutka Most Reverend Andrew G. 1,” ADG.

<sup>52</sup> “Dillon was born near Union City, February 1, 1891. He studied at Niagara University and Mount Saint Mary’s Seminary. He was ordained March 3, 1917 by the Archbishop of Cincinnati. His first appointment was Secretary to Bishop Alerding and in August, 1921, he was made Diocesan Chancellor...retaining his office as Chancellor until...November, 1932.” Noll, *The Diocese of Fort Wayne*, 253-254; Litot notes on dissertation draft to author, “Dillon later served as Superintendent of the Diocese of Fort Wayne schools.”

<sup>53</sup> Grutka to Dillon, August 14, 1929, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

high school at Saint Procopius Academy, “though not very successfully because of my interest in extracurricular activities.” After graduating from high school, he entered Saint Procopius College and successfully completed two years before he enrolled in Saint Procopius Seminary, and completed one year of philosophy by the time of his application.<sup>54</sup>

Grutka stressed that his paperwork was in order and meticulously explained how all of his references were being covered. Expressing a sensitivity and conscientiousness to those he was writing, Grutka stressed to Dillon that he was in good shape and active; reporting, “I have taken no special examination, but the annual examinations at Saint Procopius report me as physically fit. I have played a lot of football, basketball, and tennis that is a good sign isn’t it father?”<sup>55</sup>

At Procopius, Grutka’s Slovak language studies improved with time and he enjoyed his theology classes. Grutka reported at the end of the letter to Dillon that his paperwork was in route and that he would even “make a trip to Fort Wayne, if you think it would be advisable.” This trip would have taken at least three to four hours one way; not an easy one to make, but a demonstration that Grutka was committed to complete the necessary work.

On August 23, 1929, a testimonial letter from the Archdiocese of Chicago was forwarded to Noll from officials at Saint Procopius Seminary with the application questionnaire forwarded to Grutka. During this application process, Grutka learned that

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<sup>54</sup> Saint Procopius College transcripts, “Saint Procopius Documents, Spring 1928 & 1928-1929,” AGP, ADG.

<sup>55</sup> Grutka to Dillon, August 14, 1929, “Priest File, Grutka Most Reverend Andrew G. 1,” ADG. On August 23, 1929, Dillon was sent Grutka’s Litterae Testimoniales from the Archdiocese of Chicago from Saint Procopius Seminary.

he might be sent to Saint Gregory Seminary in Cincinnati. In a letter dated August 27, 1929, Dillon wrote Grutka to inform him that his name was forwarded to the Rector, C.S. Pettigrew of Saint Gregory Seminary, Mount Washington Station in Cincinnati, Ohio for admission into second Philosophy for Fort Wayne. Grutka was instructed to report to Saint Gregory for the opening of the school year, 1929. This assignment was not unusual as the Archdiocese of Cincinnati was the province of the Diocese of Fort Wayne and Noll sent most of his candidates to the Cincinnati seminary system.<sup>56</sup>

Grutka was not pleased with this option and with politeness and forthrightness, he wrote Dillon expressing his desire to stay at Saint Procopius and earn his Bachelor degree there. In his letter he explained that he had received Dillon's letter and expressed to Dillon that Saint Gregory officials had not informed him of their course cycle in philosophy, and that finances were a challenge for him once again. Grutka wrote:

I know many seminaries use the cycle course and I am afraid that St. Gregory's may use it also, and this coming year teach what I have already had. If you know how they conduct their courses, father will you please let me know.

Will you please also let me know how the tuition is to be taken care of father? I have first been to Lisle where I paid for the past semester of schooling. I have very little left now for the coming school year.

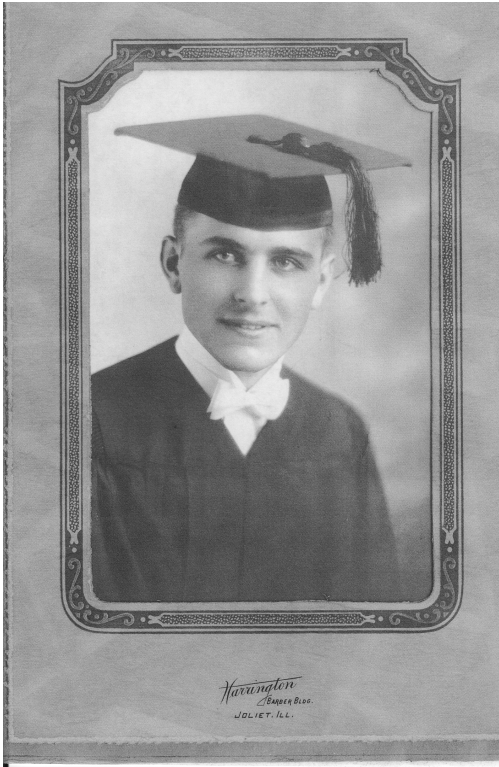
I would have liked to have gone to Lisle for one more year in order to get my Bachelor of Arts degree, but as it is I am preparing for St. Gregory's...<sup>57</sup>

Dillon sent an immediate reply to convey Noll's permission to allow Grutka to "return to St. Procopius for your second year of Philosophy, in order to secure your degree there."<sup>58</sup>

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<sup>56</sup>Rev. Wenceslas Michalicka, O.S.B. to Dillon, August 23, 1929, and Dillon to Grutka, August 27, 1929, "Priest File Grutka Most Reverend Andrew G. 1," ADG. The Diocese of Fort Wayne had a long-standing history with the Archdiocese of Cincinnati, Ohio as Cincinnati was the Provincial See for Indiana until 1944. An examination of the Bishop Noll's history of the Diocese of Fort Wayne, Indiana reveals that many of his priests were educated at St. Gregory's and Mount St. Mary's in Cincinnati, Ohio, as well as Saint Meinrad College and School of Theology in Saint Meinrad, Indiana. Seminarians of Polish descent, moreover, attended SS. Cyril and Methodius Seminary in Orchard Lake, Michigan. Noll, *The Diocese of Fort Wayne*, and White, 277.

<sup>57</sup>Grutka to Dillon, September 10, 1929, "Priest File Grutka Most Reverend Andrew G. 1," ADG.



College Graduation, 1930. (Photo courtesy of the Andrew G. Grutka Papers)

Grutka needed to immediately contact the officials at Saint Procopius Seminary since the semester was already in session. He returned to Saint Procopius to finish his second year of Philosophy as a formal seminarian for the Diocese of Fort Wayne. His ultimate destiny with Gary, Indiana had been solidified.<sup>59</sup>

At the end of the school year, Michalicka wrote to Noll, on behalf of Saint Procopius Seminary informing him that Grutka “did very well and is a fine gentleman. He won the degree of Bachelor of Arts.” Grutka finished his studies at Saint Procopius College and Seminary was awarded his Bachelor of Arts degree on June 13, 1930. His transcript record stated, “Andrew Gregory Grutka...was in regular attendance as a

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<sup>58</sup>Dillon to Grutka, September 12, 1929, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>59</sup>Lepara interview, March 20, 2006; Grutka to Noll, July 23, 1930, “Correspondence, Bp. John F. Noll,” 2, AGP, ADG.



student in St. Procopius College of Liberal Arts and Sciences from September 14, 1926 to June 13, 1930.”<sup>60</sup>

While he was formally admitted to the Diocese of Fort Wayne, he had not yet met Noll. According to Grutka’s correspondence, we are led to believe that the two did not meet until one year later in Whiting, Indiana. Grutka alludes to the fact that he was introduced to Noll as his seminarian in July 1930. On July 6, 1930, Grutka attended the laying of the cornerstone of the new Saint John the Baptist Church in Whiting, Indiana.<sup>61</sup> This opportunity exposed Grutka to the larger Slovak community and gave him a chance to meet Noll. In a letter to Noll on July 23, 1930, Grutka shared the impact of this encounter on his life:

Right Reverend and Dear Father: After the laying of the cornerstone of St. John the Baptist church at Whiting, at which ceremony Your Lordship officiated, it was my great pleasure to be introduced by my pastor, Father Gottschall, as Your Lordship’s new student. At the conclusion of a short conference Your Lordship requested me to write him. This request I have been trying to fulfill vainly ever since. That short conference has set me in a daze from which I am not fully recovered as yet.

I can only repeat what I have said at Whiting, that I am willing to go wherever it pleases Your Lordship to send me. To become a good priest, a zealous minister of God, I am willing to do anything...

Hoping to prove myself a good student, a worthy servant of Your Lordship, and later on a zealous minister of God, and wishing your Lordship God’s blessing in his apostolic labors, I remain...<sup>62</sup>

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<sup>60</sup> Michalicka to Noll, June 12, 1930, “Priest File Grutka Most Reverend Andrew G. 1,” ADG; St. Procopius College transcripts, July 23, 1930, “Priest file, Grutka Most Reverend Andrew G. 1,” ADG. An examination of his college transcripts provides a picture of Grutka as a A/B student who enjoyed coursework in the traditional liberal arts: English, Latin, Mathematics, Sciences, Slovak, Education, Philosophy, History, Music (Gregorian Chant) and Religion; earning his A work in Church History, Patrology II, Shakespeare, Zoology, Animal Micrology, Plant Histology and Slovak Language. Grutka earned scores in the lower 80s during his four semesters of Latin low 80s in his Slovak written coursework, with the exception of high 90s in Slovak language. His Slovak verbal and written skills improved later in life. During his time at Saint Procopius, Grutka received perfect, if not always perfect, scores in conduct and order with scores of either 99 or 100.

<sup>61</sup> According to the parish history of Saint John the Baptist Parish, the laying of the cornerstone occurred on July 6, 1930 with Noll officiating. For more information on Saint John the Baptist Parish, see the parish website at [www.sjbcatholicparish.org/about.php](http://www.sjbcatholicparish.org/about.php) under the section, A History of St. John the Baptist Catholic Parish. A picture does exist of the ceremony though I have not physically seen it at the time of this writing.

<sup>62</sup> Grutka to Noll, July 23, 1930, “Correspondence, Bp. John F. Noll,” 2, AGP, ADG.

The letter leads us to believe that it was the first time he met Noll. Grutka was the loyal servant. His deference to authority, especially ecclesiastical authority, and his willingness to be a good priest was a habit and virtue he exhibited throughout his life. His calling to serve others and to be a minister of God were built on a foundation to minister to others no matter who they were - a foreshadowing of his future ministry.

The summer of 1930 was one of anticipation for Grutka. Recently graduating from college, he was ready to pursue his next step of education and formation. His summer correspondence with diocesan officials offers little insight into the reasons for sending him to Rome to study at the North American College (NAC).<sup>63</sup> Grutka received a note dated August 20, 1930 from John F. Nadolny, Noll's Assistant Chancellor, informing him that he would be sent to the North American College.<sup>64</sup> Included with the note from Nadolny was a letter from Eugene S. Burke, Jr., Rector of the North American College. Nadolny's note stated:

Dear Mr. Grutka: Please note this letter from the Rector of the American College in Rome and make arrangements to comply with it according to the wishes of the Right Reverend Bishop who is now in Europe and will not return until about the first of October.<sup>65</sup>

The reply letter from Burke to Noll informed Noll that a place was established for Grutka, expressed gratitude for Noll sending another representative to the North American College, and that Grutka should arrive somewhere between September 20<sup>th</sup> and October 15<sup>th</sup>.<sup>66</sup> Only one priest from the Diocese of Fort Wayne, Carl Holsinger, class of '27, attended the North American College before Grutka's attendance during Noll's

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<sup>63</sup> Noll's decision to send Grutka to Rome was a significant one as he sent very few students to the North American College in Rome. See White, 277.

<sup>64</sup> As of the writing of this dissertation, the letter could not be found.

<sup>65</sup> Nadolny to Grutka, August 20, 1930, "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

<sup>66</sup> Burke to Noll, July 30, 1930, "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

episcopacy. The decision to send Grutka to Rome was a major one that seems to demonstrate Noll's trust and insight into Grutka's potential.

A struggle to gain the necessary finances continued to plague Grutka and once again, he had to humbly request financial support to find his way to Rome. After receiving the appointment to study at Rome, Grutka wrote to Nadolny, expressing concerns over his finances:

Dear Father:

With your letter of recent date, I have received the news, which I had been anxiously awaiting. The privilege of completing my studies for the priesthood at Rome has been given to me.

But, Father, an obstacle blocks my way to the Eternal City, which I hope you will help me overcome. I have only a hundred and forty nine dollars on hand about half the amount I need to cover my expenses on the trip to Rome. This sum I managed to put away from my earnings last summer. This summer, however, I was unable to work. I cannot expect much help from my parents. Please, Father, advise me what to do. I am eager to do His Lordship's will and willing to make use of what money I have in doing so.

Hoping you will help me overcome this obstacle, I remain...<sup>67</sup>

Though it is unclear from the sources why Noll selected Grutka to study at Rome, one can posit that an appointment to the NAC was a great honor bestowed on Grutka. His hard work ethic, intelligence, faith, piety and character did not go unnoticed by diocesan officials. Grutka's honesty and sincerity in his appeals produced the results needed. In a response dated August 26, 1930, Nadolny wrote:

I am very sorry to hear that you have not enough funds to take you to Rome for your studies. Of course we don't expect your parents to pay all your expenses if they haven't got the means. But perhaps some of your friends or perhaps your pastor might see to it that your trip and stay over might be made more pleasant by giving you something in some way. However, we are only too glad to be of assistance to you because we are confident that you will be a credit to our Diocese. Now of course we don't expect you to "kill" yourself by working too hard, but we do expect you to apply yourself very diligently and make the most of this experience which is given to you.

May Almighty God bless you in your work, Andrew, and may you have much success. May I kindly ask you to remember me in a special way in your prayers when your visits take you to some of the holy places over there! Thank you!...<sup>68</sup>

<sup>67</sup> Grutka to Nadolny, August 25, 1930, "Priest File Grutka Most Reverend Andrew G. 1," ADG.

<sup>68</sup> Nadolny to Grutka, August 26, 1930, "Correspondence, Bp. John F. Noll," 2, AGP, ADG.

It seems that the diocese covered Grutka's expenses and Nadolny's letter proved to be a mandate for the young Grutka.<sup>69</sup> From Omaha, Grutka traveled by train to New York City to board the S.S. Leviathan of the United States Lines on his journey to Rome and the North American College. The S.S. Leviathan, largest ship of United States Lines Company, known as "The World's Greatest Ship," departed New York City on Saturday, September 27, 1930 for Cherbourg, France and Southampton, England. A member of the Tourist Third Cabin, Grutka mentions three acquaintances he made on his trip, Mr. Thomas McGovern traveling to Balliol College, Oxford, Mr. Peter Forchas to Oxford, and Mr. Charles Tronconi to Italy.<sup>70</sup>

Five days and eleven hours later, Grutka arrived in Cherbourg on Friday morning, October 3, 1930. From Cherbourg, France, Grutka and Glastone Kinkade, a fellow passenger on the S.S. Leviathan, traveled to Paris. They stayed in Paris at the Hotel Duminy from October 4 to October 9, 1930. Grutka continued on to Rome where he arrived on October 9, 1930 at the North American College, completing his registration papers with the Italian government.<sup>71</sup>

Shortly after arriving, on October 13, 1930, Grutka wrote Nadolny from the Collegio Americano del Nord (the North American College in Rome) to express his deep gratitude for the funds provided for his travel. Grutka wrote:

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<sup>69</sup> "Pontifical Mass: Sung To Honor: Holy Eucharist," *The Omaha Bee-News*, Wednesday, September 24, 1930, 15.

<sup>70</sup> Signatures on the back of the United States Lines Farewell Dinner menu, October 2, 1930 with Lepara notes, "North Amer. College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG; Passenger List, United States Lines, S.S. Leviathan. September 27, 1930; Abstract of Log, Leviathan, September 27, 1930 to October 3, 1930, "North American College, 1930-1934," 4, AGP, ADG..

<sup>71</sup> Receipt from the Hotel Duminy, Paris, 9 Octobre 1930; Lepara notes. "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG; Registration Document, "Soggiorno degli Stranieri in Italia," which gave permission for a stranger to reside in Italy. "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

I certainly was very hasty in my request for financial help but after I received it I went in the opposite way and almost fell asleep. I am very sorry for not answering much sooner but I was all up in the air then.

I thank you most cordially for what you have done Father, and I only hope that I may become a worthy minister of Christ and a good co-worker for the salvation of souls in the Fort Wayne Diocese.

Without your aid, Father, it would have been impossible for me to be here. I will try my best to become a good priest. But I still must ask you another favor, Father, and a big one; please remember me in your prayers, for without God's help all my endeavors will avail nothing.<sup>72</sup>

Without that aid, traveling to Rome would have been near to impossible. His family simply did not have access to that amount of money.

### **Seminary Training, North American College Years (1930 to 1934)**

Grutka entered the NAC in October 1930 as a member of the Class of 1934. Life at the NAC exposed Grutka to the Catholic Church as an international body. He lived, prayed, and experienced an education and formation with young men from around the United States, expanding his view of the universal Catholic Church beyond Joliet, Illinois and the Diocese of Fort Wayne.

If his family life, his time at Saint Cyril and Methodius, and his time at Saint Procopius, gave Grutka a broader vision of the local and regional church and the Slovak network, the NAC years helped Grutka obtain a broader, international vision of the church. Influenced by world events, papal audiences and teachings, interaction with students from around the United States and the world, Grutka overcame early homesickness. His independent spirit, passion for life and faith and intellectual development underwent a maturation process. He learned many lessons during his time at the NAC that impacted his future vision and ministry as well as a solidified a lifelong love of Rome, Italy, and the universal Church.

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<sup>72</sup> Grutka to Nadolny, October 13, 1930, "Priest File, Grutka Most Reverend Andrew G. 1," AGP, ADG.

Correspondence with a number of siblings, relatives, friends and mentors, during his time in Rome, give great insight into the effects of the Depression back home, especially on Grutka's family. Grutka was never able to travel home during his time of study due to lack of financial resources. While he suffered bouts of loneliness, the years in Rome were times of immense growth for him. Studying in Rome broadened Grutka's appreciation for diversity in language, culture, and experience. He formed deep friendships with several classmates; friendships that lasted a lifetime.

By the time Grutka arrived at the North American College, the College was celebrating its' seventieth year. Grutka's official date of registration at the North American College was October 11, 1930.<sup>73</sup> He was ordained a priest on December 5, 1933 and graduated in 1934.<sup>74</sup> In order to appreciate the impact of his Roman experience on Grutka for his formation and his future and that of other American prelates, some history of the North American College is necessary.

### *History of the North American College*

“The Pontifical North American College is a Catholic seminary established in Rome by His Holiness, Pope Pius IX, in 1855 to 1859, to serve ecclesiastical students from the United States of America.”<sup>75</sup> The term “pontifical” is a term of honor. Academically, the NAC's undergraduate department began in 1859 and graduate

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<sup>73</sup>Robert Francis McNamara, *Student register, North American College, Rome, Italy: undergraduate department, 1859-1959; graduate department, 1933-1959* (Rochester, N.Y.: Christopher Press, Inc., 1961), 21. (Henceforth cited as McNamara, *Student register*.)

<sup>74</sup>McNamara, *Student register*, 21.

<sup>75</sup> Robert F. McNamara, *The American College in Rome, 1855-1955*. With foreword by Edward Cardinal Mooney (Rochester, N.Y.: The Christopher Press, Inc., 1956) xv. McNamara's book is a definitive work on the North American College and served as a solid resource for this section of the dissertation, along with Grutka's documents and documents from NAC Alumni meetings. (Henceforth cited as McNamara, *The American College*.) The Society of Jesus operated the Gregorian University.

department in 1933. The term, “college,” is to be understood in the European context of “an institution connected with a university,” which served as a house of residence.

During Grutka’s time, students resided at the NAC and took classes at the Urban College from 1930 to 1932 and then at the Gregorian University from 1932 to 1934.<sup>76</sup>

On June 30, 1853, Archbishop Gaetano Bedini, D.D., Papal Nuncio, arrived in New York City for his tour of the United States to assess the status of the American Catholic Church and experience American culture. Upon his return to Rome, Bedini had gathered enough evidence to bolster his idea for an American College in Rome. He believed that an American College in Rome would “assure a truly Catholic and Roman spirit among the American clergy and faithful”<sup>77</sup> and help produce native vocations to the American clergy. Bedini felt that studying abroad would help protect a seminarian’s vocation by not allowing seminarians to have summer vacations at home, which was the custom of seminaries in the United States (with the exception of the war years during World War II).

An American College in Rome held three practical advantages: 1) it allowed men from the same nation to be guided under their national outlook; 2) it gave these men a solid Roman Catholic education; and 3) it prepared men capable of being named bishops and, at the same time, allowed Roman officials to be better acquainted in their selection of candidates. From an American perspective, an American College in Rome allowed Americans back home to understand that being American and Catholic could be synonymous.

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<sup>76</sup> Ibid., xv.

<sup>77</sup> Ibid., 8. Bedini, with the blessing of Pius IX, cited nine reasons for the college in his memorandum to officials of the Sacred Congregation *de Propaganda Fide* (“for the Propagation of the Faith”).

In a time when priests and bishops were known for being “brick and mortar” ecclesiastical leaders, it is worth noting Bedini’s third reason for an establishment of an American Seminary in Rome; McNamara summarizes:

...American priests did not receive so solid an education as they should, and were not imbued sufficiently with the love of study. Thus it often happened that a man’s priestliness was judged in America by the number of churches or institutions he had built. Rome, on the other hand, could give American students a broader and more complete theological training than contemporary American seminaries could.<sup>78</sup>

While Bedini’s assessment of the American seminary system occurred in the mid-1800s, his observation about judging priests on their capacity for building churches and institutions is part of the ecclesiastical model that this dissertation attempts to modify. Bedini’s observations on the preparation for ecclesiastical leadership, though, held true in Grutka’s time.

The NAC had a solid reputation as a producer of a number of twentieth-century United States Catholic Church ecclesiastical leaders: Archbishop Joseph Rummel (‘02); Edward Cardinal Mooney (‘09); Samuel Cardinal Stritch (‘10); Archbishop Moses Kiley (‘11); Archbishop Robert Lucey (‘17) and Francis Cardinal Spellman (‘17); Bishop John J. Russell (‘23) and Lawrence Cardinal Shehan (‘23); Bishop Michael Hyle (‘27) and Albert Cardinal Meyer (‘27); Victor Joseph Reed (‘30); John Cardinal Cody (‘32) and Bishop Vincent Waters (‘32); John Francis Cardinal Dearden (‘33); Bishop Joseph Brunini (‘34), Bishop John Dougherty (‘34), Bishop Andrew Grutka, Bishop John Morkovsky (‘34), and Bishop John Spence (‘34).<sup>79</sup>

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<sup>78</sup>McNamara, *The American College*, 8.

<sup>79</sup>Rummel (New Orleans), Dearden (Detroit), Hyle (Wilmington), Kiley (Milwaukee), Lucey (San Antonio), Meyer (Chicago), Mooney (Detroit), Morkovsky (Amarillo), Russell (Richmond), Spellman (New York), Stritch (Chicago), Shehan (Baltimore), Reed (Oklahoma-Tulsa), Cody (New Orleans, Chicago), Waters (Richmond), Brunini (Natchez-Jackson), Spence (Washington, D.C.), Dougherty (Newark). Rummel, Dearden, Lucey, Meyer, Russell, Spellman, Shehan, Reed, Cody, Waters and Grutka actively pursued racial justice. The graduation years occurred in the twentieth-century.



Several changes over the course of time affected the academic program that seminarians received who lived at the NAC. Pope Leo XIII's encyclical, *Aeterni Patris* (On the Restoration of Christian Philosophy, 1879), reinstated the philosophy and theology of Saint Thomas Aquinas as the official system of thought to be taught in universities and seminaries. Pope Pius XI issued four progressive measures, which affected the College. In the 1920s and 1930s, the world was experiencing post-World War I events and pre-World War II realities. American seminarians lived and were educated in the midst of these transformations.

Pius XI laid a foundation for the education of seminarians and made clear his priorities for the Roman Catholic Church by addressing various problems of the 1930s. He spoke out on social and economic issues of the day in his encyclical, *Quadragesimo Anno* (On the Reconstruction of the Social Order, 1931). His encyclicals pushed for governments to issue legislation in line with Christian principles. Pope Pius XI encouraged the lay apostolate and lay involvement in the work of the Catholic Church and society, especially manifested in Catholic Action, and wished to see the faith life of his priests and the laity strengthened in their training, formation, prayer life, and education. He spoke out prophetically and directly against racism.<sup>80</sup> He built on Pope Benedict XV's efforts to develop a new direction and understanding of mission work and the importance of developing native clergy and native vocations as instrumental in the Church's universal mission.

Pius XI's progressiveness impacted American seminarians at the NAC in four ways: first, Pius issued the Apostolic Constitution, *Deus scientiarum Dominus* (On

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<sup>80</sup> Please see Pope Pius XI's encyclical, *Mit Brennender Sorge* (On The Church and the German Reich, March 14, 1937), which expressed key components of his racial justice teaching.

Universities and Faculties of Ecclesiastical Schools, 1931), which called for a reform of the academic study program in Catholic theological universities. The reform began with the NAC Class of 1933. In *Deus scientiarum Dominus*, Pius XI promoted academic quality over quantity, demanding five years of study (rather than four) and a written dissertation for students to earn a doctorate in theology. Prior to this decree, seminarians at the NAC could earn a doctorate in theology in four years. The degree of Licentiate of Sacred Theology was to be granted in place of the doctorate to those students who completed four years of study and passed the comprehensive examination.<sup>81</sup>

The second major shift, though not one of Pius XI's direct reforms, was the relocation of the academic program from the Urban College to the Gregorian University.<sup>82</sup> Grutka attended the Gregorian University during his two last years, 1932-33, and 1933-34. The NAC had been affiliated with the Urban College since 1859, but with the move of the College to the Janiculum in 1928, Eugene S. Burke, Rector of the North American College, realized that the walk between the Urban and the NAC was at best, a twenty-five minute walk one way, which had to be made twice a day. The Gregorian University, run by the Jesuit fathers, additionally gave witness to the universal catholicity of the Roman Catholic Church.

In his third year (1932-1933), Grutka was admitted and enrolled in courses at the Gregorian University and took classes on Monday, Tuesday, Wednesday, Friday and Saturday. Grutka's courses for his theological studies were standard for the time.<sup>83</sup>

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<sup>81</sup> McNamara, *The American College*, 519.

<sup>82</sup> *Ibid.*, 520.

<sup>83</sup> Pontificia Universitas Gregoriana Collegii Romani S.I. Tessera Admissionis In Universitatem, 28 Novembri 1932, "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG. In the 1930s, the Gregorian faculty was cosmopolitan. Fr. Silvio Rosadino, a moralist from Spain and Fr.

Students were in class every day of the week except Thursdays and Sundays. Classes offered for this year were: Dogmatic Theology with Professors Henricus Lennerz and Renatus Arnou on Mondays, Wednesdays, Fridays and Saturdays the first semester and with Professors Arnou and Carolus Boyer the second semester; Old Testament with Professor Arnaldus Parenti, three times a week on Mondays, Tuesdays, and Wednesdays during both semesters; New Testament with Professor Silvius Rosadini twice a week on Fridays and Saturdays both semesters; Theologia ascetica with Professor Joseph De Gutbert on Mondays and Wednesdays during the first semester; Biblical Greek with Professor Ignatius Errandonea on Wednesdays during the first semester; and Institutiones liturgicae with Professor Michael Hanssens on Mondays and Wednesdays during the second semester.<sup>84</sup> During the fourth year (1933-1934), students enrolled in the following courses for their first semester: Dogmatic Theology with Lennerz and Filograssi twice a day on Mondays, Wednesdays, Fridays, and Saturdays; Old Testament with Parenti on Mondays, Tuesdays, and Wednesdays; New Testament with Rosadini on Fridays and Saturdays.<sup>85</sup>

Grutka struggled with Latin in his first year. He utilized the *repetitore* to assist him. These *repetitore* were typically priest alumni of the NAC who stayed on for graduate studies, or some of the Jesuit fathers who were either professors at the

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Heinrich Lennerz, a renowned dogmatic theologian from Germany, were two well-known professors who taught Grutka during his time at the Gregorian.

<sup>84</sup> Document entitled "Kalendarium Pontificiae Universitatis Gregorianae: In Exeuntem Annum MCMXXXIII Et In Proximum MCMXXXIV." Romae: Typis Pont. Universitatis Gregorianae, 1933, pgs. 36-37, "North American College, 1930-1934," 4, AGP, ADG. Arnou dealt with Trinitarian controversies; Lennerz covered Thomas and Scotus' doctrine and knowledge of God; Boyer examined Saint Augustine's sin and grace; Parenti covered the Psalms; Rosadini examined the Evangelists and the Epistles of Paul.

<sup>85</sup> Ibid. "Kalendarium," Pontificiae Universitatis Gregorianae, In Exeuntem Annum MCMXXXIII Et In Proximum MCMXXXIV. Romae: Typis Pont. Universitatis Gregorianae, 1933, pgs. 36-37, "North American College, 1930-1934," 4, AGP, ADG. Lennerz covered Redemptive Grace and Theological Virtues; Filograssi taught The Incarnate Word; Parenti and Rosadini continued material from the 1932-1933 year.

Gregorian University or taking graduate studies themselves. During Grutka's time at the NAC, Albert Goetzman ('32) and John P. Cody ('32), recent graduates of the NAC, served as *repetitore* from 1932 to 1933. Cody and Grutka developed a friendship during Grutka's years at the NAC. Cody, a seminarian of the Archdiocese of Saint Louis, Missouri, and future bishop, adopted Grutka since Grutka was the only student from the Diocese of Fort Wayne, a fellow Midwest connection. Cody and Grutka remained friends for the remainder of their lives; Cody was co-consecrator for Grutka.<sup>86</sup>

### *Academic Preparation, Neo-scholasticism*

The foundation of philosophical and theological study in Grutka's day at the North American College and in his academic study at the Urban and the Gregorian was a system of thought known as neo-scholasticism. Neo-scholasticism built upon the teachings of the scholastics of the Middle Ages, primarily the writings and teachings of Saint Thomas Aquinas. Pope Leo XIII saw neo-scholasticism as a unified, system that would provide Catholic theologians, priests and seminarians with a way of understanding God's inner nature and relationship to the universe as its ultimate cause and end. Neo-scholasticism reestablished the balance and connection of faith and reason that was lost by many of the post-medieval philosophies and false opinions (e.g. Communism, Socialism, Capitalism, Darwinism, nihilism, Positivism and Rationalism), which as a result, in Pope Leo XIII's mind, caused much intellectual confusion and false conclusions

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<sup>86</sup> "Kalendarium," Pontificiae Universitatis Gregorianae. Romae: Typis Aurora, 1932, p. 6. "North American College, 1930-1934 Andrew G. Grutka, Student," 4, AGP, ADG; McNamara. *The American College*, 526; LePara interview, March 20, 2006.

about divine and human matters.<sup>87</sup> Pope Leo XIII saw neo-scholasticism as a unifying system of thought to engage the social, economic and political questions of his day. Neo-scholasticism put into prominence natural law, which according to Saint Thomas Aquinas was “the participation of the eternal law in the rational creature.”<sup>88</sup>

In order to understand Grutka’s thoughts, words and efforts as a priest and bishop, several core neo-scholastic concepts must be understood. This system of theology formed the core of the academic preparation of Grutka and other students at the NAC and Catholic seminaries around the world. One crucial issue for neo-scholasticism was the manner in which “revealed truth (known by faith) related to philosophical truth (accessible to reason).”<sup>89</sup> The relationship between philosophy and theology was an intricate part of neo-scholasticism. Philosophy, with metaphysics at the core, provided a clear idea of the human person and the implications for one’s purpose in life, the actions they pursued and their relations to God and one another.

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<sup>87</sup> Pope Leo XIII, *Aeterni Patris* (August 4, 1879) in Carlen, *Encyclicals 1878-1903, Aeterni Patris*, pgs 17-18, no. 2, and pgs 25 and 26, nos. 27-31; Gerald A. McCool, S.J., *From Unity To Pluralism: The Internal Evolution of Thomism* (New York: Fordham University Press, 1989), 107-109; Philip Gleason, *Contending With Modernity: Catholic Higher Education in the Twentieth Century* (New York and Oxford: Oxford University Press, 1995), 117. In the encyclical, Leo promoted the work of Saint Thomas Aquinas, which he believed offered seminarians a systematic and integrated system that responded to the needs of the times. Neo-scholasticism, as it came to be called, gave seminarians, theologians, priests and laity a system that reasserted the necessary relationship between faith and reason. Neo-scholasticism offered clarity and provided its adherents a confidence in defending doctrine and dogma, while asserting the belief that all creation originated from God and sought to return to God as the Ultimate Good or End. In Leo’s mind, neo-scholasticism was the tool to allow Catholic scholars, priests and laity: 1) to combat schools of thought that caused confusion; and 2) served as a tool to engage, without conflict, the natural and physical sciences of the day as well as modern physics and philosophical principles.

<sup>88</sup> For this section on neo-scholasticism, I relied heavily on several works, namely: Gerald A. McCool, S.J., *From Unity To Pluralism: The Internal Evolution of Thomism* (New York: Fordham University Press, 1989), 1-38; Patrick W. Carey, ed., *American Catholic Religious Thought: The Shaping of a Theological and Social Tradition* (New York/Mahwah: Paulist Press, 1987), 46-63; and Philip Gleason, *Contending With Modernity: Catholic Higher Education in the Twentieth Century* (New York and Oxford: Oxford University Press, 1995), 105-123. For survey treatments of neo-scholasticism, see the Introduction in Carey’s work and Gleason’s work. For more extensive examination of the historical development and schools of thought of neo-scholasticism, see McCool’s work. For an introduction on Saint Thomas Aquinas and his philosophy and theology, see Marie-Dominique Chenu, O.P.’s work, *Aquinas and His Role in Theology* (Collegeville, MN: The Liturgical Press, 2002); Gleason, 118.

<sup>89</sup> Gleason, 116.

*Being* was the core metaphysical concept. As Gleason describes:

Spirit, the highest form of being, reached its fullness in God, but humankind participated in this dimension of reality because the human person was a composite, of which the soul (spirit) constitutes the formal aspect and the body the material. Because spirit was immaterial, indivisible, and immortal, so also was the human soul; and because the essential activities of the spirit were knowing and willing, the human person was a being endowed with intelligence (the capacity to attain true knowledge of reality) and free will (the ability to choose between alternatives as apprehended by the intellect).<sup>90</sup>

The second important aspect in neo-scholasticism was to understand the authority and privileged position neo-scholasticism was given by the popes beginning with Pope Leo XIII through Pope John XXIII until the beginning of the Second Vatican Council. It is not the purpose of this dissertation to explore the various schools of thought of neo-scholasticism that evolved from 1879 to 1962.<sup>91</sup>

This dissertation does not seek to give a full treatment of the traits of neo-scholasticism, or offer a thorough philosophical explanation of neo-scholasticism. Philip Gleason's work, *Contending With Modernity*, outlines six features of neo-scholasticism that serve as important background to understanding Grutka's education. A summary of those features is helpful for understanding the philosophical and theological grounding of Grutka's thoughts, words and actions.

1. Neoscholasticism integrated faith and reason in a way that reason buttressed faith and accorded harmoniously with the teachings of the Catholic Church. Reason could prove that there is a God and supported the efforts of supernatural faith.
2. The ability to prove the existence of God by reason "emphasized the mind's capacity to arrive at objective truth through the direct intuitions of the intellect and the exercise of discursive reason." Confidence was given to intelligence ("the power of the human mind to grasp objective reality") versus subjectivism, pragmatism, and relativism of modern thinkers. (e.g. Fulton Sheen's work, *God and Intelligence in Modern Philosophy*).

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<sup>90</sup> Gleason, 114-117. Popes and papal pronouncements that promoted neo-scholasticism include: 1) Pope Leo XIII, *Aeterni Patris*; 2) Pope Pius X, *In praecipuis laudibus, Sacrorum antistitum, Doctoris Angelici*; 3) Pope Benedict XV, *Providentissima Mater Ecclesia*; 4) Pope Pius XI, *Officiorum omnium, Studiorum Ducem, Unigenitus Dei Filius, Ad catholici sacerdotii*; 5) Pope Pius XII, *Humani Generis, Singulari animi*; and 6) Pope John XXIII, *Singulari sane animi*

<sup>91</sup> Carey, Gleason and McCool offer solid and thorough explorations of this topic.

3. Neoscholasticism, promoted as a “philosophy of life,” presented Catholics with a unifying philosophical system of thought that could “bring the Catholic view into the world as a whole.”
4. Neoscholasticism constituted a cognitive foundation for the culture with natural law playing an especially important role in the culture-shaping process as well as serving as the theological and philosophical underpinning of Catholic thought. (e.g. Murray’s efforts for Church-State issues, Weigel’s efforts for ecumenism)
5. Neoscholasticism stressed synthesis, order and intelligible unity. Neoscholasticism contained a synthesizing power in the way it reduced all things to order. The disorder, incoherence, and fragmentation of the modern world could be healed only by return to Christian truth as taught by the Catholic Church. The true source of medieval unity and order was God. (Grutka returned to this theme time and time again in his talks and actions.)
6. The God-centeredness involved more than rationality. God’s *being* did more than illuminate the human intellect. “Once understood, the divine plan for humankind required action, a commitment to its fulfillment on the part of every believer...God’s infinite perfection simultaneously awakened spiritual longings that could be satisfied only by personal union with God. To learn more of God and God’s creation was not merely to be called to apostolic action; it was to be drawn more powerfully to God as the object of contemplation, of worship, of prayer, of devotion, of the soul’s desire for spiritual fulfillment.”<sup>92</sup>

Seminarians studied neo-scholasticism in the form of theological manuals. The Latin manuals provided introductions to Catholic dogmas and doctrines for the students, which served to provide an apologetic and catechetical tool for priests. The neo-scholasticism of the manuals that Grutka studied were broken down into six areas of study: 1 and 2) Old and New Testament; 3) Moral Theology; 4) Sacraments; 5) Dogmatic Theology; and 6) Fundamental Theology. While the manuals were often criticized as being static and juridical, it is clear that they were an organized source of neo-Scholasticism ecclesiology and a beneficial way to synthesize Catholic Church teaching.<sup>93</sup>

On August 5, 1930, Pius XI issued a second decree, the *motu proprio, In allocutione*, which established the “Pontifical Work for the Preservation of the Faith and

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<sup>92</sup> Philip Gleason, *Contending With Modernity*, 118-123. The quote in number six is take from Gleason, 122.

<sup>93</sup> Richard P. McBrien, *The Church: The Evolution of Catholicism* (New York, NY: HarperCollins Publishers, 2008), 118-147; Weakland interview.

Provision of New Churches in Rome.”<sup>94</sup> This decree launched a new program for pastoral ministry and apostolic effort in the city of Rome and the suburbs; the program to address spiritual needs in Rome and its suburbs. Students at the NAC participated in this program and engaged in various forms of ministry on a weekly basis. Grutka worked at a school for Boys and after ordination received assignments in Rome to say Mass and hear Confessions because of his proficiency in Italian. Overseeing this program was Francesco Cardinal Marchetti-Selvaggiani (who ordained Grutka).<sup>95</sup>

Cardinal Marchetti-Selvaggiani, at the initiative of Burke, the Rector of the NAC, worked out an arrangement in 1931 to ordain College seniors in the first semester of their final year, so that they might offer Sunday assistance to suburban pastors, and in some cases, students were given faculties to hear Confessions. From 1931 to 1935, each American class was ordained on the College feast day, December 8<sup>th</sup> in the College Church of S. Maria dell’ Umiltà, (with the exception of the Class of 1934 (Grutka’s class), which was ordained on December 5, 1933 because of the canonization of Saint Bernadette on December 8, 1933).

The third decree of Pius XI that affected the NAC seminarians was the proclamation of a Holy Year of Jubilee, from Easter 1933 to Easter 1934. This extraordinary jubilee commemorated the nineteenth centenary of the death of Christ. During the Holy Year, students were able to witness a wide variety of religious events, including six canonization ceremonies, including Saint Marie Bernadette Soubirous on December 8, 1933 and Saint John Bosco on Easter Sunday, April 1, 1934. Grutka

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<sup>94</sup>McNamara, *The American College*, 527.

<sup>95</sup>Lepara notes; “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.



witnessed the canonization of Saint Marie Bernadette and the Beatification of Maria Di S. Eufrasia Pelletier. Of the beatification ceremony on April 30, 1933, Grutka wrote:

Saint Peter's was decked in gala array...Thousands of lights must have been used that sparkled up about the dome as so many stars on summer night...The papal procession gave me a thrill as it always has done...The crowd was great and yelled and applauded very much as the Holy Father went by. It seems to me that they forgot entirely the purpose of the ceremony and only cheer the Papa.<sup>96</sup>

Grutka took advantage of ecclesiastical and cultural events, concerts, and performances in Rome; all the time improving his Italian. He attended doctoral defenses of peers and kept notes of the defense. He attended Morning Prayer at Saint Peter's on the Feast of Corpus Christi on June 15, 1933. The young man from Joliet, Illinois was undoubtedly transformed by these experiences.

Pope Pius XI's fourth and final progressive decree consisted in an alteration of the College charter, which called for the enlargement of the membership of the board of bishops, which governed the NAC. The new ruling issued on April 24, 1934 created the "Pontifical Committee for the North American College," comprised of "all American Cardinals and the Archbishop of Baltimore *ex officio*, along with four other American archbishops to be elected – one at each annual November meeting by the United States hierarchy."<sup>97</sup> This decree had the farsighted effect of compelling the entire United States hierarchy to assume more interest and ownership in the College as a national responsibility.

In addition to ecclesial events, three significant world events occurred during Grutka's time in Rome that set the context of his study: 1) the rise of Benito Mussolini in Italy; 2) the rise of Adolph Hitler in Germany; and 3) the Fascist Party's attack in 1931

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<sup>96</sup> Notes on the back of a Xerox copy of the ticket of admission for the beatification ceremony of Maria Di S. Eufrasia Pelletier, "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

<sup>97</sup> McNamara, *The American College*, 532.

on the Catholic organization, Catholic Action: “lay groups of young people, professional men, laywomen who, working under the supervision of the Catholic hierarchy, aimed at the sanctification of self and society.”<sup>98</sup> Pope Pius XI was initially in favor of Mussolini’s efforts and leadership, but he quickly realized the danger of Fascist rule.

While Catholic Action was not to be political in nature, Mussolini began to influence the Italian Catholic Action groups. In response to this political pressure, Pius XI issued the encyclical, *Non abbiamo bisogno* (On Catholic Action In Italy, 1931), which was taken out of Italy by Monsignor Francis J. Spellman, a member of the papal Secretariate of State and future Cardinal archbishop of New York, to be published in France.<sup>99</sup> Within two years of his graduation from the NAC, Grutka had his young parishioners involved in Catholic Action Summer school programs in Elkhart, Indiana.

While at the NAC, Grutka was also significantly influenced by Burke. Three of Burke’s personality traits and leadership style made a special impression on Grutka: 1) his transparent good will; 2) his gentle and just way of reprimanding the men in a simple, man-to-man fashion; and 3) his approachability. If the men were in need, even if they were short of funds [especially during the depression years], Burke helped them. Grutka benefited from Burke’s generosity upon graduation, when Burke gave Grutka \$200 to travel to his parent’s homeland of Slovakia; a gift Grutka paid back in time.<sup>100</sup>

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<sup>98</sup> Ibid., 540-541. Pope Pius X addressed Catholic Action in Italy in his encyclical, *Il Fermo Proposito* (On Catholic Action in Italy, 1905).

<sup>99</sup> Benito Mussolini and the Fascism ruled Italy at the time of the publication of the encyclical. After the Lateran Treaty between Mussolini and the Vatican (1929), anticlericalism increased and Fascist leaders began to influence the Italian youth, in ways that Pope Pius XI felt violated the core purpose of Catholic Action. The encyclical addressed many of these issues, and thus needed to be printed outside of Italy.

<sup>100</sup> Burke was known as well for his hospitality to frequent visitors to the NAC and for his constant four-legged companion, Burke’s dog. Grutka emulated Burke’s hospitality at Grutka’s Holy Trinity rectory and at his episcopal residence, and like Burke, Grutka had the companionship of four-legged friends, Blackie, Dingo and other dogs throughout his priesthood and episcopacy.

Life at the NAC helped form a man who developed a self-reliant spirituality, vigorous intellectual studies, an appreciation of the universal Church, an experience with papal ceremonies, an awareness of world events, and close friendships with fellow Americans (e.g. Brunini, Morkovsky and Cody) that lasted a lifetime.<sup>101</sup> In his years in Rome and as a student at the NAC, Grutka would have a life-long loyalty to the North American College as a graduate, a Board member and President of the Alumni Association.

Grutka matured in Rome and became a man and a priest instilled with a strong piety and value system. Most importantly, as with other seminarians from the NAC, Grutka developed a strong loyalty to the Holy See and to Church officials as a result of his Roman experience. He learned the value of living life to its fullest, making the most of his experiences, and giving an undying loyalty to those people who impacted his life.

Grutka loved Rome; it became a second home for him and his fluency with Italian reflected this love. Familiarity with Rome and Italian proved beneficial for his future travels to Rome, especially during the Second Vatican Council. Grutka read and integrated papal teachings in his education and formation, and he learned from the examples of Burke and Pius XI. Grutka took these teachings, lessons and traits and implemented a number of them into his future ministry as associate pastor, pastor and bishop.

### *Personal Experience*

As early as October 13, 1930, Grutka wrote a letter to Nadolny in Fort Wayne in which he stressed his hope to “become a worthy minister of Christ and a good co-worker

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<sup>101</sup>McNamara, *The American College*, xiii.

for the salvation of souls in the Fort Wayne Diocese.”<sup>102</sup> In his first year, Grutka seems to have struggled with his studies, in particular his attempts to grasp Latin, but he promised Nadolny and Noll that he would work hard.

On a personal level, despite the effects of the Depression on the Joliet, Illinois area and his own personal struggles, the faith life of Grutka and his family remained strong. Simon Grutka, Grutka’s father, served as godfather to a number of infants. Joe, Grutka’s brother, was involved with the parish athletics, organized baseball and basketball and worked to establish a Holy Name Society; yet indifference among the men frustrated him in his efforts. Helen, Grutka’s sister, maintained an active interest in parish activities and took pride in sharing with her brother, Andy, the accomplishments of the young ladies of the parish.

Money was difficult to obtain during the Depression years, and that was especially true for the Grutka household. One example of these difficult circumstances was the gift of a fountain pen and pencil given to Helen by her parents on her graduating from high school. Helen offered her brother Andrew her old set. Grutka’s family occasionally sent Andrew money, in small amounts, five or ten dollars, when they had it. It is uncertain if the money always reached him as Helen, his sister, frequently expressed concern in her letters that he failed to acknowledge the gifts in his correspondence. The Great Depression threatened her ability to attend Saint Francis College in Joliet, Illinois, despite a scholarship, but in the end she was able to begin her studies there.

At the end of his first year, Grutka wrote Noll to offer a progress report and to summarize his first year at the NAC. Grutka explained that while he failed to earn his Bachelor of Theology degree (not passing his Baccalaureate examination by one point,

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<sup>102</sup> Grutka to Nadolny, October 13, 1930, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

earning an eleven out of twelve), but he did earn enough points to proceed to the second year of Theology. He enjoyed the subject matter, but had difficulty expressing the knowledge in Latin. He believed that his difficulty with Latin disappointed Noll. During his time in Rome, therefore, he devoted himself to a diligent study of Latin to prepare himself for his Second Year. Resolved to make “an efficient priest, a holy priest, and a worthy minister of Christ,” he asked Noll’s prayers for his labor.<sup>103</sup>

On a personal level, Grutka worried about his family at home and the adjustments to the academic routine and life of the NAC. In a letter from a friend, we gain insight into Grutka’s state of mind as well as expectations of those who knew him:

Just yesterday, I stopped at Whiting, and paid Father Lach a flying visit... We spoke about you. He [Lach] is looking forth to your successful turn out in all your studies. There is a great career awaiting you in the diocese if you are successful. He is already preparing the ground for you. Tubby, here is the chance of your life. I know that you are studying hard. But at times, difficulties arise, which call for an unusual bit of energy and self sacrifice. During such blue moments, think of your Alma Mater [St. Procopius], of the confidence which the bishop is placing in you, of what awaits you, and of the expectations of your friends. There is no word like fail or mediocre with you or for you. Make the best of it. However, do not come back a useless wreck... I do suppose that they supervise your recreation. They chase you out if you refuse to take your exercise. We were so organized at St. Anselm’s, that one could not escape his daily exercise. I hope they do the same at the Collegio Americano. Your success will be additional honor to us... It will vindicate our course at the Quigley Prep...<sup>104</sup>

Even in his formative years, people noticed Grutka’s potential. Grutka’s drive and work ethic, in addition to his understanding and embracing the importance of routine, were growing. Routine and the structure of the training and formation provided a balance and foundation for the seminarians. Their education and formation combined intellectual, physical and spiritual growth.

At the end of his second year, Grutka again wrote Noll to offer a progress report and fulfill his promise to pass the baccalaureate in theology. With joy and gratitude,

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<sup>103</sup>Noll to Grutka, July 5, 1931, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>104</sup>Fr. Peter, O.S.B. (classmate of Grutka) to Tubby [Grutka], December 27, 1931, “Correspondence, Personal,” 4, AGP, ADG. Tubby was a nickname given to Grutka by his peers at Saint Procopius.

Grutka informed Noll that he passed the examination “by the grace of God through the intercession of the Blessed Virgin Mary.” Showing sensitivity to the distressing conditions existing in the United States and to the complexity of issues facing Noll in the oversight of the diocese, Grutka expressed his desire not to be an added source of worry for Noll. Rather, Grutka requested Noll’s prayers and committed himself to “become a holy and a learned priest and an efficient tool in the Hands of Your Excellency, for accomplishing the great task allotted him by Jesus Christ.”<sup>105</sup> Grutka continued his efforts to take the requirements and expectations of the “Rules of Discipline” of a NAC student quite seriously. He was growing in his use of Italian<sup>106</sup> and Latin and fostering his academic and spiritual formation. Entering his third year, Fall 1932, Grutka wrote Noll to petition for permission to receive Tonsure and Minor Orders. Noll granted permission on September 17, 1932 and Grutka was promoted to Tonsure and Minor Orders on April 12, 1933.<sup>107</sup>

He suffered from some trouble with his teeth, but his greatest health issue occurred during the spring semester of 1933, when he was diagnosed and suffered from diphtheria.<sup>108</sup> Grutka was hospitalized in Calvary Hospital Little Company of Mary in Rome for eighteen days from February 13 to March 3, 1933; and had residual effects until late March.<sup>109</sup>

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<sup>105</sup>Grutka to Noll, July 1, 1932, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>106</sup> By the end of the fall semester of his second year, Grutka demonstrated proficiency in Italian.

<sup>107</sup> “Joannes Franciscus Dei Et Apostolicae Sedis Gratia Episcopus Wayne-Castrensis” September 17, 1932; Eugene S. Burke, Jr. (Rector of the NAC) to Noll, April 12, 1933, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>108</sup>Burke to Noll, March 17, 1933, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.; Grutka notes in *Kalendarium, Pontificiae Universitatis Gregoriana, Romae 1932*, pgs 9 & 11, “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

<sup>109</sup> “*Kalendarium*,” *Pontificiae Universitatis Gregoriana, In Exeuntem Annum MCMXXXIII Et In Proximum MCMXXXIV, Romae: Typis Pont, Universitatis Gregoriana, 1933*, p. 9, “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

During this time, Grutka was in isolation and the only visitors he was allowed were his lay and religious nurses, the doctors, and the rector, Burke. During his stay, he developed a friendship with Sister M. Brendan, one of his nurses. Together they composed a poem called “The Prisoner” to describe his time of treatment and recovery. A year later, he wrote to Brendan. In her response from Malta, where she was transferred, dated April 18, 1934, she thanked him for his kind words and recalled his stay in the hospital.<sup>110</sup> Grutka remembered those people who showed kindness to him.

His family appeared to be unaware of his hospital stay. On February 15, 1933, his brother, Michael, wrote to inform Grutka of the continued struggles of the Depression, but that his studies at De LaSalle High School in Joliet, Illinois were going well.<sup>111</sup> Michael worked a paper route and Joe still held his job, even though he had to take a pay cut. By April, his sister, Helen wrote to express a family concern that he had not written, thinking that his delay was due simply to his preparation for minor orders. While conditions continued to affect the Grutka family, they were all well and one senses the admiration and esteem they held for their oldest son and sibling.

Grutka enjoyed expressing himself in song, poems, and plays. He was gifted in literary skills and enjoyed using his imagination and creativity. When Grutka was a priest his NAC classmates, on visits to his rectory, would tell stories of Grutka’s abilities, in particular of his electrical prowess to improve conditions at the NAC. On one occasion, he climbed to the top of the steeple to fix the clock and Burke saw him and ordered him down at once. A poem describes his attempts to fix another electrical

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<sup>110</sup>Sr. M. Brendan (nurse who cared for Grutka during his hospital stay) to Grutka, April 18, 1934, “North Amer. College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

<sup>111</sup>Mikey Grutka (Grutka’s youngest brother, Michael) to Grutka, February 15, 1933, “Correspondence, Personal,” 4, AGP, ADG.

problem that did not go so well, arousing the rebuttals of the prefect, Albert Goetzman. “Handy Andy” built quite the reputation.<sup>112</sup>

Prayer was crucial for Grutka. Shortly after his illness, Grutka and his classmates were on a spiritual retreat from March 15 to March 19, 1933. In his notes, Grutka focused on his prayer of the day and inspired thoughts. He read *De imitatione Christi* published by Dascleé and *Esercizi spirituale di S. Ignazio di Loyola*. In one reflection Grutka wrote, “if a priest does not know how to pray how can he teach others; if he has no fervour how can he make others fervent.”<sup>113</sup>

Grutka demonstrated an avid devotion to the Blessed Virgin. He asked her assistance before his Baccalaureate Exams and again approached her in prayer for aid in his Scripture Exam. Worried that he did not fulfill his promise to the Blessed Virgin Mary, he recommitted himself to his promise and asked for her intervention for all those who had done him good.

During his four years in Rome, Grutka kept a log of letters received and letters written, which indicate frequent correspondence to and from home, including letters from his mother and siblings. On occasion, his sister Helen sent a letter that provided money. The money, in amounts of five and ten dollars, arrived from home to assist with his expenses. His sister Helen and others sent him copies of the “Procopian News;” the newsletter from Saint Procopius College. Family, friends, and his Pastor, Gottschall and associates of the parish corresponded as well. Grutka often failed to keep in touch on a frequent basis, often allowing extended periods of time to elapse in his correspondence or

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<sup>112</sup>Lepara notes, “North American College 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG; A handwritten poem written by Grutka or about him, “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

<sup>113</sup> Grutka handwritten notes about his retreat, “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.



in the acknowledgement of gifts. The Italian postal system may also have been responsible for failed communications.

By his fourth year, as Grutka was preparing for his ordination, the presidency of Franklin Delano Roosevelt (1933-1945) seemed to offer Americans some hope. Three years had gone by since Grutka was home and during two of those years his father remained unemployed but occasionally finding work for a few days at South Chicago Steel Mills.<sup>114</sup> His father worked there for extremely low pay in almost unbearable conditions with no relief in sight for the mills of that area. One can only imagine how the situation affected Grutka, being so far from home with no way to help from such a distance. The instability of his father's employment status further elicited the realities of life to the young Grutka and the plight of the working-class and its effects on family. Because of the financial struggles in his own family, he was never able to ask them for money.

### *Spiritual and Pastoral Formation*

One critique of the NAC was that it did not provide pastoral experience for the students. The deficiency in pastoral experience was in part, countered, during this era, by a structured formation program. During Grutka's four years at the NAC, he enjoyed the guidance of a consistent administration: Rector, Eugene S. Burke, Jr; Vice-Rector, Joseph A. Breslin; and Spiritual Director, Moses E. Kiley.<sup>115</sup>

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<sup>114</sup>Joseph Grutka (Grutka's brother) to Grutka, October 8, 1933, "Correspondence, Personal," 4, AGP, ADG.

<sup>115</sup> Class rosters from the years 1930 to 1934 entitled, "J.M.J. North American College Rome, Italy," "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

An examination of the “Rules of Discipline Governing the North American College, Rome, Italy,”<sup>116</sup> provides a useful background to the formation Grutka received and the training that helped shape his vocation to the priesthood and his integration of faith into his life. In the Preamble to the Rules, a clear definition is given of the student expectations at the NAC:

The Pontifical College of North America is an Institution founded for the purpose of training young men for the Sacred Ministry. Those only therefore will be admitted who intend studying and training themselves for this holy vocation; as none will be allowed to remain therein who give evidence by their life and conduct of unfitness for it.<sup>117</sup>

As a way of evaluating the student, two sources of external evidence were used:

1) Piety; and 2) Study. Piety is “everything that goes to make up the holiness of interior and exterior life... and is absolute requisite qualification...of one who is fitting...for the sacred ministry.”<sup>118</sup> For a NAC student, the priestly call is a call from God that concerns his soul and one that the student must pursue with more zeal than the common layman. The priest is a “man of God” who must celebrate the Eucharist daily and show in his daily life the call he has been given. These rules, demonstrate a balance in spiritual formation and academic preparation. The integrated formation program helped Grutka and other future bishops lay a foundation for their inner strength and external actions.

The Interior Life had five components - 1) Prayer, 2) Meditation, 3) Spiritual Reading, 4) Examen of Conscience, and 5) Confession and Communion. Prayer was to be “from the heart,” stressing humility, patience and duty, in the end developing a “habit” of prayer. Meditation was crucial. Priests can only “preach to others, instruct, exhort,

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<sup>116</sup> “Rules of Discipline Governing The North American College, Rome Italy,” p. 1, “North American College, 1930-1934 Andrew G. Grutka, Student,” 4, AGP, ADG. Comments on the formation program utilize the document entitled “Rules of Discipline Governing The North American College, Rome Italy,” as a primary source. See Appendix A on pages 461-475 for the full text of the “Rules.”

<sup>117</sup> Ibid.

<sup>118</sup> Ibid.

counsel others in proportion as we have realized in our own souls the meaning of the doctrines we teach.” Truths must be pondered and reflected upon, so they might be assimilated into one’s soul. “The mere theologian may write books or discuss dogma. He can never really preach or direct souls without meditation.” Men, like Grutka, took this charge with the utmost seriousness. They integrated the teachings of the Gospels and the encyclicals into the fiber of their being and the teaching to pursue justice and charity became second nature in the mandate of love of God and love of neighbor for promoting the common good.<sup>119</sup>

Spiritual Reading allowed the priest to nurture the heart and the soul. This type of reading allowed the priest to learn, “the beauty of virtue, the happiness, the peace of moral goodness.”<sup>120</sup> Grutka was an avid reader of spiritual Treatises.

Confession was crucial to the formation of the seminarian. The confessor was the best guide for the seminarian in his priestly formation and discernment. Frequent confession revealed one’s weaknesses and offered direction in building spiritual character. Complete honesty with the confessor helped seminarians discern their vocation, fully understand themselves, break old habits, and recognize their tendencies, inclinations, and defects of character. The Examen of Conscience was to be a daily exercise to examine one’s soul for sin and one’s character. The Examen was to be searching and earnest.<sup>121</sup>

The second component of piety was the external life. As the Rule suggested, the external life was intimately connected in its relation to the inner life. It was not sufficient

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<sup>119</sup> “Rules of Discipline Governing The North American College, Rome Italy,” p. 2, “North American College, 1930-1934 Andrew G. Grutka, Student,” 4, AGP, ADG.

<sup>120</sup> Ibid.

<sup>121</sup> “Rules of Discipline Governing the North American College, Rome, Italy,” pgs 2 and 3, “North American College, 1930-1934 Andrew G. Grutka, Student,” 4, AGP, ADG. The Spiritual Exercises of Saint Ignatius played a prominent part in Pope Pius XI’s vision of spirituality for Catholics.

for one to simply be holy, but a priest's life was "set for the example of others." The priest was called as a light to the world to make others good. The priest must "train himself not only in inner acts of virtue and goodness but his bearing, his speech, his manner, in a word his outer life – must give evidence of interior piety." In Grutka's words, 'how one prays, so one will live.' One cannot separate the inner formation from the external actions. If one was to act in charity to others, that virtue must be nurtured and developed internally as well. Doing good to others was not simply a matter of philanthropy or service, but grounded in one's inner prayer life and reflection of the Church's teachings and gospel values.<sup>122</sup>

The exterior life dictated dignity in dress as well as gentleness with one's equals, and a submissiveness and reverence for one's superiors; learning the importance of charity and duty. "In a word, whatever external respect the soldier is taught to show his officer, his flag, his country, the seminarian must transfer to his ecclesiastical superiors, the sacred mysteries, and the Church." This deference to authority was to exist "not merely in interior feeling but in external manner." For the seminarian and priest, the inner life was "indispensable, a necessity, the outer demonstration is a duty." One accomplished this balance via self-denial and obedience. The Rule explained in detail the importance of obedience. Self-denial and obedience were prerequisites to a happy and fruitful priesthood. These values promoted the common good and allowed a priest to respect his bishop's will, acquired by the habitual virtue of obedience. Obedience was linked to the sacredness and fruitfulness of one's priesthood. Disobedience was not tolerated at the NAC.<sup>123</sup>

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<sup>122</sup> Ibid., 2.

<sup>123</sup> Ibid., 3-8.

Another key formation component involved the care of students' room and of their person. Students were to act as gentlemen in their dress, their personal grooming, and in their behavior in the NAC at table and outside of the building. A daily regiment and routine existed, including strict periods of silence. This routine was aimed at eliminating a temptation for "levity, frivolity, and waste of time." These bad habits were not to be a part of the character of a priest. Grutka would carry this understanding into his ministry. It spurred him to build the CYO building in Elkhart, not allowing youth to waste time and have opportunities for idle behavior. Youth were to focus and channel their energies. Grutka himself invested vast amounts of energy in his ministry, often stressing to the young people in his care, "*Tempus Fugit*" (Latin for "Time flies").

While discipline was crucial, charity "should reign supreme in the life of the *camerata*." The *camerata* (meaning "dormitory") was a basic unit of student organization in Roman ecclesiastical colleges and seminarians since the seventeenth century. The *camerata* was a group of ten to twelve students who lived together in separate wings or halls of the NAC. A prefect or vice-prefect, typically a graduate student or student from an upper class chosen by seminary officials, supervised the students in the *camerata*. The cam members took daily walks together, often in silence, when they left the NAC to attend classes or other activities. One unique arrangement of the *camerata* living unit was that students from various parts of the United States lived together and interacted with one another on a daily basis. In a strong way, a sense of family developed from this arrangement. This 'cam' experience afforded Grutka the

opportunity to meet men from all over the United States and undoubtedly appreciate and experience a depth of interaction of men, who were brothers to him.<sup>124</sup>

### *Extracurricular Activities*

Even though money was extremely limited for Grutka, he made the most of his summers. Seminarians at the NAC were able to enjoy life at the Villa Santa Caterina with its open-air swimming pool and take advantage of travel during the summer time. Like most people in Rome, Grutka left the city to travel by bicycle around Italy in the summer. “During the first summer he cycled to Naples and eventually climbed the famous Mount Vesuvius the difficult way on the side that does not have a roadway.” During his second summer, he pedaled to the Adriatic Sea, through north-central Italy, across the mountains to the Mediterranean and back to Rome.<sup>125</sup>

He ventured forth around the country taking advantage of his opportunity to study in Rome by eating a diet of bread, cold sausages and cheese. He often slept in a barn or under a bridge. Characteristically, Grutka did not let circumstances deter him from living life and connecting with others. Rather, these experiences taught him the value of

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<sup>124</sup> “Rules of Discipline Governing The North American College, Rome Italy,” Section I, p. 2, “North American College, 1930-1934 Andrew G. Grutka, Student,” 4, AGP, ADG; McNamara, *The American College in Rome, 1855-1955*, 96-97; Avella, *Meyer of Milwaukee*, 18. In his first year at the North American College, 208 students from 58 dioceses were in attendance. Grutka lived in Cam. 16., Saint Gabriel Addolorato, with Albert Goetzman and other classmates and future bishops, John Spence (Baltimore), Joseph Brunini (Natchez), John Morkovsky (San Antonio), and John Dougherty (Brooklyn). In his second year, 1931-1932, 209 students from 64 dioceses were enrolled. Grutka lived on Cam. 12., Saint John Baptist De LaSalle, with twelve men, including classmate Dougherty. In his third year, 1932-1933, 206 students from 58 dioceses were enrolled. Grutka lived on Cam. 7, Saint Francis, with eight other men. In his final year, 1933-1934, 178 students from 58 dioceses were enrolled. Grutka lived on Cam., 1 Saint Peter, with eleven other men, including John Dougherty. Documents entitled “J.M.J. North American College,” listing the cam assignments for each year, “North American College, 1930-1934 Andrew G. Grutka,” 4, AGP, ADG. For more information on the *camerata* system, see McNamara’s, *The American College in Rome*, 96.

<sup>125</sup> “Life of Bishop Grutka,” *OSVG*, February 24, 1957, 2.

making the most out of opportunities given to him and fostered strong loyalties to those institutions, which became “homes” to him, and to those people who became “family.”

### *Ordination and Transition Back Home*

Prior to his ordination, Grutka and his classmates attended a retreat for the Sacred Priesthood in early December 1933. They participated in a daily regiment of praying the Office, meditation, Holy Communion, Examen, free time, benediction, spiritual reading and self-examination. During the retreat, Grutka wrote three resolutions that give the reader insight into the priorities he would bring to the priesthood. In his own penmanship, he wrote:

#### Retreat for the Sacred Priesthood Resolutions

O my dearest God, with the aid of Thy divine grace, I solemnly resolve that as a priest I will, to the best of my ability, do the following:

- I. Keep Thy Son, Our Lord, Jesus Christ ever before my eyes as my perfect model. “Sacerdos alter Christus.” “Exemplum dedi nobis.”  
I wish particularly to be meek and humble.
- II. To say Holy Mass with the greatest devotion possible always.
- III. To waste less time.
- IV. To look for the good in others only.<sup>126</sup>

Andrew Grutka was ordained a priest on December 5, 1933 by Francesco Cardinal Marchetti Selvaggiani in the Chapel of Our Lady of Humility in the North American College in Rome.<sup>127</sup> On his Ordination Holy Card, Grutka printed the prayer, “Bless, O, Lord, all those who have done good to me for Thy sake.”<sup>128</sup> He offered a simple prayer expressing his gratitude and appreciation to those who helped him.

In celebration of his Fiftieth Anniversary of Ordination to the

<sup>126</sup> Grutka’s retreat notes from his Priesthood Retreat, December 1933, “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

<sup>127</sup> “Golden Jubilee Mass Will Mark Bishop’s 50<sup>th</sup> Year in Priesthood,” *OSVG*, December 11, 1983, 1A.

<sup>128</sup> Xeroxed copy of his Ordination Holy Card, December 5, 1933, “North American College, 1930-1934, Andrew G. Grutka, Student,” 4, AGP, ADG.

Priesthood, Grutka distributed prayer cards to give thanks for his years of service. In the card, he reflected on his priesthood ordination:

Immediately after my ordination to the Priesthood in Rome, while on my knees in the solitude of my room, I pondered the immense debts of gratitude I owed to ever so many persons. I wondered how they could ever be repaid. Suddenly the Apostle Peter's description of the Lord as a Man Who went about doing good to others came to mind. This would be the way, perhaps the only way for me – do good to everyone.

After fifty years, once again I ponder these debts of gratitude I still owe and find they have increased enormously, with little time left for repayment...<sup>129</sup>

The evening of his ordination, Grutka went back to his room and cried because his family could not be with him to celebrate the event. His family, as his sister reported in a letter prior to his ordination, was saddened that they could not attend this glorious event. Try as they might, the conditions of the time prevented them from obtaining funds for a trip to Rome. Grutka sent his family and friends his ordination announcement and pictures. Family pride swelled and family members took great joy in his ordination and in the anticipation of his arrival home. Grutka offered his first Mass in the Church of Saint Clement in Rome.<sup>130</sup>

Grutka sent a cable to Noll to inform him of his ordination. Noll wrote back congratulating Grutka on his ordination and sought clarification as to the completion of his studies, so that Noll might begin planning for his assignment. Grutka deferred his response until April thinking that Burke, who left for a three-week trip to the United States, had a chance to talk to Noll about plans for Grutka. Realizing that Burke did not have a chance to talk to Noll, Grutka wrote to Noll on April 18, 1934. In the letter, Grutka thanked Noll for his congratulatory letter on his ordination to the priesthood and

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<sup>129</sup> Prayer card celebrating Grutka's Golden Anniversary to the Priesthood, pgs 2-3. Grutka's 50-year Anniversary Card, property of Carl F. Mengeling, retired Bishop of Lansing, Michigan and one of the first ordinandi of the Diocese of Gary ordained by Grutka, given to author during interview, July 12, 2009.

<sup>130</sup> Lepara interview, March 20, 2006; Helen Grutka (sister) to Grutka, November 20, 1933, "Correspondence, Personal," 4, AGP, ADG; Helen Grutka to Grutka, January 3, 1934, "Correspondence, Personal," 4, AGP, ADG; and "Rector of Slovak Institute Named Bishop," *OSVG*, January 2, 1983, 4A.



for the opportunity to study in Rome. Grutka explained to Noll that he had come to love the Italian people. His only regret was that he was not big enough to drink in all the opportunities that this spring of Christianity provided for him.

Grutka wrote to Noll explaining his thoughts on pursuing doctoral work. While he regretted that he “could not do justice to a Doctorate in Theology,” he believed that he could work hard enough to earn a Doctorate in Philosophy or Canon Law. Grutka mentioned losing much time in his study while at the NAC, a reference undoubtedly to his time in the hospital. Grutka informed Noll of his participation in the ministry program called forth by Pius XI. He wrote, “from His Eminence Cardinal Marchetti, I have received St. John’s Pontifical School for boys, as a mission. There I go each Sunday to hear confessions and say Mass.”<sup>131</sup> Grutka was ready for Noll’s expectations of him.

Noll dismissed any plans for further studies. Grutka’s proficiency in Italian offered Noll the solution needed for an assistant priest to serve Saint Vincent de Paul Parish community in Elkhart, Indiana, which contained a substantial Italian population. On April 28, 1934, Noll wrote, “If you have completed your regular theological course, and if you will have learned Italian sufficiently well to hear confessions and to preach a sermon with a little preparation, I would suggest that you come home at the end of June.”<sup>132</sup>

Personally, Grutka wished to do whatever Noll desired. Once again, though, Grutka needed assistance from Noll to provide funds for the trip home. Grutka graciously thanked Noll for his support, yet implored Noll to understand that Grutka

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<sup>131</sup>Grutka to Noll, April 18, 1934, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

<sup>132</sup>Noll to Grutka, April 28, 1934, “Priest File Grutka Most Reverend Andrew G. 1,” ADG.

could not depend on his parents or seek their aid. Grutka shared with Noll that while lack of money had caused him inconvenience, he managed to “get along” and appreciated the opportunity he had been given. Noll authorized Nadolny to send \$200 to Grutka for passage home.

These requests for money must have been very humbling for Grutka.

Throughout his life he recognized the generosity of others and the importance of being able to support oneself and one’s family. These values seem to lay a solid foundation and motivation for his impassioned work with youth and with Catholic Action, the American Catholic Trade Unionists, and his civic involvement in his years to come. Burke wrote to Noll almost two weeks later and sought clarification from Noll as to his desire for Grutka. Burke mentioned that Grutka was eligible to pursue his studies for a doctorate, but Noll wrote back that he wanted Grutka home for an assignment.

On June 4, 1934, Burke responded to Noll’s letter acknowledging his desire to have Grutka return home that summer. In his letter, Burke summed up Grutka’s time at the NAC:

Your Excellency:

I beg to acknowledge the receipt of your letter of May 24, 1934.

Father Grutka has made a very fine course here. Once or twice during his course he was slightly ill and I sent him to the hospital for one or two weeks. When he states that he did not “star”, I am afraid he underrated himself. While he was not among the first of his class, his notes have always been those of a hard working student...He is quite able to take up any work that you may give him and I am sure that he will prove a most obedient and self-sacrificing priest. On the standpoint of character, he is one of the finest men in this year’s class...<sup>133</sup>

Aware of Noll’s wishes, Burke had other plans for Grutka than to have him immediately return home. Burke asked Grutka if he had any plans to travel. Grutka relayed that he did not as he had already imposed on Noll for funds to return home. After

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<sup>133</sup>Burke to Noll, June 4, 1934, “Priest File, Grutka Most Reverend Andrew G. 1,” ADG.

the purchase of a ticket home, Grutka had only approximately twenty dollars left to spend on extras.

Burke insisted Grutka take this time to see his relatives' homeland. As the story goes, "the good rector reached deep into his own pocket bringing out a sizeable roll of bills and insisted that the newly ordained at least visit the home town of his parents which is in Slovakia."<sup>134</sup> When Burke told Grutka that he would explain the matter to Noll, the decision was made easier in Grutka's mind.<sup>135</sup>

Grutka bid farewell to the North American College and left Rome on June 28, 1934. He traveled to: Venice; Vienna; Zilina; Kosice; Poland; Praha; Dresden; Amsterdam; Hague; and Rotterdam.<sup>136</sup> He arrived in Kosice, Slovakia on July 2, 1934 and departed on July 12, 1934; during this time he visited his relatives in Stará Ves, including Anna Grutka and others.<sup>137</sup> On July 17, 1934, Grutka arrived in Rotterdam and boarded the T. S. S. Statendam for his return trip to the United States. Having a Farewell Dinner on Thursday, July 26, 1934, they arrived in New York the following day.<sup>138</sup>

Noll granted Grutka his faculties for the Fort Wayne diocese on August 7, 1934 and he celebrated his first Solemn Mass of Thanksgiving, in Saints Cyril and Methodius Church in Joliet, Illinois on August 12, 1934. As a sign of appreciation and connection to the Benedictine monks of his college alma mater, Saint Procopius, Grutka asked his former teacher and inspiration of his vocation, Ambrose L. Ondrak, O.S.B. (who was

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<sup>134</sup> "Life of Bishop Grutka," *OSVG*, February 24, 1957, 10A.

<sup>135</sup> Grutka eventually paid the rector back, even though there was never a stipulation to do so.

<sup>136</sup> Itinerary, "North American College, 1930-1934, Andrew G. Grutka, student," 4, ADG.

<sup>137</sup> Travel Itinerary, Arthur Bolliger, Roma, June 28, 1934 through July 17, 1934. Grutka's notes regarding family members are on the backside of the itinerary. "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

<sup>138</sup> T.S.S. Statendam, Holland-America Line Farewell Dinner Menu, Tourist Class, Thursday, July 26<sup>th</sup> 1934, "North American College, 1930-1934, Andrew G. Grutka, Student," 4, AGP, ADG.

now the Abbot of Saint Procopius Abbey), to serve as deacon at his first Solemn Mass in Joliet.<sup>139</sup>

Approximately two weeks later, Noll sent an appointment letter to Grutka at his parents' home informing him of his assignment to Saint Vincent de Paul Parish in Elkhart, Indiana.<sup>140</sup> The letter read as follows:

Dear Father:  
 You are herewith appointed assistant to the Reverend E. J. Werling, pastor of St. Vincent Parish, Elkhart.  
 The principal reason for this appointment is the large number of Italians in Elkhart, in whom I want you to take interest.  
 You will have a fatherly pastor, with whom it will be very easy to get along, but I do not want you to catch his easy going spirit. I want you to exercise a real zeal for souls and the promotion of the religious spirit in that community.  
 If you are ready to move you might go to Elkhart before Sunday.  
 Praying God's blessing on your work...<sup>141</sup>

Grutka's time in Rome, through his academic preparation, spiritual formation, and personal experiences, built on a solid foundation, and molded him as priest and pastor. His academic and formation programs grounded him in neo-scholasticism, a devout spirituality, and in the Catholic Church's rich tradition. His Roman experience provided a crucial view of the Catholic Church as an international body and forever tied him, in loyalty, fidelity and personal connection to the city of Rome and the Holy See.

Grutka was ready to begin his ministry as a priest at Saint Vincent Parish in Elkhart, Indiana and to assist Edward G. Werling, pastor. He was returning to a diocese and to a country that was in the midst of the Great Depression and under the spiritual leadership of Noll and presidential leadership of Franklin D. Roosevelt. Communism, as an economic and political force in the world, was seen as a threat in the United States and

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<sup>139</sup> Facultates Dioecesis Wayne-Castrensis, "Priest File, Grutka Most Reverend Andrew G. 1," ADG; "The Trinitarian," May 23, 1948, 1.

<sup>140</sup> The ordination year of 1923 for Andrew Grutka is incorrect as listed in Noll's work, *The Diocese of Fort Wayne*, 326. Grutka was ordained in 1933.

<sup>141</sup> Noll to Grutka, August 28, 1934, "Priest File, Grutka Most Reverend Andrew G. 1," ADG.

particularly in labor unions, but more importantly, a major concern for the Catholic Church. Papal pronouncements and efforts to promote the lay apostolate, youth programs, and education and formation of Catholic laity, who were to take Christian teachings into the work force and into society were top church priorities.

On the diocesan level, Noll focused on some major priorities: 1) addressing anti-Catholic bigotry and ignorance; 2) promoting Catholic education and formation and devotional life for youth and laity; and 3) emphasizing to his priests that they were teachers and preachers who were to exercise their roles with a high moral character, a proper decorum, a life of daily prayer, a charity among fellow priests, a familiarity with the laity, and an avoidance of any activity that would cause scandal. Grutka's time at Saint Vincent Parish would give him the chance to embrace and integrate Noll's vision.<sup>142</sup>

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<sup>142</sup> See White, 277-278, for an examination of Noll's diocesan efforts.



Grutka's First Mass celebration. Grutka is located in the middle of the back row. (Photo courtesy of the Andrew G. Grutka Papers)

## CHAPTER TWO EARLY PASTORAL EXPERIENCE (1934 TO 1944)

### **Associate Pastor, Saint Vincent de Paul Parish, Elkhart, Indiana (1934 to 1942)**

“Haven’t we become better men and women, become more intimate with God because we have known Father Grutka?” was written in the weekly bulletin, “The Vincentian,” upon Grutka’s departure from Saint Vincent de Paul parish in Elkhart, Indiana.<sup>1</sup> Grutka’s time at Saint Vincent Parish set a template for his ecclesiastical, civic and social involvement. He was ready to mentor others and take seriously Noll’s mandate in his appointment letter to Saint Vincent de Paul to ‘exercise a real zeal for souls and the promotion of the religious spirit in that community.’

Grutka’s efforts, while primarily committed to the Catholic community at Saint Vincent Parish, inevitably propelled him into involvement with the larger community. His youth programs were open to all youth, of all faiths and all races. During this time at Elkhart, moreover, “Grutka would be responsible for the admittance of the black student to the parish elementary school.”<sup>2</sup>

His education and formation, especially at the NAC, his experience in Rome, his faith and devotional life, his energy and zeal and his confidence about his Catholic identity empowered him to attend to the spiritual needs of his parishioners, but naturally led Grutka, and other priests of his time who pursued a similar path, to directly and proactively address the pastoral, civic, and economic issues of the day. The two models Grutka seems to have embraced to engage in his ministry were the Catholic Youth Organization and Catholic Action and their calls to sanctify oneself and society. To

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<sup>1</sup> “Sunrise Not Sunset,” “Vincentian,” June 28, 1942, 2.

<sup>2</sup> “Champion of racial justice at home, throughout the world,” *NIC*, November 21, 1993, 8.

understand Grutka's ministry and impact, a brief understanding of Elkhart and Saint Vincent de Paul Parish is necessary.

During his time at Saint Vincent de Paul Parish, Elkhart, Indiana was known for: 1) the C.G. Conn Factory, producer of musical instruments; 2) a manufactory center for trailers, RVs and mobile homes; and 3) Miles Medical Company producer of Alka-Seltzer and One-A-Day vitamins. The priests and sisters of Saint Vincent de Paul Parish served the Catholic population in Elkhart; a parish made up of Italians and Slovaks among other groups.<sup>3</sup>

Saint Vincent de Paul Parish was founded in 1868 when A. B. Oechtering, of Mishawaka, Indiana erected the first church to serve the Catholic community in Elkhart. Up until that time, Catholics were serviced by a priest from the Mishawaka area and Mass was celebrated in private homes. The church, in which Grutka served, was built in 1886, and the old church was eventually converted into a one-story school, which was staffed by the Sisters of the Holy Cross. The rectory, where Grutka lived, was built around 1891, when the old parochial residence was given to the sisters. In 1906, Frank J. Jansen was appointed pastor and he served until 1927; building a school in 1909 and a new convent in 1918. As mentioned earlier, Noll had a personal connection to Saint Vincent de Paul Parish; it was the site of his first parish assignment as a newly ordained priest in the summer of 1898. In 1941, the town had a population of approximately 30,000 people with fifty-seven churches and only one Catholic Church, Saint Vincent de Paul.<sup>4</sup>

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<sup>3</sup> Lepara with author, March 2006; <http://www.elkhartindiana.org/egov/docs1167354339877.htm> (accessed November 15, 2009)

<sup>4</sup>Noll, 325-326; Ann Ball with Father Leon Hutton, *Champion of the Church: The Extraordinary Life & Legacy of Archbishop Noll* (Huntington, Indiana: Our Sunday Visitor Publishing Division, 2006), 33-37.



Edward G. Werling, Grutka's first pastor, was appointed pastor of Saint Vincent de Paul Parish, in July 1931. Werling was born at Tiffin, Ohio on April 12, 1877. He received his formal priesthood education at Saint Joseph College in Rensselaer, Indiana and at Mount Saint Mary Seminary in Cincinnati, Ohio. Herman Joseph Alerding ordained him a priest on May 22, 1907 at the Cathedral of the Immaculate Conception in Fort Wayne, Indiana.

Grutka viewed Werling as a fatherly figure who encouraged his ministry efforts with the youth and the building of a Catholic Youth Organization (CYO) Center. Grutka's experience at Saint Vincent and his appreciation of, and loyalty to, Werling lasted long after he left to take on his own parish. In response to the tremendous vitality and enthusiasm that Grutka demonstrated, Werling seems to have given his young assistant full support and a free hand with parish ministry and projects; though at times, Werling wavered. Grutka looked back on his time at Saint Vincent and recalled "the joys I experienced in serving the needs not only of the young of the parish but of all the parishioners and many other citizens of Elkhart, Indiana."<sup>5</sup>

It is important to note that Grutka arrived in Elkhart in the midst of the Great Depression, which dominated the atmosphere and had profound economic ramifications on Church life. In what would become a trademark of his ministry to address the realities of this time, Grutka fully invested himself in advancing parish ministry and empowering the youth of the parish and community to channel their energies in positive and active ways. Grutka saw the parish as a resource for the parishioners and members of the community alike. He gained the attention and respect of civic officials for his efforts and

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<sup>5</sup> Grutka to Saint Vincent de Paul Parish, July 9, 1993, in celebration of the 125<sup>th</sup> Parish Anniversary, "Elkhart: Petitions to retain Bishop Grutka," 3, AGP, ADG.

earned increased opportunities to engage in activities and events to promote the good of the Elkhart community.

One of his first actions was to establish a Catholic Youth Organization for the parish. Werling, consented to the efforts, but was skeptical of its success; the program blossomed with Grutka's initiative and hard work. While CYO program unofficially started with Grutka's arrival in 1934, a parish CYO building was opened and the official Youth Program was established in 1937.<sup>6</sup>

Grutka understood that community building meant getting various youth involved in many ways to keep them from being idle. One effective way in which he accomplished this goal was to empower the youth to run a variety of parish committees as part of his new CYO to meet parish and community needs. These committees included a variety of interests: apostolic, library, publication, social work, little theater, athletics, clerical, cleaning, and summer school committees. All young people over sixteen were eligible for membership in the CYO but, strictly speaking, only members of the DePaulian Club (an organization for young men) and the Sodality were considered active members. Grutka understood that the key to membership was to strengthen existing organizations, not take away from them.<sup>7</sup>

Grutka believed that giving youth constructive outlets, grounding them in Catholic teachings, and building and strengthening their character were key components in youth formation. He coached softballs teams, directed plays put on by the "Villager

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<sup>6</sup> CYO Homecoming, 1934-1949 booklet, January 29 & 30, 1949, 5 & 11, "Elkhart, Misc.," 3, AGP, ADG. Auxiliary Bishop Bernard Sheil of Chicago, Illinois pioneered the first CYO in 1931. In the early 1930s, deanery CYO directors were appointed for Fort Wayne. In 1935, Grutka mentions Noll's efforts to launch the CYO Movement "to promote the welfare of youth." White, 302-303; "Youth," "Parishcope," June 1935, 1; and Noll, 167-168.

<sup>7</sup> CYO Homecoming, 1934-1949 booklet, January 29 & 30, 1949, 5 & 11, "Elkhart, Misc.," 3, AGP, ADG.

Club,” established a business school to teach essential, marketable skills, and edited the weekly bulletin, “The Vincentian,” with the help of the parish youth. These bulletins were an excellent opportunity to communicate Catholic doctrine, promote social events, publicize events of the parish and the parishioners, foster the faith lives of the parish, and build community. No record exists as to the ultimate source of the idea for Grutka’s parish publication; nonetheless, it was similar to Noll’s publishing works in his early years in parish work.

Grutka’s experience in Elkhart was a positive one. His impact in serving and engaging the community and the youth became apparent in a relatively short time. He assisted with sacraments, and was a respected confessor offering the Sacrament of Penance (Reconciliation) in Italian, Slovak, and English. His witness to service in the parish and community led to some conversions to Catholicism. His openness, charisma, and desire to minister to everyone, provided a welcoming style for Catholics and non-Catholics alike. Sometime between 1934 and 1942 (the exact year is unknown) Grutka was responsible for admitting a black student, Eugene Taylor, to Saint Vincent de Paul Parish School.<sup>8</sup>

For the youth of the parish, Grutka was seen as “the finest teacher [the] children ever had” and “a mold of men.”<sup>9</sup> Grutka was a natural born leader who became known as a man of education and action. His efforts and mentoring helped the young men and

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<sup>8</sup>Lepara interview, August 1, 2006. Miss Lepara could not recall the specific year, but did verify the veracity of the admittance of an African-American student to Saint Vincent de Paul Grade School. It is unknown at the time of this writing if Eugene Taylor was the first or only black student to be admitted to Saint Vincent’s Grade School. Not much is known about the circumstances of this decision based on the material the author could find. See also “St. Vincent’s Spellers City’s Best,” June 7, 1942, “1937-1939 Elkhart, Sodality News,” 3, AGP, ADG.

<sup>9</sup>“Elkhart Salutes Bishop Grutka,” *The Elkhart Truth*, 1957; and People’s Forum, “Echoes Praise Of Bishop Grutka,” *The Elkhart Truth*, 1957. Copies of the articles found in “Elkhart (Misc. Letters and Articles),” 3, AGP, ADG.

women of the parish become better men and women and ingrained in them sound principles and teachings. He took seriously Pope Pius XI's call for priests to be "Apostles of Education." In the encyclical, *Ad Catholici Sacerdotii* (On The Catholic Priesthood, 1935), Pius XI wrote:

The priest is, indeed, both by vocation and divine commission, the chief apostle and tireless furtherer of the Christian education of youth...the priest contributes more effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all their mutual obligations of justice and charity, brings peace to hearts embittered by moral and economic hardship, and alike rich and poor points out the only true riches to which all men both can and should aspire.<sup>10</sup>

In Grutka's understanding, a priest naturally gets involved in the social and economic issues of the day, as a result of understanding the parishioners' needs and lives. A priest needed to be well read and well informed about contemporary issues and to be grounded in the mandates and teachings of the papal encyclicals of his day. Grutka's zeal to educate and form youth became one of his staple trademarks. One way he accomplished this goal was to survey their needs with a "Religious And Parish Youth Work Survey,"<sup>11</sup> which also allowed him to question them on their spiritual, intellectual, and physical development. He challenged young people to reflect on real life issues, which were challenging: national prejudice; matters pertaining to life and sex; mixed marriages; how they treated others; and their morals, values, habits and inclinations. Equally, if not more important to Grutka, was how the young people grounded themselves in reception of the Eucharist, attendance at Mass, and devotional practices.

He helped them connect faith to every day life. The youth responded to Grutka; he cared about them, he listened to them, and he challenged them and they knew it. They, in turn, shared a great deal about their lives with him.

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<sup>10</sup> Carlen, *Encyclicals 1903-1939*, 498, no. 7.

<sup>11</sup> Religious And Parish Youth Work Survey, November 24, 1941, copy of the survey found in "Elkhart (Misc. Letters and Articles)," 3, AGP, ADG.

In reality, he was applying his seminary formation program and the *Spiritual Exercises* to the education and formation of the young people. Grutka saw 'idleness' as unacceptable for young people and a quick way for them to be led down a destructive path. This idleness was contrary to the development of a Christian man and woman. His establishment of the CYO program and the CYO building allowed for consistent activity for the youth, but not unsupervised, unfocused playtime. Formation of youth involved development of the mind, body, and soul. He organized a "business school" to teach the young adults necessary skills, like bookkeeping, typing, and shorthand. Involvement built character that demanded excellence and manners in all activities. Most descriptive of the efforts was that "many a young person was shown and given a purpose in life."<sup>12</sup>

His first attempt at a parish publication was called "Parishcope," which would "serve as a telescope focused...on St. Vincent's...so you may familiarize yourselves with the activities of this unique unit of the Universal Church founded by Christ."<sup>13</sup> Grutka served as the original editor, but gradually handed over responsibilities, as was his custom, to an interested young member of the parish. In response to the large size of the parish community and the need for greater communication among parishioners, the purpose of the "Parishcope" was three-fold: 1) to promote a greater spirit of harmony in the parish; 2) to acquaint the parishioners with each other; and 3) to serve as a medium of expression for the various parish organizations.<sup>14</sup>

The "Parishcope" evolved into "The Vincentian" in 1938. "The Vincentian" was a four to six page weekly paper that was distributed to all parishioners free of charge.

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<sup>12</sup> "Catholic Youth Organization, CYO," *100<sup>th</sup> Anniversary St. Vincent DePaul Parish, 1868-1968*, 51.

<sup>13</sup> "Parishcope" May 1935, 1. The "Parishcope" was published monthly in the attic of the Saint Vincent de Paul Rectory.

<sup>14</sup>Ibid.

Meanwhile, the Holy Name Society covered the weekly expenses of sending copies of “The Vincentian” to the boys in the armed services.<sup>15</sup> Another parish publication Grutka oversaw was called “Sodality News,” a monthly publication begun in 1937 “to promote the interests of the Sodality [and] to bring members into a closer union.”<sup>16</sup> With a new editor, Ms. Rose Lepara, the title was changed to “Immaculata” in 1939.

His efforts laid a foundation that help the youth develop their character. The youth of the parish were empowered to organize and implement many structured activities and organizations. One of the most successful activities was the organization of men and women softball teams. Grutka served as the Men’s Chaplain and Manager. These games, held on Sunday afternoons drew capacity crowds. In 1938 and 1940, the men’s softball team won the CYO State Championship. In addition, Grutka helped to organize an orchestra, a choir, and other activities that were meant to build character and sound mind and body.

The chief determination to the effectiveness of the activities for the youth, in Grutka’s mind, was if the activities and the service led the youth to a closer relationship with God, which was manifested in Mass attendance and reception of the Eucharist. This connection was paramount for Grutka. The events were a means to bring youth closer to God and to the Church. In Grutka’s mind, the spiritual formation was always stressed above the material. In a mission statement, his intention was made clear when founding the group: “I will be able to judge just how much all this will amount to and how much

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<sup>15</sup>Josephine Gildea to Noll, June 24, 1942, “Letters/Petitions, Elkhart,” 3, AGP, ADG.

<sup>16</sup>“Sodality News,” June 1937, 2, and “Immaculata,” December 1940, 5, “1940-1942 Elkhart Sodality News. Later called “Immaculata,” 3, AGP, ADG.

progress you are making, when I see an increase in attendance at Mass and the reception of Holy Communion.”<sup>17</sup>

One specific and successful way to accomplish this formation was his Christian Doctrine classes, which evolved into “Religious Discussion” groups, one group for high school aged students and a group for college or post-high school age students. A variety of religious, social and civic issues were among frequent topics covered; papal encyclicals and Church teachings were also topics for discussion. Grutka continued these classes for high school and post-high school youth in the future as Pastor of Holy Trinity Parish in Gary, Indiana.

In May 1938, the youth of Saint Vincent de Paul studied Pope Pius XI’s encyclical, *Rappresentanti In Terra* (On Christian Education, 1929). One important principle from the encyclical that Grutka understood and promoted was the notion of the three societies: family; civil society; and the Church.<sup>18</sup>

By 1939, three groups were in place to foster the education and formation of youth: 1) Bible class for those in high school; 2) Sunday afternoon classes for the public school students attending Roosevelt School, a local school, and those not able to take the religion class in high school; and 3) the Wednesday night group was for the youth beyond high school age.

These groups discussed many topics that related to their lives and the spiritual and social issues of the day. Grutka was convinced that the youth should be well informed about their faith and church teaching. The November 23, 1941 issue of “The Vincentian” mentioned that the teaching on unions was discussed at the post-high school Religious

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<sup>17</sup> “CYO Homecoming, 1934-1949” brochure, January 29 & 30, 1949, 11 & 17, “Elkhart, Misc,” 3, AGP, ADG.

<sup>18</sup> “Christian Education of Youth is Being Studied,” “Sodality News,” May 1938, 3.

Discussion class; the focus of the discussion was a statement written by Bernard Shiel, auxiliary bishop of Chicago (1928-1969). Grutka exposed the students to papal teachings of the time. In one session of the discussion class, he covered Pius XI's encyclical, *Quadragesimo Anno* (On Reconstruction of the Social Order, 1931), and told the class, that "labor and capital must work together...Capital cannot exist without labor and labor must have capital."<sup>19</sup>

Aside from the Religious Discussion classes, Grutka found others ways to empower the youth of the parish. In Spring 1942, Grutka encouraged the High School Religious Discussion Class to publish "The Academite," which covered the groups' activities and suggested what they were learning.<sup>20</sup>

The Saint Vincent de Paul CYO Center became the center of all activities for all youth of the city. The center included social recreation, mechanical training, a mimeograph business, catechesis and group discussions, as well as a reading room and library. A complete woodshop was located in the basement to assist the youth with the development of practical skills, especially those skills needed during the war and to earn a job. Recreation time at the CYO Center was offered during the hours of noon and 2:00 p.m. and in the late afternoon and evening. A psychology class was offered. Religious inquiry classes for non-Catholics as well as group meetings of student-sponsored groups, such as, the League of the Sacred Heart, the Rosary Society, and the Sodalists were held in the CYO Center.<sup>21</sup>

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<sup>19</sup> "Something of the Liturgy to be told to Tuesday Night Class," "The Vincentian," November 30, 1941, 1. See also Pope Pius XI's encyclical, *Quadragesimo anno*, no. 53, in Carlen *Encyclicals, 1903-1939*, 424.

<sup>20</sup> "The Academite," March 1, 1942, 1; "Elkhart Vincentians, June 1935 to July 5, 1942; Parishcope/letter from Fr. Grutka," 3, AGP, ADG.

<sup>21</sup> "The Vincentian," January 22, 1939, 1, "Elkhart (Misc. Letters and Articles)" 3, AGP, ADG.



As membership grew and the building was utilized more and more, the CYO program gained a solid reputation in Elkhart. Grutka's CYO playground program was "at the time, the most complete in the city...the benefits of the playground and its program were not restricted to the young people of the parish. They extended outside its limits and personnel."<sup>22</sup> Grutka's success and willingness to reach out to all people, young and old, Catholic and non-Catholic earned him a solid reputation in the city and beyond. Grutka and the youth of the parish created a model CYO organization that was written about throughout the country, and Grutka was often called to give talks on youth work.

Grutka's success in the CYO program increased his involvement in opportunities for crossing into civic boundaries and the promotion of church-state relations. On May 26, 1940, Grutka was selected to deliver the baccalaureate address for the graduating class of Elkhart High School.<sup>23</sup> He had made an impression on the youth and the community by his willingness to cross religious, racial and civic boundaries to promote the good of the community.

Grutka's leadership and vision to create a Summer School CYO Program was so successful that he was asked by city officials to chair a committee to develop a city-wide supervised playground program for all youth. They enlisted Grutka's help and he "was appointed chairman of a special committee representing the Chamber, to discuss the project with the Elkhart school board." Grutka helped oversee the development of the program that was initiated on June 10, 1940. Grutka's efforts gave hope to the city during the Depression and he served as a 'stabilizing influence' in the community

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<sup>22</sup> "Award Priest Merit Medal," *The Elkhart Truth*, July 5, 1940, 9, "Elkhart (Misc. Letters and Articles)," 3, AGP, ADG.

<sup>23</sup> "403 Names On High School's Graduate List," *The Elkhart Truth*, April 30, 1940, 7, "Elkhart: Petitions to retain Bishop Grutka," 3, AGP, ADG."



Grutka receiving American Legion Civic Merit medal. (Photo courtesy of the Andrew G. Grutka Papers)

For his efforts, he received the American Legion's Civic Merit medal.

On July 4, 1940, the American Legion honored Grutka, as the eighth Elkhartan to win the American Legion's Civic Merit medal. The local newspaper, *The Elkhart Truth*, (Elkhart, Indiana) noted:

Outstanding among Father Grutka's acts of service for his church and for his community have been his organization of the Catholic Youth Organization (CYO), the CYO playground open to all, and finally his leadership of a Chamber of Commerce committee developing a city-wide playground of this summer. Father Grutka, you have been a good citizen of Elkhart and you are a good American.<sup>24</sup>

During World War II, citizenship and being American were two ideals that appealed to Catholics in the United States. Priests and Catholic leaders like Grutka were not "ghetto Catholics." They represented a model of Catholic leadership. Grutka was fully engaged in civic affairs and worked hard to build bridges between Catholicism and

<sup>24</sup> "Grutka wins American Legion Award," *ET*, July 5, 1940, 9-10; "Life Of Bishop Grutka," *OSVG*, February 24, 1957, 10A.

the community. Focusing on the ideals of the Constitution of the United States and the evils of Nazism and Communism were mainstream in Catholic thought as well as in the secular society. Catholics were part of the United States of America and many walls were broken down due to interactions among Catholics, Protestants, Jews and nonbelievers united in a fight against the evils of the day.

One of Grutka's most important parish initiatives was the establishment of a Catholic Action chapter for the youth of Saint Vincent de Paul Parish. Catholic Action provided a major model for the formation of prayer life, liturgy, education, and social action; and served as an important source of vocations. Beginning in the summer of 1936, Grutka sent youth from the parish to the Summer School of Catholic Action (SSCA) in Chicago, as he would every succeeding summer of his time at Elkhart. He continued his involvement in SSCA later in his ministry at Holy Trinity Parish in Gary, Indiana.

The first SSCA was the initiative of Daniel Lord, S.J. in 1931, who spurred a nationwide revival of the sodality movement in the early years of the Depression. The youth of Saint Vincent were familiar with the SSCA. In the summer of 1936, ten youth represented the parish and in 1937, seventeen were in attendance. The 1937 Summer School, entitled, "Spiritual Success Commands Action," specified that Catholic Action was not limited to a local parish, but must be spread throughout the country "by all Catholics, in everyday life."<sup>25</sup>

The attendees reported in the parish paper that Lord expressed great energy and love for the young people and that the Jesuits running the summer school used papal encyclicals as texts. In Lord's view, the encyclicals "teach the one and only way for

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<sup>25</sup> Leslie Woodcock Tentler with Foreword by Edmund Cardinal Szoka, *Seasons of Grace, A History of the Catholic Archdiocese of Detroit* (Detroit: Wayne State University Press, 1990), 433-437; "Chicago Delegates Praise Father Lord," "Sodality News," September 1939, 1.

improving conditions existing throughout the world.” The Summer Schools were held in many parts of the country, e.g., in Chicago, Detroit, and Buffalo.

Catholic Action, as understood by the Catholic Church, was “the participation and the collaboration of the laity with the Apostolic Hierarchy.”<sup>26</sup> Pope Pius XI promoted Catholic Action and was clear on its purpose for Catholics. The pope’s teaching in *Non abbiamo bisogno* explained that Catholic Action was not a political group; it was to be above party politics and under the direction of the bishop and the local clergy. Chapters of Catholic Action were found in countries in Europe, America, and China. Congress “weeks” combined religious study, prayer, spiritual exercises with the frequent practice and promotion of the sacraments.<sup>27</sup>

While some chapters of Catholic Action, as in Detroit, might have been thought of as radical or left-leaning, the Saint Vincent chapter under Grutka was not. One trait that was in common with other chapters, was a study of inter-racial issues at the summer school sessions attended by Grutka’s students at Saint Vincent and later, at Holy Trinity Parish in Gary, Indiana. As Leslie Woodcock Tentler describes in her work, *Seasons of Grace*:

An interest in race relations was evident among a number of Catholic Action groups by the late 1930’s, although Catholic reformers had not hitherto been much concerned with racial issues...Racial attitudes among Catholics changed slowly, for all the eloquence of Detroit’s more radical apostles of Catholic Action. But their preaching and example with regard to race were of still great importance: over the course of the 1940s...both the Chancery and many priests were converted to a more egalitarian stand on racial issues. The power of example was, indeed, a principal tenet of Catholic Action. It was not the size or wealth of an organization that matter, but the willingness of its members to lead genuinely Christian lives.<sup>28</sup>

For the youth involved at Saint Vincent de Paul Parish, the call of Catholic Action was simple. Catholic Action meant being an active Catholic. Regular attendance at

<sup>26</sup> Pope Pius XI, *Non abbiamo bisogno*, in Carlen, *Encyclicals*, 3: 445-458, no. 5.

<sup>27</sup> *Ibid.*, nos. 22, 25, and 32.

<sup>28</sup> Tentler, *Seasons of Grace*, 433-437.

Mass and keeping the commandments of God and the Church was not enough. Members of Catholic Action were to spread the gospel, defend the liberty of the Church, and be on guard against the communistic, anti-Catholic, movements of the day in Europe, and against the growing threat of communism in the United States. “Only if American Catholics ‘wake up and live’ as good, active, sincere Christian people, could they feel certain that the Cross of Christ will be victorious.”<sup>29</sup>

Grutka was not afraid to challenge the young people of the parish. His care for them was evident. Even when they left the parish he stayed in contact with them. His particular care showed in his communication with parishioners in the military. He developed a tradition of sending each member of the parish in the Armed Services a regular copy of “The Vincentian,” along with cookies. One page was dedicated to the servicemen called, “Army Page” and then after the start of World War II renamed “Army Navy Page.” As a testimony to Grutka’s desire to stay connected to his youth from the parish, he began this practice before World War II and would continue sending copies to male and female parishioners throughout World War II (and later at Holy Trinity during World War II and the Korean War). Grutka saw this correspondence as a way to build community and continue the formation of his parishioners.<sup>30</sup>

Numerous letters written to Grutka from these soldiers express their gratitude for the weekly edition of “The Vincentian,” which included Grutka’s regular column, offering practical advice and spiritual wisdom. He was indeed a mentor to many of the

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<sup>29</sup>Anna Marie Ernst, “Why, Catholic Action?,” “Sodality News,” June 1937, 2.

<sup>30</sup>For examples of Grutka’s columns and correspondence with youth, see copies of “The Vincentian” in “Elkhart Vincentians, June 1935-July 5, 1942,” 3, AGP, ADG.

youth. While he was at Saint Vincent Parish, up to 120 members of the parish joined the armed services and nearly 400 students participated in the CYO program.<sup>31</sup>

As Grutka engaged in his ministry, his efforts and initiatives naturally led him to engage civic officials and educators, who at times might have resisted his efforts; but more often than not, they experienced his genuine and passionate desire to help form young men and women. As his reputation grew and his leadership abilities became more recognized, Grutka was given additional opportunities to participate in civic affairs as well as greater leadership roles in ecclesiastical matters on the local and deanery levels.

Noll demonstrated great confidence in Grutka. On March 8, 1938, Noll appointed Grutka, Director of the CYO in the Elkhart and Goshen District. Four months later, in the summer of 1938, Noll wrote to Grutka asking him to take part in the Conference of Clergy Youth Leaders being held on August 16, 1938 at the University of Notre Dame. He encouraged Grutka to engage in the conversation to keep the local organization on the “proper course towards the objectives for which it was established, there must be diocesan unity.”<sup>32</sup> Aside from the goal of helping to create uniform goals and objectives for the diocesan organizations, Noll wanted Grutka to prepare a program for the Second Annual Diocesan Youth Conference occurring later in the year. In 1939 Noll named Grutka the South Bend Deanery CYO Director.<sup>33</sup>

Grutka’s ministry in Elkhart demonstrates a growing concern for youth, a willingness to work with people from a wide variety of ethnic and religious backgrounds, and a sense of civic responsibility that affected the larger community. At the core of his

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<sup>31</sup> Sisto Lese to Grutka, n.d., and Frank Kalman to Grutka, n.d., “Elkhart (Misc. Letters and Articles),” AGP, ADG.

<sup>32</sup> Noll to Grutka, March 8, 1938 and Noll to Grutka, July 18, 1938, “Correspondence, Bp. John F. Noll,” 2, AGP, ADG.

<sup>33</sup> Ibid.; “Life of Bishop Grutka,” *OSVG*, February 24, 1957, 10A.

efforts were two key principles: 1) that idleness was unacceptable and only led to trouble in youth; young people were to be engaged in a holistic development of mind, body, and spirit – an engagement similar to the one he had received in his education at Saint Procopius and at the NAC; and 2) Catholics were to understand their faith, practice their faith, and improve themselves and society with Christ at the center.

Charity was the key virtue to being an active Catholic. Charity was at the heart of all efforts of lay and ecclesiastical leaders to combat social and economic injustice. As described by Saint Thomas Aquinas, charity involves love of God and love of neighbor, including sinners and our enemies.<sup>34</sup> In this directive of charity, every one “is to be regarded as our neighbor.”<sup>35</sup>

An examination of papal encyclicals from the 1920s to the 1940s demonstrates the importance of Christian Charity as an indispensable virtue in living a Christian life. In Grutka’s terms, “It is not what you know, but what you show.” In essence, Christians could say that they loved their neighbor, but more importantly, did they live it and did they demonstrate it in their daily lives. This mandate to practice and live out the virtue of charity, spurred Catholic Action and the Lay Apostolate movement.<sup>36</sup>

Grutka understood charity as demanding participation in the spiritual life, educating oneself in the Church’s teachings, and living one’s faith in action. Faith in action was practiced with the understanding and intention of placing Christ at the center

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<sup>34</sup> Saint Thomas Aquinas, *Summa Theologiae*, 2a2ae, q.25, a.1, reply; 2a2ae, q.25, a.6, reply; q. 25, a.8, reply; q. 25, a. 9, reply.

<sup>35</sup> *Ibid.*, q. 25, a. 6, On the other hand.

<sup>36</sup> For examples of papal encyclicals, which espouse the virtue of charity in love of God and love of Neighbor and essential to Christian living, see Carlen’s work, *Encyclicals 1903-1939*: 1) Pope Benedict XV, *Ad Beatissimi Apostolorum*, pgs. 143-151, nos. 6,7, and 8; *Paterno Iam Diu*, pgs. 169-170; *Pacem, Dei Munus Pulcherrimum*, pgs. 171-175, nos. 9-15; 2) Pope Pius XI, *Studiosorum Ducem*, pgs. 249-257, nos. 7 and 8; *Rerum Ecclesiae*, pgs. 281-291, nos. 5 and 6; *Quadragesimo anno*, pgs. 415-443, no. 137; *Divini Redemptoris*, pgs. 537-554, nos. 46-48; 3) Pope Pius XII, *Summi Pontificatus*, pgs. 5-22; *Mystici Corporis Christi*, pgs. 37-63.

of one's life. Grutka constantly challenged his youth to not just give lip service, but to practice their faith, especially regular attendance at Mass and a daily prayer life with God. Catholic Action, Sodalties, and other youth groups or associations were grounded in his understanding of charity and justice.

The family was central for formation of values and faith. Grutka stated in his Graduation Talk to the graduates of Saint Vincent Grade School:

The duty of the parent does not end today. In reality it is just the beginning. The years of adolescence – from 14 to 21 – are the most important years in our life. They are habit-forming years. They are the character forming years. During this critical period the mind and the body are developing into manhood and womanhood. I urge the parent to be fully awake to the seriousness of the task that lies before them. Boys and girls naturally look up to their parents. Help them in their problems. Guard their morals. The school at its best can only supplement the work at home...<sup>37</sup>

Grutka knew that success in life demanded self-awareness, “Be honest with yourselves. This is the secret of success and happiness. If you are honest with yourself you will not be false to God or to your fellowman.”<sup>38</sup> As he had experienced in his own formation and spiritual exercises, so in turn, he was teaching the young people the same tools of self-reflection and self-discipline.

By Christmas 1941 and Spring 1942, Grutka had his own family issues on his mind. His mother was taken to the hospital on Christmas Eve and taken back twice in the spring. Meanwhile, his father, very sick and dying, was rushed to the hospital. One brother became desperately sick and one of his sisters had an operation and returned home.<sup>39</sup>

In the midst of these family circumstances, a new future opened for Grutka. On June 22, 1942, Noll informed Grutka that he was assigned as the first residential pastor of

<sup>37</sup>Grutka, “Graduation Talk,” typed notes, no. 8, “Elkhart (Misc. Letters and Articles),” 3, AGP, ADG.

<sup>38</sup>Grutka, “Graduation Talk,” typed notes, no. 9, “Elkhart (Misc. Letters and Articles),” 3, AGP, ADG.

<sup>39</sup>“Fr. Grutka’s Weekly Message,” “The Vincentian,” March 8, 1942, 3.



Sacred Heart (Slovak) Parish in East Chicago, Indiana. Noll personally oversaw clerical assignments; he typically sent a letter to the priest to notify him of his assignment with no or very little warning or consultation. Noll believed that a pastorate was more a recognition of hard work and harmonious service to the parish community than of seniority.<sup>40</sup>

The appointment letter read:

Dear Father:

You are herewith appointed pastor of Sacred Heart Parish, East Chicago, which hitherto has been a mission from Assumption Parish.

The appointment will be effective on Friday, June 26.

I am glad to give you this pastorate, and I hope that you will characterize your ministry there by prudent zeal.

I feel that you know enough of the Slovak language to hear confessions and to preach in it at one Mass. For the young people you will of course, preach in English.

Until a residence is provided for you at East Chicago, you will make your home with Father Mlinarovich at Indiana Harbor.

Assuming that you have had sufficient experience in parish finances, I would have you keep the records of your parish yourself, bank the money in the name of the parish, and pay all bills by check, so that you will have everything in readiness for an audit by the trustees when it is necessary.

Praying God's blessing on your work in this new field, I am,<sup>41</sup>

Once again Noll called Grutka to show zeal in his ministry. Unknown to Noll, word of Grutka's transfer spread like wild fire that same day, and a groundswell arose to petition Noll to allow Grutka to stay. It is not known how the parishioners and citizens of Elkhart learned of the transfer so quickly, though rumors were present days before the arrival of the letter and certainly, the reaction and opposition to official notice of his transfer was swift and without question.<sup>42</sup> His impact was widespread. Telegrams, letters, and a 1,600 plus name petition was sent to Noll. Additionally, a parish delegation,

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<sup>40</sup>White, 276-278.

<sup>41</sup>Noll to Grutka, June 22, 1942, "Priest file, Grutka Most Reverend Andrew G. 1," ADG. Indiana Harbor is a section of East Chicago, Indiana. Residents of the section would identify themselves with "the Harbor" separate from East Chicago. Semancik interview, April 7, 2012.

<sup>42</sup>Bernard L. Buckley, Deputy in Charge, to Noll, June 22, 1942, "Priest file, Grutka Most Reverend Andrew G. File #1," ADG.

originally containing five committee members swelled to fifty and went to the University of Notre Dame to meet with Noll. Noll, through Finnegan, a priest at Notre Dame, explained the reasons for the decision; ultimately stating that the move was a promotion for Grutka.<sup>43</sup>

A study of these letters, from Catholics, non-Catholics, parishioners and civic officials reveals the tremendous impact Grutka made in ministry and civic affairs as well as insight into Grutka's ministry and ministerial vision. He had lived out the mandate given to him by Noll upon his assignment to Saint Vincent de Paul Parish back in 1934 to reach out to the faithful with prudent zeal.

A letter from one parishioner reveals that all did not go smoothly all the time for Grutka and his efforts. He encountered resistance at times for his efforts to motivate people to subscribe to *Our Sunday Visitor*, to participate in the CYO and help clean up the city. This same parishioner, whether true or not, claimed that Grutka had confided in him that he thought of asking for a transfer as it seems time to move on.<sup>44</sup> While we cannot ascertain from Grutka's personal correspondence what his thoughts on the matter were, it is undeniable what others in the community thought of him and their feelings and thoughts about his move. Analysis of these letters reveals an interesting perspective.

Noll, sensitive to the reaction of the people, wrote a personal letter to Grutka. In the handwritten letter, we see the care of a bishop for a priest he respected and felt deserved a chance to move on and experience a new opportunity:

Dear Father Grutka:

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<sup>43</sup>Eugene T. Kretschmer, Treasurer of the Saint Vincent Holy Name Society and an officer of the Saint Vincent P.T.A., to Noll, June 22, 1942, "Priest file, Grutka Most Reverend Andrew G. 1," ADG; "The Catholic Viewpoint," *The Vincentian*, June 28, 1942, 2.

<sup>44</sup> Kretschmer to Noll, June 22, 1942, "Priest file, Grutka Most Reverend Andrew G. 1," ADG.

When I gave you the appointment to East Chicago, I presumed it would appeal to you, because you would sometime have to sever your connection with the Elkhart parish. I felt that Father Conroy [the other assistant at St. Vincent] could continue your fine C.Y.O work, and that Fr. Werling [the pastor] could occasionally engage the service of a Notre Dame priest to hear the confessions of Italians.

You will have a wonderful C.Y.O. field to work in East Chicago, and I shall authorize you to take the leadership in it up there.

Father Kellner did not feel that he knew Slovak enough to satisfy the older people. In fact, he told me he could not even say the Lord's Prayer & Hail Mary.

Please let the Elkhart people know that I considered this change for the best, or I would not have made it.<sup>45</sup>

The same day he wrote to Grutka, Noll wrote a letter to Clement Mlinarovich, Pastor of Assumption Parish in East Chicago, and the priest responsible for Sacred Heart Parish when it was a mission church. In the letter, a glimpse is seen of Noll's hopes for Grutka. Noll wrote:

Dear Father [Mlinarovich]:

Father Grutka will take charge of the Sacred Heart Parish, East Chicago, because Fr. Kellner reports to me that he cannot speak the language. Fr. Grutka should make things move up there, and I am willing that he should take interest in the recreation activities of people not belonging to his parish in other words, to show how the C.Y.O. should function.<sup>46</sup>

Noll's request that Grutka preach to the young people in English demonstrates an evolution in the history of the Catholic Church in the United States. The Catholic Church in the United States of America was entering a new phase, an evolution away from the native language of national parishes to embrace the language of America. Catholics desired to prove that they could be Catholic and American. Acceptance as Americans was extremely important for immigrants, specifically American Catholics, during this time.

Grutka lived this experience. He was moving to a different type of ministry and a hiatus from the active pace he was used to in Elkhart. East Chicago became a time of reflection for him.

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<sup>45</sup> Noll to Grutka, June 24, 1942, "East Chicago, Sacred Heart," 3, AGP, ADG.

<sup>46</sup> Noll to Mlinarovich, June 24, 1942, "Correspondence, Bp. John F. Noll," 2, AGP, ADG.

### **First Pastorate, Sacred Heart (Slovak) Parish, East Chicago, Indiana (1942 to 1944)**

Grutka served as pastor of Sacred Heart Parish from 1942 to 1944. With the move to East Chicago, Grutka found himself in the midst of the industrial center of the Northwest Indiana area. When Grutka first arrived at Sacred Heart, his skills and mastery of the Slovak language were minimal at best; it was during his time at Sacred Heart that he honed and developed his Slovak written and oral skills as was demanded in this position.<sup>47</sup> In order to understand this phase of Grutka's life, it is important to understand a brief history of the East Chicago area and Sacred Heart Parish.

At the time of Grutka's arrival, the city of East Chicago contained approximately 60,000 plus residents and fifteen Catholic Churches served Poles (Saint Stanislaus, Saint John Cantius, Saint Joseph), Hungarians (Holy Trinity), Croatians (Holy Trinity), Lithuanians (Saint Francis), Slovaks (Assumption, Sacred Heart), Greek Uniates, Romanians (Saint Nicholas & Saint Demetrius), Italians (Immaculate Conception), Mexicans (Our Lady of Guadalupe), and Negroes [English] (Saint Jude).<sup>48</sup> Only two parishes, Saint Mary and Saint Patrick served exclusively white English-speaking congregations. Meanwhile, Saint Catherine Hospital, a Catholic hospital, and a Girl's Orphanage, run by the Carmelite Sisters, were located in the city.

Saint Jude Parish, a parish serving Black Catholics, was located in the Indiana Harbor section of East Chicago, Indiana. The Missionary Catechists arrived in Indiana Harbor in 1927 to serve Mexicans, Italians and blacks.<sup>49</sup> They ministered to the local

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<sup>47</sup> Semancik interview, September 2008. Saint Basil Parish (Byzantine) and Holy Ghost Parish (Byzantine) were two other Slovak parishes in East Chicago, Indiana. Semancik interview, April 7, 2012.

<sup>48</sup> Noll, *The Diocese of Fort Wayne*, 350-364.

<sup>49</sup> White, 264-265. The Missionary Catechists of Our Blessed Lady of Victory have their origin in the Archdiocese of Chicago in 1915. Several Missionary Catechists moved into the Judge Gary-Bishop

community and carried out their social service and charity work among the blacks, especially during the first years of the Great Depression. Their efforts led to interest in the Catholic faith and attracted many converts. Originally founded as a Mexican Church, Saint Jude was the name chosen by the Black Catholics of the Harbor in 1940 to differentiate the restored parish from the old one that was partially destroyed in September 1939. Noll provided funds to restore the church, which was used for the first time for midnight Mass on Christmas 1940 and dedicated on May 11, 1941.<sup>50</sup>

Originally, Sacred Heart (Slovak) Parish served as a mission of Assumption Parish, four miles away in Indiana Harbor. Mlinarovich, pastor of Assumption Parish, was a legendary Slovak figure in the Calumet Region and beyond. He recruited the assistance of the Franciscan Fathers from Valparaiso, Indiana from 1929 to 1934 to serve the “mission.” From 1934 to 1941, Alexius Machacek, O.S.B. from Saint Procopius Abbey in Lisle, Illinois served the mission. In 1934, the Slovak people in East Chicago moved their mass site to Saint Nicholas Romanian Church at 143rd and Olcott, three blocks from the eventual site of Sacred Heart, until the completion of the church in 1941.<sup>51</sup> Mlinarovich appealed to Noll to allow a new church to be built. With permission granted and land purchased, the first mass was celebrated on December 8, 1940, with the dedication by Noll on May 11, 1941.<sup>52</sup>

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Alderling Settlement House in February 1924 to teach catechism as part of the public schools’ “release-time” in Gary, Indiana.

<sup>50</sup>Noll, *The Diocese of Fort Wayne*, 364, 450-452; Semancik interview, September 6, 2010. Semancik remembers one of his first assignments was to hear confessions of the sisters from Saint Jude Parish in the 1950s. The parish no longer exists.

<sup>51</sup> *Thirty-Fifth Anniversary Sacred Heart Parish* (Boulevard Press, 1962), n.p.

<sup>52</sup> Noll, 360. A discrepancy in dates exists in the Sacred Heart Thirty Fifth Anniversary booklet, which states that the first Mass was celebrated on December 8, 1940. Noll’s history states that the church was first used on December 15, 1940. In actuality, the Slovak people took the initiative and began to build the church before permission was granted by Noll. Semancik interview, April 12, 2012.

Mlinarovich again appealed to Noll for a resident pastor. In a letter to Noll, several names including Grutka's were suggested.<sup>53</sup> Grutka was chosen as the first resident pastor of Sacred Heart Parish, and his first Mass at the parish was celebrated on July 5, 1942. He inherited a community of 71 families with 273 souls under his care.<sup>54</sup> Grutka was given a jubilant welcome by both old and young members of the parish.

Mlinarovich wrote Noll and informed him that Grutka had taken on a hard assignment, but that his work with the youth in East Chicago was needed twice as much as in Elkhart, and it would be a harder task than before.<sup>55</sup> Mlinarovich further requested that Noll appoint Grutka as the Director of the East Chicago CYO and possibly the CYO in the Hammond Deanery as well as supervisor of the public High School education program.

When Grutka arrived, he lived with Mlinarovich at Assumption Parish until he relocated to the Atlas Apartment complex, a block away, directly across from Sacred Heart Church. As the first resident pastor Grutka instituted an envelope system to help with financial records, and he had the parishioners remove the bar out of the church basement. Parishioners remembered his famous phrase, "as you pray, so shall you live." As in Elkhart, Grutka involved himself in the civic community, and was asked to speak at the dedication of memorials to the boys in service. Grutka developed a close friendship with George Muresan, pastor of Saint Nicholas Romanian Uniate Catholic Church, located about a block north of Sacred Heart.<sup>56</sup>

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<sup>53</sup> Mlinarovich to Noll, June 1, 1942, "Sacred Heart Parish, East Chicago," ADG.

<sup>54</sup> *Thirty-Fifth Anniversary Sacred Heart Parish* (Boulevard Press, 1962), n.p.

<sup>55</sup> Mlinarovich to Noll, August 19, 1942, "Sacred Heart Parish, East Chicago," ADG.

<sup>56</sup> *Thirty-Fifth Anniversary Sacred Heart Parish*; Monsignor Joseph Semancik interview, November 6, 2009.

If his stay at Saint Vincent de Paul Parish was a time of engagement, interaction and flourishing, Grutka's time at Sacred Heart was the opposite; representing a time of ill health and loneliness for Grutka. Though the parishioners were good people, the Church was a small church without a school and rectory. According to his biographical description of this time:

He had much spare time on his hands and so devoted much of it to study, which he always loved. It was during this period that he became deeply interested in the social and economic problems of the working man and began to see them in the light of maturity.<sup>57</sup>

It is unknown what Grutka read at this time. Unfortunately, very few sources exist from this time in Grutka's life. Even Grutka himself, a man known for keeping even the smallest of cards and notes, kept only one folder of material on the parish in his personal collection. Even though he was in the habit of reading papal encyclicals, no documentation exists that the author was able to find to verify his reading materials. What is known is that Grutka's years at Sacred Heart were overshadowed by World War II and its domestic and international issues.<sup>58</sup>

We are able to observe two of Grutka's predominant traits during this time: 1) his fiscal responsibility; and 2) his promotion of Catholic catechesis. According to the Parish Financial Reports of 1942 and 1943, the deficit was brought down from \$124.47 to \$44.47. Envelope collections increased and receipts increased. Catechism classes for the children were held on Saturday mornings at 10:00 a.m.

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<sup>57</sup> Lepara interview, March 2006; Semancik interview, November 6, 2009; and "Life Of Bishop Grutka," *OSVG*, February 24, 1957, 10A.

<sup>58</sup> Unfortunately, very few sources exist from this time in Grutka's life. Only one file exists in the Grutka Papers on his experience at Sacred Heart that the author could find. See Hugh J. Nolan, ed.'s work, *Pastoral Letters of the United States Catholic Bishops: Volume II 1941-1961* (Washington, D.C.: National Conference of Catholic Bishops/United States Catholic Conference, 1984), for a solid introduction and a series of successive Pastoral Statements of the United States Bishops addressing concerns and issues of World War II from 1941 to 1945.

During World War II, Grutka supported the troops at home and abroad. Devotions were held on Friday evenings for peace and for the “Soldier boys.” This practice was in line with the requests of the National Catholic Welfare Conference (NCWC). On November 14, 1942, the Administrative Board of the NCWC, in the name of all of the Bishops of the United States, issued a statement called *Victory and Peace*, which urged unceasing prayers in the form of the Holy Mass, and prayers to the Virgin Mary asking for her intervention and praying of the rosary for victory and for peace. Sacred Heart Parish sponsored the Sodality of the Blessed Virgin Mary.<sup>59</sup>

An examination of correspondence between Grutka and Noll indicates a consistent recognition from Noll of Grutka’s gifts and talents.<sup>60</sup> Noll acknowledged Grutka’s work in East Chicago and the desire of some priests in the area that Grutka would conduct religious education classes.<sup>61</sup> Apparently Noll wanted Grutka to become the Hammond Deanery CYO Director, but requested Mlinarovich’s assistance in assessing the situation. Grutka did not have much time to implement great change or get involved. Events occurring at Holy Trinity (Slovak) Parish in Gary, Indiana intervened.

In June 1944, Noll called upon Grutka to take on a greater challenge and opportunity, building upon the skills he had learned at Saint Vincent and at Sacred Heart. Ignatius Stepuncik, pastor of Holy Trinity Church in Gary, Indiana, became ill and was hospitalized at Gary Mercy Hospital in April 1944.<sup>62</sup> As his condition worsened, he was taken to the Alexian Brothers Hospital in Chicago, Illinois. Only after his death on June

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<sup>59</sup> Nolan, ed., “Victory and Peace,” *Pastoral Letters of the United States Catholic Bishops Volume II 1941-1961*, 42-43. Henceforth this book will be labeled *PL*.

<sup>60</sup>“Correspondence, Bp. John F. Noll,” 2, AGP, ADG.

<sup>61</sup> Noll to Mlinarovich, August 20, 1942 and Noll to Grutka, June 9, 1943, “Correspondence, Bp. John F. Noll,” 2, AGP, ADG.

<sup>62</sup> Edwin G. Kaiser, C.P.P.S, *50 Golden Years The Story of Holy Trinity (Slovak) Parish Gary, Indiana 1911-1961*, 70.



9, 1944, did an autopsy reveal a brain tumor. During this time of Stepuncik's illness, Grutka was appointed parish administrator.<sup>63</sup>

Less than three weeks later, on June 26, 1944, Noll notified Grutka of his new assignment as pastor of Holy Trinity (Slovak) Parish, where he remained until his consecration as bishop on February 25, 1957. In his letter to Grutka, sent to Holy Trinity Rectory, Noll stated:

You are herewith formally appointed pastor of Holy Trinity (Slovak) Parish, Gary.

You will be succeeded at Sacred Heart, East Chicago, by the Reverend Louis Duray. His appointment will be effective on Wednesday, July 5.

If you care to install Father Duray you are welcome. You yourself will not need a formal installation.

I am enclosing forms for the preparation of your financial report at Sacred Heart up to July first.

I had wanted to see you at Rensselear to see whether you would need an assistant at this time. Owing to a shortage of priests I would prefer to have you continue to procure help from Lisle [Saint Procopius Abbey] at week-ends. You might even prefer this in order to become better acquainted with all of your people. Personally I believe that you should later have a regular assistant.

Praying God's blessing on your work in this new field; hoping that your vigorous strength will soon be restored to you, and thanking you for the work you have hitherto done in the diocese, I am...<sup>64</sup>

Grutka's time at Sacred Heart ended. Though a short stay, he learned valuable lessons about being a pastor and about ministry in an urban area. His experience in East Chicago set the stage for a new beginning in a city he called home for the rest of his life, Gary, Indiana. On the local level, Gary, Indiana and its steel industry were consumed by the war efforts. The realities of World War II affected every family and the parishioners of Holy Trinity Church were no exception. Ethnic pride and traditions remained strong, yet a desire to be assimilated into the United States, became a priority for all American Catholics. During the war years, Catholics and other Americans faced the challenges of bigotry, racial superiority and assaults on democratic values by totalitarian regimes across

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<sup>63</sup> Kaiser, 75.

<sup>64</sup> Noll to Grutka, June 26, 1944, "East Chicago, Sacred Heart," 3, AGP, ADG.

the world. The Second World War became the definitive event and a turning point for the United States and its consciousness for racial justice and charity.<sup>65</sup> The Social Action Department of the National Catholic Welfare Conference addressed racial injustice and promoted Catholic teaching for the dignity of all people despite race, creed, and ethnicity. Empowered and grounded in the Catholic teaching of the papal encyclicals of Pius XI and Pius XII, the statements of the NCWC, the theology of the Mystical Body of Christ, the virtues of justice and charity, and programs such as Catholic Action, a significant number of lay and religious leaders, began to confront and address racial injustice.<sup>66</sup> Grutka, like a core group of his contemporaries, encountered the hard lessons of racial injustice, and found ways to cross interracial, interreligious and civic boundaries to address these issues and promote the dignity of the human person and the common good as Catholics and Americans.

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<sup>65</sup> See a number of sections of statements issued by the NCWC Administrative Board in the name of the Bishops of the United States in Nolan's, *PL, Volume II 1941-1961*, namely: 1) "Denunciation of the Persecution of the Jews," nos. 16 and 17, and "Concern for the Black Man," no. 18 in *Victory and Peace*, November 14, 1942; 2) "Fundamental Social Truths," nos. 3 and 4, and "Constitutional Rights of the Black Man," nos. 15-17, in *The Essentials of a Good Peace*, November 11, 1943; 3) *Statement on Federal Aid to Education*, November 13, 1944, no. 2(a), which emphasized that aid given by the federal government should be "equitable to all children in that area without regard to color, origin, or creed, and in any school that meets the requirements of compulsory education," and no. 5, which stated, "all fair-minded citizens...will oppose any bill advocating federal aid which is not fair to all American children regardless of color, origin, or creed;" 4) "Rights of Man," no. 14, in *A Statement on International Order*, November 16, 1944, , which stated "a nation which refuses to accord to its own people the full enjoyment of innate human rights cannot be relied upon to cooperate in the international community for the maintenance of a peace which is based on the recognition of national freedom;" and 5) "Dignity of the Human Person," no. 9, in *Man and the Peace!*, November 17, 1946, , which stated "Out of it [the war] all many have failed to interpret in terms of the human sufferings which they connote, the headlines in our daily press which even now tell of racial and religious persecutions, of the transplantation of millions of people from one area to another and of the seizure of political control by the liquidation of opposition."

<sup>66</sup> See Pope Pius XII's encyclical, *Mystici Corporis Christi* (The Mystical Body of Christ, 1943) for a fuller explanation of this doctrine and the implications for justice and charity. Chapter Three of the dissertation develops these notions, yet more research is needed to further development this thought.

**CHAPTER THREE**  
**HOLY TRINITY (SLOVAK) PARISH, GARY, INDIANA:**  
**EXPERIENCING GOD'S MOSAIC (1944 TO 1957)**

**Introduction**

Following Stepuncik's death, Grutka became full-time pastor at Holy Trinity (Slovak) Parish in the Central District of Gary, Indiana. Over the next thirteen years he led his parish with energy and with a commitment to the Catholic Action model of sanctification of self and society. His commitment to personal prayer, communal devotion, study, and reflection on papal pronouncements prepared him to transcend parochial, religious, and ethnic boundaries to become a leader in civic and diocesan affairs during a period of labor and racial tensions. Grutka's commitment to Jesus' mandate connecting love of God with love of neighbor reached new levels of interracial, interreligious and civic boundaries during his time as pastor of Holy Trinity.

In all these realms, he was grounded in the belief that all are brothers and sisters in a diverse mosaic and that all have the dignity and rights that come from membership in the Mystical Body of Christ. He engaged in the lives of his parishioners and neighbors in the Central District and he responded to their needs because it was the right thing to do. His leadership style was relational and he developed a commitment to Gary and the Central District that continued throughout his life.

During the 1940s and 1950s, World War II and its after effects (the Cold War and the battle with Communism) dominated the world scene. For Catholics in the United States, these decades represented the growth into a Golden Age of the lay apostolate, especially Catholic Action and the efforts of the Catholic community to be seen as

Catholics and Americans. The National Catholic Welfare Conference and its Administrative Board annually published pastoral letters and statements that reinforced papal pronouncements and the blending of Catholic values and democratic principles.

Papal efforts, encyclicals and pronouncements, such as *Mit Brennender Sorge* (On The Church And The German Reich, 1937), *Summi Pontificatus* (On The Unity Of Human Society, 1939), *Sertum Laititiae* (On The Hundred and Fiftieth Anniversary of the Establishment of the Hierarchy in the United States, 1939) and *Mystici Corporis Christi* (On The Mystical Body of Christ, 1943) laid the groundwork of theological principles and moral leadership for lay, religious and ecclesiastical leaders to fight for racial justice. Statements of the United States bishops during the years of World War II and actions of the NCWC and its Social Action Committee under the leadership of John Ryan and John Cronin, S.S. laid further groundwork for principled leadership. Attitudes, actions and pronouncements of members of the United States hierarchy (e.g., Ritter, O'Boyle, and Rummel), priests (e.g., Joseph Fichter, S.J. at Loyola University New Orleans, Claude Heithaus, S.J. at Saint Louis University and Marquette University, and George Dunn, S.J. at Saint Louis University and Loyola University in Los Angeles), and lay interracial groups presented models of moral leadership grounded in personal and communal prayer, study of papal pronouncements and church teaching. Their actions, based on the virtues of justice and charity, helped desegregate Catholic churches and schools. Racial justice for black Catholics, of course, was resisted by many Catholic and was not evident in many churches and dioceses, but this era represented prophetic, comprehensive efforts in a number of key areas of the American Catholic community.

To provide context for the description of Grutka's pastorate at Holy Trinity, this chapter begins with a brief history of Gary as it intertwines with the history of the United States Steel Corporation (U.S. Steel), and the Catholic Church in northwest Indiana. The chapter then describes Grutka's leadership of Holy Trinity Parish itself, and finally his expanding roles in civic and religious leadership during a period of social change and labor unrest. Grutka's pastoral role in Gary, Indiana demonstrates a model of Catholic leadership that transcended parish boundaries. It is the contention of this chapter that his assignment to a parish in the Central District provided Grutka a lived experience in the most diverse district in the city of Gary, which in turn provided him with an image of humanity as God's Mosaic.

### **A Cord of Three Strands: Gary, United States Steel and the Catholic Church**

The City of Gary was founded in 1906 through the efforts of the U.S. Steel Corporation and its president, Judge Elbert H. Gary. Judge Gary recognized that the swamp land and dunes on the southern tip of Lake Michigan provided an ideal location for steel manufacturing because of easy access to iron ore, manufacturing operations, and markets. The city grew quickly with the influx of workers for the plant. By the end of 1907, Gary's estimated population was 10,000 and by 1950, Gary had edged past Fort Wayne to become Indiana's second largest city after Indianapolis, with a population of 133,941. By 1956, the population of Gary, Indiana was estimated between 157,000 and 165,000.<sup>1</sup>

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<sup>1</sup> *Gary's Golden Jubilee 1906-1956*, Historical Souvenir Program (Gary, IN: Burke Ptg. Co., 1956), 21-24, and 99, Anthony R. Bonta personal collection. Gary was incorporated as a town in 1906. By 1910, the population (U.S. Census) was 16,802.

Known as the "Magic City of Steel" by 1944 when Grutka assumed his pastorate at Holy Trinity, Gary was divided into a number of districts housing residents of differing ethnic groups, races and socioeconomic classes. Because the history of the neighborhoods, the city, the Church, and United States Steel (U.S. Steel) are closely linked and an important backdrop to Grutka's pastorate and episcopacy, a summary of that history is provided here.

*City, Steel and Church in the Early Years*<sup>2</sup>

With the establishment of U.S. Steel Gary Works, the company required managers to run the operations and laborers to work in the mills. Gary's downtown or Horace Mann District was an affluent area largely populated by U.S. Steel executives and their families. Homes in this district had modern utilities. This district was well-organized and boasted many well-regarded institutions, including Mercy Hospital and Horace Mann School, popularly known as the school attended by the children of the city's professionals.

On the other hand, many of the mill workers were immigrants from southern and eastern Europe, and blacks from the southern United States, and many of these workers lived in the Central District, directly south of the Horace Mann District. The Central District was a poor neighborhood, which was originally part of an area known as "The Patch." Unlike the Horace Mann District, in the Central District many roads were not paved, and many dwellings lacked utilities. Holy Trinity Parish was located in this area, along with the Gary-Alerding Settlement House (founded in 1923), Froebel High School

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<sup>2</sup> See Appendixes B and C for maps of the State of Indiana, the Calumet Region and the City of Gary, pgs 476 and 477-480, respectively.

(founded in 1911), Saint Monica Parish (a black Catholic parish founded in 1927), and Roosevelt High School (1931).<sup>3</sup> Froebel School served lower to middle class families and had the greatest diversity of immigrant and black students. Roosevelt was an all-black school. Since the founding of Gary in 1906, blacks had been restricted to living in the Central District with a few exceptions. Other areas of the city were the Tolleston District, an all-white area, the Glen Park District, largely white with a few exceptions, and the Emerson district, predominantly white with pockets of African-Americans.

From its founding, Gary was part of the Fort Wayne diocese, whose seat was more than 100 miles away to the east. With the influx of immigrants, the Catholic population swelled, and churches were established to serve the growing population. As the need for educational, social and spiritual services grew, Herman Alerding, the fourth bishop of Fort Wayne, responded by sending Thomas F. Jansen, pastor of Saint Bridget Parish in Hobart, Indiana to organize the Catholic population of Gary in 1906. By 1907, Jansen had begun building a church, school, and convent dedicated to the Holy Angels in April 1909 (This parish church would later become the Cathedral of the new Diocese of Gary). In the following years, Jansen established the Catechist Centers in Gary and, with the assistance of John B. deVille, inaugurated Catholic Social Settlement work in 1915. The second parish (though its church was built before Holy Angels) was Saint Hedwig (Polish) Church. Organized in 1907, the Saint Hedwig community dedicated its church on July 4, 1908.<sup>4</sup>

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<sup>3</sup> *Gary's Golden Jubilee 1906-1956*, 95; Dharathula (Dolly) Millender, *Images of America, Gary's Central Business Community* (Charleston, SC: Arcadia Publishing, 2003) 2.

<sup>4</sup> In addition to Catholic Church communities, Gary, Indiana was the home to a number of other churches and temples. The First Presbyterian Church, City Methodist Church, Temple-El, and Sts Constantine and Helen Orthodox Church were some of the other centers of worship that represented the rich diversity in Gary, Indiana. See *Gary's Golden Jubilee 1906-1956*, 51.

In the summer of 1912, Alerding visited northern Lake County with two Fort Wayne priests and wrote afterwards in his assessment of the area that “an influx of Catholic laborers of various nationality and foreign descent[s], mostly poor and unfamiliar with American church affairs, have created for the diocesan administration [a situation] of unprecedented and intricate difficulties... (I)mmmediate helpful action is needed to provide funds to erect the necessary buildings for church and school purposes.”<sup>5</sup>

In a break from diocesan policy of requiring parishioners to raise their own funds for the construction of a church, Alerding announced to his clergy at their annual retreat that the diocese would create an organization called the Church Aid Society of the Diocese of Fort Wayne, eventually called the Diocesan Aid Society (DAS), to help raise funds to acquire land and build churches in Gary. After establishing the DAS, Alerding sought additional financial support outside the Church. He met with William Gleason, the superintendent of the U.S. Steel Gary Works, and solicited his help. Knowing that a productive life outside the steel mill would create a more productive work force, Gleason, expressed his desire to “cooperate with churches in supporting social and religious activities in Gary.”<sup>6</sup>

Gleason put Alerding in contact with Judge Elbert Gary at the U.S. Steel headquarters in New York City, and Alerding visited him there in March 1913. In a letter to Judge Gary following his visit, Alerding appealed for financial support that would allow him to provide alternatives for the immigrants, to shield them from revolutionary

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<sup>5</sup> Joseph M. White with Afterword by Most Rev. John M. D’Arcy, *Worthy of the Gospel of Christ, A History of the Catholic Diocese of Fort Wayne-South Bend, Commemorating the 150<sup>th</sup> Anniversary of the Diocese and Catholic Life in Northern Indiana* (Diocese of Fort Wayne-South Bend, 2007), 198.

<sup>6</sup> White, 200.



forces gaining ground in the labor movement, and help them to become peaceful, law-abiding citizens. He expressed concern that without the support of nationality churches, immigrant workers might be subject to unhealthy influences, alluding in particular to the threat of labor-management disputes:

Coming from countries that denied them the liberty American citizens enjoy, it is but natural that these foreigners should interpret liberty to be synonymous with freedom from every restraint, going from one extreme to the other. They become easy prey to the revolutionary doctrines of economic theorists, such as socialists...what wonder that under these conditions Capital and Labor, instead of being friends working hand in hand, become inimical and destructive to each other's interests.

We must organize these foreigners into parishes or congregations: a parish for each nationality...supply each nationality with buildings...and place over each of them a priest or pastor of the nationality of the parish. In this way we have hopes of holding them together, shielding them against evil and revolutionary influences and making of them peaceful, law-abiding citizens.<sup>7</sup>

In 1912 or 1913, Judge Gary, on behalf of the U.S. Steel Corporation, gave Alerding \$50,000 to form five ethnic Catholic parishes to meet the spiritual needs of the laborers migrating from Europe to Gary. The parishes were Holy Trinity, Slovak (1911), Holy Trinity, Croatian (1912), Saint Emeric, Hungarian (1913), Sacred Heart, Polish (1913), and Saint Casimir, Lithuanian (1916).<sup>8</sup> Three parishes served the English-speaking populations: Holy Angels (1907, Horace Mann), Saint Luke, an offshoot of Holy Angels, (Emerson, 1917), and Saint Mark (1921, Glen Park). By 1936, Lake County was home to 52,273 Catholics, the diocese's largest concentration; 21,677 lived in Gary, 15,548 lived in East Chicago, and 12,637 lived in Hammond.<sup>9</sup>

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<sup>7</sup> Ibid., 200. See footnote 99 of White's work for original citation.

<sup>8</sup> Ibid., 201; Noll, 387-392. A discrepancy exists between the two authors on two points; White states the year of the donation as after the March 1913 meeting, while Noll includes the donation under the year 1912; secondly, White states that Saint Hedwig (Polish) was the fifth church, while Noll states that Sacred Heart (Polish) was the fifth parish. Saint Hedwig Parish was organized in 1907, receiving its first residential pastor in 1909.

<sup>9</sup>White, 286.

In his 1913 Christmas pastoral letter, Alerding noted the importance of the DAS and the uniqueness of the Gary area. He also called attention to the growing population of immigrant Catholics in Gary and their need for guidance from their own churches:

In one respect the diocese of Fort Wayne is unlike any other diocese in this country. During the past five or six years a very large number, I might say an army, of laborers from foreign countries has immigrated to this country and has found homes and the means of subsistence especially in northern Lake county. This section of the diocese has developed into an immense manufacturing center, to the further development of which there appears to be no limit. These immigrants are strangers in the land, strange to its language and customs. There is one and only one connecting link for them between their native country and this country. This connecting link is the Catholic Church, with which they are acquainted in their native country. Naturally they enjoy their liberties they find here. And it must be admitted that they are an easy prey for socialists, anarchists and many other social theories.

It was found necessary to provide them with churches and schools and give them pastors of their different nationalities. To postpone the erection of these buildings until these poor people could contribute any considerable sum would mean a delay of years and in the meantime, exposed to dangers alluded to, they would lose their faith. To put up these buildings at once and to organize these people into parishes is the only way to save them to the church and to make them law-abiding citizens of this country. A few churches have now been erected, but several more are needed. The task was and is not an easy one. It is beset with many and serious difficulties. The diocese has been involved in considerable debt to accomplish what has been done. But where is the money to come from, the money to pay that debt, the money to continue the work? Or shall we stop the work begun and leave these spiritually helpless people without support? Shall we hand them over to the enemy lying in wait for them to rob them of their faith, to ruin body and soul? I am sure you will all say emphatically, No!<sup>10</sup>

Alerding's concerns about the need for the Church to help the immigrant laborer assimilate amid challenges in the work place would prove visionary in 1919 when steelworkers would strike nationwide. His letter did not, however, anticipate the racial tensions that would arise in Gary in connection with the strike.

### *The Steel Strike of 1919 and Racial Issues*

Gary, Indiana's domination by the steel industry, was literally and figuratively symbolized by the United States Steel Corporation. The people of Gary, Indiana and Northwest Indiana had a history of labor-management issues and tensions that frequently

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<sup>10</sup> Ibid., 199.

resulted in strikes. At the end of the decade, the Allied victory in World War I and post-war celebration gave way to post-war inflation and unemployment. The community of Gary, Indiana felt this effect in labor unrest. In September and early October 1919, frustrations of steel workers with management and the use of strikebreakers came to a boiling point. Steel workers demanded an “eight-hour day, a six-day week... wage increases sufficient to guarantee [an] American standard of living, and, most important, the right to bargain collectively.”<sup>11</sup> The strike reinforced fears of radicalism, the so-called Red Scare, the racial events of the Red Summer of 1919 and the tensions between skilled and unskilled labor. Eventually, the presence of the military and the use of scab labor, including blacks, broke the strike efforts. The Strike of 1919 highlighted and accentuated the economic and racial conditions of the Gary community; those hard feelings laid another foundation for future tensions.<sup>12</sup>

A small number of African-Americans lived and worked in Gary since its founding in 1906. Records show that approximately, 400 African Americans lived in Gary by 1910. During World War I, Gary’s black population swelled as recruiters from U.S. Steel recruited hundreds of southern blacks to work in the steel mill. “By war’s end, blacks comprised nearly one-tenth of the mill labor force, and they generally held the most dangerous and lowest paying jobs.”<sup>13</sup>

Blacks and whites lived together in Gary and worked together in the steel mill since the city's inception. Inequalities and racial tensions had existed but had largely been kept at bay. During the Steel Strike of 1919, however, U.S. Steel brought in

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<sup>11</sup> Lane, *Gary’s First Hundred Years: A Centennial History of Gary, Indiana, 1906-2006*, 64.

<sup>12</sup> Ibid, 63-66.

<sup>13</sup> Lane, 48.

African-American and Mexican strikebreakers to maintain operations at full capacity. The corporation also "exploited skilled workers' feelings of superiority over the primarily Southern and Eastern European unskilled workers."<sup>14</sup> Ultimately, backed by the federal government, the National Guard, and Gary city officials, U.S. Steel Corporation broke the strike, which ended on January 8, 1920. Federal troops left Gary three days later, but the racial prejudice, discrimination, and racism fueled by the use of strikebreakers remained, and the feeling of inferiority among unskilled immigrant workers reappeared in racially divisive tensions, policies and events in the decades to come. In particular, this racial prejudice manifested itself in public school strikes in 1927, 1945, and 1947, when white students protested against the presence of black students in their schools.

#### *Gary-Alerding Settlement House and Saint Anthony Parish*

By the 1950s, one Catholic institution in Gary, Indiana that ministered to immigrants and other needy persons as well as provided activities for the youth was the Gary-Alerding Settlement House (GAS House). In contrast to the ugliness of the racial and immigrant tensions and prejudice in Gary, Indiana, the Gary-Alerding Settlement House in the Central District served as a model of diversity and social justice by the 1950s. Yet, the GAS House did not eliminate the racial and ethnic hostilities in Gary.

In 1911, Alerding assigned an Austrian-born Italian priest, John B. deVile to minister to the Italian population of Gary. His early efforts to build a parish were unsuccessful because of tensions between Italian immigrants and clergy, which in turn derived from problems in the Church-State relationship in Italy. DeVile was reassigned and did not return until 1919. While he was away, consideration was given to the

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<sup>14</sup> Lane, 64.

establishment of a Catholic settlement house to meet the needs of the Italian and Mexican immigrant communities in the Central District.

As early as 1913 and again in 1917, Alerding met with William Gleason, Superintendent of U.S. Steel Gary Division, to discuss organizing a Catholic center, which could provide social services. Two Protestant settlement houses already existed, the Campbell Friendship House of the Methodist Episcopal Church (founded in 1914) and the John Stewart Memorial Settlement House of the Trinity Methodist Episcopal Church (founded in 1920). Alerding realized the importance of organizing a Catholic social service center to assist Catholic immigrants in their transition to the United States.

In 1917, Jansen, pastor of Holy Angels Parish, arranged a meeting between Gleason and Alerding to discuss the founding of a Catholic Settlement House. Alerding summarized the needs of Gary's immigrants in a memo, which stated:

These people are nearly all Catholic, but, being unfamiliar with American ways and customs, are not as easily allied with the church and her teachings as they should be. They are easily influenced to regard their religion lightly because the Catholic Church has not interested herself in their social and spiritual welfare, sufficiently, to make them faithful Catholics and useful citizens.<sup>15</sup>

It appears that top U.S. Steel officials did not respond to a request for funds following the 1913 and 1917 meetings of Alerding and Gleason. Nonetheless, upon his return in 1919, deVille was told to plan a center. When the Gary public schools began a “program of releasing public school students for one period per week for religious instruction by local churches,” deVille organized the Catholic Instruction League, which consisted of volunteer women and religious women, who instructed Catholic children in schools, basements of churches, and in three centers. He was aided by Catholic Religious

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<sup>15</sup> White, *Worthy of the Gospel of Christ*, 204.

Sisters, two Poor Handmaids of Jesus Christ (and later with the assistance of Missionary Catechists of Our Blessed Lady of Victory) to direct actual instruction.<sup>16</sup>

In October 1920, Alerding again approached Judge Gary for assistance for the building of a settlement house. This time, Judge Gary gave \$100,000 to Alerding, \$30,000 of which Alerding gave to deVille for a first phase of a church for the Italians and Mexicans in Gary. By spring 1923, deVille began construction of the settlement house and a chapel at 17<sup>th</sup> Avenue and Van Buren Street intended especially for the Italians and Mexicans.

The same year, Judge Gary gave deVille an additional \$100,000 for his work and by December 1923 the Saint Anthony Chapel and Gary-Alerding Settlement House (known as GAS) became realities. Named after Judge Gary and Bishop Alerding, the structure contained an auditorium, gymnasium, poolroom, bowling alley, clinic, craft rooms, and living quarters for the women religious teachers and the clergy. DeVille's dream had come true and Alerding came for the formal dedication on May 18, 1924. There were then three settlement houses in the Central District.<sup>17</sup> DeVille directed ministry at the Settlement House until 1930.<sup>18</sup>

According to author Dharathula (Dolly) Millender, by 1927, the Gary-Alerding Settlement House was providing educational and recreational services for about 5,000 children, but was in an area off limits to African Americans.<sup>19</sup> While some of the GAS directors supported segregation, by the late 1940s, 1950s and 1960s, Lawrence Grothouse

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<sup>16</sup> White, 205; Noll, 395.

<sup>17</sup> Millender, 53-57; Noll, 395-396.

<sup>18</sup> Noll, 395; White, 205.

<sup>19</sup> Millender, 56.

and Edward Litot, priests assigned to the settlement house, welcomed all youth despite race or creed in the settlement house programs.<sup>20</sup>

James Daley, O.M.I., pastor of Saint Monica Parish (originally established for Black Catholics), recruited the Society of Missionary Catechists from the Gary-Alerding Settlement House to give instructions and provide recreation for the neighborhood residents. The Missionary Catechists assisted with this work at the settlement house until 1936, when they moved to a newly founded center in the heart of the African-American population in the Central District. The Poor Handmaids replaced the Missionary Catechists at the Settlement House and carried on their daily religious classes in the public schools.<sup>21</sup> Meanwhile, the Catechists located three centers in Gary and East Chicago to minister to the new immigrants, with a particular apostolate to Mexicans, Italians, and African-Americans. At the GAS House, one encountered a mixture of Italians, Mexicans, Puerto Ricans, African-Americans, Catholics, Orthodox, and non-Catholics.

From the 1940s through the early 1960s, GAS House was a beehive of recreational and social activities for the youth. Dances, softball and mushball teams, and other activities allowed young people to gather together and interact in a variety of ways.<sup>22</sup> The Saint Anthony Chapel and the GAS House provided crucial ministry and social services for the people of the Central District and represented the best of the

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<sup>20</sup> Interviews of Anthony R. Bonta, father of the author, Dominic Bonta and Robert J. Bonta, uncles of the author, Carl Kafantaris, family friend, and Litot, priest of the diocese of Gary and former editor of *Our Sunday Visitor, Gary Edition*. Grothouse served as pastor of Saint Anthony Chapel, and Litot was the Director of the Gary-Alerding Settlement House. Both of these men promoted racial justice.

<sup>21</sup> Noll, 395-398 and 450-452.

<sup>22</sup> Interviews of Anthony R. Bonta and Robert J. Bonta with author, December 26, 2009.

Catholic tradition, including faith formation, diversity, and a place for social justice teaching.

Grutka arrived as pastor of Holy Trinity (Slovak) Parish in 1944, which was located in the Central District. The Central District was an area of great ethnic and racial diversity and some racial and inter-ethnic tensions. Southern and eastern European immigrants, first-generation Americans from Pennsylvania, Ohio, and West Virginia, and other states, and African-Americans, many of who came from the southern states, such as, Louisiana. All had migrated to the Central District. A large number were union laborers who depended on employment at U.S. Steel for their livelihoods and who had suffered financially during the Great Depression and during periods of strikes. Ethnic Catholic churches, a Byzantine-Rite church, a Black Catholic parish, and the GAS house were within walking distance of Holy Trinity, as was a public school, Froebel.

This environment afforded Grutka with real life, religious and civic interactions and circumstances, which assisted him in the development of his model of humanity as God's mosaic. The Central District provided the diversity and pastoral experience where the call to love God and neighbor could be put into practice, each and every day, for the common good. Beginning first with the members of his own parish and ethnic group but quickly moving beyond parish boundaries, Grutka gradually learned how to deal pastorally with life in the Central District – a life that reflected the best and worst of humanity, racial justice and racial prejudice, and complicated religious and social issues.

### **Grutka, Pastor and Administrator**

As pastor of Holy Trinity Parish, Grutka cared deeply about the spiritual welfare and ongoing education and formation of his people. He helped form their faith and the



social conditions affecting their lives. He faithfully reached out to parishioners serving in the military during two wars and offered support to parishioners suffering financially because of a steel strike. As pastor of a Slovak parish, he ministered to the Slovak community of Gary's Central District and made connections to the larger Slovak community of northwest Indiana and the United States, but his pastorate took him far beyond this ethnic enclave. During his pastorate, from July 5, 1944 until his elevation to the episcopacy on February 25, 1957, he took stands in favor of racial justice, which dismayed, frustrated and angered some parishioners. He assumed religious and civic roles and gained a national reputation as a speaker and retreat leader. He began to articulate a view of humanity as a mosaic in which all people have equal importance and deserve equal respect, which would underpin his leadership in diocesan and civic matters in Gary as the city underwent wrenching social and racial changes.<sup>23</sup>

### *Holy Trinity Parish History*

A brief history of Holy Trinity Parish will place Grutka's pastorate in perspective. Many Slovak immigrants came to Gary to work in the steel mills. Wishing to practice their Catholic faith, they felt unwelcomed at the existing parishes, Holy Angels Parish and Saint Hedwig (Polish) Parish. They formed groups to unite themselves socially and religiously.<sup>24</sup> Desiring to hear the gospel in their Slovak tongue, they formed a committee in Summer 1911 to meet with Alerding to petition for a Slovak parish.

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<sup>23</sup> Mary A. Phelan, President Archdiocesan Council of Catholic Women, to Grutka, October 27, 1950, "Holy Trinity (Gary) Personal Letters," 03, AGP, ADG; Document entitled "Annual Retreats," stated Grutka's involvement in retreats given at Mt. Assisi Academy in Bellevue, Pennsylvania, and at Mt. De Chantal Academy in Wheeling, West Virginia, in July and August, respectively, "Holy Trinity (Gary) Letters 1949-1952," 03, AGP, ADG.

<sup>24</sup> Edwin G. Kaiser, C.P.P.S., *50 Golden Years: The Story of Holy Trinity (Slovak) Parish, Gary Indiana*, 1961, 25 and 29.

Alerding welcomed them and, complimenting them on their deep religious loyalty, he allowed them to select their own priest.<sup>25</sup>

The committee returned with the good news and a vote was taken to establish a parish under the protection of the Most Holy Trinity. An invitation was sent to Desiderius Major, a priest assigned to Saint John Nepomucene Parish in Bridgeport, Connecticut, who was looking for a new position. Major accepted, and with approval from Alerding, he arrived and celebrated the first mass on October 29, 1911 at Saint Emeric (Hungarian) Parish.<sup>26</sup>

With a loan from Alerding, the Holy Trinity (Slovak) congregation soon built their own church on Twelfth Street between Madison and Monroe. The first Mass in the new church was held on Christmas Day, December 25, 1912. On July 27, 1913, J. M. Koudelka, bishop of Superior, Wisconsin dedicated the parish to Most Holy Trinity during his solemn blessing. While the debt totaled \$16, 242, Alerding took \$10,000 from the gift given to him by U.S. Steel for five ethnic parishes and gave it to the parish to alleviate part of the debt.<sup>27</sup>

A number of pastors followed. George Bendik arrived on October 10, 1914 and invited four sisters of the Congregation of the Sisters of Saints Cyril and Methodius, Danville, Pennsylvania to begin a parochial school. School began in September 1915 with an enrollment of 230 pupils in the church basement. In early 1916, a loan was secured to build a convent. Michael Judt replaced Bendik in 1916 and oversaw a period

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<sup>25</sup> Ibid., 29.

<sup>26</sup> Ibid., 29 and 30.

<sup>27</sup> Ibid., 33-34.

of hard work to build community, establish a chapel for the sisters and create parish sodalities.<sup>28</sup>

On October 1, 1917, Alerding visited the parish on his first episcopal visit to confer the sacrament of confirmation. Judt, aware of the debt, nonetheless convinced Alerding that a new school was needed. Judt witnessed the construction of a new school<sup>29</sup> and was succeeded by Andrew Dzijacky in April 1919. Dzijacky was soon called back to New York by his archbishop.<sup>30</sup> Ignatius Stepuncik arrived at Holy Trinity on August 1, 1921 to begin his tenure as pastor. Stepuncik inherited the parish at a critical time and served to guide the parish for the next twenty-three years.<sup>31</sup>

Many tasks awaited Stepuncik. The parish debt remained over \$31,000. The rectory had never been painted and the exterior of the church needed painting as well. Additional church lots were purchased and the parish community witnessed a growth in sodalities. Monthly contributions were requested from parishioners. By 1927 enough money was raised to install new roofs on the church, rectory and convent. Altars, stations, and statues received much needed repainting. Along with other needed physical plant and equipment purchasing was the growth of the parish numbers. The Benedictine Fathers from Saint Procopius Abbey in Lisle, Illinois sent a priest to assist with weekend masses in response to the growing numbers; the pastor had no assistant.<sup>32</sup>

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<sup>28</sup> Ibid., 38 and 41.

<sup>29</sup> Ibid., 42.

<sup>30</sup> Ibid., 42-43.

<sup>31</sup> Ibid., 47-50. Stepuncik was born in Namestove, in the county of Orava in Slovakia on January 8, 1887, Stepuncik came to America to study philosophy and theology at Saint Meinrad Seminary in 1906. He was ordained a priest on May 21, 1910. On a historical note, with the end of World War I, Slovakia was no longer part of the Austria Hungarian empire, but assumed into the republic of Czechoslovakia.

<sup>32</sup> Ibid., 49. Along with growth in the parish was growth in the city of Gary. By 1909, the population in Gary was 13,000. By 1956, the Golden Jubilee year, the city population swelled to 157,000.

During Stepuncik's time, the English language replaced Slovak in the school, except on Fridays, which were called "Slovak Days." However in church, preaching and singing were in Slovak. In 1931, the school received multiple repairs, including a new roof and the entire building replastered and painted. In 1936, Holy Trinity celebrated its Silver Jubilee. By 1938, approximately 275 families, which included 1250 persons, belonged to the parish.<sup>33</sup>

By the time of his death in 1944, Stepuncik had successfully brought the parish out of debt into significant surplus; at the end of 1943, \$111,632.89 was in the parish treasury. The downside of the surplus was that Stepuncik's frugality and hard work led some to wonder why a new church was not built and why so many facilities were in disrepair. One reason for the delay in building a new church was a difference of opinion among parishioners on where the location of the church should be. (Grutka addressed this situation years later.) What is known is that Stepuncik's frugality left a number of physical plant needs to be addressed for the new pastor, Grutka. Meanwhile, Stepuncik took sick and died on June 9, 1944.<sup>34</sup>

#### *Pastor of Holy Trinity Parish and School*

Grutka's assignment to Holy Trinity Parish, while an exciting opportunity to lead a larger parish and school than he had served in his previous assignments, also presented multiple challenges. In addition to a deteriorating physical plant, he faced division within the parish and a changing neighborhood. Grutka wasted no time in addressing the difficult issues facing his parish and school, beginning with the physical plant.

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<sup>33</sup> Ibid., 54-69.

<sup>34</sup> Ibid., 69-70.

According to Rose Lepara, "the church lacked restroom facilities and the sisters did not have adequate housing facilities in the convent. The convent did not have enough room for all of the sisters; one or two of them would have to sleep in the hallway or stairway."<sup>35</sup>

Second best was not good enough for Grutka or for his parishioners, including the school children. He recruited volunteers to clean and upgrade the facilities. He strengthened existing parish organizations, established new ones, and empowered parish youth. An analysis of his parish calendars shows his involvement in a multitude of parish ministries. He ministered to the spiritual needs of his parishioners with opportunities for devotional prayer, though his parishioners did not always avail themselves of the opportunities. He wrote on March 30, 1952, "the evening [Lenten] devotions have not been attended as well as we feel they could have been. This week all the devotions will be in the English language. This should be an inducement for the younger generation to turn out well."<sup>36</sup> He encouraged the young to attend and thanked the older parishioners for the constant attendance and turnout.

During the first year of his pastorate, he began recognizing parishioners and students in formal ceremonies and dinners as a way of building community. He put a high priority on education and youth. In his address to the Holy Trinity Parish graduates at the Fourth Annual Testimonial Breakfast, Grutka "stressed the importance of a good Catholic education..."Higher education, talents and skills should be used to help all mankind and to further the greater honor and glory of God."<sup>37</sup> John Drabik, a graduate,

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<sup>35</sup> Lepara interview, August 2008.

<sup>36</sup> "The Trinitarian," March 30, 1952, 1.

<sup>37</sup> "The Trinitarian," June 13, 1948, 2.

recognized the pride the graduates had in the ‘Trinitarian family’ and the achievements they accomplished under Father Grutka’s capable leadership.<sup>38</sup>

The people of Holy Trinity eventually came to love Grutka, but he had his challenges in the beginning. Only a few months into his pastorate, he was confronted with his first challenge of racial discrimination at Holy Trinity, which would define his actions for the rest of his life. In September 1944, with Grutka’s approval, the nuns of Holy Trinity School enrolled two black female students, who were siblings.<sup>39</sup>irate white parents reminded Grutka that Holy Trinity was a Slovak Parish and its school for Slovak students only. Grutka replied that he could not and would not remove the two girls. Although Grutka did not believe it was his role to actively recruit for racial or ethnic diversity in the school, he believed that people of all races and ethnicities had the right to the same opportunities.<sup>40</sup>

In response to his decision, a group of disgruntled parents formed a committee to meet with Noll, for the removal of Grutka, asking him to provide a “more Slovak-minded Pastor.” After receiving a phone call informing him of the group’s intentions, (it is not known if the call was meant as a threat or to express concern), Grutka told his assistants that he alone would address the parishioners at the upcoming Sunday Masses.<sup>41</sup> In a gentle, kindly manner, Grutka delivered his homily as follows:

I learned that you want to meet with the Bishop perhaps to replace me. I am happy that you are going. I have no hard feelings over your decision. You should be content with your new Pastor...I am ready and willing to go wherever the Bishop sends me. I was ordained to serve all God’s people no matter what color, race, nationality, or culture. You see...

First, I am an American – born in the USA that sanctions freedom and justice for all.

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<sup>38</sup> “The Trinitarian,” June 13, 1948, 2.

<sup>39</sup> Undated story, which occurred in September/October 1944; written text of the homily by Grutka was provided by Miss Rose Lepara in interview with author, March 2006.

<sup>40</sup> LePara interview, March 2006.

<sup>41</sup> Ibid.

Second, I am a Catholic – taught and instilled with Christian principles.

Third, I am a Priest – I promised God to teach His saving graces to all people.

Lastly, I am Slovak – and very proud of my 100% Slovak parents, who with very little education, poor English, a small simple house, six children – gave me these blessings – with love.<sup>42</sup>

With these words, the homily ended. No appointment was made with Bishop Noll and Fr. Grutka remained pastor until his consecration as Bishop on February 25, 1957.

Grutka was keenly aware of the importance of human dignity from his own background as a Slovak, working-class man, along with his academic studies, formation in church teaching, and self-reflection. His upbringing, prayer life, seminary training, and his core belief in love of God and love of neighbor formed a strong core of justice and charity within him. Grutka's decision was not simply one of justice and charity, and was not one of civil rights. It was grounded in Jesus' mandate to proclaim the Gospel and provide for the salvation of souls. It represented the Catholic Church's call and commitment to provide the Catholic education and formation needed to achieve sanctification of self and society.

This incident marked one of the first major steps in his life as pastor and Catholic leader in the city of Gary. In many ways, the experience was a turning point for Grutka and one, in conjunction with the Froebel Strike of 1945, which served as a launching point for his increased civic involvement. It was not long before parishioners grew to love him for the many good things he did for the parish.

On February 20, 1945, Noll appointed Louis Zenz, associate pastor, to help Grutka with his priestly duties.<sup>43</sup> With Zenz' assistance, Grutka continued to add programs and authorized the organization of CYO basketball teams for boys and girls and

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<sup>42</sup> Typed homily text, "Holy Trinity," n.d., AGP, ADG.

<sup>43</sup> Noll to Zenz, February 20, 1945, a copy of the letter that was given to Grutka, with a personal note written on the bottom of the letter by Noll, "Correspondence, Bp. John F. Noll," AGP, ADG.

a youth group by his second year.<sup>44</sup> Since there was no Catholic high school in Gary, Indiana, (the closest Catholic high school was Central Catholic High School/Bishop Noll High School in Hammond, Indiana), Grutka sought out ways to educate and form young people in the faith. As he had done in Elkhart, Grutka launched religious discussion classes for high school students and young adults. Strongly committed to the Catholic Action model of sanctification of self and society, he was quick to send a group of students to participate in the Summer School of Catholic Action (S.S.C.A.) program in Chicago in 1945.

When they returned from Chicago, the students enthusiastically described the week in the Holy Trinity bulletin, “The Trinitarian:”

The Summer School of Catholic Action is an intensified program of education for leadership in the field of Catholic Action. Its purpose is to teach: The “What”, the “How” and the “Why” of full Catholic living. Though it had the Sodality in mind as the ideal organization for full Catholic living, it was opened to any individual or organization which wanted to serve God more intelligently, increase personal holiness of individual souls, work for the Church of Christ, or spread the social reign of the Savior throughout the world.<sup>45</sup>

The Morrison Hotel was filled to capacity by the students of the Summer School of Catholic Action, but when the octet of H.T.S. arrived something had to give way...It is difficult to describe the innumerable cultural, educational, and spiritual benefits derived by the students who attend the S.S.C.A. There are so many classes which you want to take...Even then you would only scratch the surface... The tour Wednesday night was for the purpose of examining the Friendship House, an example of Catholic Action for inter-racial justice.<sup>46</sup>

“The Trinitarian” itself was a project of the parish youth. A volunteer staff of eight young people published the four-page paper 52 times a year. Four students worked on the press each Saturday night, sometimes past midnight if the pastor wrote his column late.<sup>47</sup>

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<sup>44</sup> “Attention all teenagers!!!!,” “The Trinitarian,” September 16, 1945, 4.

<sup>45</sup> “What is the Summer School of Catholic Action,” “The Trinitarian,” August 26, 1945, 2.

<sup>46</sup> “Report From The Morrison,” “The Trinitarian,” September 2, 1945, 1 and 3.

<sup>47</sup> Lepara interview, March 2006; “The Trinitarian,” December 17, 1950, 2.



On the first anniversary of the paper, the student staffers described their purpose and gave Grutka credit:

In our efforts we tried to fulfill the aim and purpose we set out with "To bring together in a spirit of friendliness and cooperation the parishioners of Holy Trinity" by revealing the activity of the Church, the school and parish societies...A full investigation would reveal that Father Grutka is not only the advisor of the little newsheet but the spark that finds outward expression in the fruits of the parish. Thru it all THE TRINITARIAN goes to press, is stapled, counted and distributed to 800 parishioners.<sup>48</sup>

Grutka sent a copy of the "The Trinitarian" to all of the parishioners serving in the armed forces during World War II and the Korean War. A special page dedicated to those in the military offered advice and gave updates on parishioners serving around the world. Grutka received numerous letters from GIs thanking him for thinking of them and praying for them, and also admiring all of the changes taking place at Holy Trinity.

One Korean War soldier, Corporal Bernard Zekucia, expressed his gratitude for the bulletin on July 27, 1951, writing "just a few lines to thank you for the prayer book you gave to Mom and Dad to send to me from you...I have received five or six TRINITARIANS since I've been here and I want to thank you for sending them and in this way keeping me informed about what is going on around the Parish."<sup>49</sup>

Weekly editions of the Trinitarian began to include sections addressed to the Korean War servicemen, some labeled, "Hello Soldier and Sailor," or "Hello Soldier."<sup>50</sup> At times, Grutka challenged them to live their faith, "If you yourself are not a good Catholic, if you yourself are not good and holy, how can you expect to make others good and holy. To influence others sweet words are not enough. Example is the winning force."<sup>51</sup>

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<sup>48</sup> "One Year Old Today," "The Trinitarian," September 16, 1945, 1

<sup>49</sup> "The Trinitarian," October 7, 1951, 2. Corporal Zekucia was killed in action a month later.

<sup>50</sup> "The Trinitarian," November 25, 1951, 3; and December 2, 1951, 3.

<sup>51</sup> "The Trinitarian," January 8, 1950, 1.

“The Trinitarian” provided opportunities for the youth to keep parishioners informed of Grutka’s life. According to the October 28<sup>th</sup> edition of the “The Trinitarian,” Grutka's father, Simon, was critically ill and prayers were requested. On October 30, 1945, Simon Grutka died, survived by his wife; two sons, Andrew and Joseph; and two daughters, Helen and Gertrude. No mention was made of his siblings, Michael and Sophia. A letter from his sister Gertrude in 1951 indicates that they had passed away. She wrote, “it still hard to forget Michael my [unknown word] who was burned to death and Dad and Sophie Marie. They are resting peacefully in the cemetery.”<sup>52</sup>

The Holy Trinity community extended their condolences and support in many ways on learning of Simon Grutka's death, making clear their affection and care for their pastor. The children, noticing that their “usually smiling and cheerful pastor was conspicuously absent from the church yards and school,” offered Grutka many cards, letters, and spiritual bouquets, upon hearing the news.<sup>53</sup> Parishioners offered words of comfort and praise, such as these in “The Trinitarian:”

We offer sincerest condolence to you, our beloved pastor, at the sudden loss of your dear father. You have been such a comfort and inspiration to us when we leaned on your shoulder during times of sorrow, of suffering, or misfortune; you are so sincere in your efforts to console and encourage when we need it, that now when you yourself are in need of a word of cheer, we can hardly find words to express the depth of our sympathy. We can only say that we shall remember the soul of Simon Grutka in our prayers, and at the holy sacrifice of the Mass.<sup>54</sup>

Approximately one hundred parishioners made the journey to Saints Cyril and Methodius Church in Joliet, Grutka’s home parish, to attend his father’s funeral. Grutka celebrated the mass, while Abbot Procopius Neuizil of Saint Procopius Abbey in Lisle, Illinois delivered the homily in Slovak. The presence of thirty-three clergy, including

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<sup>52</sup> Gertrude Grutka, Grutka’s sister, to Grutka, June 5, 1951, “Holy Trinity (Gary) Misc Letters, 1950-1953,” 03, AGP, ADG.

<sup>53</sup> “School Children Console Fr. Grutka,” “The Trinitarian,” November 4, 1945, 1.

<sup>54</sup> “Deepest Sympathy to Our Pastor,” “The Trinitarian,” November 4, 1945, 1.

seven Benedictine fathers, made quite an impression and spoke of the high regard people held for Grutka. Upon his return to the parish, Grutka expressed his sincere appreciation:

Dear Parishioners:

Thank you most sincerely for your very kind expression of sympathy...Your Spiritual Bouquets and your many offerings for the Holy Sacrifice of the Mass for the repose of the soul of my dear father were particularly consoling...

I wish to thank you also in the name of my mother, my brother and my sisters upon whose grief stricken hearts your sympathetic thoughtfulness descended as a truly soothing balm.

One of Grutka's highest priorities was the education and formation of young people. He had high expectation for the adults of the parish as well as for the children. He expected parents to raise faithful, respectful children and would not tolerate disruptive behavior or discipline problems in his school; parents would be held accountable. At the start of the 1947 school year, for example, he laid out his expectations for the parents:

With an enrollment of almost three hundred pupils Holy Trinity has opened its doors for the resumption of studies for another year. Once again this school will strive to furnish its youngsters with the finest possible Christian education at the smallest possible cost to the pupil.

Since this school with its teachers and officials will endeavor to make the process of education as pleasant and productive as possible, it is only reasonable to expect a full measure of cooperation from the pupils and parents. IN MATTERS OF DISCIPLINE PARENTS WILL BE EXPECTED TO ASSUME FULL RESPONSIBILITY. Holy Trinity is not a reform school and the teachers can not take time out to cope with a delinquent child to the detriment of other pupils. The Sisters have been instructed not to deal out any form of corporal punishment whatsoever. When a child becomes troublesome to the point of disturbing the good order of the classroom, the parents will be notified and if improvement in the conduct of the child does not result, the child will be dismissed from the school.

The enrollment this year is far too large to permit an unruly pupil to disturb the educational well being of the whole class. The primary purpose of a good school is instruction – not correction.

Holy Trinity School is a Catholic School, and, therefore, the study of Religion is a requisite for every child. This school was intended primarily for the education of children of Slovak descent. The Slovak language will be taught to all those who desire the knowledge of this language but will not be forced upon those not interested in the language.

The official starting time for classes is 8:40 each morning. Holy Mass begins each morning at 8:00 but attendance is not compulsory. Children should be encouraged to assist at the sacrifice of the Holy Mass each morning if possible because of the tremendous spiritual value derived therefrom. The faithful and devout assistance at Holy Mass by the child may also be the means of rich blessings upon the family.<sup>55</sup>

Grutka showed himself to be a competent and fiscally responsible administrator, and the high standards of scholarship, discipline and parental cooperation that Grutka and the Sisters of Saints Cyril and Methodius established built a strong reputation for the

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<sup>55</sup> “Note To Parents Of Children In Holy Trinity School,” “The Trinitarian,” September 7, 1947, 1.

school. In an article in the *Trinitarian* before the start of the 1948 school year, he wrote: “Holy Trinity School has the reputation of being the cleanest and best equipped parochial school in the city of Gary, and it is our aim to keep this reputation. This requires the interest and cooperation of all our parishioners and particularly the parents of our school children.”<sup>56</sup> Before every school year, he sought volunteers to clean the entire school and they responded.

His frugality did not diminish his efforts to meet the needs of the parish or the school. Grutka wanted his school to have the best in order to be the best. He often surprised the staff and children of the school with improvements, including new lights, painted bulletin boards, and a speaker system. In the winning poem in the Sixth Grade Poem contest, student Joanne Shestak gives a glimpse of the positive environment of Holy Trinity School:

Our School

It isn't new, But it will do  
For scholars great – It's up to date.

Its spirit's high, Its pupils try  
To be the best, When comes the test.

Its classrooms clean, Its walls agleam –  
No school in town, Can give it a frown.

Its teachers meek, Praise do not seek,  
But children teach, How Heaven to reach.

Its pastor tall, Is loved by all.  
He brings good cheer, To all his pupils dear.

So hand in hand together, No matter what the weather,  
It's only plain to see, It's Holy Trinity for me.<sup>57</sup>

Holy Trinity gained attention outside the area when it accepted an invitation by the Museum of Science and Industry in Chicago to present “Christmas Customs in

<sup>56</sup> “The *Trinitarian*,” August 1, 1948, 1.

<sup>57</sup> “Our School,” “The *Trinitarian*,” March 7, 1948, 2.

Slovakia” on December 6, 1951. Grutka received recognition for “his assistance, helpful suggestions, and wholehearted support of the project.”<sup>58</sup>

During a Holy Name meeting, Grutka shared his views of work that must be done to insure the future of the parish and to keep it together, signaling his belief that more space was needed. “Catholic Action is seriously handicapped due to the lack of space and proper facilities. A building is needed where collectively we could afford to provide many things for the young and old alike, to work, play or pursue a hobby. These are matters of vital importance to every member of the parish.”<sup>59</sup> Space for parish activities was limited due to the needs of the school for “every inch” of space in the parish complex.<sup>60</sup> A parish center offered one possible solution.

Despite the strength of the parish and school, however, parishioners, especially young families, were moving away from the parish by 1948 due to changing socioeconomic conditions in the area, some incidents of crime, and a changing racial environment. Support for a new parish center in the existing location was mixed.

In the spring of 1949, Grutka addressed his parishioners in a letter discussing the need for a workshop to channel the energy of parishioners, especially young men:

The time has come to do something for our young people, particularly our boys in the upper grades of grammar school and those in high school. It is imperative that they be occupied physically and mentally with worthwhile projects.

Incident after incident has been brought to my attention in recent days in which our young people have been involved that I am convinced that something more than just talking must be done and done quickly.

A normal healthy lad cannot long remain out of some mischief if he is permitted to idle away his time aimlessly...

The possibilities of a workshop have been discussed with numerous parishioners and several parish organizations over and over. All are convinced that the workshop is a grand idea and heartily approve of it. And that is as far as it goes.

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<sup>58</sup> “The Trinitarian,” December 16, 1951, 1.

<sup>59</sup> “The Trinitarian,” April 18, 1948, 3.

<sup>60</sup> “The Trinitarian,” October 10, 1948, 1.

It is high time the discussions stopped and actions begin...Now let's see who is willing to do more than just talk to help this great cause.<sup>61</sup>

Grutka saw the value, as he did in Elkhart, of holistic education and formation of young people as well as keeping them from being idle. One of his key leadership abilities reflected in the letter was the need to have discussion, but then take action. Subsequent meetings were held to gather interest in building the workshop, but the outcome is not known. It seems that the project was placed on hold due to other realities and needs of the parish or lack of commitment.

Another key reality of life in Gary and the Central District were the effects of the relationships between labor and management. During times of prosperity, especially in the steel industry, the area prospered. However, during times of unrest or times of amity between unions and industry, the area felt the effects of the struggles. Steel strikes represented the greatest economic reality in the area. Between 1949 and 1959, four steel strikes took place: 1949; 1952; 1956; and 1959.<sup>62</sup>

As a result of his family background, personal work experience, and the Church's social justice tradition, Grutka held an affinity with the common laborer. He equally appreciated the papal teachings to support good relationships between labor and management. As a pastor, Grutka was well aware of the impact on his parishioners and the 1949 Strike offers insight into Grutka's way of dealing with a social issue. In October 1949, Grutka addressed the strike and he wanted his parishioners to be informed

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<sup>61</sup> "The Trinitarian," March 27, 1949, 3. Subsequent meetings were held to gather interest in building the workshop, but the outcome is not known.

<sup>62</sup> For more information on the steel strikes of this period, see Lane, 177-180. The 1949 Strike, which centered on pension and insurance benefits lasted forty-two days. The 1952 Strike dealt with raises in pay and fringe benefits. The 1956 Strike, which lasted thirty-four days, ensued over issues of overtime pay for weekends and wage increases. The 1959 Strike is treated in Chapter Four.

about labor issues. On October 16, 1949, “The Trinitarian” publicized a talk about the strike by Phillip Murray, President of the United Steelworkers.

Grutka encouraged the school children to learn about and write their thoughts about the strike. In an essay contest among the students, Elaine Shestak, the winner, wrote an essay entitled, “What I Can Do To Help End The Strike.” She wrote:

“My Dear Jesus, please help settle the Steel Strike, so my daddy would go back to work again.” These are the words, that I mention constantly in my prayers, as the days go by and there seems to be no settlement to this terrible Steel Strike...If it would not seem too bold, I would write a letter to Mr. President, and tell him, in my own words, how all the poor working people will suffer from this strike...to please dear God, so that he would show him [Truman] the way to bring an understanding between the Union and the Steel Companies...<sup>63</sup>

Despite the challenges of the strike, at the end of the year on the financial statement, Grutka reflected: “Once again it [the Financial Report] discloses the generosity and self sacrificing spirit of the people of Holy Trinity...We realize fully well how many financial problems confronted many of you during the past year and yet, in spite of these difficulties, the house of God was not forgotten.”<sup>64</sup>

During the 1952 Steel Strike, Grutka again offered assistance and empathy. He wrote: “without a doubt the steel strike is beginning to cause some financial distress to some of our parishioners. Any parishioner suffering hardship because of the strike kindly contact the rectory and assistance will be given. We will try to take care of all our parishioners.”<sup>65</sup> Taking care of one's neighbor was what a faith community should do, in Grutka's vision of church.

In the fall of 1954, Grutka once again experienced the compassion of his congregation when his mother passed away. On November 7, 1954, a request went out in

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<sup>63</sup> “The Trinitarian,” November 6, 1949, 1.

<sup>64</sup> “The Trinitarian,” January 15, 1950, 3.

<sup>65</sup> “The Trinitarian,” July 6, 1952, 1.

“The Trinitarian” for prayers for Grutka’s mother, Mrs. Sophia Grutka, who was critically ill. That morning, however, Sophia Grutka died, leaving Grutka and his brother, Joseph and sisters, Helen and Gertrude, as survivors.

The Holy Trinity community responded with Masses and prayers and support for Grutka. In the next edition of “The Trinitarian” on Sunday, November 14, 1954, Grutka expressed his feelings in a letter to the parish:

My dear Parishioners:

Last Sunday morning Our Heavenly Father saw fit to suddenly call back home one of his most devoted children, Mrs. Sophia Grutka, my beloved mother. A large part of my heart went with her and what remains of it now will never again be completely at peace until it rejoins her in Our Father’s House.

With Mother and Father, a Brother and a Sister gone – half of our family – it is no longer possible to forget even for a moment the fatherland of souls whence we’re sent in advance such precious hostages.

At times like this black and dismal despair tends to grip one’s soul. Sorrow and sadness deepen. Fortunate are we Catholics on these occasions for the sublime and consoling doctrines of the Church which make us look up to Heaven through our tears and see the hands of our loved ones stretching out to extend a welcome for us to the Father’s House.

Rest assured, my dear parishioners, that your expressions of sympathy are deeply appreciated – not only by myself but also by my brother, Joseph, and by my sisters, Helen and Gertrude. Do accept our sincerest heartfelt thanks for all your kindness and consideration. The goodness of your hearts revealed itself in a glorious outburst of loving charity which took some of the sting of sorrow out of our hearts.

The very great number of Holy Masses provided for the repose of her soul is particularly gratifying to us because Mother’s whole life was intimately bound up with the Sacrifice of the Mass. It was her daily joy and consolation. She made the practice of her Catholic faith an integral part of her daily life. Every thing she did was motivated by her love for Christ Crucified and His Sorrowful Mother.

Since 1910 – forty four long years – Mother never remained away from our home in Joliet over night. In spite of her inability to travel she made her presence felt wherever we went. She was never prone to complain – never bore a grudge against anyone- always considered and respected the feelings of others.

Mother had a happy disposition and she was known for the warmth and beauty of her perpetual smile. In death as in life she still smiled.

God rest her soul and heap upon her blessings, a hundredfold for all the good she has done her children, and particularly for the blessing she bestowed on us just before she died.

Remember her soul in your prayers.<sup>66</sup>

The letter gives a unique insight into Grutka, who did not often publicly share his feelings about his family. He knew the meaning of loss on a number of accounts and yet, he

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<sup>66</sup> “The Trinitarian,” November 14, 1954, 1.



reflects on the love and respect he held for his mother. His mother as a woman who embodied the simple and deep Catholic, Slovak faith, of which he often spoke.

### *Church Builder*

By the early 1950s, Holy Trinity Parish was a beehive of activity with devotions, daily Mass, plays, fall festivals, pantry showers for the Sisters, and active sodalities, such as, Rosary Sodality and Holy Name. The congregation had outgrown its church. The small church could not accommodate its parishioners in the local area nor those who had moved but wished to return to their 'home parish' for Sunday service. Grutka involved his people in meetings to discuss parish needs for more space. According to "The Trinitarian," in the spring of 1950, those attending these meetings decided unanimously that a new church was needed with a parochial center and additional space for the school.<sup>67</sup> The new church would remain in its current location and word was sent to Noll for approval to proceed.

During the months and years ahead, planning for the new church would become a main priority for Father Grutka. Noll realized the need for a new church and informed Grutka that it would be up to the parishioners to raise the money.<sup>68</sup>

Although an account in "The Trinitarian" indicates unanimous support for locating the parish in the Central District, many parishioners felt it was time to move out of the Central District and relocate the parish in a different area, like Glen Park or further south in Merrillville. By the late 1940s and early 1950s, the racial composition of the neighborhood was changing because of an increasing influx of African Americans as well

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<sup>67</sup> "The Trinitarian," March 19, 1950, 3.

<sup>68</sup> "The Trinitarian," May 21, 1950, 1.

as limited room for housing due to closed housing policies for blacks. A number of parishioners and other whites in Gary had already started to move out to the surrounding areas; some out of prejudice, some out of fear of the growing crime, some out of true desire to experience life in the suburbs and more land to build a house with amenities.<sup>69</sup>

Grutka did not condone these movements, nor did he support those who wanted to move Holy Trinity out of the Central District. Whatever discussion, support, or objections were offered, he decided that the new Holy Trinity Church would remain in the Central District. He confirmed his loyalty to the city of Gary, no matter what the circumstances, a commitment he would maintain for the remainder of his life in active ministry as priest and bishop. This debate about the location of the new church is crucial to understand Grutka's episcopal priority and commitment to the inner cities, especially to Gary. Grutka firmly believed the new church represented hope for a renaissance in the Central District area. In one sense, his belief in Gary and in the possibility of integration rooted in charity blinded him to the social realities and people's desires to move out of the inner city of their parent's world and move to the suburbs for more opportunity, recreation and education. Grutka's core commitment to the inner city represented a belief that people either admired or angered and frustrated them. The Gary inner city experience reflected a very complex dynamic that requires one to develop a solid understanding of the factors and issues of the day to objectively analyze this era and the actions of the people involved.

In the planning of the new church, Grutka was committed to keep the new church in the Central District, the first of his many commitments to the inner city. The

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<sup>69</sup> Interview of Irene and Bob Velasco, aunt and uncle of the author (Irene was also a former parishioner of Holy Trinity), with the author, July 17, 2009 and December 17, 2011; Marilyn and Bob Sepiol, family friends of the author, December 17, 2011.

experience of building the new church was beneficial because it allowed Grutka an opportunity to address a multitude of issues: 1) the need for space for classrooms and weekly Sunday Mass; 2) planning for building specifications and costs; 3) the establishment of a building fund; and 4) the divisions among parishioners over the issues.<sup>70</sup> By the end of 1950, \$2,359.46 was raised and by November 1950, Bishop Noll had given his consent to build the new church.

Grutka felt pride in his parishioners and encouraged them to build a new Church that could accommodate the needs of a growing membership. As 1950 ended, Grutka wrote, "The year 1950 which is just now passing away has been a very good one here at Holy Trinity. The people of Holy Trinity over and over again proved themselves to be the best of parishioners and faithful Catholics. Your cooperation with your pastor in all things pertaining to the parish was outstanding. Your enthusiasm about the building of the new church showed no bounds."<sup>71</sup>

Finding adequate space proved to be a problem for Holy Trinity at the beginning of the 1952 school year. As Grutka wrote, "with the resumption of classes in September, we will be faced with the problem of insufficient space. The classrooms under the Church are much smaller than those in the school building. For the past several years the enrollment in the first grade has been well over forty...almost all grades will have 40 or more pupils...Accommodations will, of course, be made for all of our pupils."<sup>72</sup>

Children of non-parishioners were not encouraged to apply, and preference was given to parishioners' children.

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<sup>70</sup> "The Trinitarian," July 16, 1950, 1.

<sup>71</sup> "The Trinitarian," December 31, 1950, 1.

<sup>72</sup> "The Trinitarian," July 13, 1952, 1.

Curiosity arose when little word was mentioned about the progress of the new Church. On August 16, 1953, “The Trinitarian” reported, “since Easter three new sets of plans have been drawn up and all of them were found wanting.”<sup>73</sup> In the meantime, Grutka, preoccupied with the planning, spent time with the architect and art designer.<sup>74</sup> Plans for the new church were almost completed by December 1953 and soon afterwards, bids were solicited. Opportunities were given for all parishioners to “donate various things needed in the Church as memorials to themselves, their families and relatives.”<sup>75</sup>

The old church was torn down in July. The last mass in the old church was June 17, 1956, subsequent masses were held in the school auditorium until the new church was ready. The first mass in the new church was held on December 8, 1956, with a reception following in the school auditorium. Leo Pursley, Auxiliary and Acting Bishop of Fort Wayne, offered the solemn blessing and dedication on December 9<sup>th</sup>.

A leader, a fiscally responsible pastor, an administrator, and a visionary, Grutka achieved his dream of a new church as a symbol of community life in the Central District. Ironically, however, the church he spent years dreaming about would, in a matter of days, be passed on for another pastor to enjoy. Christmas Eve 1956 brought news of a life-changing event for him and the Gary area, his appointment as first bishop of the new Diocese of Gary, Indiana. His appointment as bishop was a recognition of his success as a pastor of souls, but also an acknowledgment of his role as a leader in diocesan affairs and as a civic leader in Gary.

### **Grutka the Civic Leader**

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<sup>73</sup> Ibid., August 16, 1953, 1.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid., November 15, 1953, 1.

Grutka's courageous integration of Holy Trinity Grade School upon his immediate arrival in Gary in 1944 made clear his belief in Catholic education for all people, regardless of race. The depth of his commitment would be confirmed when nearby public schools, Froebel and Emerson, experienced much deeper and longer-lasting race-related tensions. Again, a bit of history is in order.

*Education in Gary, Indiana – “Work, Study, Play” and “Separate, not Equal”*

Gary's public school system had been highly regarded since its founding. William A. Wirt, Superintendent of the Gary schools from 1907 to 1938, came to Gary from Bluffton, Indiana, with experience as a school administrator, excited at the opportunity to shape a new school system. By fall 1907, student population swelled from 35 students to 492 students within the first year and to 1,100 a year later.

Author John C. Trafny observes that “during the first half of the 20<sup>th</sup> century, the Gary School system became a model for academic excellence and innovative programs that helped provide a better-educated work force and responsible citizens.”<sup>76</sup> At schools like Emerson and Froebel, “the playground would be at the site of the school, and the gymnasiums, libraries, and recreation rooms in the basements of the buildings could be used by both children and adults.”<sup>77</sup> Jefferson School (1908) was remodeled and Emerson School (1909) and Froebel School (1912) contained swimming pools and auditorium facilities.

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<sup>76</sup> John C. Trafny, *Images of America: Gary's East Side* with an Introduction by Stephen G. McShane (Charleston, SC., Chicago, IL., Portsmouth, NH., San Francisco, CA.: Arcadia Publishing, 2002), 104.

<sup>77</sup> Ronald D. Cohen, *Children of the Mill, Schooling and Society in Gary, Indiana, 1906-1960* (New York and London: RoutledgeFalmer, 2002), 14.

Gary's school system offered night classes to assist with the “Americanization” of adult immigrants as well as the teaching of English to children in kindergarten and the lower levels. The Gary system was the first public system in the nation to offer “release time” for students, with their parents’ permission, to be taught religion once a week, either at the public school itself, or at churches or rented buildings. The Gary Catholic Instruction Program developed in this context.

Prior to Wirt’s arrival, students had been educated in the schools closest to their homes. Shortly after Wirt’s arrival, however, segregation became the official policy for the lower grades of the Gary school system and an unofficial practice at the high school levels. In justifying his position on segregation, Wirt stated:

We believe that it is only in justice to the negro children that they be segregated. There is naturally a feeling between the negroes and the whites in the lower grades and we are sure the colored children will be better cared for in schools of their own, and they will take pride in their work and will consequently get better grades.<sup>78</sup>

Froebel School was integrated, but the school was an exception in Gary. Wirt’s policy of segregation had ramifications. What makes the Froebel case particularly meaningful for Grutka was the fact that Froebel High School existed only two blocks away from his parish.

#### *Gary Public School Strikes (Emerson and Froebel)*

In fall 1927, African-American students were divided among several schools because of overcrowding. Froebel school enrolled approximately 1,000 African-American students, but did not allow them to use the pool or participate in certain creative programs. Virginia Street School enrolled approximately 750 African American

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<sup>78</sup> Cohen, 8.

students, in dismally crowded conditions, and Emerson school enrolled about six African-American students. Because of the limited high school facilities and serious overcrowding at Virginia Street School, eighteen additional black students were transferred to Emerson on September 19, 1927.

Following the transfer of the eighteen black students to Emerson, 600 to 800 white students boycotted classes on Monday, September 26<sup>th</sup> to protest the transfer. Over 200 white students paraded down Broadway with signs reading, "We Won't Go Back Until Emerson's White." The next day 800 students boycotted classes. By Friday, September 30, a compromise was reached and the students returned to classes. The compromise was that all the transferred African-American students, except for seniors, were transferred out of Emerson. Five of the eight seniors were reassigned to Virginia Street School by January 1928; the remaining three students at Emerson were segregated. Three years went by before Roosevelt High School would be completed to provide a well-established, "separate but equal," educational institution for the African American students in Gary. Meanwhile, African American students at Froebel could not join the band or most clubs, could use the swimming pool only on the day before it was cleaned, and though they could participate in sports, they were not allowed to shower with white students. The policy of not allowing blacks and whites in the same pool at the same time was not uncommon in public pools; on the day blacks were allowed to swim, the water was drained and fresh water was put in for the next day swim for whites only.<sup>79</sup>

The 1927 Emerson strike exposed the racial discrimination in Gary to the nation and to the citizens of Gary. The strike served as a wake-up call and strengthened the efforts of the Gary Chapter of the National Association for the Advancement of Colored

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<sup>79</sup> Ibid; interview of Lane Bove with author, October 10, 2007.

Persons (NAACP) in the black community against prejudice, segregation, and discrimination. In 1927, civic leaders failed in the cause of integration. The response of Catholic leaders of the area to the strike is unknown. It would be up to the next generation of educational, civic and religious leaders to face the racially-motivated, educational boycotts of the 1940s.

Following the Emerson School Strike of 1927, Froebel stood out as the sole fully integrated high school in Gary. Since the Gary School system did not have a policy for integration of all schools, it seemed to some people that Froebel was singled out as integrated because it existed in the Central District where most of the white students were children of eastern or southern European immigrants. Froebel's so-called integration exceptionalism served to fuel an inferiority complex among the white residents of the Central District who often experienced prejudice from other groups of whites. As noted earlier, the United States Steel Corporation fueled this feeling during the steel strike of 1919, when the corporation "exploited skilled workers' feelings of superiority over the primarily Southern and Eastern European unskilled workers."<sup>80</sup> The feelings persisted and climaxed in fall 1945.

A number of editorials in *Gary Post-Tribune* during 1945 demonstrated an undercurrent of racial tension in many areas in Gary that were in the midst of integration. The tension often resulted from fears of inter-racial socialization and loss of housing values.<sup>81</sup>

Froebel, known as Gary's immigrant school from its founding in 1912, had a significantly rising black population in the early 1940s, as the table below shows:

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<sup>80</sup> Lane, ed., *Gary's First Hundred Years, A Centennial History of Gary, Indiana, 1906-2006*, 64.

<sup>81</sup> See John McGreevy's work, *Parish Boundaries*, for an excellent analysis of this issue in a number of northern cities. This dissertation seeks to fill in some gaps of his book from the Gary area.



**Table I: Froebel School Enrollment by Race<sup>82</sup>**

	September 1943		September 1945	
	Negro	White	Negro	White
<b>Total grade school</b>	696	1048	937	680
<b>Total high school</b>	116	561	133	449
<b>Totals</b>	812	1607	1070	1129

Richard A. Nuzum was made principal of Froebel in 1942. Within his first three years as principal, Nuzum took several actions in an attempt to improve the situation of blacks in his school and address prejudice and segregation; “he altered the practice of classifying large numbers of blacks as ‘incorrigibles’ and then segregating them from normal school activities, ordered a curtailment on corporal punishment, set up programs for slow learners, made it easier for blacks to enroll in academic classes, founded a bi-racial Parent-Teachers Association, and integrated the orchestra, student council, and boys’ swimming pool.”<sup>83</sup>

On September 18, 1945, a large number of white students walked out of class to protest the integration of Froebel School and boycotted the school. Approximately 200 white students from Tolleston School joined the strike in support of the Froebel white strikers. A committee of eight white Froebel students, led by Leonard Levenda, (who

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<sup>82</sup> “Table I. Enrollment of Negro & White Pupils Froebel School” in “The Special Investigating Committee Appointed by the Gary Board of Education, Gary, Indiana,” October 21, 1945, p. 7. Calumet Regional Archives, Indiana University Northwest. File, “Froebel Strike 1945.” The Calumet Regional Archives provide a wealth of information and background material on the strike. An analysis of *The Gary Post-Tribune* from September 18, 1945 to November 12, 1945 provides a broader perspective into the issue.

<sup>83</sup> Lane, *Gary’s First Hundred Years*, 169.

was a senior and an active parishioner of Holy Trinity), made three demands: “1) that Froebel school be made an all-white institution; 2) that principal Richard A. Nuzum be removed; and 3) that school officials cease using Froebel school students as 'guinea pigs' in race relations experiments.”<sup>84</sup> On Tuesday, September 20, 1945, the Interdenominational Ministerial Alliance, composed of African-American ministers, issued a statement in response to the strike, which declared the strike, “out of harmony with the American way of life.”<sup>85</sup>

On Monday, October 2<sup>nd</sup>, an end to the strike was declared and eighty percent of the students returned to class. The same day, in response to the Froebel situation and to address with one voice any future crisis, the members of the Gary Ministerial Association and the Interdenominational Ministerial Alliance held a joint meeting and took steps to form a “ministerial union to include any minister, rabbi, or priest.” The group passed a resolution that stated:

We reaffirm our belief in and our loyalty to the basic Christian doctrine of brotherhood and equality of all men, regardless of race, creed, or national extraction. Holding this ideal, we are troubled by policies and activities that deny it and our minds are perplexed as we try to find practicable means of attaining this ideal in our community life.

We believe that all democratic institutions and groups must bring their policies into harmony with that ideal on pain of destroying our democratic institutions if we fail to do so. Such a policy must not be reserved for one lone institution in our community such as Froebel school. A city is a whole, not a conglomeration of disjointed interest groups or residential sections. The Christian ideal of brotherhood and equality must be the common approach of our entire community and its public institutions.

Most of us, of whatever race, creed, or national extraction, must go on living in Gary. We can live in fear, in hatred, strife, and in constant conflict. If such is our choice, all of our interests, all of our personal values, must suffer for our choice. We can live in peace, in confidence, in mutual endeavor, and mutual understanding as men of goodwill, hating no one and fearing no one. Such is the vocation of intelligent mature men and

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<sup>84</sup> “Board Orders Students Back,” *PT*, Friday, September 21, 1945, 1; Paticia Pensanti interview with author, July 2009. Ms. Pensanti informed me that some students joined the boycott because they were frustrated or prejudiced, others simply joined in because their friends were participating and not because they were racially prejudiced.

<sup>85</sup> “Gary Schools’ Strike Widens to Tolleston,” *PT*, Thursday, September 20, 1945, 1.

women...<sup>86</sup>

A number of the priests in Gary responded to the racial tensions that the strike triggered in the city. On Wednesday, October 17, 1945, Joseph Barry, O.M.I., Pastor of Saint Monica Parish, for example, was one of two speakers at the Ladies' Catholic Benevolent Association meeting. Barry described his ministry and facilities at Saint Monica Parish, a largely Black Catholic church. When asked about the situation at Froebel, Barry said, "no problem can be solved by running from it."<sup>87</sup>

On Sunday, October 21<sup>st</sup>, the Anselm Forum, "issued a resolution that "Negro children and their parents are due an apology" for the actions at Froebel High School.<sup>88</sup> Stirring the members of the Anselm Forum to action was the guest speaker, James O. Supple, a leading Catholic layman and religious editor of *The Chicago Sun*. Supple decried the policies of prejudice and discrimination that existed in industries and in the downtown stores where opportunities for employment of blacks was minimal or non-existent. He addressed the racial injustice as a result of the Froebel strike and criticized Catholic and Protestant religious leaders for their indifference and unwillingness to publicly address the situation:

We must realize that a student anti-Negro strike is merely the logical conclusion of the community's attitude and not in any sense a contradiction. White students know that their parents are opposed to letting Negroes live in their communities, that they have taken legal action through restrictive covenants to keep Negroes out of white neighborhoods, that their churches regardless of creeds by ignoring or remaining silent on the anti-Negro attitudes have given their assent to the anti-christian racial policies of their lay people... When the clergy in the Froebel area refrained from criticizing in their sermons the parents for restrictive covenants and the students for their strikes, do not

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<sup>86</sup> "Pastors Move To Formulate New Alliance," *PT*, Tuesday, October 2, 1945, 11.

<sup>87</sup> "Priest Opines: "We Cannot Run Away From Problems," *PT*, Thursday, October 18, 1945, 14.

<sup>88</sup> "Gary Community Welfare Council Directory," Second Edition, January 1950, 4, "Holy Trinity (Gary)," 03, AGP, ADG. The Anselm Forum was an organization of men representing a cross section of all cultural groups of Gary, for the promotion of tolerance and understanding through education," named after a fifteenth century Archbishop of Canterbury who was an advocate of brotherhood.

children think that both the attitude of their parents and themselves have Christian approval...<sup>89</sup>

Supple's critique highlights the reality of clergy who failed to speak out for racial justice, but he failed to acknowledge those, like Barry and Grutka, among others who did speak out for racial justice. Supple's point about clergy silence on the issue causes some confusion when one looks at the response of the religious organizations which spoke out against the strike.

At a meeting that reinstated Nuzum on October 23, 1945, a statement issued by Joseph S. Ryder, dean of the Gary Catholic Deanery, on behalf of the Gary clergy, was read by Natalie Ousley, Secretary of the CYO. In the letter, Ryder "set forth the position of the church in the problem and expressed his personal belief that all children should be allowed to attend schools in the districts in which they lived."<sup>90</sup> As Dean of the Gary Deanery, Ryder had a certain authority as representative of the Gary presbyterate. The full statement read:

The Catholics in the city of Gary still believe in the teachings of the church regarding the right of men, regardless of color, race, or religion. The priests of Gary have often spoken, as I have spoken, against the evils of racism and have urged our people to be tolerant, fair, and just, and to never forget that every man is a child of God, destined for heaven, regardless of his color.

We believe, too, that if racism is to be eradicated it becomes the duty of the entire community, and not of a particular area only, to work toward that end. As a first step in that direction, I feel that all schools should be available to the students living within the district by the schools, regardless of color."<sup>91</sup>

With the exoneration and reinstatement of Principal Nuzum, a number of student strikers walked out of school again on Monday, October 26<sup>th</sup>. As the strike continued, members of the Anselm Forum, including founder Reuben Olsen, and Youth Forum leader Harry Johnson considered ways to spur a resolution. Having learned that wildly

<sup>89</sup> "Says Religion Should Solve Race Tension," *PT*, Monday, October 22, 1945, 11.

<sup>90</sup> "Nuzum Is Returned To Post at Froebel," *PT*, Wednesday, October 24, 1945, 1.

<sup>91</sup> "Nuzum Is Returned To Post at Froebel," *PT*, Wednesday, October 24, 1945, 1.

popular singer Frank Sinatra and heavyweight champion Joe Louis had been appearing at events to defuse racial tensions in other cities, the Anselm Forum leaders invited the celebrities to Gary to speak in the cause of brotherhood and an end to the strike at Froebel. Louis could not come, but Sinatra came to Gary on November 1, 1945. Sinatra met with student leaders at a luncheon at Levenda's home and then appeared at Gary Memorial Auditorium before an audience of about 5,800 students. He sang two songs, spoke out against bigotry, and called for an end to the strike, which he said was "the most shameful incident in the history of American education."<sup>92</sup>

Although his appearance brought national attention to Gary and the Froebel boycott, it did not end the strike. In fact, his comment that the adults had influenced the students in the strike, quite possibly based on misinformation, increased tensions. Lawrence Grothouse, pastor of Saint Anthony Parish and CYO Director of the Gary Deanery, who watched from the wings of the auditorium stage, walked out in protest against those comments. At a meeting of clergymen on Monday, November 5, 1945, Grothouse stressed that, "men of the cloth should be active in finding a solution, in the interest of democracy and Christian brotherhood." He emphasized the good that interfaith gatherings could do to solve great problems, including race relations.<sup>93</sup>

Two weeks later, on November 8<sup>th</sup>, Grothouse refuted rumors that the Catholic clergy in the Central District instigated the strike. He reiterated Ryder's statement that the Catholic Church's position on race issues was clear and supported schools being open to students living in their districts, regardless of color. Grothouse also asserted the entire

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<sup>92</sup> Lane, *Gary's First Hundred Years*, 172-173.

<sup>93</sup> "Urges Church Help To Solve Race Problem," *PT*, Monday, November 5, 1945, 10.

community's responsibility to "eradicate racism." With determination and straightforwardness, as was his character, Grothouse stated:

We have been accused of stirring trouble to increase enrollment in parochial schools. The Church I represent did not instigate the strike or sell the people out. We will listen to those who speak the truth, when they speak the truth, when they speak the wrong, we must walk out. That is why I walked out when Frank Sinatra spoke. Sinatra was sincere but misinformed. We could not break faith with our people or with our children when he made those unfortunate comments... When [I] was transferred from the clean air of Glen Park to the central district, [I] made up [my] mind to stand by the people of the community, who... were able to solve their own problems. However, I don't know what the answer will be because the race problem is the hardest to solve in the nation today. It can be solved only by people who believe in God and are real Americans. The Negro has rights and the white people have rights, though seemingly they are in conflict, but they must be solved.<sup>94</sup>

As the strike continued to attract national attention, a number of African-American newspapers cited the racism in Gary; some blamed the Catholic Church for trying to fuel the tensions, so as to enhance their Catholic school enrollment. In reality, an analysis of the issues in *Gary Post-Tribune*, showed that a number of organizations such as the Anselm Forum, the Gary Civil Liberties Union, the CIO, the Froebel Parent Teacher Association, the Chamber of Commerce and the Council of Churches, a Protestant organization, were on record in opposition to the strike. For reasons that need to be explored, the public response of the Catholic Church came later than the others. The strike finally ended on November 12, 1945.<sup>95</sup>

No official statement by Grutka could be found with respect to the Froebel strike. There is no evidence that could be found in the *Gary Post-Tribune*, *Our Sunday Visitor*, or "The Trinitarian" that indicate whether or not Grutka took a public stand on this strike. Rose Lepara offers one thought on why Grutka was so silent on the matter. Leonard Levenda and his family were parishioners at Holy Trinity, and Joe Levenda, Leonard's

<sup>94</sup> "Parents Ask State Aid To End Strike," *PT*, Thursday, November 8, 1945, 6.

<sup>95</sup> Paul Tanner, Assistant General Secretary of the National Catholic Welfare Conference, to Noll, November 29, 1945, and Noll to Tanner, December 1 1945, "Holy Trinity (Gary) Personal Letters 1949-1950, AGP, ADG.

brother, worked with Grutka as a member of the student staff of “The Trinitarian.”

Grutka may have wanted to avoid embarrassing the family or the parish.<sup>96</sup>

Grutka did work behind the scenes, however. He asked Levenda to meet with Frank Sinatra on his arrival on November 1, 1945. Whatever the reason for his silence, Grutka did speak out two years later against a strike led by white students against the presence of black students in their school at Emerson High School.<sup>97</sup>

### *1947 Emerson High School Strike*

Two years later, on September 2, 1947, another student strike occurred, once again at Emerson High School. In response to the Froebel Strike of 1945, the Gary School Board had developed a policy in August 1946 “which requires attendance at schools in the district where a child resides, regardless of race or color;”<sup>98</sup> however, the measure was amended to include initially only the primary grades and would not begin until the following year, 1947.

In 1947, Emerson had thirty-eight African American children enrolled at the school. Approximately 200 Emerson students, mostly from the high school, protested the new intercultural policy that was to be initiated in the first six grades. No other protests were recorded at any other schools. The Pulaksi School, for example, which previously had two separate buildings, East (for blacks, with black teachers) and West (for whites, with white teachers), was integrated without any protests. The West building was

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<sup>96</sup> Lepara interview, August 2008.

<sup>97</sup> “Interview with Leonard Levenda” by Ronald D. Cohen, in *Steel Shavings, The PostWar Period in the Calumet Region, 1945-1950*, 13, James B. Lane and Stephen G. McShane, editors (Indiana University Northwest, Volume 14, 1988); “Priest Calls Hate Basis of School Fight,” *PT*, Tuesday, September 9, 1947, 11.

<sup>98</sup> Lane, *Gary’s First Hundred Years*, 173; “Schools Crowded As New Term Opens,” *PT*, Tuesday, September 2, 1947, 1.

dedicated for primary grades and the East building for the older students; each building had its own principal. At the time of the Emerson protests, school officials were ready. They took a firm hand with truant students from the beginning and sought legal action against their parents.<sup>99</sup>

The Gary Catholic clergy responded more quickly this time. John A. Sullivan, Dean of the Gary Deanery and pastor of Holy Angels Parish in the Horace Mann district, on Saturday, September 6, 1947, announced a resolution that had been adopted by the clergy the day before, which condemned as undemocratic and un-Christian the defiance of the school board's rules and principles as set forth in the intercultural policy. The resolution read:

We [the Catholic clergy of Gary] are convinced the democratic principles of our country should be adhered to in every instance. The Gary School Board has set down certain rules and principles and they should be followed.

Certain conditions may not appeal to us individually, but defiance of constituted authority will not solve the problem. The democratic and Christian approach to any problem is by law and order.<sup>100</sup>

More research is needed to determine the actions which individual pastors may have taken at their Gary parishes and with their congregations to confront the issue. As for Grutka, this time, he clearly, directly and courageously confronted the issue, which he called "the unholy fight." Whether it was easier for him this time to confront the issue, because he was experienced this time around, or that he had established himself, or that the school was out of his parish district, is unknown. What is known is that unlike Sullivan, who focused his remarks on obedience to the law and democratic principles, Grutka pointedly condemned the sins of prejudice, segregation, and discrimination based

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<sup>99</sup> "Schools Crowded As New Term Opens," *PT*, Tuesday, September 2, 1947, 10; "Truants Face Stern Action, Schools Warn," *PT*, Wednesday, September 3, 1947, 1 and 18.

<sup>100</sup> "Gary's Church Leaders Urge Truancy's End," *PT*, Saturday, September 6, 1947, 1 and 10.



on skin color. His comments, published in the following Sunday's issue of "The Trinitarian," left no doubt as to his position on the matter:

Once again the City of Gary is being disturbed by a school problem, the root of which is steeped in the venom of hate, hate for a fellow man because he is black and because a fallacious social standard may be threatened.

All kinds of excuses will be concocted by pseudo leaders to defend a position that is impossible to maintain logically. Unscrupulous politicians will probably try to make a political issue of this whole affair to gain public office. In the meantime souls are seared and innocent people are permitted to suffer. Because of this unhappy and unfortunate affair the lives of some young people at Emerson will bear the ugly scars of this unholy fight for the remainder of their lives.

The sad part of this whole matter is that it is based on hate and hate for a fellow man stems from envy. So evidently someone is envious of the poor Negro. And why? Because he is trying to improve himself? What is wrong with that? Too bad that God has not endowed mankind with more penetrating eyes, for then this whole affair would resolve itself into a simply matter of color blindness. Eyes that could see the soul of man would perceive that all souls are alike and that color and appearance is of no consequence. These eyes would also discover that hateful and prejudiced people are sepulchres of dead men's bones, dirty and dark inside.

On this the Lord's Day we pray that the sunshine of God's grace will dispel the dark cloud that hangs over part of Gary.<sup>101</sup>

Whether he intended it or not, Grutka's comments from "The Trinitarian" were printed in full two days later in *Gary Post-Tribune*.<sup>102</sup> Grutka's position on racial justice was now a matter of public record. Grutka addressed the issue of racial discrimination in his weekly religious discussion classes for young adults and high school students in his parish, some of whom attended Emerson High School. "The Trinitarian" reported:

Father Grutka continued his Religious Discussion classes for High School Students (on Wednesdays) and for young people above high school (Fridays). The topic of a heated discussion at Friday evening's class was the racial question. Father Grutka conducted the class and chose the topic for discussion because of the school problem at Emerson. As usual Father took a very positive stand against racial discrimination.<sup>103</sup>

Grutka was not the only religious leader, Catholic or non-Catholic, to address the sin of racial discrimination, but he was the one priest in the Gary area whose individual

<sup>101</sup> "The Emerson Problem," "The Trinitarian," September 7, 1947, 3.

<sup>102</sup> "Priest Calls Hate Basis of School Fight," *PT*, Tuesday, September 9, 1947, 11. The article also mentioned Grutka's influential role in helping to settle difficulties resulting from the Froebel Strike and his current membership on the Froebel school advisory board. This article is the only evidence the author could find that speaks of Grutka's role to assist with the resolution of the 1945 Froebel school strike. I was unable to discover any specific actions Grutka took.

<sup>103</sup> "Racial Discrimination," "The Trinitarian," September 14, 1947, 1.

comments addressing the specific injustice were published in the public newspaper. Daniel Peil, Chaplain of the Boy Scout Troop of the Sauk Trails Council, an active leader in the CYO and assistant pastor at Saint Mark's Parish in Glen Park, addressed the Kiwanis Club on Tuesday, September 16, 1947. The *Gary Post-Tribune* reported that Peil referred "indirectly to the recent mass truancy at Emerson School," commenting that "no child is born with prejudice, but so long as so many adults set such damnable examples for their children to follow, so long shall we have children growing up with prejudices..."<sup>104</sup>

The Emerson strike ended on September 12, 1947, ten days after it began. The Emerson strike proved a valuable lesson for the Gary community. Integration of the lower grades was now a formal policy for the Gary School District. Meanwhile, integration in other areas, such as, employment, housing, and organizations would come slowly in this era of the later 1940s and 1950s.

Grutka and other Catholic clergy in Gary continued their efforts for racial justice and integration. In 1952, Peil, as Chaplain of the Knights of Columbus, Saint Thomas Chapter, wrote to Noll, informing him he believed that the time had come for the Chapter to welcome two members of Saint Monica Parish, both African-American Catholics, and sought Noll's advice on the matter:

The problem has to do with the question of Negro membership in the Council. Or rather, with the possible objection to the proposed membership of Negroes in the Council. There are two members of Saint Monica's parish, here in Gary, who several of us in the Council would like to see admitted as Knights. They are both very good Catholics, active in their parish, and city NCCM and ACTU groups – and would be a credit to the Knights...As far as the inter-racial angle is concerned – well, we feel the Council is ready for it; and should be, even if it isn't! After all, Negroes have already been admitted into Council elsewhere in the country – even here in Indiana (in the Council at Notre Dame University); Negroes are accepted in other Catholic groups, even locally (NCCW, NCCM, ACTU, Legion of Mary, CYO, Boy and Girl Scouts, etc.); and the Knights should act as

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<sup>104</sup> "Kiwanis Hears Rev. Peil On Delinquency," *PT*, Wednesday, September 17, 1947, 14.

the leaders they are supposed to be – while there is yet time – before public opinion “forces” them to conform to the rules of practical fraternalism and Catholicism... They [the two members] said they feel that the chance of being accepted – of being able to tell non-Catholic Negroes that “in the Catholic Church they practice as well as preach Charity” – would offset their personal disappointment if they were not accepted... The fear that “some of the members might withdraw from the Council if Negroes are admitted” seems to be unfounded; patronage of hospitals, schools, etc. has not lessened even though such talk was heard prior to the inter-racial steps being taken! We feel that though there may be some little commotion at first, gradually everything will quiet down, once the members begin to appreciate the justice and Charity of the new situation...<sup>105</sup>

Meanwhile, the Froebel (1945) and Emerson (1947) school strikes served as a catalyst for Grutka's further involvement beyond his parish. After the 1945 Froebel school strike, Grutka seems to have realized the importance of working with the community to address issues. By 1947, he was a member of the Froebel School advisory committee, which worked to improve community relations. Understanding that justice and charity were not limited to parish activities, Grutka became more involved in civic affairs, particularly in issues dealing with life in the Central District.

Like Grutka, a number of other priests residing in the city of Gary, realized that change was needed and saw the importance of implementing the Catholic Church's teachings on justice, charity, and integration. What seemed to distinguish Grutka from his contemporaries, however, was that he went beyond what was expected of a pastor of an ethnic parish and responded to the realities of the Central District, both by what he said in his parish and what he did in the larger civic arena. While other ethnic pastors in the Gary Deanery saw their parishes as islands of ministry to distinct nationality groups, Grutka had a more expansive view of the Universal Church and the Church in the World. His expansive view of Church and world and his adherence to the Catholic Action model

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<sup>105</sup> Daniel E. Peil to Noll, January 28, 1952, parish files, “St. Mark Gary (1),” ADG. I was unable to find any response or proof of action that followed.

of sanctification of self and society demonstrated the connection to practice the faith he preached.

Grutka responded to this call and, I believe, was transformed by it. His ministry in the Central District shaped his vision of neighbor, and he continued to bring this faith-based vision and charity to his civic roles. He did not see his role as one to proselytize, but one of witness and service. His involvement in the Urban League, Gary Chapter, represented one of Grutka's greatest civic efforts to cross interracial, interreligious and civic boundaries for the common good.

#### *Urban League, Interreligious Organizations and other Civic Involvement*

In response to the prejudice, segregation, and discrimination“ that simmered and at times boiled over in Gary, a group of people – black and white – decided to organize an Urban League chapter” to address fears that racial incidents might occur due to racial difficulties being felt across the country. Joseph C. Chapman, an African-American from Saint Louis, Missouri, was offered the position of Executive Director and accepted. Mr. Chapman arrived in Gary, Indiana in November 1945 in the midst of the Froebel High School strike.<sup>106</sup> Upon his arrival, Chapman was asked to visit the Pulaski School, which was segregated at that time. He was asked to meet with some dissatisfied white parents of Froebel students. Chapman's meeting with the white parents from Froebel occurred at Holy Trinity Parish, Grutka's parish. For whatever reason, Grutka did not sit in the meeting, but Grutka and Chapman did meet during that visit and would work together afterwards. Grutka was appointed to the board of the Urban League in 1947 and was attending regular meetings of the Urban League by June 16 of that year. On

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<sup>106</sup> Cohen, “Interview with Joseph C. Chapman,” 10-13.

Tuesday, September 23, 1947, he offered the invocation and benediction. He was elected treasurer in 1951, a position he held until 1957 when he was consecrated bishop.

An understanding of the Urban League's philosophy and vision is important for understanding Grutka and Chapman's work together in the Gary Urban League. In an interview in 1988, Chapman reflected on the organization's philosophy and his approach as executive director:

The philosophy of the Urban League was to influence the citizenry to be interested in social problems. My approach was to meet all key people in Gary. It so happened that the Urban League board had many of these people on it, including the top man in the CIO, the superintendent of U.S. Steel, the publisher of the Gary Post-Tribune, the head of the League of Women Voters and the principal of Roosevelt High School. My feeling was that we would weaken our position if whenever something arose we made some high-sounding pronouncement. It was more effective to work with people and get the change.<sup>107</sup>

Grutka's philosophy seemed in tune with Chapman's. He believed it was not "what you know, but what you show" that mattered, and he worked at building relationships with those people on various committees and in other roles.

In the first half of 1947, Chapman spoke with Grutka about the need to integrate black physicians into Mercy [Catholic] Hospital. Grutka offered to take Chapman's request to Noll, and soon afterward Noll informed the nuns at the hospital that "whenever the lay board was ready to bring in the black physicians, that they were not to fight." By the summer of 1947, the board voted to approve integration of black physicians. Methodist Hospital followed suit a week later. Although the integration of rooms was not part of the policy at Mercy, that changed a decade later at Grutka's insistence as bishop.<sup>108</sup>

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<sup>107</sup> Ibid., 10.

<sup>108</sup> Ibid.

In the late 1940s, Grutka assumed responsibilities in other civic and religious organizations aimed at improving the Gary community. He joined the Anselm Forum Advisory Board with a number of religious leaders, including Venchael Booth (first Baptist Church), Rabbi Irving Miller (Temple Beth-El), and Irieos Cassimatis (Saint Constantine Greek Orthodox). Regular membership included men of Catholic, Jewish, Protestant, Orthodox, Reformed, Quaker, and other faiths, as well as men of different economic and professional backgrounds.<sup>109</sup>

Grutka became a member of the Gary Crime Commission, a citizens' law agency composed of men, women, lay, and religious. Its purpose was to help bring awareness of societal issues and "see that elected officials do their duty."<sup>110</sup> Officially, "the Gary Crime Commission was organized as a non-partisan body and as the result of a general break-down of law enforcement in the Community over an extended period of time...[with] the basic purpose [of] the elimination of Vice and Crime from the Community and the restoration of decency."<sup>111</sup> Grutka served on two of seven Commission committees; 1) police department, and 2) prostitution.

The Gary Crime Commission (GCC) was the 'baby' of the Women's Citizens Committee (WCC), which had been founded in response to the murder of Mary Cheever, a popular and respected teacher at Lew Wallace High School, on March 3, 1949. Four days later, on March 7, 1949, nearly 2,000 women gathered at Seaman Hall to form the WCC. Determined to expand their efforts by dealing with the underlying issues, the

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<sup>109</sup> Xeroxed document called "Gary Anselm Forum, Incorporated Membership, 1949-50, "Holy Trinity (Gary)," 03, AGP, ADG.

<sup>110</sup> Document called "Crime Commission Committees," n.d., "Holy Trinity (Gary)," 03, AGP, ADG; "Crime Group Voices Need To Carry On," *PT*, November 6, 1952, unknown page; "Newspaper Pictures + clippings xeroxed on acid free paper," 17, AGP, ADG.

<sup>111</sup> Xeroxed document called "Resolution," "Holy Trinity (Gary)," 03, AGP, ADG.

members of the WCC enlisted the help of men that they knew who were as committed as they were to cleaning up the city; and the GCC was created. By May 25, 1949, Grutka was in regular attendance at meetings of the Crime Commission.<sup>112</sup>

At the 1952 GCC Banquet, Grutka, representing the Catholic citizens, acknowledged that the Commission had its detractors, some of whom felt the group was too political. In his response to those charges, Grutka countered, “There are those who will cry about any reforms...political parties can’t be cleaned up from the inside, they need some outside pressure. The Crime Commission is bound to step on some peoples toes.” He admitted that while he originally “had misgivings about women being on the Crime Commission . . . now he had changed his mind [seeing] the women can carry on a crusade for a clean city without repercussions.”<sup>113</sup>

Grutka’s service on the Gary Crime Commission placed him in direct contact with interreligious and civic officials. Their efforts demonstrate church and state cooperation for the common good. Bernard Spong, past President of the Commission, and leader of Bethlehem Lutheran Church, was honored at the 1952 banquet. He and Grutka had attended the 1951 Chicago Crime Commission Conference. In his comments at the banquet, Spong spoke highly of his Catholic brethren and the contributions they had made to the success of the commission: “They were ‘wonderful to work with and stood up and did their share...’ branding as false charges to the contrary that have been made by some antagonistic to the commission’s program.”<sup>114</sup>

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<sup>112</sup> “What Women Did In Gary,” *Ladies Home Journal*, October 1951, pgs. 51 and 109-111; “Holy Trinity (Gary),” 03, AGP, ADG; Lane, *Gary’s First Hundred Years*, 180-183; Grutka’s Personal Calender, The Liturgical Desk Calendar, Liturgical Year 1949, (Franklin X. McCormick, publisher, Milwaukee 3, Wis, 1948), AGP, ADG.

<sup>113</sup> “Crime Group Voices Need To Carry On,” *PT*, November 6, 1952, unknown page; “Newspaper Pictures + clippings xeroxed on acid free paper,” 17, AGP, ADG.

<sup>114</sup> “Chicago Crime Commission Press Release,” “Holy Trinity (Gary),” 03, AGP, ADG.

Grutka's leadership and ministry demonstrate Catholic leadership in a spirit of cooperation with interfaith and civic efforts aimed at addressing Gary's social and civic needs. These efforts had been going on since at least the 1940s, years before the ecumenical initiatives of the Second Vatican II era. Grutka's involvement in these interfaith efforts helped him hone and articulate his understanding of neighbor that was intricately tied into love of God and love of self; concepts that would be at the core of his pastoral letter and his intervention at Vatican II in the years to come.

In 1951, Grutka was asked to be the principal speaker at the first annual Brotherhood Week Banquet sponsored by the First Congregational Church, an honor given the number of priests and other clergymen who might have been invited to address the group. Rabbi Irving Miller of Temple Beth-El offered the invocation and benediction. Among the priests attending was J.M. Barry, O.M.I. of Saint Monica Parish. During his talk, Grutka stated: "Religion can help us solve our problems of human relations if we take it seriously...In order to love our neighbor sincerely we must first learn to love God and ourselves."<sup>115</sup>

As a result of his continued commitment to interfaith cooperation and civic involvement, Grutka became increasingly well known and respected. For at least one term, from 1950 to 1951, Grutka served as one of the Directors of the Community Chest, an organization founded in the 1930s to gather and distribute community funds to organizations helping the needy in the area.<sup>116</sup> His involvement with this organization suggests that Grutka was well connected and respected by civic officials. The Gary

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<sup>115</sup> "Brotherhood of Varied Faiths," *PT*, n.d, n.p., [but based on the 1953 article about the Third Annual Brotherhood Week, it must be in the early months of 1951], "Newspaper Pictures + clippings Xeroxed on acid free paper," 17, AGP, ADG.

<sup>116</sup> Semancik interview, November 6, 2009.



Community Chest merged with Hammond and East Chicago Community Chests in the 1960s to form the Northwest United Way. This organization later evolved into the Lake Area United Way, which represents all of Lake County.<sup>117</sup>

In 1953, Grutka attended as a guest pastor the third annual Brotherhood Week Banquet hosted by First Congregational Church. This year he offered the benediction, while Rabbi Miller gave the invocation. The guest speaker, Walter A. Graham, of Pembroke, Kentucky and executive director of the National Laymen's Fellowship of the Congregational Christian Churches of America, mentioned his recent interview with Pope Pius XII and "his high opinion of the prelate as a great spiritual leader." He mentioned his acquaintance with "outstanding leaders of the Jewish faith" and that "he had only the highest respect for their integrity and spiritual insight." He explained that all too often he heard concerns of the United States becoming too "materialistic and pagan," but he emphasized the fact that "no nation has done more to play the 'Good Samaritan' to the world." On the local level, he commended the people of Gary "for their willingness to participate in brotherhood activities across barriers of religion and race." Grutka added, "such desires to better human relationships are not found in many of the cities of the United States."<sup>118</sup>

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<sup>117</sup> Grutka served on a number of committees and boards in the Gary area, which afforded him experience working with civic, interreligious and inter-racial members of the community. In December 1951, he was asked to serve on the Lake County Department of Public Welfare citizen-advisory committee on "The Ability of Responsible Relatives to Support Their Dependents." Fred H. Steininger, Director Lake County Welfare Department, and James S. Hunter, President Lake County Welfare Board, to Citizen of Lake County, December 17, 1951; and (Mrs.) Bennie R. Perry, Supervisor Hammond Office, Lake County Department of Welfare, to Grutka, May 4, 1951, "Holy Trinity (Gary) Misc 1949-1952," 03, AGP, ADG.

<sup>118</sup> "No Nation Compares With United States In Playing Role of the 'Good Samaritan,'" *PT*, Saturday, January 17, 1953, 15; "Newspaper Pictures + clippings xeroxed on acid free paper," 17, AGP, ADG. Grutka also made time to teach general psychology and sociology at a number of institutions of higher education. Between 1947 and 1952, he taught student nurses at Saint Catherine (East Chicago) and Mercy Hospitals as an instructor for DePaul University; he also taught courses accredited by Indiana University at Saint Mary's Mercy Hospital in Gary and a non-credit course in mental hygiene and Christian behavior at

These opportunities and experiences across civic, interracial and inter-religious boundaries grounded Grutka in the ability to seek the common good by working with others of good will. Far from a “ghetto Catholic,”<sup>119</sup> Grutka imbued the spirit of the Church’s mission to spread the Gospel message and the model of Catholic Action to pursue the sanctification of self and society. Noll, in addition to other Church leaders, noticed Grutka’s leadership abilities and his fidelity to Church teaching and the lay apostolate. He was rewarded with additional responsibilities within the Diocese of Fort Wayne, which will be described in the following section.

### **Grutka the Diocesan Leader**

Ever since his days at Saint Vincent de Paul, Grutka was afforded leadership opportunities in the diocese, and his diocesan commitments and responsibilities grew during his time at Holy Trinity. His increased involvement was a natural next step for Grutka who consciously and purposely chose to engage with people in the realities of their lives with a spirit of generosity and compassion.

Grutka's belief in the Catholic Action model of sanctification of self and society naturally led him to accept roles where he could help Catholics apply gospel values and church teaching to the challenges of their daily lives. His empathy with the laborer, his conviction that all are neighbors, and his experience living in the racially and ethnically diverse mosaic of Gary's Central District drew him into a supportive role with respect to

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the request of the Director of the Hospital School. See Albert Fertsch, Director, Indiana University Gary Center, to Grutka, August 24, 1950, “Holy Trinity (Gary) Personal Letters,” 03, AGP, ADG.

<sup>119</sup> “Ghetto Catholic” was a term used to describe Catholics as staying exclusively in their parishes or Catholic culture, with little to no engagement with society or people of other religions in intellectual or matters involving the common good. This dissertation seeks to add evidence that contradicts this model of “Catholic Ghetto,” that has at times been perceived as the only or predominate model of pre-Vatican II American Catholic Life and Thought.

the needs of black Catholics at Saint Monica Parish, into roles as moderators of lay apostolate organizations and conference organizer, and into connections with the Association of Catholic Trade Unionists (ACTU).

In September 1944, Ryder, dean of the Gary priests, appointed Grutka Moderator of the Gary Deanery National Council of Catholic Men. In April 1949, Grutka received and accepted, with Noll's support, an invitation to serve as a group leader of National Catholic Council of Men Moderators at a workshop for spiritual moderators for diocesan councils of Catholic Men and Women in Washington D.C. on April 19 to 22, 1949. The following year, Grutka attended the Archdiocesan Council of Catholic Men and Women's workshop held in Saint Louis from April 18 to 21, 1950 sponsored by Robert Emmet Lucey, archbishop of San Antonio and chairman of the National Catholic Welfare Council (NCWC) Lay Organizations Department.<sup>120</sup> Lucey had a strong reputation for his social justice stance for Hispanics in his archdiocese.<sup>121</sup>

In April 1951, Grutka attended a National Work Shop for Spiritual Moderators of Men in Detroit, as Moderator of the Diocesan Council of Catholic Men. Priests from all over the country were in attendance to study and learn ways to recognize the problems of their people and encourage their laymen to address those problems.<sup>122</sup> Grutka was the chairman of the session on Wednesday morning that dealt with the lay apostolate and the job.<sup>123</sup>

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<sup>120</sup> "Clergy Assembles at Workshop," *The St. Louis Register*, April 20, 1950, n.p., copy of article in "Newspaper Pictures, clippings xeroxed on acid free paper," 17, AGP, ADG.

<sup>121</sup> See reference to Bronder and Privett works in footnote no. 16, Introduction of this dissertation.

<sup>122</sup> "The Trinitarian," April 15, 1951, 3 (Grutka's picture and a recognition of his efforts with the DCCM are documentd in "Catholic Men," January 1951); Frank A McCarthy, Clerical Assistant, North Carolina Catholic Laymen's Association, to Grutka, January 11, 1951, "Holy Trinity (Gary) Personal Letters 1951-1952, 03, AGP, ADG.

<sup>123</sup> "The Trinitarian," April 15, 1951, 3.

Early in his pastorate at Holy Trinity, Grutka established a relationship with the pastor and people of Saint Monica Parish, not far from Holy Trinity Parish. Saint Monica had been established as a mission in 1927, serving eight families at that time. By the time Grutka arrived at Holy Trinity (Slovak) Parish, Saint Monica Parish had relocated to the former Holy Trinity (Croatian) Church, where they opened a school in 1945. Joseph Barry, O.M.I., pastor, and Grutka worked together in pastoral ministry and through their involvement in the Association of Catholic Trade Unionists.

When the new Saint Monica Church was dedicated on May 21, 1947, it is likely that Grutka attended, since his calendar notes the "Dedication of Saint Monica's Dinner at 5:00 p.m." As the parish grew, Grutka helped out with sacraments. In January 1955, Grutka was one of ten priests who assisted Barry with the administration of the sacrament of baptism for 60 converts. In 1955, at the request of Pursley, Apostolic Administrator of the Diocese of Fort Wayne, Grutka also helped Barry evaluate the purchase of American Legion property to gain space for additional ministry (Grutka recommended the purchase). A week later, Pursley also asked Grutka to tour the area with him and discuss "the very pressing problem of the negro expansion in Gary," noting that they could not, "in good conscience, delay indefinitely the positive measures that must be taken to meet this situation."<sup>124</sup>

*Association of Catholic Trade Unionists*

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<sup>124</sup> Joseph Barry, O.M.I. to Pursley, May 18, 1955; Pursley to Barry, May 28, 1955; Barry to Pursley, May 31, 1955; Pursley to Barry, June 11, 1955, parish files, "Saint Monica Gary (1)," ADG.

One organization that Grutka became active in shortly upon his arrival in Gary in 1944 was the Association of Catholic Trade Unionists (ACTU), an organization whose purpose was:

To foster and spread in the American Labor movement sound trade unionism based on Christian principles, first, by bringing to Catholic workers in particular, and all workers in general, a knowledge of these principles, and second, by supplying an organization to put these principles in action.<sup>125</sup>

Grutka understood that the ACTU was a means to help labor and workers achieve their rights within the context of Christian principles and the Church's teaching on the dignity of work and the just treatment of laborers. That teaching had been clear since at least the time of Pope Leo XIII, who issued the encyclical, *Rerum Novarum* (On Capital And Labor, 1891). The encyclical stated that "some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence, by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition."<sup>126</sup>

Popes Pius X, Benedict XV, and Pius XI, continued the tradition to address economic matters. The encyclical, *Quadragesimo Anno* (On Reconstruction of the Social Order, 1931), written by Pope Pius XI, served as a key document for the ACTU and Catholic teaching on social and economic matters. Pius XI emphasized the virtue of charity, explaining, "For justice alone can, if faithfully observed, remove the causes of

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<sup>125</sup> Yuhasz, "Association of Catholic Trade Unionists, Chapter 22," historical document written by John Yuhasz, Parishioner of Saint Emeric's [Hungarian] Church and Charter Member, July 1949, 7, unfiled, AGP, ADG. This document provides a history of the ACTU, Gary Chapter.

<sup>126</sup> Carlen, *The Papal Encyclicals 1878-1903*, "Rerum Novarum," no. 3, pgs. 241-242.

social conflict but can never bring about union of minds and hearts...And so, then only will true cooperation be possible for a single common good when the constituent parts of society deeply feel themselves members of one great family and children of the same Heavenly Father;...that they are one body in Christ.”<sup>127</sup>

By the 1930s and 1940s, unions were gaining ground in the United States, and Church leaders were concerned that they embodied a Socialist philosophy that was inimical to Church teaching. They believed that the rich social teaching of the Church on the subject of labor and capital was not well known by Catholic workers. Gary, Indiana was a microcosm of this relationship between labor and capital, union and owner, and local church leaders expressed concern about the influence of Socialism and Communism in the labor unions and on Catholic workers.

In 1937 a group of Catholic unionist men and women in New York, had formed the Association of Catholic Trade Unionists (ACTU) to promote Catholic Social teaching and combat communism in the labor movement,<sup>128</sup> The ACTU provided the church with a practical model of integrating the social justice teachings of the Catholic Church as proclaimed in the papal encyclicals, with spiritual growth and intellectual study, all to bring Catholic principles into society. Members were Catholics who held membership in an established trade union; the ACTU was “not to organize Catholic unions.”<sup>129</sup> Papal teaching and the national charter were clear that the ACTU was not a secret society, not a union, not a political party, and not a Catholic caucus.<sup>130</sup>

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<sup>127</sup> Pope Pius XI, “Quadragesimo anno,” May 15, 1931, no. 137, pgs 437-438, in Claudia Carlen Ihm, *The Papal Encyclicals 1903-1939* (Raleigh: McGrath Publishing Company, 1981).

<sup>128</sup> White, *History of the Diocese of Fort Wayne*, 355; and ACTU Brochure, New York City.

<sup>129</sup> “ACTU 1937-1947” (Booklet), ACUA, Collection 10 NCWC/USCC Social Action Department, 11, 3 “ACTU 1947,” 22.

<sup>130</sup> Yuhasz, “Association of Catholic Trade Unionists, Chapter 22,” July 1949, 11, unfiled, AGP, ADG.

Noll requested that a chapter of the ACTU be formed in Gary, and he appointed Daniel J. Finnegan, O.M.I., pastor of Saint Monica Parish in Gary, Indiana, as the priest moderator. Finnegan additionally served as moderator of the Gary Deanery Council of the National Council of Catholic Men. Noll articulated three objectives to Finnegan for the organization: 1) promote good government in local labor unions; 2) infuse Christian principles into the labor movement, in its sphere of influence; 3) and combat subversive [communist and socialist] activities in local unions.<sup>131</sup>

A session to build interest in the ACTU was held in conjunction with a regular meeting of the Gary Deanery Council of the National Council of Catholic Men on March 28, 1944 at Saint Anthony Parish Hall. Five Catholic men who were members of Union Local 1014 of the CIO accepted the challenge to form a Gary Chapter of the ACTU and to work to: 1) awaken Catholic members of the CIO and AFL to the dangers of Communism and do something about removing Communistic activities; 2) to cease criticizing officers of various locals for conditions that were due to apathy among especially Catholic rank and file members; 3) to foster and maintain the interest of the laborer in his local union; and 4) to bring Christian social justice principles to the men of the union. Three of the five committee members were from parishes in the Central District.

One requirement to establish a full chapter of the ACTU was to study *Rerum Novarum* (On Capital and Labor, 1891) and Finnegan conducted study club sessions on the encyclical at the Gary-Alerding Settlement House, starting on August 21, 1944. Finnegan learned that same month, however, that he was being transferred from Saint

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<sup>131</sup> “Association of Catholic Trade Unionists, Chapter 22,” p. 1. Finnegan served as pastor of Saint Monica Parish from 1939 to 1944. *Golden Jubilee 1927-1977, Saint Monica Parish, Gary, Indiana* (Saint Louis, MO: Pictorial Church Directories of America, 1977), 4.

Monica's Parish by his superior and could not continue as priest moderator of the NCCM and the budding ACTU chapter.<sup>132</sup>

Once aspiring members of the chapter had mastered the contents of the great encyclical, the chapter was approved, a charter granted, and officers nominated and elected. Joseph Barry, O.M.I. was appointed pastor of Saint Monica Parish to succeed Finnegan. Ryder appointed Barry to succeed Finnegan as priest moderator of ACTU. Barry arrived in time to install the newly elected members of ACTU, Gary Chapter 22 on October 11, 1944. Other chapters of the ACTU followed at Fort Wayne and South Bend.<sup>133</sup>

From October 11, 1944 through May 1, 1945, Barry conducted weekly labor school sessions at the Gary-Alerding House. Topics included five papal encyclicals, “The Condition of Labor,” “Christian Education of Youth,” “Christian Marriage,” “Reconstructing The Social Order,” and “Atheistic Communism,” as well as other notable works such as the “Bishops Program of Social Reconstruction” by the NCWC and “The Catholic Teaching of our Industrial System” by John A. Ryan, a Catholic priest, well-known as an expert on economics and labor issues.<sup>134</sup> Many experts from outside the area came to speak. Grutka’s parishioners were informed of these talks in “The Trinitarian,” and the parish bulletin often addressed the issue of labor and union causes.

Indicative of the ACTU actions to implement Catholic social teaching was the decision of the national organization to address racial justice within the union system. On

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<sup>132</sup> “Association of Catholic Trade Unionists, Chapter 22,” 10.

<sup>133</sup> White, 355

<sup>134</sup> “Association of Catholic Trade Unionists, Chapter 22,” 6; “Association of Catholic Trade Unionists (ACTU)” application, Detroit, Michigan, ACUA, Collection Number 10 – NCWC/USCC Social Action Department, Box Number 11, File Folder 3, “Association of Catholic Trade Unionists (ACTU) 1947,” 2.



June 6, 1947, the Interracial Review News Service in New York City, issued a press release from the ACTU which read:

CATHOLIC TRADE UNIONISTS URGE UNIONS  
TO ABOLISH ANTI-NEGRO DISCRIMINATION

New York, June 6 – Recognizing the basic injustices and the many economic and political evils which can arise as a result of the present tide of discrimination by employers against the negro worker, the general executive board of the Association of Catholic Trade Unionists on June 5, 1947 called upon the labor movement in America to assist the Negro worker in his fight for justice by eliminating all discriminations in their organizations...

BE IT RESOLVED, that the general executive board of the Association of Catholic Trade Unionists go on record as calling upon local, national, and international unions of the American Federation of Labor, the Congress of Industrial Organization, the Railroad Brotherhoods and bona fide Independent unions in which such practices exist to take immediate steps to eliminate such discriminations thus asserting to the Negro worker the full measure of economic opportunity and job protection to which he is legally and morally entitled.

The ACTU seeks to spread knowledge and practice of Christian principles in the American Labor movement. It has branches in Detroit, Cleveland, San Francisco, Pittsburgh and other large industrial centers.<sup>135</sup>

Grutka, though not a moderator of the ACTU, supported the labor cause and worked to promote the Gary ACTU chapter. He encouraged his parishioners to be active in the unions. In August 1946, John O’Grady, Secretary of the National Conference of Catholic Charities, asked Grutka to serve as Chairman of the Special Meeting for Priests on “Catholic Priests and Community Movements.” The meeting was held in conjunction with the Annual Meeting of the National Conference of Catholic Charities at Saint Mary’s College, Notre Dame on August 26, 1946.<sup>136</sup>

Grady asked Grutka to focus on two areas: first, the need to support family life and “develop harmonious relations in our neighborhoods...to build up the standard of

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<sup>135</sup> “Catholic Trade Unionists Urge Unions To Abolish Anti-Negro Discrimination,” by the Association of Catholic Trade Unionists, New York. June 6, 1947. Press Release by the Interracial Review News Service, 20 Vesey, New York City, 1-2, ACUA, Collection No. 10, NCWC/USCC Social Action Department, Box No. 11, file folder 3, (ACTU) 1947.

<sup>136</sup> “Association of Catholic Trade Unionists, Chapter 22,” 10; John O’Grady to Grutka, August 10, 1946, “Holy Trinity (Gary), Personal Letters 1946-1947,” 03, AGP, ADG.

living of all people, and second, the need to “remain close to [Labor organizations] . . . It is only by neighborhood organization that we can perpetuate a democratic way of life.”<sup>137</sup>

On Sunday evening at the Conference, Grutka heard key religious leaders in labor organization from Omaha and Cleveland, and labor representatives from the American Federation of Labor (AFL) and the United Steel Workers of America, (CIO).

The ACTU Gary Chapter continued its work into the 1950s. Grutka remained connected to the organization. The organization's credibility in the steel town grew and its efforts were seen on a larger stage. As "The Trinitarian" reported in September 1949, “For the first time in the history of Gary there will be a solemn religious observance of Labor Day. With the assistance of various C.I.O. and AFL locals, the Gary Association of Catholic Trade Unionists arranged for a Solemn High Mass in honor of Saint Joseph, Model of working men. . . The Catholic Tradesmen cordially invite all workers, men and women, Catholic and non-Catholic to take part in this great event.”<sup>138</sup> Benjamin L. Masse, S.J., associate editor of *America*, delivered the sermon and Grutka and his assistant, Louis Zenz, assisted John Sullivan, pastor of Holy Angels, in the solemn ceremonies.<sup>139</sup>

Grutka’s efforts in the Catholic labor movement did not go unnoticed. In a letter dated October 31, 1946, Noll wrote: “Dear Father [Grutka]: O’Grady has told me that both the Capital and Labor groups have confidence in your fairness and judgment, and I am glad to hear that. I would, of course, be glad to see you take interest in this bi-lateral

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<sup>137</sup> O’Grady to Grutka, August 10, 1946, “Holy Trinity (Gary), Personal Letters, 1946-1947,” AGP, ADG.

<sup>138</sup> “The Trinitarian,” September 4, 1949, 1.

<sup>139</sup> Ibid.

cause, and look at the cause of both sides from a realistic point of view.”<sup>140</sup> Grutka’s efforts helped him gain a national reputation as a speaker, facilitator and retreat leader. His “zealous interest, and the immutable desire to foster the Christian virtues of justice and harmony” was a life-long cause for Grutka.<sup>141</sup>

### *Monsignor Grutka*

As a result of Grutka’s work, ministry and efforts on the local, diocesan and national levels, Pursley wrote the Apostolic Delegate, Amleto Cicognani, to request that the Holy Father confer the rank of Domestic Prelate on Grutka. The letter gives insight into Grutka’s work and ministry and possible reasons for his eventual elevation to the episcopacy.

I humbly request that our Holy Father confer the rank of Domestic Prelate, with the title of Right Reverend Monsignor, upon the REVEREND ANDREW G. GRUTKA, a priest of the Diocese of Fort Wayne.

Father Grutka was born in Joliet, Illinois, on November 17, 1908. He pursued his theological studies at the North American College in Rome where he was ordained on December 5, 1933 by His Eminence, Francis Cardinal Marchetti-Selvaggiani. After serving parishes in Elkhart, and East Chicago, Father Grutka was appointed pastor of Holy Trinity Church, Gary, on July 5, 1944. Since that time in particular he has worked diligently to effect the better organization of Catholic men and women in the Diocese of Fort Wayne and was appointed Diocesan Director of Lay Activities on September 11, 1955.

Gifted with a most attractive personality, Father Grutka is an exemplary priest in every way. His speaking knowledge of several languages, and his ability to command the respect and good will of both clergy and laity, have made him a valuable leader in the area in which he has worked. His zeal in promoting Catholic Action has been evident

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<sup>140</sup> Noll to Grutka, October 31, 1946, “Correspondence, Bp. John F. Noll,” 02, AGP, ADG. Monsignor John O’Grady was the general secretary of the National Conference of Catholic Charities. Grutka was asked to address other civic groups on labor-management issues. See R.B. Young, Continental Foundry & Machine Company, to Grutka, October 13, 1949, “Holy Trinity (Gary) Personal Letters 1949-1950,” 03, AGP, ADG. Grutka assisted with Labor Day Masses of the ACTU.

<sup>141</sup> “The Trinitarian,” July 15, 1951, 1. In July 1951, Grutka preached a closed retreat for women of the Pittsburgh Diocese at Mount Assisi Academy in Bellevue, Pennsylvania. By the 1950s, Grutka hosted a one-hour weekly radio show on the Gary radio station, WWCA, to share Catholic news. Letter from Stanley F. Jonusas, President, Association of Catholic Trade Unionists, to Grutka, September 28, 1949, “Holy Trinity (Gary) Personal Letters 1949-1950, 03, AGP, ADG. In 1952, Grutka delivered an address entitled “The Lay Apostolate and the Union,” presumably at the ACTU national convention. Letter from John McMullan [sp?] to Grutka, August 22, 1952, “Holy Trinity (Gary) Personal Letters 1951-1952,” 03, AGP, ADG.

especially in his tireless efforts to inspire and influence civic and professional groups to undertake the work of the lay apostolate.<sup>142</sup>

Grutka was elevated to the honor of Domestic Prelate with the title of Right Reverend Monsignor on April 8, 1956 and installed on June 2, 1956. Pursley informed Grutka of the honor: “I have sent you, under separate cover, the Apostolic Brief, received this morning through the Most Reverend Apostolic Delegate, in which the Holy Father [Pope Pius XII] designated you a Domestic Prelate.”<sup>143</sup>

Pursley asked Grutka not to release the news until its formal announcement in *Our Sunday Visitor*, the diocesan newspaper. Grutka complied. Pursley announced this elevation at an NCCM and NCCW testimonial dinner honoring Grutka. He was invested on June 2, 1956, at a simple ceremony at Holy Trinity where his parishioners and members of the community, including Protestants and other non-Catholics congratulated the new Monsignor. Five months later in November 1956, Grutka accepted a nomination to become a member of the Board of Directors of *Our Sunday Visitor*.<sup>144</sup>

By the mid-1950s, when Grutka was made a monsignor, Gary and surrounding territory in northern Indiana had grown considerably, as had the Catholic population. These circumstances were detailed on August 10, 1956, in a report on the Diocese of Fort Wayne. The information contained in the document offers an important insight on northwest Indiana, where the number of families and a description of types of parishes for each Deanery is offered. Pertinent to the future Diocese of Gary, we have the following descriptions:

Statistical data published in the current Catholic Directory might be augmented by the inclusion of four new parishes, seven newly ordained priests, a parochial school,

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<sup>142</sup> Pursley to Cicognani, March 1, 1956, Box 1, Folder 42, May 26 1956, 7 of 13, ADFWSB.

<sup>143</sup> Pursley to Grutka, April 27, 1956, unfiled, AGP, ADG.

<sup>144</sup> Lepara interview, November 21, 2008; Louis F. Niezer to Grutka, November 19, 1956, “Holy Trinity (Gary) Letters 1954,” AGP, ADG.

the purchase and raising of funds for three new high schools [one of these schools is Andrean High School, which was the Catholic high school for Gary that would be named for future Bishop Grutka.], the establishment of two religious houses and some information concerning the character of the deanery districts and distribution of population in the diocese.

Crown Point Deanery, suburban and rural area of Lake County, has 13 parishes with 4,890 families.

Gary Deanery, almost entirely urban and industrial area of Lake County, has 18 parishes with 9,068 families.

Hammond Deanery, entirely urban and industrial area of Lake County, has 28 parishes with 14, 593 families.

Michigan City Deanery [LaPorte County], comprises three counties with 22 parishes about equally divided between urban and rural with 6,442 families.

The concentration of national parishes and racial groups is in the Gary and Hammond Deaneries and to a lesser extent in the South Bend and Fort Wayne areas. In several rural districts the problem of caring for migrant workers, largely Mexican, must be met, at least during the harvest season...<sup>145</sup>

### *Bishop Elect*

Grutka had very little time to enjoy being a monsignor. On Christmas Eve 1956, Grutka received a letter from Cicognani informing him that he had been chosen by Pope Pius XII to be the first Bishop of the newly created Diocese of Gary, Indiana that was comprised of four counties detached from the Diocese of Fort Wayne: Lake, Porter, LaPorte and Starke:

I am pleased to inform you that our Holy Father has in mind to appoint you Bishop of the newly-created Diocese of Gary. Before proceeding to the appointment, His Holiness desires to receive an indication of your willingness to accept. You may manifest this willingness by sending me as soon as possible the following telegram: EUCHARISTIC FAST RESCRIPT RECEIVED WITH GRATITUDE. This telegram should be followed by a letter expressing your acceptance and containing the information requested on the duplicate forms which I am enclosing.

This matter must remain strictly secret until the day of publication. When this date is known to me I shall communicate it to you.

Kindly accept my warmest congratulations on this honor which has come to you from the hands of His Holiness and my best wishes for God's blessings upon your new apostolate...<sup>146</sup>

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<sup>145</sup> "Report on the Diocese of Fort Wayne," August 10, 1956, Box 1, Folder 42, August 10, 1956, 2 of 5, 1955 – G Bishop Pursley Papers – 011, ADFWSB. The document also includes the deaneries of Elkhart, Fort Wayne, and South Bend. For purposes of the dissertation, only deaneries pertinent to the Diocese of Gary were included.

<sup>146</sup> Cicognani to Grutka, December 22, 1956, "Consecration, Letter of Appointment, 12/24/56 Original," 01, AGP, ADG.

Joyful and relaxed at the beginning of the evening having enjoyed the Slovak supper, Grutka's demeanor changed noticeably. During Midnight Mass, as celebrant and homilist, he was rattled. During his homily, he thanked the people over and over again for everything.<sup>147</sup>

Grutka stayed to himself on Christmas as he began to work on his response. The next day, December 26<sup>th</sup>, Grutka was alone in the rectory except for Philip Bajo, O.S.B., a priest from [Saint Procopius] monastery in Lisle, Illinois. Bajo came to assist with the Christmas Masses. That evening, the Bishop-Elect pondered over his desk in the office across from the living room where Bajo was watching TV. Grutka had earlier informed Bajo that he would be busy in his office writing some thoughts and letters. Much later Grutka came to Bajo and wanted assurance that he [Grutka] had translated an expression correctly into the Latin. The words that he had translated were: "May God's Holy Will Be Done." Once finished, Grutka informed Bajo that he was taking some letters to the Post Office. Bajo offered to take them there, but Grutka kindly refused his offer and went to the Post Office himself.<sup>148</sup>

In his response to Cicognani, Grutka expressed great humility and obedience. Whether Grutka was aware of the possibility of becoming a bishop or not or whether he wanted to become a bishop or not, is ultimately unknown, but speculation provides evidence for both sides. According to John Charlebois, Grutka's assistant at the time of the appointment and first Chancellor of the Diocese of Gary, Grutka went to Washington, D.C. earlier in October or November of 1956 at Cicognani's request. During the meeting,

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<sup>147</sup> Lepara interview.

<sup>148</sup> Typed notes on September 3, 1995 by Ms. Rose Lepara about the testimony given by Fr. Philip Bajo, O.S.B., of the events of December 26, 1956, "Consecration, Bishop Grutka's Handwritten Work Papers 12/26/56 Accepting Episcopal Appointment," 01, AGP, ADG.

Cicognani, informed Grutka that the situation in Czechoslovakia required a selection of a Slovak-American bishop and Grutka was being considered a worthy candidate.

Cicognani asked Grutka if he would be willing to become a bishop. Unfortunately, a review of Grutka's calendar does not show any visit to Washington, D.C. during this time and all eyewitnesses are deceased.<sup>149</sup>

Whether Grutka was aware or not that he would be named a bishop, his acceptance letter to Cicognani was one of sincere humility:

This is a feeble and extremely nervous attempt to answer Your Excellency's letter, dated December 22, and received by me at about 8:30 in the evening on the Eve of Christmas.

Humbly prostrate at the feet of His Holiness, this unworthy person in a state of profound, utter amazement, completely and unreservedly submissive to the wishes of the Holy See is sincerely reluctantly---albeit willing to accept the appointment as Bishop of the newly erected Diocese of Gary.

This is only further proof of how inscrutable are the ways of God and His Church, that one from such humble circumstances should be considered for the indescribable dignity of the Episcopacy – the fullness of the priesthood and succession to the Apostles of Christ the Lord.

From the early days of seminarian life to this very day, my evening prayers always [uncertain of word] the petition to be a holy priest. I sincerely do not understand this turn of events. May God's Holy Will be Done.<sup>150</sup>

The event was a transforming one for Grutka. One can speculate about the reasons he was chosen as bishop. Unfortunately the letter of the actual reasons of nomination and election is not in the diocesan files. What is known is that by this time, Grutka had built a solid and extensive reputation for his efforts in community development, diocesan involvement, fiscal responsibility, and a solid prayer and devotional life.

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<sup>149</sup> Interview of John Charlebois, first Chancellor of the Diocese of Gary, Indiana, with the author, July 13, 2009.

<sup>150</sup> Typed document, September 3, 1995, by LePara from the rough copy of the handwritten acceptance of Bishop Grutka as the First Bishop of the newly erected Diocese of Gary. "Consecration, Bishop Grutka's Handwritten Work Papers 12/26/56 Accepting Episcopal Appointment," 01, AGP, ADG; Bertino, *In The Presence of Angels A History of The Diocese of Gary*, p. 37, the text records that the missing word in brackets is [included], thus, "included the petition to be a holy priest." An analysis of the original text of the letter does not provide sufficient data to support that interpretation based on similar words.

In actuality, the planning and proposing of the creation of the new Diocese of Gary had been taking place for quite some time due to the great progress made in religious activity and labor. The Apostolic Delegate, Cicognani, in consultation with Samuel Alphonsus Cardinal Stritch, Archbishop of Chicago and Archbishops Paul Schulte of Indianapolis and Joseph E. Ritter of St. Louis, and Leo A. Pursley, Administrator Apostolic of the Diocese of Fort Wayne, asked that a new diocese be established in the [northwest Indiana] region "for the benefit of the Catholic cause."<sup>151</sup>

Discussion about the creation of a new diocese in the Gary area may be traced to the 1940s in correspondence between Noll and John McNicholas, Archbishop of Cincinnati, the Provincial See of Indiana as early as 1942. Noll was always hesitant due to the dependency of the area on the economy and the steel mills. Even as late as the 1950s, Noll seems to still have been hesitant to agree to the creation of a Gary Diocese. Whatever the ultimate reasons for the selection of 1957 as the year, it is conclusive that input from multiple sources, including episcopal leaders, supported the establishment of the new diocese.<sup>152</sup>

The question has been asked, "Why was Andrew Grutka chosen as a bishop?" Several facts appear. One interesting insight is provided in a letter written to Bishop

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<sup>151</sup> Statement from Adeodato Giovanni Cardinal Piazza, Secretary of the Sacred Consistorial Congregation and Celsus Cardinal Constantini, Chancellor of the Holy Roman Church, given at Rome at Saint Peter's on 17 December 1956, "Consecration Bulls translated, Read at Mass," 01, AGP, ADG.

<sup>152</sup> McNicholas to Noll, January 11, 1942; Noll to Amleto G. Cicognani, D.D., Apostolic Delegate to the United States of America, January 12, 1942; January 13, 1942; McNicholas to Noll, January 28, 1942; Noll to Cicognani, May 7, 1942; Cicognani to Noll, May 20, 1942; Cicognani to Noll, August 24, 1943; Noll to Cicognani, August 30, 1943, September 1, 1943, September 7, 1943, September 10, 1943, and September 21, 1943; McNicholas to Noll, February 25, 1944; Noll to Cicognani, February 28, 1944, March 7, 1944, and April 3, 1944; Noll to Cicognani, November 8, 1944; Noll to Cicognani, March 22, 1945, unfiled, Archbishop Noll Papers, DFWSB. I received a copy of these letters from the Diocesan Office of the Chancellor in March 1991.



Grutka by Sister Sophie, a Sister of Saints Cyril and Methodius in Bloomsburg, Pennsylvania, in an unknown year. The letter states:

I just can't resist letting you know how widespread your fame is becoming... Besides this bit of evidence [a picture in the local daily paper] I also had the pleasure of hearing a letter from Archbishop O'Connor (of the North American College in Rome) read to a group of us in which he extolled your zeal and enthusiasm. In the letter he referred to you as a devoted son of the College whose untiring zeal is noted and recognized by us... Remember at [Holy] Trinity we predicted that within three years of your monsignorship, you would be wearing a mitre....<sup>153</sup>

Grutka had earned a solid reputation on the local, regional, and national levels.

He knew many bishops and often assisted at many events.<sup>154</sup> Grutka was fiscally responsible and generated great enthusiasm for the Catholic faith as well as a strong credibility among religious leaders of other faiths and among civic leaders.

#### *Conclusions of the Holy Trinity Era*

Grutka prayed as a young man to be a good priest and Noll and Nadolny had challenged him to be a zealous one. As an assistant and as pastor, community building was a top goal for him. Being Catholic was not simply going to Mass on Sunday. He challenged his parishioners to participate in sodalities and the lay apostolate. He constantly strove to educate them on Catholic doctrine, devotion, and teachings. He improved whatever situation he was given; whether it was assembling volunteers to fix the Church, the school, the convent, or the rectory. Grutka experienced two key realities during his time at Holy Trinity: 1) he truly sought to live life to its fullest and saw endless opportunity to connect with people for the betterment and investment in society; 2) he also experienced the student boycotts at Froebel and Emerson that taught him the real life

<sup>153</sup> Sophie (Grutka's sister) to Grutka, n.d. "Elkhart: Petitions to retain Bishop Grutka," 03, AGP, ADG.

<sup>154</sup> In January 1945, Grutka was the Deacon of Honor to Bishop Noll at the consecration of Bishop John G. Bennett of the new Diocese of Lafayette, in "The Trinitarian," December 30, 1945, 1.

lesson that true change had to take place internally as well as socially and institutionally. As he continued to get involved, his reputation, both in the church and society, grew, and in turn, opened up more opportunities for him.

In the larger picture, the city of Gary celebrated its Golden Jubilee from June 9 to 17, 1956. Among many events which took place, the “Faith of Our Fathers” Program, was held at Gilroy Stadium – “an all denominational, all faiths, open air observance” - with participation from Gary Churches and Synagogues.

Based on the research, it is the conclusion of this chapter that the Holy Trinity experience and his civic experience in the Central District of Gary, Indiana helped Grutka develop a strong foundation for his concept of humanity as part of God’s Mosaic, an image that contrasted with the dominant image of the day – the melting pot. His time in Gary solidified his commitment to the city he loved and predisposed him to a life-long commitment to the inner city. His ministry and civic experiences, as well as the diocesan and national roles he was given prepared him for his episcopal role in the newly created diocese; a role to be examined in the next chapter.



Grutka with official Vatican document establishing the Diocese of Gary, Indiana. (Photo courtesy of the Andrew G. Grutka Papers)

## CHAPTER FOUR

### THE INFANT DIOCESE AND ITS' YOUNG BISHOP (1957 TO 1962)<sup>1</sup>

On January 2, 1957, his Excellency Archbishop Amleto G. Cicognani, Apostolic Delegate to the United States, announced the creation of the Diocese of Gary, Indiana by Pope Pius XII.<sup>2</sup> Carved out of the Diocese of Fort Wayne, the new diocese was an industrial and agricultural area of 1,800 square miles comprising Lake, LaPorte, Porter and Starke Counties. Gary, Indiana, which recently celebrated its Golden Jubilee, was named the See City. Monsignor Andrew Grutka was named bishop-elect. At forty-eight years old, he was the youngest member of the United States hierarchy at the time.

Although consideration had been given to creating a new diocese in the northwest corner of Indiana in the 1940s, Noll adamantly opposed the idea. He had concerns about the economic stability of the area, specifically the viability of the steel mills and the industrial base because of uncertainties in the wake of the Great Depression. Even though the demands of the war effort for steel reinvigorated the local economy in the 1940s, it was unclear whether the gains of the war years would be maintained.

By the 1950s, Noll's concerns were no longer valid. The steel industry and the industrial base were enjoying the post-World War II boom and growth. U.S. Steel was the leading producer of steel in the world. The creation of the Diocese of Gary was an

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<sup>1</sup> Grutka often referred to the Diocese of Gary as the "infant diocese." See Appendix D, p. 481, for the Papal Decrees in English and Latin, which established the Diocese of Gary and elevated Grutka to the episcopacy.

<sup>2</sup> Grutka met Pope Pius XII for the first time as bishop in September 1958 during Grutka's 1958 Gary Diocesan Pilgrimage to Lourdes and Rome from August 20<sup>th</sup> to September 24<sup>th</sup>, 1958. Grutka and Francis Cardinal Spellman were the very last American hierarchy to see him privately. When Pope Pius XII died, Grutka wrote, "a truly great and courageous Pontiff is dead. In intelligence – a giant; in simplicity and devotion – a child; in kindness, consideration, compassion, generosity, self-sacrifice, a Saint." Grutka asked all priests of the diocese to add the oration from the "*Missa Pro Eligendo Summo Pontifice*," in every Mass until the election of a new Pope. "Rt. Rev. Msgr. Stanley Zjawinski," *OSVG*, October 5, 1958, 1A; "Bishop Among Last To Enjoy Private Audience," and "Bishop Reviews Pilgrimage Before DCCW Conference," *OSVG*, October 19, 1958, 1A.

acknowledgement by the Holy See of the importance of Gary and the surrounding Calumet Region, especially the significant population growth and presence of Catholics in Northwest Indiana. In 1956, Gary was near the height of its population, economic power, and reputation. In the larger four-county area, Catholics accounted for 25% of the entire population, many of them workers in the steel and related industries of Gary, Hammond, East Chicago, and Whiting.<sup>3</sup> Gary, the youngest of the major cities in Northwest Indiana, was seen as the "City of the Century," and for many of its people, this was a joyous, hopeful time. At the same time, another Gary existed. While integration was present in a number of areas in Gary, prejudice, segregation and discrimination still existed in the Calumet Region. Many blacks did not share all that made this an ideal place to live, work, and raise families. Racial tensions existed. The racial prejudice, segregation and discrimination, manifested itself most profoundly in housing, where blacks were primarily restricted to living in parts of Gary, Hammond, East Chicago and Michigan City. The issue of housing will be treated in chapter five.

In the meantime, the time was right to recognize the importance of Northwest Indiana by creating a diocese to attend to the needs of its thriving Catholic population, and the choice of Andrew Grutka as bishop. He was a faithful son of the Church and the area. He understood the needs of the immigrant and the rights of the laborer. He knew the importance of industry and sought to promote harmony between labor and management. He was committed to youth, to education, and ongoing formation of all Catholics. He was a conscientious and frugal administrator. Perhaps most importantly, he believed in the dignity of all human beings and saw himself as neighbor to all people,

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<sup>3</sup> Lepara personal notes located in a black binder marked "January 2, 1957 to December 31, 1957," AGP, ADG.

members of "God's mosaic." These traits enabled him to transcend national, ethnic, and class boundaries as well as interreligious, interracial, and civic boundaries to pursue love of God and love of neighbor to promote the common good.

Grutka brought these traits to his episcopacy and develop them over his year of episcopal service. On January 2, 1957, however, he faced the immediate tasks involved in assuming his new role, and no blueprint existed for the creation of a new diocese. This chapter describes the early steps of a new bishop in a new diocese, beginning from the announcement of his elevation through the first five years of his episcopacy. In the process, this chapter aims to provide insight into Grutka's character, theological development and diocesan priorities and challenges. Specifically, the chapter will cover five areas: 1) pre-consecration and consecration events; 2) administrative structures; 3) education and formation of youth, laity and religious; 4) the 1959 Steel Strike, his first *ad Limina* visit, and his trip to Turkey; and 5) leadership of the Slovak Catholic community, including the establishment and protection of the Institute of Saints Cyril and Methodius.

### **Pre-Consecration Activity**

Once the announcement of Grutka's appointment was made on January 2, 1957 via Chicago television and through other media outlets, life at the Holy Trinity rectory became frantic. Phone calls poured in and visitors delivered congratulations or came with questions. Endless activities dominated the day. The sisters from the Holy Trinity Convent were asked to assist in welcoming visitors and handling phone calls.<sup>4</sup>

In the next few days and weeks, several key administrative issues were addressed. Grutka and Pursley, in consultation with Cicognani, decided the dates for the

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<sup>4</sup> Lepara personal notes from black binder marked "January 2, 1957 to December 31, 1957." AAG.

establishment of the Diocese of Gary, Grutka's consecration and Pursley's installation. Grutka traveled to Washington, D.C. to meet with Cicognani. At the meeting, it was decided that Grutka would be installed on February 25, 1957 and that Pursley was to be installed as the Sixth Bishop of the Diocese of Fort Wayne on February 26, 1957.

A second major issue for Grutka and Pursley to address was whether priests serving the Fort Wayne Diocese would be re-located to their diocesan areas of origin, especially in the case of siblings who were priests. After careful consideration, Grutka and Pursley decided that priests would remain in the diocese of their geographic assignment at the time of the creation of the Gary Diocese. A number of priests visited Grutka to appeal the decision either because of sibling priests or family in the Fort Wayne area. Grutka, undoubtedly understood their concern, but he did not change his position. The decision was a necessary and practical one. The one exception involved the Transitional Deacons of the Diocese of Fort Wayne, who were to be ordained in May 1957. Pursley gave them the option to choose the diocese they wished to serve; this choice was an important one for the four Ordinandi who were from the Calumet Region.<sup>5</sup>

While handling these transitional diocesan activities, Grutka continued his parish duties. However, he did begin to relinquish some of his responsibilities and appointed clergy to replace him. He appointed Albert Van Nevel, assistant pastor at Holy Angels Cathedral, to take his place on the regular Sunday afternoon World-Wide Catholic News program over Gary Radio, WWCA.

Arrangements and details were needed to organize and prepare for the installation and consecration ceremonies. On Sunday, January 13, 1957, Grutka contacted the monks

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<sup>5</sup> Mengeling interview, July 2010. The four ordinandi were Robert L. Charlebois, Lawrence M. Heeg, Carl F. Mengeling, and Aloysius Nondorf.

of Saint Meinrad Archabbey and Saint Procopius Abbey to request a Master of Ceremonies for the Consecration Ceremony and to get permission to have the seminarians living in the new diocese be excused from school to participate in the events. Bernadine Shine, O.S.B. from Saint Meinrad Archabbey and Victor Laketek, O.S.B. from Saint Procopius Abbey offered their services as Masters of Ceremonies.

Congratulations poured in from family, friends, diocesan clergy, NAC classmates, bishops around the world, members of Slovak communities, and others. In order to accommodate the needs of the large gathering of clergy, religious, and laity who would attend the celebrations, Grutka assigned a wide range of people, mostly clergy, to cover various logistics that needed attention. Carl Holsinger, priest of the diocese of Fort Wayne and fellow graduate of the NAC ('27), met with Grutka and was assigned the task of organizing housing for the North American College classmates and other NAC alumni, as well as to arrange a "MIX," an alumni gathering the evening before the Consecration. Grutka's brother, Joseph, came for a visit to discuss relatives to be invited. Valerian Karcz, a monk from Saint Procopius Abbey who often assisted on weekends at Holy Trinity Parish, was chosen to serve as the liaison with the media and to act as the commentator for the Consecration service, which was to be broadcast over radio and television.<sup>6</sup>

With the details of the Consecration Ceremony moving forward, Grutka turned to the important task of finding a place to live and establish a chancery. He had made the decision to house the chancery in his place of residence. The purchase of a three-story,

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<sup>6</sup> In addition to his parish and diocesan duties, Grutka maintained commitments outside the diocese, especially to his classmates. Grutka and Pursley left Northwest Indiana on Sunday, January 27, 1957 to attend the Consecration of Joseph Brunnini, Bishop-Elect of Jackson, Mississippi and a classmate of Grutka's at the North American College.



sixteen-room brick Colonial home with finished basement at 668 Pierce Street on the corner of 7<sup>th</sup> Street and Pierce Street on Gary's Horace Mann district, was ideal as it was three blocks from the future Holy Angels Cathedral. The property included four lots and a two-car garage.<sup>7</sup>

Holy Angels Parish was chosen as the site of the Cathedral for the new diocese, which was appropriate, because of its historical significance as the founding Catholic parish in Gary. On Sunday, February 10, 1957, Pursley consecrated the main altar of the new cathedral and placed the holy relics of Saint Andrew and Saint Simon in the altar.<sup>8</sup>

Another important task for Grutka was to choose an episcopal motto and coat-of-arms, emblems intended to express an ideal, a program of life, and the spirit of the one who selects it. On Monday, February 11, 1957, Grutka announced that his motto would be "Ubi Caritas Ibi Deus" or "Where There Is Charity, There Is God,"<sup>9</sup> which he took from "one of the Antiphon songs at the Washing of the Feet Ceremony on Holy Thursday."<sup>10</sup> Indeed this motto captured a reality he believed and lived his whole life.

On February 24, 1957 Grutka was given his oath of office in Holy Trinity rectory by Pursley, and John Patrick Cody, Bishop of Kansas City-Saint Joseph, Missouri, and Grutka's friend since the days at the NAC. Grutka celebrated early Mass and picked up Cicognani at the Gary Baltimore & Ohio Railroad Station. United States Steel Corporation, Gary Works provided Grutka, Cicognani, Cody, and Pursley a tour of the

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<sup>7</sup> The Gary Land Company, a United States Steel Company subsidiary, built the mansion in 1913; Lepara notes, in a black binder labeled "January 2, 1957 to December 31, 1959," dated Friday, February 1, 1957.

<sup>8</sup> Lepara notes in black binder labeled "January 2, 1957 to December 31, 1959," dated Friday, February 10, 1957. Another ideal reason to choose Holy Angels Church as the cathedral was that the new church was recently built.

<sup>9</sup> Lepara notes from black binder, "January 2, 1957 to December 31, 1959," dated February 10, 1957. AAG.

<sup>10</sup> Document labeled "Coats of Arms of Bishop Andrew G. Grutka," "Consecration, Coat-of-Arms Bishop and Diocese," 1, AGP, ADG.

steel Mill. Following the tour and rehearsal, Grutka hosted approximately forty archbishops, bishops, and clergy to a private dinner at the Hotel Gary and later, Grutka held a reception in honor of forty-nine ecclesiastical alumni of the North American College.

Grutka welcomed his guests to the “City of Open Hearths.” In describing the area he said, “iron and steel are cold and hard, but the hearts of the people are soft and warm.” He invited his guests to visit the new Holy Trinity Church and to stop in the rectory. He arranged for fifteen altars at nearby churches and at Saint Mary Mercy Hospital to be available so that visiting clergy could pray individual Masses, and offered chauffeur service to transport the clergy visitors from Hotel Gary to Holy Angels Cathedral.<sup>11</sup>

On Consecration day, a columnist of the first edition of the Gary Diocesan newspaper wrote a poignant reflection of Grutka the day before his ordination:

The life story of the Most Reverend Andrew Grutka is eloquent testimony to the existence of democratic principles underlying the hierarchical structure of the Roman Catholic Church. It demonstrates most vividly that as any citizen can hope for his son to become president, so can any Catholic hope that his son might reach the highest honors that His Church can bestow.<sup>12</sup>

### **Consecration and Civic Receptions**

Consecration day arrived. On Monday, February 25, 1957, the Feast of Saint Matthias Apostle, an early morning rain gave way to clear skies in time for the 9:15 a.m. procession. The day represented a future full of hope; a marriage, in a sense, of a Church, a city, an industry, and a community. The Consecration ceremony and Installation were carried on radio and on the Chicago, Illinois-based television station, Channel 11,

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<sup>11</sup>Grutka to Bishop Leo Pursley, n.d, “Consecration, Original Invitations and List of Invitees,” 1, AGP, ADG.

<sup>12</sup>“Life Of Bishop Grutka,” *OSVG*, February 24, 1957, 2A. Prior to this date, Catholics in Northwest Indiana received *Our Sunday Visitor*, the diocesan paper of the Diocese of Fort Wayne.

WTTW. Approximately 1,000 people were in attendance at Holy Angels Cathedral for the ceremonies.<sup>13</sup>

Cicognani served as the main consecrator and Cody and Pursley served as co-consecrators. Paul Schulte, archbishop of Indianapolis, delivered the sermon. Over seventy priests of the new Diocese of Gary, as well as a number of deacons and seminarians, participated in the Consecration Ceremony.<sup>14</sup> During the Consecration Ceremony, three decrees were read. The first one was the Papal Document establishing the new Diocese:

#### DECREE

All know the solicitude and care of the Roman Pontiffs show in their policy of limiting the territory of dioceses and changing their hierarchical government whenever the care of souls, the new conditions of time and place demand this. Guided by His Holiness, Pius XII, by Divine Providence Pope, having carefully considered the matter and having considered opinion of those concerned in this matter and wherever necessary having complemented their opinion and with the assurance of their approval, has decided to limit the territory of Fort Wayne and to establish a part separated from the above mentioned territory a new Diocese...From the Diocese of Fort Wayne We separate that part of its territory comprising the Civil counties of Lake, Porter, LaPorte and Starke. From these We erect a new and separate Diocese. We declare that We wish and determine the Diocese from the name of the city of Gary to be called the Diocese of Gary thereby limiting the extent of the Diocese of Fort Wayne. We establish the seat of the new diocese in the City of Gary which We raise to the rank of an episcopal city. We fix the episcopal seat in the said parochial Church of the Holy Angels that is in the same city and We elevate that Church to the rank and dignity of a Cathedral Church...Concerning that which pertains to the Clergy, We determine that the Clergy be considered attached to that Diocese in whose territory they are now canonically assigned...Finally We wish and

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<sup>13</sup> On March 12<sup>th</sup>, WTTW rebroadcast the event and a month later, Grutka was given a complete film of the Consecration Ceremony by local C.I.O. members.

<sup>14</sup> Bishop John G. Bennett of Lafayette, Indiana was unable to attend either the Fort Wayne or the Gary ceremony. John J. Carberry, coadjutor of Lafayette, Indiana, and Henry J. Grimmelsman, bishop of Evansville, Indiana, completed the delegation of Indiana Bishops. See "Indiana Bishop," *OSVG*, March 3, 1957, 5A. Other notable dignitaries who attended the consecration were: Joseph E. Ritter, archbishop of Saint Louis, Missouri; Albert G. Meyer, archbishop of Milwaukee; and NAC classmates, John L. Morkovsky, auxiliary bishop of Amarillo, Texas and Joseph B. Brunini, auxiliary bishop of Jackson, Mississippi; and three Benedictine Abbots, Bonaventure Kanabel, O.S.B. of Saint Meinrad Archabbey in Saint Meinrad, Indiana, Theodore G. Jojis, O.S.B. of Saint Andrew's Abbey in Cleveland, Ohio, and Ambrose L. Ondrak, O.S.B., Abbot of St. Procopius Abbey in Lisle, Illinois. Remembering some of those who helped him earlier in his life and ministry, Grutka appointed Emery Gottschall, his former Pastor at SS. Cyril and Methodius in Joliet, Illinois, as a Minister to the Metropolitan and Chaplain, and Clement Mlinarovich, served as Minister to the Metropolitan and Assistant Priest. Joseph Barry, O.M.I., Pastor of Saint Monica, served as a Gift Bearer.

determine that this Our Decree of execution have its complete and juridical effect from this twenty-fifth day of the month of February – nineteen hundred and fifty seven.<sup>15</sup>

Cicognani read the second decree authorized by Pope Pius XII:

To His beloved son, Andrew G. Grutka, pastor in the Diocese of Gary, chosen as first Bishop of the same Diocese of Gary:

DECREE

The Sacred Consistorial Congregation has issued the decree promoting His Excellency, the Most Reverend Andrew Grutka to the newly erected Episcopal See of Gary. The process of the Apostolic Letters has already begun. His Holiness, Pius XII, by the Divine Providence Pope, now graciously permits that even though the above mentioned Letters have not arrived, His Excellency, the Most Reverend Andrew Grutka is hereby empowered to receive Consecration outside the city of Rome and to take canonical possession of the Diocese of Gary. This is permitted because it will benefit both the clergy and the laity. His Excellency will first make the Profession of Faith and take the required oaths and will carefully observe all the other prescriptions of the law...<sup>16</sup>

The third decree, directed by Pope Pius XII and read by Cicognani to the people of the new diocese, asked them to “receive him [Grutka] with loving reverence as your new bishop.”<sup>17</sup> After the decrees were read, Schulte, in his homily, acknowledged the joyful union of Church, Bishop, and city by saying:

Now as a duly consecrated prelate of the Church, Bishop Grutka takes his place at the head of a new Diocese. It is a beautiful and a happy marriage that we are witnessing this morning – the nuptials of a young bishop and his maiden diocese. But these are not strangers that are meeting before the altar of the Gary Cathedral in this ceremony of episcopal consecration and installation. This portion of the Lord’s Vineyard that is now the Diocese of Gary has long known Bishop Grutka. It has known him as a youth, as a young priest and a pastor, always zealous, always capable, but above all, always kind... Bishop Grutka, on his part, knows the people over whom he is to rule. And because he knows them, he loves them.<sup>18</sup>

Schulte expressed the hope for Gary’s growth and potential: “Gary is destined to become one of the greatest dioceses of the United States.” He predicted that the

<sup>15</sup> Cicognani to Grutka, February 15, 1957, “Bp. Grutka, Apostolic Delegate, Consecration of Bp Grutka Jan/57 to May/57,” 1, AGP, ADG.

<sup>16</sup> Ibid.

<sup>17</sup> “Papal Document Addressed To Clergy And People,” *OSVG*, March 3, 1957, 3A.

<sup>18</sup> Document entitled, “Archbishop Schulte’s Sermon at the Consecration Mass, 2-25-57” in black binder “January 2, 1957 to December 31, 1959,” AGP, ADG.

“southern shore of Lake Michigan from Michigan City to the Illinois line, will be one densely populated area containing two million souls.”<sup>19</sup>

Schulte acknowledged the love of Grutka for his people, a love which was strengthened by his [Grutka’s] knowledge of them. Schulte addressed the uniqueness of the areas as well as strengths and challenges of the area's multicultural diversity. He stated:

Bishop Grutka, we need not tell you that you have here one of the most interesting dioceses in America – a diocese made up in a great part, of people who stem from that very Catholic core of Eastern Europe. You have a diocese in which once, and to a certain extent, even today are heard the tongues of many nations. I do not think that anywhere in the world will one find such a galaxy of national Catholic Churches with their overlapping territories and in the proportionate numbers of people as here on the South Shore of Lake Michigan.<sup>20</sup>

Schulte’s observation of the microcosm of ethnic diversity was accurate. The concentration of ethnic groups in the Calumet Region rivaled the diversity of any large city, including New York and Chicago. The one group that Schulte failed to note was the black population, especially the Black Catholics at Saint Monica Parish. As to the current and future challenges facing Grutka and the Catholic faith, Schulte noted:

A generation or two ago, great numbers of emigrants from Eastern Europe settled here. They came with an intense love of freedom, a willingness to work, but above that they came with a strong Catholic Faith in their hearts. They built their homes here and among them, they built their churches in which to nourish their faith...But like the Pentecostal multiplication of tongues, the need for a multiplication of languages here is fast passing away. Immigration is being drastically curtailed, while the younger people are forgetting the language of their fathers. From what was once a melting pot of diverse nationals has come forth a community of the most loyal Americans in the Land with but one flag, one Church and one language...With the younger generation moving to new territorial parishes, we see the marks of decline already showing in many of the old mother churches. The eventual unscrambling of overlapping parochial jurisdictions will present

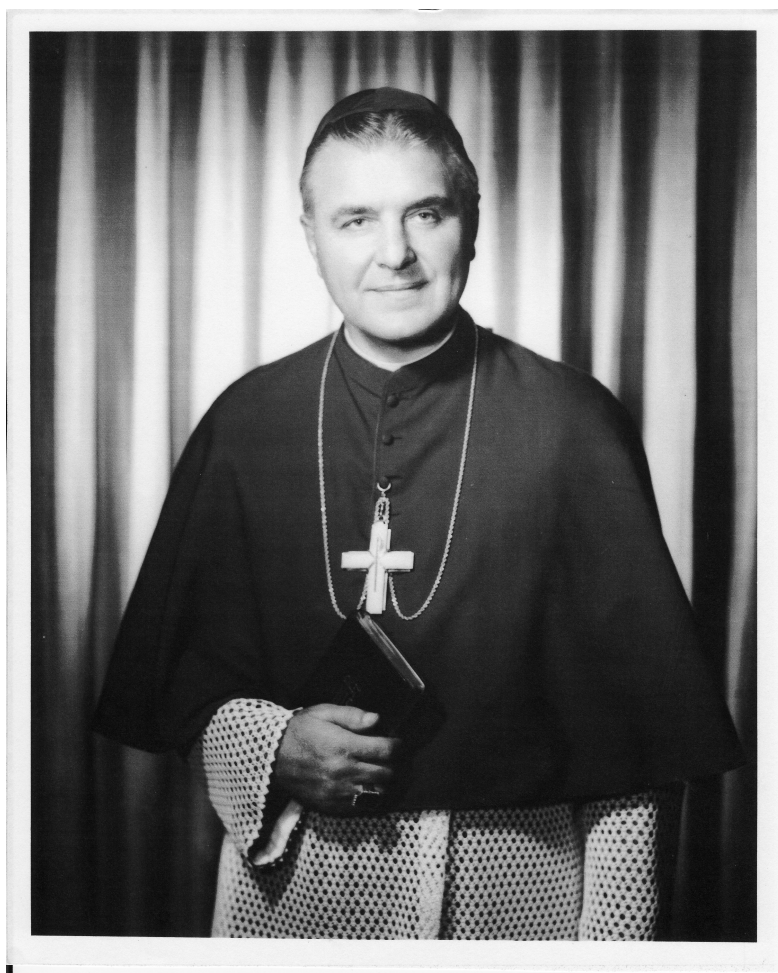
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<sup>19</sup>“Archbishop Lauds Gary In Sermon,” *OSVG*, March 3, 1957, 6A. Schulte was not the only one predicting the growth of Gary, Indiana. “According to conservative authorities, Gary has really just begun to grow. Many predict that within 10 years Gary will be the largest city in Indiana. Judge Gary himself declared in a speech in Gary recently that he confidently expected to see Gary a city of 250,000 people.” “Gary, Indiana, - The Wonder City,” *Gary’s Golden Jubilee*, 83. Thought this estimation fell short in reality, it was representative of the hopes and expectations of the people of the area.

<sup>20</sup> Document entitled, “Archbishop Schulte’s Sermon at the Consecration Mass, 2-25-57,” in black binder “January 2, 1957 to December 31, 1959,” AGP, ADG.

its problem. We doubt however, that it is so imminent as to become the new Bishop's main worry.<sup>21</sup>

It is interesting to note Schulte's image of the melting pot, in contrast to Grutka's image of the Calumet Region as God's Mosaic, which emphasized the uniqueness of each individual or group in relation to the whole. Schulte's comments present optimism, which was present in the area, yet only a decade away from the decline of the inner city and racial division.



Grutka Episcopal picture. (Photo courtesy of the Andrew G. Grutka Papers)

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<sup>21</sup> Ibid.

For his part, Grutka expressed his gratitude and emotions of the occasion on his

Consecration Prayer card:

In your kindness and charity I beg you most sincerely to be mindful of me, your Bishop, in frequent prayer. Pray that I may rule and guide with supreme love. Like a true shepherd may I know mine and mine know me.

Implore the intercession of the Holy Virgin Mary and St. Andrew, my patron, that they deign to obtain for me the graces necessary to fulfill my formidable assignment.

May our constant good example – that which nothing is more effective – be our singular mark of identification.

May the Charity of Christ unite us all into a joyful family of one heart and soul.

May we always work, play and pray in a way pleasing to God and merit His blessings now and forever.<sup>22</sup>

After the Consecration Ceremony, lunch was served for clergy and Grutka's family at Saint Luke Parish hall, which could accommodate a larger number of guests. During the reception, Cicognani addressed the group and acknowledged the importance of labor and industry to the Gary area. He said:

Anyone coming here by train is impressed by the waves of dense smoke pouring from the numerous chimneys in the entire area of Gary. All around you see signs of intense industrial life and realize that in this locality there must be concentrated a gigantic labor force and a huge number of people skilled in management. Everyone knows that three of the world's largest industries – steel, oil, and cement – are to be found here and that Gary along with the surrounding cities is the product of labor.<sup>23</sup>

Cicognani stressed the importance of the relationship between labor and capital and the role of labor as a redemptive and social function to aid in the full equality of human dignity. Cicognani praised the area and called attention to the unique bond between the community and the diocese:

The sacred ceremony of this morning solemnly proclaimed that Gary and this entire area possess over and above their great industries solid supernatural values of faith in God and Christian charity. The Holy See, recognizing this spiritual growth, decided to establish here a new jurisdiction. Thus, the name of Gary has officially entered the registry of the Catholic Church as a separate unit. The new diocese too, is a fruit of labor. In this way, the Holy See has paid labor a magnificent tribute; has given high praise and reward to the faithful and to all who work here for the welfare of the community and the prosperity of the country. And this tribute by the Holy Father is rendered even more significant and note-worthy by the fact that the first bishop has been chosen from Gary itself, the Most Reverend Andrew G. Grutka, for many years pastor here and helpful friend to the people

<sup>22</sup> Copy of Consecration and Installation Prayer card, February 25, 1957, "Bishop Personal, Misc. 1960-1961," 14, AGP, ADG.

<sup>23</sup> "Delegate Sees 'Tribute To Labor' In Gary See," *OSVG*, March 3, 1957, 5A.

of several ethnic origins who dwell in this truly American city, with a deep knowledge of their problems and languages.<sup>24</sup>

Following Cicognani's comments, Grutka addressed his priests and guests, saying with great enthusiasm that, "the diocese would be ruled by 'the law of love, not canon law.'" It was said humorously that Cicognani's look betrayed his surprise at the young bishop's enthusiastic statement about the law of love over canon law.<sup>25</sup> After dinner, Grutka, Charlebois, and a number of bishops and clergy took the 7:50 p.m. train to Fort Wayne to attend Pursley's installation the next day.

In many ways, the celebrations give a glimpse into a unique time in the history of these two dioceses and of the high expectations for Gary, Indiana as the "City of the Century." While many challenges would present themselves in this initial period of the diocese, these few weeks were a time to celebrate, which included a number of public ceremonies. Due to the limited seating at Holy Angels, Grutka visited the four deaneries of the Diocese of Gary over the next few weeks and was welcomed by over 15,000 people at civic receptions, which were open to the public. These receptions demonstrated the outpouring of good will toward Grutka and the diocese, not only from Catholics, but also from non-Catholics and civic officials alike.

On Wednesday evening, February 27, 1957, Grutka, given a police escort, attended the first reception of nearly 4,000 Catholics, non-Catholics and civic officials at the Marquette Park Pavilion in Gary, Indiana.<sup>26</sup> On Thursday, February 28, 1957, Grutka

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<sup>24</sup> "Delegate Sees 'Tribute To Labor' In Gary See," *OSVG*, March 3, 1957, 5A.

<sup>25</sup> Semancik interview, July 2010, and Litot interview, July 2010.

<sup>26</sup> Frederick Westendorf, pastor of Saint Mark Church (Gary), and Louis Michalski, pastor of Saint Hedwig Church (Gary), co-sponsored the three-hour event. Peter Mandich, mayor of Gary, extended official congratulations to Grutka. John M. Walsh, Assistant General Superintendent of United States Steel's Gary Steel Works, extended greeting from the company's management. Orval Kincaid, District Sub-director of the United States Steel Workers, representing Labor, paid tribute to Grutka. Grutka personally greeted all visitors.



attended a private dinner with the clergy of the Michigan City Deanery and civic officials at the Spaulding Hotel before attending a reception in his honor. More than 2,400 persons attended this reception, held in Marquette Hall of Saint Mary Church in Michigan City.<sup>27</sup>

The next day, Friday, March 1, Grutka attended an informal reception at St. Mary Church Hall, Crown Point and greeted nearly 2,000 people.<sup>28</sup> On Sunday, March 3<sup>rd</sup> approximately 7,500 people greeted Grutka at a reception hosted by the Hammond Deanery in Hammond's Civic Auditorium.<sup>29</sup> In recognition of the receptions and other gestures of generosity and good will, Grutka expressed "A Message of Gratitude" to his people by stressing a theme that would symbolize his episcopacy:

The Diocese of Gary is but a few days old and already its bishop is faced with a debt of gratitude, mountainous in size. The hearts of the clergy and laity inflamed with enthusiasm over the erection of this diocese by His Holiness Pope Pius XII, were prompted to a flooding overflow of kindness and generosity directed towards its first Bishop. In the days, weeks, months and years to come this tremendous debt of gratitude will be paid back by him a day at a time, in a devoted service which it is hoped will rebound to the honor and glory of God and the Spiritual and temporal welfare of all the people entrusted in his care. Your bishop selected as his motto, "Where there is love and charity, there God Dwells" with firm determination to make this motto live not merely in word but in deed throughout his territory.<sup>30</sup>

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<sup>27</sup> "Four Deaneries Hold Civic Receptions For New Bishop Of Gary Diocese," *OSVG*, March 10, 1957, 1A-3A, 8A. Edward Vurpillat, dean of the Michigan City Deanery and pastor of Saint Mary Parish, hosted the event. Francis G. Fedder, mayor of Michigan City welcomed the bishop and assured him of the "kindness, best wishes and support of the people." Vurpillat introduced Grutka as "first of all, a gentleman, a scholar, a linguist, a man of intellectual depth, broad vision and a proved executive in every way." Vurpillat added that Grutka was a friend of labor and management. In his remarks, Grutka stated that he is "a bishop of all people in the diocese of Gary" and he pledged "no favoritism...[hoping] to weld all people in the diocese into a family." Miss Rose LePara stressed the fact that Grutka personally greeted representatives of business, industry, professional groups and others. LePara interview, July 10, 2007.

<sup>28</sup> Leo Hildebrandt, dean of the Crown Point Deanery, welcomed Grutka, who was given a standing ovation. Marvin Erlenbach, mayor of Crown Point and a parishioner of St. Mary's Church, offered "greetings and prayerful wishes to the bishop." "Four Deaneries Hold Civic Receptions For New Bishop Of Gary Diocese," *OSVG*, March 10, 1957, 2A.

<sup>29</sup> "Four Deaneries Hold Civic Receptions For New Bishop Of Gary Diocese," *OSVG*, March 10, 1957, 2A. Stanley Zjawinski, Dean of the Hammond Deanery was the host pastor. Edward C. Dowling, mayor of Hammond, Walter Baran, East Chicago comptroller, and William Bercik, mayor of Whiting, extended congratulations to Grutka. Twenty-one uniformed police formed an honor guard to the Civic Center and the Fourth Degree Knights of Columbus escorted Grutka into the auditorium. Three of the four receptions were completed when Grutka composed his note of gratitude. The Hammond reception was held on Sunday, March 3, 1957, the day that week's issue of *OSVG* was printed.

<sup>30</sup> "A Message of Gratitude," *OSVG*, March 3, 1957, 1A.

Determined to express his gratitude and pastor the entire diocese with charity, Grutka, along with a number of his priests and laity, began the task of establishing a foundation for the diocese. The first step was to establish an administrative staff to assume major diocesan ministries and administrative duties, including the establishment of a chancery staff. The second major priority was to promote the education and formation of the faithful of the diocese and the promotion of vocations.

### **Establishing an Administration**

The first and greatest challenge that Grutka faced was the need to establish an administrative structure for the diocese. With no blueprint to start a diocese and no significant chest of money to draw upon, Grutka began slowly and decisively. His home served as the chancery. In every way, the establishment of the chancery in his house reflected his personal style and the model he experienced as a young priest: simple, familial, and fiscally responsible. The bishop's office and the chancellor's office were housed in the home on Pierce Street.<sup>31</sup> Grutka, John Charlebois, his assistant from Holy Trinity and Pro-Chancellor, and Rose Lepara, Grutka's secretary and housekeeper, resided at the home. Eventually, Grutka utilized all the floors and the basement of the house for offices, out of a desire to demonstrate fiscal frugality and to meet bureaucratic needs.<sup>32</sup>

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<sup>31</sup> Grutka moved from Holy Trinity rectory to his episcopal residency in March 1957. Black Binder, March 14, 1957, AGP, ADG.

<sup>32</sup> Interview of Robert Gehring, priest of the Diocese of Gary and former chancellor, with author, August 5, 2010. On Sunday, March 17, 1957, Feltes, Chancellor of the Diocese of Fort Wayne, arrived by train to stay with Grutka for a few days to offer assistance and guidance in diocesan affairs. Much work needed to be done including the transfer of official documents and canonical paperwork.

Grutka asked his priests, who were members of the chancery staff and diocesan staff, to operate their diocesan responsibilities out of their parishes, if possible, while they continued their parish ministry. Grutka was familiar with this ministry model in his ministry as assistant and pastor. The first clerical appointment Grutka made, effective February 25, 1957, was to appoint Edward F. Litot as the editor of the diocesan newspaper, *Our Sunday Visitor, Gary Edition*.

The next assignments effective February 27, 1957 were the formal appointments of the Deans and additional Diocesan assignments. Grutka maintained the Deans from the Fort Wayne era, assuring continuity and respecting the years of service and credibility each man possessed amongst the clergy. For the Gary Deanery, Grutka appointed John Sullivan, rector of Holy Angels Cathedral. Edward Vurpillat, pastor of Saint Mary Church, Michigan City, was appointed dean of the Michigan City Deanery. Leo Hildebrant, pastor of Saint Mary, Griffith, was appointed dean of the Crown Point Deanery. Stanley Zjawinski, pastor of Saint Adalbert Parish, Whiting, was appointed dean of the Hammond Deanery. It should be noted that these men chosen by Grutka were older than him and more established in the diocese. In many ways, they were legends in the region and certainly some of whom could have been bishop. Yet, they offered their obedience to Grutka and it was humbling for some diocesan clergy to watch their promises to him during the episcopal services.<sup>33</sup>

For the diocesan positions of Director of Charities and Superintendent of Schools, Grutka tapped two experienced priests who had held these positions with the Diocese of Fort Wayne. Edward Sweigart was appointed Diocesan Director of Charities. For the

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<sup>33</sup> "First Clerical Appointments For The Diocese Of Gary," *OSVG*, March 17, 1957, 1A-2A; Semancik interview; Litot interview.

Diocesan Superintendent of Schools, James Conway was appointed. As Diocesan Director of Music, Grutka appointed Ferdinand Melevage, who served as the Director of the Gary Priests' Choir. Charlebois was appointed to the Office of Pro-Chancellor of the Diocese effective March 14, 1957. (The prefix "pro" indicated that the assignment was temporary.) As Pro-Chancellor, Charlebois oversaw the records of all of the proceedings of the diocese. In many ways, Grutka wanted to honor Charlebois for his service by granting him the title.<sup>34</sup>

Grutka's first year as bishop was dominated by establishing an administrative structure, creating a sense of unity in the diocese, acknowledging the educational needs of youth, laity, and clergy, and vocational work. He traveled extensively around the diocese and across the nation to meet the demands for public speaking requests, to lead retreats and to celebrate and participate in ecclesiastical occasions.

On March 10, 1957, Grutka celebrated his last mass as Pastor at Holy Trinity Parish in the new church he had built. That evening, the people of Holy Trinity Parish honored their departing pastor with a farewell party in the Hellenic Community Center, located adjacent to the parish. For three hours, nearly 2,000 people offered their appreciation for his thirteen years of service and the care he had shown them. Grutka appointed Louis Duray to succeed him as pastor.<sup>35</sup>

By the middle of 1958, Grutka had completed his Curial assignments, having created several additional diocesan offices as well as the new East Chicago Deanery to represent the growth of that area of the diocese. Correspondence, appointments in his daily planners, and articles in the diocesan newspaper also give ample evidence that the

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<sup>34</sup> "First Clerical Appointments For The Diocese Of Gary," *OSVG*, March 17, 1957, 1A-2A.

<sup>35</sup> "Holy Trinity Honors Bishop Grutka With Farewell Party," *OSVG*, March 17, 1957, 1A-2A; Black Binder, "January 2, 1957 to December 31, 1959," Sunday, March 10, 1957, AGP, ADG.

episcopal residence was a house of hospitality. Numerous church leaders from the United States and the world, classmates from the NAC and Saint Procopius, and others found an open door and a place to rest at 668 Pierce Street.

While the main diocesan headquarters operated out of the bishop's residence in Gary, additional office space was needed. A building on 3855 Broadway in the heart of Gary was purchased to accommodate several diocesan offices. The building housed Catholic Charities, the Education Office and a Chapel. Its use and location of various ministries evolved over time. By 1960, Saint Vincent De Paul Salvage Store was in operation under the auspices of Catholic Charities. This diocesan structure remained until 1978, when Grutka was convinced to move the chancery from the house on 688 Pierce Street to the third floor of Holy Angels Cathedral School to meet the growing changes in diocesan administration.

### *The Diocesan Newspaper*

The diocesan newspaper was a means of communicating Church and diocesan news and viewpoints to all Catholics in the diocese. As such, it would promote diocesan unity. To achieve that unity, one of the first steps Grutka had to take was to suppress a local Slovak Catholic newspaper, and a Polish Catholic newspaper. At times, he had to confront a pastor to support the diocesan newspaper. Grutka was not a man who enjoyed confrontation, but he firmly believed that Catholics in the Diocese of Gary would find value in their own common diocesan newspaper.<sup>36</sup>

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<sup>36</sup> Litot interview; for additional information on the establishment of the diocesan newspaper, see Chapter Eight in Edward Litot's work, *Police Chaplain's Diary: A True Story; A Happy Life Despite 80 Years of Fibromyalgia* (Bloomington, IN: AuthorHouse, 2009).

With no printing operations in the Gary area, the *OSVG* staff relied on the *OSV* main office in Huntington, Indiana, headquarters of the national edition. Litot recalled that he would daily collect mail at the post office for the diocesan newspaper and chancery business and drop off the chancery mail at Grutka's residence. He was always invited to join Grutka and the episcopal dog, Dingo, for breakfast before starting the business of the day. Litot based the diocesan newspaper at his office at the Saint Anthony Chapel/Gary-Alerding Settlement House. *Our Sunday Visitor, Gary Diocesan Edition (OSVG)* contained local news in the outer pages with the national paper section placed in the middle of the newspaper. Litot traveled to the *Our Sunday Visitor* office in Huntington, Indiana, for help and the *OSV* office extended credit to Grutka and the Gary paper until local subscriptions could be obtained.

Each week, Litot and his staff, would print copy relevant to the Gary Diocese and take it to the train station in Hammond for transport to Huntington, where the main office would print copies of the paper. In 1958, the Gary diocesan paper had a circulation of nearly 28,000 subscriptions. In the Gary Diocese, local offices within the diocese handled circulation records and advertising contracts and provided editorials and photographs. The edited and headlined stories and features were mailed to the Huntington editor.<sup>37</sup>

The paper stayed in circulation throughout Grutka's episcopacy. His successor, Norbert F. Gaughan, second bishop of the Diocese of Gary, discontinued the relationship with *Our Sunday Visitor* and created a new diocesan newspaper, *Northwest Indiana Catholic*. During its time, *Our Sunday Visitor, Gary Edition*, was a vital source connecting the diocese with the larger church.

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<sup>37</sup> Litot interview; *OSVG*, March 23, 1958, 5A.

## Education and Formation<sup>38</sup>

One of Grutka's top priorities as bishop was the education and formation of youth, laity and priests. Grutka believed that to live a life of charity and neighborly love required a solid grounding of education and formation in the Catholic faith and tradition. The efforts and accomplishments of promoting of vocations, the lay apostolate, priest formation, and Catholic education are reflected in the successes of the first five years. In this section, much could be written about the behind the scenes challenges, yet this section does not intend to write a comprehensive assessment of Grutka's efforts or the accomplishment of the lay and religious leaders commitment to Catholic education. Finances often plagued efforts and presented challenges to organize and sustain various diocesan programs. Even though Grutka followed Noll's policy of integration in the high schools, more could be written of racial tensions that existed at the schools. Grutka expected pastors to support Catholic education, financially and personally. This section intends to highlight three things: 1) Grutka's commitment and the commitment of many of his priests, religious and lay leaders to provide for and promote Catholic education; 2) to give a brief description of the history of these institutions and their programs; and 3) to demonstrate a collaboration of civic and religious leaders to promote the common good.

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<sup>38</sup> A full treatment of the education and formation of laity, religious and priest is not possible at this point in the dissertation. A more complete treatment is a future project. The purpose of this section is to highlight several of Grutka's major initiatives, efforts and unique accomplishments. Regarding education of youth, this chapter will focus on the building of Andrean High School and the renovation and construction of Bishop Noll Institute. Initiatives were also taken to build Marquette High School (formerly Saint Mary's High School) in Michigan City, Indiana, and the growth of Saint Joseph College, Calumet extension, to a four-year, degree granting institution, Calumet College of Saint Joseph. For more information on the history of Saint Mary High School to Marquette High School, see Bertino, 48-49 and for more information on the history of Calumet College of Saint Joseph, see Bertino, 47-48.

*Camp Lawrence – “Close to God, close to nature”*

One of the greatest resources of the diocese was the establishment of Camp Lawrence, which contributed to the diocesan goal of developing strong youth programs and the promotion of vocations. From the very beginning of the formation of the diocese, Lawrence Grothouse, priest of the Diocese of Gary and first Director of the Catholic Youth Organization, spearheaded the creation of the camp when he approached Grutka to establish a diocese camp on a piece of land in Valparaiso, Indiana. With Grothouse’s initiative, Grutka’s endorsement, and cooperation between the diocese and the United States Army, buildings were acquired without cost to the diocese. The camp was dedicated Camp Lawrence in honor of Saint Lawrence on August 10, 1958 and the first campers arrived in June 1959. From its beginning, the camp was welcome to youth of all “races, creeds and colors.” Boys and girls sessions were run separately until 1982, when coed sessions began.<sup>39</sup>

Prior to Camp Lawrence, from 1949 to 1958, youth from the Gary area attended the CYO camp at Lake Wawasee, the camp of the Diocese of Fort Wayne, located in Warsaw, Indiana. Unfortunately, the distance was an obstacle for many youth from Northwest Indiana. Borrowing money from his mother and fostering a dream of a youth camp located in the area, Grothouse purchased an eighty-acre tract of land in Valparaiso, which included Moss Lake, in 1950. Grothouse received financial help from Dr. Thomas Senese and a number of young men from the Gary-Alerding Settlement House and the Gary CYO provided manual labor to erect the Chapel and several buildings. From 1957

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<sup>39</sup> “Camp Lawrence – Fun Spot for Youth,” *OSVG Tenth Anniversary Issue*, February 26, 1967, 17A; Bertino, 43.



to 1959, the 45<sup>th</sup> AAA Brigade of Nike Installation used the campsite for their recreation, erecting five Quonset barracks and a gymnasium.<sup>40</sup>

By June 1962, Camp Lawrence was a success. Recreational and outdoor activities, including hiking, swimming, and crafts, were accompanied by a spiritual formation program. Each day started with morning prayers, Holy Mass (a dialogue Mass or a High Mass), and Communion. Each evening campers were offered Benediction followed by a short talk from the chaplain, confessions, night prayers and the recitation of the rosary. Every camper took a turn leading a decade or two. A rustic chapel, with the Blessed Sacrament reserved, was available for campers to visit any time of the day. While the original purpose of Camp Lawrence was to help campers become better Catholics, by 1967, the camp embodied a larger mission. “The Camp integrates its varied activities into a total social pattern teaching the campers that the spiritual life is a vital part of every day living. The youngsters are given every opportunity through close association with the priest, counselor and campers to develop their skills and form lasting friendships.”<sup>41</sup>

Another goal Grutka and Grothouse envisioned for Camp Lawrence was the promotion of vocations by placing campers in contact with seminarians and priests. Major seminarians of the Gary Diocese worked as counselors for the boys sessions and

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<sup>40</sup> Camp Lawrence website, <http://camplawrencevalparaiso.com/history.htm> (The website incorrectly states that Grothouse purchased the land in 1957. He purchased the land in 1950.); “To Help Youth Diocesan Camp Features Sound Spiritual Program,” *OSVG*, June 10, 1962, 5A; “Camp Lawrence – Fun Spot for Youth,” 17A; Anthony R. Bonta interview; Robert J. Bonta interview. While I missed the opportunity to interview him due to his untimely death, I would like to recognize and honor Monsignor Bill Martin, for his oversight and tireless efforts to promote Camp Lawrence during his time as CYO Director. He continued the spirit that Grothouse dreamed of for Camp Lawrence.

<sup>41</sup> “To Help Youth Diocesan Camp Features Sound Spiritual Program,” *OSVG*, June 10, 1962, 3A and 5A; Quote taken from the Camp Lawrence brochure in “Camp Lawrence – Fun Spot for Youth,” *OSVG Tenth Anniversary*, February 26, 1967, 17A. By 1967, nearly 9,000 boys and girls attended summer camp. “Fun Spot for Youth,” 17A.

thus had opportunities for their own formation and the chance to develop friendships. Seminarian staffing was a directive of Grutka, who felt it was important to keep the seminarians busy and through their participation, he and others would be able to learn a great deal about them. (By the mid-1980s, seminarians were no longer required to work as camp counselors.) Catholic college girls staffed the girls' session. By 1967, 350 young people, which included major seminarians and college girls, had served as counselors over the years. Nineteen priests of the Gary Diocese were former counselors. Once a week, Grutka visited the camp and addressed the campers. He often gathered groups of priests together for an informal cookout at the camp to encourage camaraderie.<sup>42</sup>

Camp Lawrence was not only a resource for youth. Parish groups, the Catholic Youth Organization, Sisters, Serra Clubs, picnics for altar servers, Search programs, Valparaiso University groups, Deaf mute conventions, and other various groups used the camp facilities. Grutka even used the grounds on a regular basis for personal use. He had a house on the grounds that he used to get away at times and which served as his retirement home. As he reached retirement age, Grutka had considered building a retirement complex for his priests, but the idea never came to fruition. Camp Lawrence served as a valuable resource for the diocese.<sup>43</sup>

Grutka actively invested in the camp and believed in its value. To the extent that he did or did not utilize the land to its fullest potential is one area that requires greater

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<sup>42</sup> "Camp Lawrence – Fun Spot for Youth," *OSVG Tenth Anniversary*, February 26, 1967, 17A; "To Help Youth Diocesan Camp Features Sound Spiritual Program, 5A; "Major Seminarians," *OSVG*, August 16, 1964, 5A; LePara interview, August 2008; and Bertino, 43. By 1967, the camp grounds contained a new administration building, a seminarian's dormitory, five cabins, chapel, Dining Hall, canteen, craft hall, Gym, and a tool shop, among other buildings and facilities, including three ball fields, an archery range and thirty acres of woods.

<sup>43</sup> *Ibid.*

analysis and speculation. Could the land have been used for a retreat center? Could the land have been used for a retirement center for the priests and religious versus the facility located in Hammond, Indiana? In the end, it is important to acknowledge that Grothouse's dream was realized and supported by Grutka as a means to combine education and formation as well as the holistic development of youth, promoting love of God and love of neighbor.

*Andrean High School – “Magister Meus Christus”<sup>44</sup>*

Andrean High School had the unique distinction as being the first institution founded by Grutka. Named after Saint Andrew, Grutka's patron saint, Andrean served as the culmination of a long-time dream of the Catholic clergy and laity for a Catholic high school in Gary, Indiana. A combined effort of Grutka, Pursley, James Conway (Superintendent of Schools), a number of Gary pastors and lay people helped this school become reality. In the early 1940s, the Gary Deanery Council of Catholic Men called for the establishment of a Catholic high school for the Gary area. Noll initiated a collection for the high school and \$50,000 was raised. Grothouse resolved the site selection when he recommended the present day location. The effort soon diminished without any centralized direction.<sup>45</sup>

Pursley delivered the concrete action. On March 7, 1956 at Holy Angels church, Pursley, apostolic administrator of the Fort Wayne Diocese, was the celebrant at a Mass

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<sup>44</sup> “*Magister Meus Christus*” means “Christ is My Teacher.”

<sup>45</sup> “Bishop Pursley To Give Address At Ceremonies,” *OSVG*, October 16, 1960, 1A; “Andrean Fund Drive Began 4 Years Ago,” *OSVG*, 4A; White, 329-331; Grutka, “First Andrean Graduation – June 9, 1963,” Bishop, Articles, Speeches and Addresses 1963,” 17, AGP, ADG. Other priests of the Gary Deanery, namely, Conway, Guerre, Michalski, Ryder, Schnitz, Sullivan and Westendorf became actively interested in the project; Sullivan and Westendorf managed the financial support, raising \$1 million together.

that resumed the cause by initiating a fund drive. A number of Gary pastors participated in the fund drive for the school (e.g., John A. Sullivan, pastor of Holy Angels, W. A. Mannion of Saint Luke Parish, Grutka, while pastor of Holy Trinity Parish, Louis Michalski of Saint Hedwig, and Lawrence Grothouse of Saint Anthony). John B. Radigan, pioneer Gary businessman, served as general chairman of the fund drive, and Eugene Schwartz, former mayor of Gary served as associate general chairmen of the funding campaign. Multiple campaign meetings were held and representatives from at least twenty of the Gary parishes participated in the funding drive, which over two years raised two million dollars.<sup>46</sup>

Grutka assumed the leadership when he became bishop and saw the project to fruition with the strong commitment of a number of his priests and laity. On Tuesday, August 12, 1958, groundbreaking ceremonies were held by Grutka, Michalski, Radigan, Father Caughlin, secretary of the Basilan Fathers, and Sisters M. Emma and M. Huberta, representatives of the Sisters of Cyril and Methodius, among other lay, religious and priests of the Gary diocese. Grutka blessed the site with a prayer to honor the occasion of a dream becoming reality.<sup>47</sup>

Grutka recruited two religious orders to oversee the school faculty and administration. With Canadian roots, John Charlebois, Diocesan Chancellor, led Grutka to contact the Congregation of Saint Basil and their Superior General, Archbishop George Flahiff of Winnipeg, Canada, to recruit the Basilan Fathers as top administrators

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<sup>46</sup> “Andrean Fund Drive Began 4 Years Ago,” *OSVG*, October 16, 1960, 4A; Grutka, “First Andrean Graduation – June 9, 1963,” “Bishop Articles, Speeches and Addresses 1963, 17, AGP, ADG.

<sup>47</sup> “Bishop Pursley To Give Address At Ceremonies,” *OSVG*, October 16, 1960, 1A; Grutka speech entitled, “First Andrean Graduation, June 9, 1963,” 1, “Bishop Articles, Speeches, Address (162-1963) #17,” AGP, ADG; Bertino, 44.

and teachers. Through Holy Trinity Parish, the Sisters of Saints Cyril and Methodius<sup>48</sup> and Mother General, Crescentia of Danville, Pennsylvania were also contacted to serve as administrators and teachers.<sup>49</sup>

Andrean opened its doors on September 14, 1959 with an enrollment of 336 freshmen. Each year, a new class was added with the first class graduating in 1963. From its beginning, Andrean High School was a co-institutional, integrated school. The boys and girls shared certain facilities and some extra-curricular activities, while most classes were separately taught.<sup>50</sup>

An estimated 18,000 attended the school's dedication ceremonies on October 16, 1960. Pursley addressed the crowd of thousands packed into the two gymnasiums. As a sign of the collaboration and support between church and civic officials, numerous leaders were in attendance, including, Zjawinski, Vicar General, Conway, Diocesan Superintendent of Schools, Monsignor Lester, Diocese of Fort Wayne-South Bend Superintendent of Schools, Congressman Madden of Gary, Mayor George Chacharis of Gary, Eugene Schwartz, former mayor of Gary, Sheriff Mandich, and others.<sup>51</sup>

Pursley spoke of his role in this accomplishment and Grutka's involvement:

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<sup>48</sup> The Sisters of Saints Cyril and Methodius came to the Diocese of Fort Wayne in 1915. In 1958, they staffed Holy Trinity Grade School in Gary, Indiana, Immaculate Conception Grade School in Whiting, Indiana. "SS. Cyril and Methodius Sisters First Came To Diocese In 1915," *OSVG*, October 16, 1960, 15A.

<sup>49</sup> Grutka, "First Andrean Graduation – June 9, 1963," "Bishop Articles, Speeches and Addresses 1963," 17, AGP, ADG.

<sup>50</sup> "Bishop Pursley To Give Address At Ceremonies," *OSVG*, October 16, 1960, 1A; "Andrean High School First Institution Founded by Bishop," *OSVG, Tenth Anniversary Issue*, February 26, 1967, 12A; and "Andrean High School First Institution Founded by Bishop," *OSVG*, February 26, 1967, 12A. Andrean High School was one of the pioneers in co-institutional education. Co-institutional was defined as "while sharing certain facilities and some extra-curricular activities, [boys and girls] are, for the most part, taught in separate classes while the school maintains its identity as a single-unified structure." By the mid-1960s, Andrean's efforts and success in co-institutional education were recognized by the National Catholic Educational Association.

<sup>51</sup> "18,000 Tour Andrean," *OSVG*, October 23, 1960, 1A.

Even those who do not know all of the facts and figures could not view this spacious and well-appointed school building without concluding that it is the result of the combined thinking of many minds and the united labor of many hands...

As a young priest I learned that there is no good way to break bad news, no easy way to do hard things. Once we recognize a need that we are obliged to meet, there is no convenient detour or by-pass for getting around it. When I was made responsible early in 1955 for the administration of the Diocese of Fort Wayne, as it was then, I realized at once that I must propose and promote the building of more high schools, particularly in the growing community of Gary where there has never been a Catholic High School. For several years there was talk of such a project but nothing really decisive and substantial had been done about it...

I did what I could as the test pilot. The clergy and laity of Gary supplied enough momentum to get the plane off the ground.

Meanwhile events that did not enter into our original calculations changed the picture for all of us. A greatly surprised pastor in Gary was summoned by the Holy Father to undertake the difficult task of establishing a new diocese. One of the many urgent needs that confronted him was to complete the unfinished business of building this high school and of securing adequate funds to do so. It is here today, blessed and dedicated to its high purpose; and here it will stand for many years as a tribute to the zealous leadership of your bishop supported and sustained by the loyalty of his priests and people.<sup>52</sup>

Pursley's address not only represented an important external perspective on Grutka and the Gary Diocese, but it demonstrated a unique and special connection between the Diocese of Fort Wayne-South Bend and the Diocese of Gary. This connection was possible because of the familiarity of priests with one another from both areas, but also because of the connection between Grutka and Pursley. In subsequent years, this connection diminished and became almost non-existent.

Grutka was grateful for this accomplishment to provide Catholic education. He summarized his thoughts in a statement in the diocesan paper:

Gary's first Catholic High School will be solemnly dedicated on Sunday afternoon, October 16. This is an event that calls for the expression of the warmest and sincerest sentiments of deep gratitude.

Humble thanks, first of all to Almighty God for His graces and blessings on this project. Profound thanks to the thousands of faithful who contributed generously to this institution, many of them at the cost of great personal sacrifices.

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<sup>52</sup> Pursley, "No Problems At All – Just Opportunities," Andean Dedicatory Address, *OSVG*, October 23, 1960, 1A. Later in his speech, Pursley noted about the purpose of Catholic education, which is important to understand in his mind and the mind of other bishops, including Grutka, "Let us make this point clear and empathetic: We Catholics do not simply believe in education; we believe in Christian education. Remove that all-important qualifying adjective and you remove the whole basis of truth which not only justifies but demands the building of our schools."

Long standing hopes and aspirations of the faithful parishioners of Gary have been finally realized in the completion of this high school. It is an imposing structure from the material standpoint and from the spiritual standpoint of view a powerhouse for true human progress in virtue.

May the blessings of Almighty God, the Father, the Son and the Holy Spirit descend upon this institution of learning and remain with it forever. May the products of this school ever be a credit to the Church and to the Nation and a glory to God in the highest.<sup>53</sup>

The mission of the school was to “help provide for the community men and women who will bring Catholic thought and this competence to the various areas of society.” The energy and success of Andrean was one example of Grutka’s ever-present support for Catholic education, including the commitment of the clergy, religious and laity of the diocese. He asked his priests and pastors to support all the Catholic schools. Finances remained a concern for a number of years as the school increased in enrollment. While the school was integrated, the small population of black students did, at times, experience racial tensions.<sup>54</sup>

The fulfillment of the dream came true on June 8, 1963 with the celebration of Baccalaureate Mass at Blessed Sacrament church and on June 9, 1963 when Andrean High School graduated its first class – 268 graduates. Since 1959, a class was added each year. More than 2500 guests witnessed the graduation ceremonies; Grutka distributed diplomas - a role he filled each and every year until his retirement. John A. Burke, C.S.B., the principal, presented Grutka with the very first diploma from Andrean, making him an honorary graduate.<sup>55</sup>

Grutka and his religious and lay leaders utilized Andrean for more than the education and formation with students. The building was used for a wide variety of occasions, including, annual Teacher’s Institutes, Vocations Day, Catholic Youth

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<sup>53</sup> Grutka, “The Andrean High School,” *OSVG*, October 16, 1960, 3A.

<sup>54</sup> *Ibid*; Eckhart to Grutka; interview of Saint Monica-Saint Luke parishioners with author.

<sup>55</sup> “First Commencement Exercises For Andrean High School Dreams of Gary Area People Realized As 268 Graduates Receive Diplomas,” *OSVG*, June 16, 1963.

Organization events, the Fifth-Year Anniversary reception, and other diocesan events. These events helped foster a broader vision and use for Andrean High School, similar to multiple uses of Bishop Noll Institute and Saint John the Baptist in Whiting, Indiana. Renting banquets halls and more expensive locations was not a financial option or one that would facilitate greater use of and support of diocesan structures.<sup>56</sup>

Grutka's support for Andrean remained solid over the years. He was involved each year to shake the hands of each graduate as he handed them their diplomas, and was often involved in other school activities, including retreats. In his addresses to students, Grutka often called on them to be leaders; leaders who would assume their share of risk and responsibility and have the willingness and the will to make decisions on behalf of others. Ensuring students that humans have an innate desire to be happy, he asked them to follow the plan given to them by Jesus Christ, which provided a path to happiness. Andrean High School continued into 2012.

#### *Catholic Central/Bishop Noll Institute*<sup>57</sup>

Catholic Central High School, later renamed Bishop Noll High School, located on the border of Hammond-East Chicago, Indiana, was a Catholic high school with a rich tradition. In September 1960, Grutka announced plans to build a new Bishop Noll High School, called Bishop Noll Institute, which was meant to include a youth recreation center. This school served the needs of the high schools students, but also diocesan events and a day-time seminary program.

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<sup>56</sup> "Teacher's Institute At Andrean Oct. 27," *OSVG*, October 23, 1960, 1A; "800 Gary Youth Attend Convention; Elect Officers," *OSVG*, October 30, 1960, 1A; picture caption, *OSVG*, March 4, 1962, News 4.

<sup>57</sup> Material for this section was sought from a number of editions of the *OSVG*; White, 230-232; Bertino, 46-47; <http://bishopnoll.org/s/423/index.aspx?sid=423&gid=1&pgid=459>.



Catholic Central was founded on September 16, 1921 with the initiative of the Sisters of the Poor Handmaids of Jesus Christ to serve Hammond-East Chicago. Groundbreaking occurred in May 1922 and the first wing was completed on September 9, 1923. Ten years later, Bishop Noll made Catholic Central a diocesan project and he requested the services of the Sisters of the Holy Cross of Notre Dame to oversee the education of the girls, while his diocesan priests would continue to oversee the boy's education. In 1947, after the addition of a two-story building, Catholic Central was renamed after Noll, the chief benefactor of the school.<sup>58</sup>

By 1960, the school was too small to meet the demands of the Catholic population and enrollment needs. With an enrollment of 1,600, more room was needed. The goal was to plan for a capacity of 2,000. At the initial meeting of the Campaign Executive Committee of the Bishop Noll Institute for the Gary Diocese High School Development Program, Grutka explained his reasons for the campaign and effort to re-envision a new complex:

The present physical facilities of Bishop Noll high school are outmoded and inadequate to serve a rapidly growing high school enrollment. Under present conditions, less than 50 percent of Catholic elementary school graduates from the 34 parishes involved in this program can be admitted and served. If our young people are to have the opportunity for Catholic secondary education, this new construction cannot be delayed.

The youth center wing is a necessary adjunct in our overall planning. It is designed to provide all of the requirements of a modern recreation center to be used as a meeting place after school hours till approximately 9:30 p.m. during the school week.<sup>59</sup>

The thirty-four parishes were located in the Crown Point, East Chicago and Hammond deaneries. Prior to Andrean High School, students from the Gary deanery attended Noll if they desired a Catholic secondary education in Lake County. In October 1960 a Speakers Bureau for the Bishop Noll Institute campaign was formed under the

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<sup>58</sup> White, 230-232.

<sup>59</sup> "Announces Plan For New Noll Institute Education, Recreation Facilities Included In New Building Plans," *OSVG*, October 2, 1960, 1A.

auspices of the Gary Diocese High School Development Program. The goal of the Speakers Bureau was to promote the campaign to every organization in the participating parishes of the three deaneries. It was seen as an educational component to promote the campaign and to clear up any doubts or misconceptions about the plans. The minimum goal of the drive, which included funding for a new educational wing and recreational center was \$3,000,000. John Mehan, parishioner of Saint Joseph Church in Hammond, served as the chair of the campaign.<sup>60</sup>

Centering the campaign effort in prayer, the general solicitation phase began on Sunday, November 20<sup>th</sup>, with a Pontifical High Mass at the Hammond Civic center. Approximately, 5,000 men from the thirty-four parishes of the Crown Point, East Chicago and Hammond deaneries participated in the opening ceremonies. Grutka, the Gary Diocese High School Development Committee, and school officials envisioned the new Noll Institute as a modern educational facility that would serve the intellectual, spiritual and social need of the Catholic boys and girls throughout the area. In many ways, the vision was modeled after the Gary system, especially Froebel High School, which utilized that facility for so much more than a day-time school. The Noll Institute would include a gymnasium that would hold a 2,600 seating capacity and a school facility that could accommodate a maximum of 2,500 to 2,700 students.<sup>61</sup>

By Fall 1961, final specifications were set for the school. The state of the art complex included ninety-six teaching units, closed-circuit Television in each classroom, science labs, a gymnasium-fieldhouse, a theater, cafeteria, resource center, library, Brother's residence and Sisters' convent. Grutka arranged for the Christian Brothers to

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<sup>60</sup> "New Bishop Noll Institute Forms Speakers Bureau," *OSVG*, October 9, 1960, 1A.

<sup>61</sup> "Bishop Noll Institute Campaign Seeks \$3,000,000 Fund Goal," *OSVG*, October 30, 1960.

assume administrative oversight of the school for the Diocese. Diocesan clergy would continue to teach; a tradition Grutka insisted on for many of his young clergy.<sup>62</sup>



Bishop Noll High School fire. (Photo courtesy of the Andrew G. Grutka Papers)

The morning of January 10, 1962, a fire broke out at the old high school destroying the gymnasium, dressing rooms and a number of classrooms. Fortunately, school had been called off the evening before due to below zero weather. The 36-year old gymnasium had been rescheduled for remodeling. With damages estimated at \$350,000, the campaign moved forward. Undeterred, groundbreaking ceremonies occurred on May 4, 1962. Grutka presided and turned the first shovelful of earth. Those present for the ceremonies included, faculty, representatives of the parents' clubs, the 1,600 students, Brother I. Conrad, F.S.C, newly appointed superintendent of Noll, and

<sup>62</sup> "Complete Plans For Noll Institute," *OSVG*, October 1, 1961; "Ground Broken For Noll Institute Hammond Area Parishes To Be Served By School," *OSVG*, May 13, 1961.

Edward C. Dowling, mayor of Hammond, and others. The groundbreaking climaxed a two-year capital campaign. Total construction costs grew to an estimated \$4.8 million.<sup>63</sup>

On May 30, 1963, Grutka laid the cornerstone to the new Bishop Noll Institute; a gift of the Class of 1962. In attendance at the ceremony were student representatives from school clubs, faculty and administration of the Institute, pastors of the parishes of enrolled students, and officers of Parents' clubs. Attendees were given the opportunity to tour the new complex. Like Andrean, Bishop Noll Institute served the diocese in much greater ways than a secondary institution of education. The facilities, especially the Fieldhouse, afforded Grutka and the diocese a space to accommodate large numbers of people. The Fieldhouse was utilized for Graduation services, Diocesan or Deanery events and addresses, including Diocesan Teachers' Convocations, CYO Teenage Conventions and Religious Education Workshops.<sup>64</sup>

By 1967, the number of students swelled to 2,605, graduating that year 473 seniors. Religion classes focused on educating students on Catholic doctrine, including study of the Second Vatican Council's, *Constitution on the Church* and *The Church in the Modern World*, as well as forming a mature Christian conscience. Educating students for full, active participation in the new Vatican II liturgical forms was an additional goal of the religion instructors. Finally, classes as well as clubs and activities were coed. The primary mission of the Institute was to form students to grow in love of God and love of neighbor. The school exists to this day, but struggles with enrollment.<sup>65</sup>

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<sup>63</sup> "Bishop Noll Fire Loss Estimated at \$350,000," *OSVG*, January 21, 1962; Bertino, 46-47; "Ground Broken For Noll Institute Hammond Area Parishes To Be Served By School, *OSVG*, May 13, 1961; <http://bishopnoll.org/s/423/index.aspx?sid=423&gid=1&pgid=459>. The website incorrectly states that 43 million dollars was raised during the capital campaign; approximately \$4.3 million was raised.

<sup>64</sup> "Cornerstone Laid At Bishop Noll," *OSVG*, June 2, 1963, 1A.

<sup>65</sup> "Noll Institute Committed to Service of the Church," *OSVG Tenth Anniversary*, February 26, 1967, 11A.

### *Lay Apostolate*

The Lay Apostolate was strong in the Gary diocese, because of the solid foundation established when Gary was a part of the Diocese of Fort Wayne. Formation and education of the laity was a major priority for Grutka and the diocese. A rich tradition of priest, religious and lay involvement in the education and the formation of the adult laity was seen in the multiple organizations and sodalities on the parish and diocesan levels, e.g. Women's Sodalities, a Diocesan Council of Catholic Women, ACTU Chapter in Gary, Adult Education programs, Catholic Young Adult (CYA) Organization.

Grutka outlined his vision for the lay apostolate in meetings of the diocesan chapter of the National Catholic Councils of Men and Women. He encouraged members of the Diocesan Council for Catholic Men (DCCM) to dedicate themselves to a program of "Positive Good," and to seek and live out the 'good' in their philosophies, attitudes, and actions. By responding to this call, Christians would provide a witness that words alone could never provide. Much more could be written on this area alone, but the main purpose of presenting this material is to demonstrate Grutka's commitment to the lay apostolate.<sup>66</sup>

### *Priestly Formation and Vocations*

Grutka believed that his priests should be well educated and formed. His own personal library was full of books covering theological, philosophical, and literary topics and his files contained collections of magazine articles and newspaper clippings on a

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<sup>66</sup>"DCCW Stress Adult Education, Laity In First Two Years," *OSVG*, May 10, 1959, 1A.

wide variety of religious and worldly topics and events. He encouraged his priests to be well read on religious matters and up to date on the issues of the day. Grutka initiated several plans to support priesthood formation and to promote vocations, goals that were close to his heart. He worked closely with certain priests to coordinate clergy symposiums, to update the clergy on the liturgical movements and to prepare them for the Second Vatican Council. He participated personally and encouraged his clergy to participate in a Tri-State Liturgy Conference in 1962 and the Conference for Race and Religion in 1963, both sponsored by Archbishop Meyer of Chicago.

To promote vocations, he required his priests to visit parishes and speak about vocations. He developed a vocations booklet series and endorsed Vocations Days in the diocese. In an effort to meet his vision and dream of a high school, college, and major seminary, he sent a number of his clergy to Rome and other graduate programs to earn advanced degrees in Scripture, moral theology, spirituality, and sociology.

### **1959 Steel Strike, First *Ad Limina* Visit and Episcopal Visit to Turkey<sup>67</sup>**

Grutka demonstrated that he was an energetic administrator and pastor. He, with assistance of his priests, religious and laity, established the diocese, articulated his priorities, made plans, and launched programs. In 1959 circumstances presented a challenge for him for which he had not planned – a major, national Steel Strike, the first

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<sup>67</sup> James B. Lane gives an in-depth look at the events and important background of the strike and the key players from a secular viewpoint in his book, *Gary's First Hundred Years: A Centennial History of Gary, Indiana 1906-2006*. Dominic Bertino, a priest of the Diocese of Gary, calls the strike one of the major crises that Grutka faced and describes actions Grutka took to offer pastoral guidance to his flock in his diocesan history, *In The Presence of Angels: A History of the Diocese of Gary*. This section offers some secular context and also offers further observations of Grutka's pastoral response and his apparent theological reasoning in the face of a crisis. Bertino states that an agreement was reached in November 1959. Grutka praised the reaching of an agreement in *Our Sunday Visitor, Gary Diocesan Edition*, dated January 10, 1960. The purpose of this dissertation section is to focus on Grutka's role and his response to the strike.

and greatest challenge Grutka faced during the first five years of the new diocese. Labor and management were locked in a debate for higher wages. For a diocese with labor and management constituents and issues, the impact was severe. The event provides an example of how Grutka operated across boundaries as shepherd of the local church and community.

Steel strikes were not new to the residents of Northwest Indiana. As mentioned in Chapter Three, Gary had experienced major strikes in 1919 and 1946, as well as four others between 1949 and 1959. The 1959 steel strike would be the first during Grutka's episcopacy and the longest of the post-World War II era. A steel worker himself and a strong supporter of labor, in cooperation with the leaders in industry, Grutka experienced the pain of this strike acutely.

Workers and management of the United States Steel Corporation Gary Works plant had depended on each other since the operation's establishment in 1906. Their relationships were sometimes appreciative but more often tense. That tension flared in the boom years following World War II, when labor wanted its share of the profits. In the late 1950s labor realized that modernization of the steel industry was threatening their jobs. David J. McDonald, president of the United States Steel Workers Association (USWA), had been able to get the union a compromise settlement in 1955 to avoid a strike, but in the spring of 1959, things were different.<sup>68</sup>

Negotiations reached an impasse in May 1959, and the impasse continued from May 1959 to January 1960. On May 10, 1959, in a pastoral statement to the faithful of the Diocese entitled, "Prayers for Steel Industry and Steel Workers," Grutka acknowledged the on-going negotiation by the steel industry and the United States Steel

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<sup>68</sup> Lane, 178.

Workers for a new union contract to replace the old one, which would expire on June 30, 1959. He noted that while relatively few people were involved in the direct negotiations, their actions would affect millions, and he cautioned that a prolonged strike could be disastrous for the people of the diocese.<sup>69</sup>

Grutka called for a week of special prayers for the negotiation process beginning Trinity Sunday, May 24<sup>th</sup> and ending Sunday, May 31<sup>st</sup>. Special prayers were to be said during and after mass in the form of a Holy Hour. A Prayer of Divine Guidance was to be prayed to invoke the intercession of the Blessed Virgin, the Angels and the Saints for a mutually beneficial contract.<sup>70</sup>

A week later, Grutka again addressed the faithful with a pastoral statement called “Prayers For A Mutually Satisfactory New Contract Between Labor And Management” where he reiterated the week of prayer beginning Trinity Sunday and ending Sunday evening, May 31. Every parish church and every institutional chapel in the diocese was to implement the following schedule of prayers:

- (a) In every Mass a mandatory prayer will be added “to implore the intercession of the Saint...”
- (b) After each Mass the “Prayer for Divine Guidance” published below is to be recited congregationally.
- (c) Each evening the following devotions are to be conducted congregationally:
  - 1 – Rosary
  - 2 – Hymn to Our Lady
  - 3 – Litany of All Saints with the usual Prayers
  - 4 – Benediction with the Blessed Sacrament
  - 5 – Recitation immediately after the Divine Praises of the Prayer for Divine Guidance.<sup>71</sup>

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<sup>69</sup> “Prayers For Steel Industry And Steel Workers,” *OSVG*, May 10, 1959, 1A.

<sup>70</sup> *Ibid.*

<sup>71</sup> “Prayers For A Mutually Satisfactory New Contract Between Labor And Management,” *OSVG*, May 17, 1959, 3A. The Prayer For Divine Guidance was printed below the listing of required prayers as stated.



True to his word, on Trinity Sunday, May 24, 1959, Grutka led the congregation in the recitation of prayers for peace in the steel industry after an Investiture Service at St. John the Baptist Church in Whiting, Indiana.<sup>72</sup>

By late June, with the contract expiration date of June 30, 1959 approaching quickly, no agreement was in sight. Grutka issued another pastoral notice on June 28, 1959 to address action to be taken whether or not there was a strike. In the notice, he wrote:

**If There Is A Steel Strike**

In case a steel strike takes place all the churches in Lake County will observe the following program:

Exposition of the Blessed Sacrament each day except Sunday for a period of eight hours from 11:00 a.m. to 7:00 p.m. In parishes with more than one priest the exposition is to begin with Holy Mass at 11:00 a.m.

A mandatory oration, No. 13 – *Pro Quacumque Tribulatione*, For Any Trouble, is to be added in every Mass.

The evening devotions are to consist of a Rosary, Litany of the Saints and Benediction of the Most Blessed Sacrament.

**If There Is No Steel Strike**

In every parish of the Diocese of Gary special devotions in thanksgiving will be offered each evening beginning on August 15, the feast of the Assumption, and ending on August 22, the feast of the Immaculate Heart of Mary.<sup>73</sup>

It is interesting to note that Grutka asked only the parishes of Lake County to offer prayers. Even though Lake County was the county that would feel the brunt of the strike, the area as a whole would feel the effects in one way or another.

The contract expiration date of June 30<sup>th</sup> passed with negotiators refusing to change their positions. President of the United States Dwight Eisenhower persuaded McDonald to postpone the strike for two weeks.<sup>74</sup> Meanwhile, Grutka maintained his requests for prayers and devotions through an additional week in hopes of a settlement.<sup>75</sup>

A settlement was not reached in two weeks and the strike was in effect by mid-July. The

<sup>72</sup> Picture entitled “On Trinity Sunday,” *OSVG*, May 31, 1959, 1A.

<sup>73</sup> “If There Is A Steel Strike,” *OSVG*, June 28, 1959, 3A.

<sup>74</sup> Lane, 178.

<sup>75</sup> “If There Is A Steel Strike,” July 5, 1959, 3A.

mood of the strike was calm the remainder of July, but by August, the last paychecks were given.<sup>76</sup>

With the start of the parochial school year approaching, Grutka modified the schedule of prayers for the settlement of the strike. He discontinued the 11:00 a.m. to 7:00 p.m. Exposition of the Eucharist and replaced it with a Holy Hour from 7:00 p.m. to 8:00 p.m., except Sundays. The directive covered parishes in “Gary, East Chicago, Hammond, East Gary, Independence Hill, New Chicago, Highland, Munster and in any other city where parishioners were affected by the strike.” Prayers already prescribed as well as the prayer composed by Grutka consecrating the Diocese to the Sacred Heart of Jesus were to be recited. Grutka also suggested that Mass be offered with the Holy Hour. Demonstrating pastoral sensitivity to different circumstances, Grutka gave his priests permission to binate several times a week in parishes of only one priest, creating a favorable environment for large attendance at Mass.<sup>77</sup>

The strike continued into September. As Grutka left for his first “*Ad Limina*,” or *ad limina Apostolorum*” visit (meaning “to the threshold of the Apostles”) on September 24, 1959, he left with a heavy heart. The purpose of the visit for the bishop “was to report on the condition of the diocese to the Consistorial Congregation and on the status of religious instruction to the Congregation of the Council.” Every bishop was expected to visit the Pope and provide a diocesan report on a scheduled cycle with other bishops from his country.<sup>78</sup>

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<sup>76</sup> Lane, 178.

<sup>77</sup> “Prayers For The Steel Strike,” *OSVG*, August 23, 1959, 3A.

<sup>78</sup> Picture entitled “On Thursday Afternoon,” *OSVG*, October 4, 1959, 1A.

In his weekly pastoral statement, Grutka expressed sorrow for the prolonged strike and its effects on the diocese and area, but was firm in challenging both sides for their refusal to change. He called for continued prayer in light of the situation:

The physical growth of our infant diocese is being stunted. Much as we deplore the damage to the material side of the diocese we are heartened by the opportunities for spiritual progress which the strike presents, and of which many of our people are taking good advantage. The special devotions each day in many of our churches, though not well attended, will build up spiritual resources for individuals, for parishes and for the whole diocese and will pay big dividends in time and eternity...

In view of world conditions, it is difficult to understand the seeming inability of highly competent and intelligent men to solve a problem so vitally important to the common good of the whole country. The length of this strike points up a spirit of lackadaisical complacency on the one side and a determined calloused indifference on the other, either of which if permitted to prevail much longer will lead to reactions that may lead to disastrous changes on a nation wide scale...

When the affairs of human beings become desperately involved, reliance on Divine Guidance is the only hope for a proper solution. Since devout prayer is an infallible means for obtaining Divine Assistance I urge all people of the diocese most sincerely to lift up their hearts and minds in confident, resigned, persevering and child-like prayer. May these prayers bring an abrupt but just settlement of the difference between management and labor in the steel industry now debilitating the strength of our nation in a wasteful strike...<sup>79</sup>

Upon his arrival in Rome, Grutka took in many sites during his stay from September 24<sup>th</sup> to October 22<sup>nd</sup>. He visited the tombs of St. Peter and St. Paul, visited several major basilicas, including St. Peter, St. John Lateran and St. Mary Major. His visit coincided with the one hundred year anniversary of the North America College. While he had a chance to enjoy the celebrations and enjoy time with colleagues at the NAC, the strike was on his mind.<sup>80</sup>

The strike remained on Grutka's mind during his *Ad Limina* visit in Rome. At a luncheon of the American Club of Rome on October 11<sup>th</sup> or 12<sup>th</sup>, Grutka, the guest speaker, spoke of the need for American steelworkers to take more interest in local union affairs. He cited indifference among a majority of steelworkers in one union local in

<sup>79</sup> "First Ad Limina Visit," *OSVG*, September 27, 1959, 3A.

<sup>80</sup> Picture entitled "On Thursday Afternoon," *OSVG*, October 4, 1959, 1A, and pictures entitled "Bishop Andrew G. Grutka" and "Impressions of Our Holy Father," November 1, 1959, 1A.

Gary to the leadership and control of their union. He explained that only 300 members of 20,000 attended an emergency meeting and thus very few run the union. Workers needed to take more interest. As for the strike, Grutka claimed, “95 per cent of the steelworkers in Gary were not in favor of the strike.” Misquoted, misunderstood, and confronted on his statistics, Grutka replied, “I simply said all I know is that the steelworkers in my town were not for the strike...95% were against it, but I do not know about steelworkers in other places.”<sup>81</sup>



Grutka with Pope John XXIII. (Photo courtesy of the Andrew G. Grutka Papers)

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<sup>81</sup> “Bishop Grutka Says Steelworkers Need To Take Interest In Locals,” *OSVG*, October 18, 1959, 1A.

On October 17, 1959, Grutka was given a private audience with Pope John XXIII, the fourth time he was able to interact with John XXIII during his visit. Calling Pope John XXIII a “truly lovable Holy Father” who has a warm spot in his heart for Americans, Grutka reported that Pope John XXIII was glad to see Grutka, but that he grew noticeably sad when Grutka mentioned the strike. John XXIII expressed hope for a settlement between labor and management.<sup>82</sup>

### *Episcopal Visit to Turkey*

In the midst of the steel strike and in conjunction with his *Ad Limina* visit, Grutka traveled to the Incirlik Air Force Base, a semi-remote base, at Adana, Turkey, as an official guest of the United States Air Force. Major John Adams, of the United States Air Force flew Grutka to Incirlik. Representing Francis Cardinal Spellman and accompanied by Chaplain, Captain Paul S. Haney, a priest of the Diocese of Gary and a native of Whiting, Indiana, Grutka was brought to the base by Haney to administer the Sacrament of Confirmation to thirty American personnel. The Turkish Base Commander, Colonel Hikmet Tugay, and the American Base Commander, Colonel P. J. Markham, among other staff personnel greeted Grutka upon his arrival.<sup>83</sup>

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<sup>82</sup> “Impressions Of Our Holy Father,” *OSVG*, November 1, 1959, 1A.

<sup>83</sup> “Bishop Confirms 30 Airmen While In Turkey,” *OSVG*, November 29, 1959, 8A.



Grutka arrives at the Incirlik Air Force Base. (Photo courtesy of the Andrew G. Grutka Papers)

On Saturday evening, October 3, 1959, Grutka attended a reception and dinner at the Incirlik Officer's Club, along with "officers and wives of all faiths." In gratitude for his visit, the Base chefs prepared a cake decorated with the Bishop's personal crest in proper colors. The next day, Sunday, October 4<sup>th</sup>, Haney presented the thirty Confirmandi to Grutka for the "Laying on of Hands." Missionary priests from Iskenderum and Mersin, Turkey were in attendance to witness the administration of the Sacrament of Confirmation for the first time in fifteen years in this area and "the first [Confirmation Service] by an American Bishop on any military installation in Turkey."

A reception was held following the Confirmation to allow personnel to visit with Grutka; approximately 200 persons attended.<sup>84</sup>

During the remainder of his visit, Grutka was escorted on a tour of the NATO Tactical Fight Squadron area and learned of NATO's mission in the area from Lt. Colonel Joseph Michalowski of Worcester, Massachusetts. Grutka was invited to take a flight in an F-100 fighter jet and accepted. The pilot, First Lt. Douglas S. Johnson, broke the supersonic barrier during the flight. No records could be found of Grutka's feelings about the flight or what his experience was like, but "it is considered that Bishop Grutka is the first Bishop of the Catholic Church to have traveled faster than the speed of sound."<sup>85</sup>

During his visit, he "praised U.S. airmen for their integrity and generosity as well as for setting a good example for the world...with such young men and the help of God it is possible to hope that the future will be bright."<sup>86</sup> Grutka took some pictures in the cockpit of the F-100 jet and concluded his visit. Thereafter, he and Haney departed for Rome, Italy.<sup>87</sup>

While Grutka was in Rome, negotiations over the strike dragged on. On October 9, 1959, President Eisenhower invoked the Taft-Hartley Act, thus setting into motion procedures to halt the strike, claiming that the strike was endangering the nation. Backed by an 8 to 1 supporting vote of the Supreme Court a month later, the strike was forced to

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<sup>84</sup> "Bishop Confirms 30 Airmen While In Turkey," *OSVG*, November 29, 1959, 8A and black binder, "January 2, 1959 to December 31, 1959," AGP, ADG.

<sup>85</sup> "Bishop Confirms 30 Airmen While In Turkey," *OSVG*, November 29, 1959, 8A.

<sup>86</sup> "Bishop Grutka Says Steelworkers Need To Take Interest In Locals," *OSVG*, October 18, 1959, 1A.

<sup>87</sup> "Bishop Confirms 30 Airmen While In Turkey," *OSVG*, November 29, 1959, 8A.

end at least for 80 days according to the law. Workers entered the gates on November 7, 1959.<sup>88</sup>

Back in his diocese, Grutka gave thanks for the end of the strike and asked all clergy, religious and laity to “offer the most fervent prayers of gratitude to Almighty God and devoutly beseech Him to pour out on the deep wounds created by this strike a healing balm of heavenly blessings to quickly restore the friendliest relations between management and labor for the common good of all.”<sup>89</sup> On December 17, 1959, in a press conference with David J. McDonald, president of the United States Steel Workers, and Joseph Germano, director of USW District 31, following a rally of 5,000 steelworkers, Grutka said, “You can be sure that we’re praying – we have been praying since the beginning of this conflict – for a settlement that will be good for you, and one that is good for the whole country.”<sup>90</sup> According to Dr. James Lane, the impression was given that the rally was not very positive and that the majority of steelworkers were not pleased with the management’s terms.

Nonetheless, governmental pressure and public opinion against management led to an agreement by the first week of January 1960. In his weekly pastoral statement on January 10, 1960, Grutka gave thanks and praise for the agreement saying:

DEO GRATIAS

Humbly and most sincerely we return thanks to Almighty God for the great blessing bestowed upon us all in the settlement of the perplexing and prolonged dispute between labor and management in the steel industry.

May this settlement augur much good for the material and spiritual welfare of our whole country.<sup>91</sup>

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<sup>88</sup> Lane, 179-180. Bertino’s account in the Diocesan history gives the account that “as an agreement was finally reached, the strike ended in November 1959...” and that Grutka’s involvement was complete. Lane’s account offers a different reason for the end of the strike and the January 3<sup>rd</sup> and 10<sup>th</sup> editions of *OSVG*, present continued efforts of Grutka.

<sup>89</sup> “The Steel Strike,” *OSVG*, November 15, 1959, 3A.

<sup>90</sup> Picture entitled, “Bishop Grutka,” *OSVG*, January 3, 1960, 1A.

<sup>91</sup> “DEO GRATIAS,” *OSVG*, January 10, 1960, 1A.



Grutka's response to the 1959 Steel Strike demonstrates, in a single case study, three facets of his pastoral approach: 1) he grounded his actions in prayer; 2) he personally interacted with people involved in the situation to understand and show solidarity; and 3) he did not ask others to do anything he would himself not be willing to do.

### **Leader of Slovak Catholics in America and Abroad<sup>92</sup>**

Grutka's leadership role in national and international affairs significantly involved his activities on behalf of the Slovak Catholic community. He did not see himself or solely focus on his role as "the Slovak bishop in the United States," nonetheless, he was committed to the needs of the Slovak faithful and poured his energies into representing and ministering to the Slovak Catholic community in his diocese, in the United States, and in the world. Cognizant of the persecution of the Slovak people, Grutka did engage in ministry for the Slovak people. His greatest involvement and legacy involved his efforts, leadership and role as protector of the Institute of Saints Cyril and Methodius. His leadership called Slovak Catholics in the United States to give back to the people of Slovakia for the sacrifices they made to bring the Slovak Catholic faith to the Slovak immigrant church in the United States. Grutka was faithful with this role until his death, receiving recognition from Popes John XXIII, Paul VI and John Paul II.

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<sup>92</sup> More research and work is needed to document Grutka's efforts and influence on the Slovak community in the United States and internationally. I am grateful for my interviews with Bishop Richard Sklba, and email correspondence with Jozef Cardinal Tomko, President Emeritus of the Pontifical Committee for International Eucharistic Congress, and Bishop Joseph Adamec, retired bishop of Altoona-Johnstown, Pennsylvania. These men supplied important background, current details and insights into Grutka's role and the current status of the Pontifical Slovak Institute of Saints Cyril and Methodius in Rome, which continues to exist to this day.

With the announcement of Grutka's elevation to bishop, congratulatory wishes had poured in from Slovak-Americans and Slovaks around the world. As the first 100% native, diocesan Slovak-American bishop to be consecrated in the history of the United States, he inspired pride among his fellow Slovaks and, whether he wished it or not, soon became the principal episcopal leader to the Slovak Catholic community in the United States. As the first Slovak-American bishop, he became an international promoter and symbol of the Slovak faith and culture among the Slovak people. He gave presentations across the United States and abroad to promote the Slovak faith. He delivered speeches on behalf of the Czechoslovak Service of the Voice of America, Radio Free Europe and Vatican Radio to encourage the Slovak people under Communist rule in the Czech Republic and Slovakia (known then as Czechoslovakia).

One of his greatest accomplishments in supporting Slovak Catholics was his leadership to raise funds and establish the Institute of Saints Cyril and Methodius in Rome, a house of formation for Slovak men from Slovakia and around the world to pursue theological studies and priestly formation. He was appointed protector of the Slovak Catholic Federation in America and received numerous requests to celebrate Mass in the Slovak language and the Glagolitic Rite, an ancient Slovak liturgy. He also responded to Slovak groups, such as the Slovak Catholic Federation of America and the American Slovak Society, who sought Grutka's attention and time.

Grutka's speeches on Voice of America, Radio Free Europe, and Vatican Radio, inspired hope among Slovaks in Europe, who had often suffered for their culture and their faith. Slovakia had been occupied by Germany during World War II and had fallen

under Soviet control following the war. The Church in Slovakia was under severe persecution and suffering. Grutka summarized the situation:

Most of the Episcopal Sees are without Bishops. Many absent Bishops are in prison, while those who are not interned are strictly limited in their activities. Totally broken up are the order houses and their schools, hospitals, and homes for the aged. Only a few female congregations for whose work in caring for the sick no replacements could be found are still in existence, while a few regular priests, far away from any monastic community, render pastoral service.<sup>93</sup>

In December 1957, Grutka sent a message of spiritual inspiration for New Year's Day to the people of Czechoslovakia at the request of the Czechoslovak Service of the Voice of America. Voice of America was an organization sponsored by the United States Government to help promote the cause of democracy and offer information and messages of support for the people of Eastern Europe. Milan W. Jerabek, chief of the Czechoslovak Service, made the request to Grutka at the suggestion of a member of his staff who had heard Grutka speak at the Unionistic Congresses at Lisle, Illinois and commented on his "excellent command of Slovak." Jerabek's estimation of Grutka's grasp of the Slovak language was somewhat exaggerated. In reality, Grutka possessed a good command of the spoken Slovak language and an adequate command of the written language. His skills did improve during his time as bishop, however, due to practice and demand.<sup>94</sup>

Grutka's 1957 message was on time and "excellent," according to Jerabek.<sup>95</sup> After the success of the New Year's Day address, Jerabek regularly asked Grutka to deliver messages for Easter, Christmas, and New Year's Day, and Grutka was happy to do so. In correspondence with Jerabek, he explained "to comfort the poor, afflicted and

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<sup>93</sup> Document entitled "Why The Institute of Sts. Cyril and Methodius in Rome," 24 June 1962, "Bishop – Articles, Speeches, and Addresses, 1963," 17, AGP, ADG.

<sup>94</sup> LePara interview, September 8, 2006; Mary Palak interview, July 15, 2010; Semancik interview, July 18, 2010.

<sup>95</sup> Jerabek to Grutka, December 11, 1957, April 2, 1958, and November 26, 1958, "Bishop, Personal, Miscellaneous, 1957-1959," 17, AGP, ADG.

unfortunate is a Corporal Work of Mercy. I consider it an obligation in conscience to help such people wherever and whenever I can.” Any comfort he could offer by his message was worth the effort. Jerabek felt that Grutka's personal messages helped the people of Czechoslovakia know about Grutka and his ministry.<sup>96</sup>

Starting in 1958 and for the next few years, John E. Kelly, Director of the Bureau of Information for the National Catholic Welfare Conference, asked Grutka to deliver messages in Slovak for Radio Free Europe. These messages for Christmas, New Years and Easter would be aired in satellite areas of Europe on both sides of the Iron Curtain. Kelly felt that a Radio Free Europe might appreciate a taped message in Slovak.<sup>97</sup>

*Pontifical Slovak Institute of Saints Cyril and Methodius in Rome*

The greatest contribution Grutka provided to the Slovak Catholic Church on the international level was to lead the successful effort to promote and establish the Institute (*Ustav*) of Saints Cyril and Methodius in Rome, a critically needed institution for the preservation and spread of the Catholic faith among Slovaks. In the Slovak Catholic community, Grutka’s leadership efforts to promote, fund and secure the erection of the Institute of Saints Cyril and Methodius are a legacy that needs to be recorded. As a Slovak, Grutka was aware of the suffering of the Slovak people and the discrimination they endured for centuries. His efforts serve as a testimony to a people who desired to preserve and promote their Slovak Faith. While sources exist to document the history of the Institute and Grutka’s involvement, this dissertation seeks to expand on Grutka’s role

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<sup>96</sup> Grutka to Milan W. Jerabek, Voice of America, United States Information Agency, April 10, 1958, “Bishop, Personal, Miscellaneous, 1957-1959,” 17, AGP, ADG.

<sup>97</sup> Rev. John E. Kelly, Director, Bureau of Information, National Catholic Welfare Conference, to Grutka, December 6, 1958, “Bishop, Personal, Miscellaneous, 1957-1959, 17, AGP, ADG; Kelly to Grutka, March 17, 1961, “Bishop, Personal, Miscellaneous, 1960-1961,” 14, AGP, ADG.

in the erection of the Institute and provide a picture of his legacy in the Institute for readers who are not familiar with reading Slovak.<sup>98</sup> A brief history is in order to understand Grutka's contributions.<sup>99</sup>

*History of the Institute of Saints Cyril and Methodius*<sup>100</sup>

The College for seminarians from Bohemia and Moravia (Bohemicum) existed in Rome, Via Sistina, after World War I, with Alfredo Ottaviani as rector. The College was expanded to accommodate students from the dioceses of Czechoslovakia and refounded in 1929 as the Pontifical College of Saint John Nepomucene, with a new building in Via Concordia. Pope Pius XI appointed Francesco Roveda, an Italian priest from Milan, as Rector to oversee the seminarians of Czech, Slovak, and possibly German (Sudeten) descent and ethnicity. These seminarians studied at Ateneo, which later became University of Lateran. The vice-rector of the "Nepomucene" College was of Czech ethnicity until 1950.<sup>101</sup>

The Nepomucene College served at the major seminary. In 1945, after World War II, thirty-five Czech and Slovak seminarians were in attendance under the leadership of Roveda as Rector, succeeded in 1952, by another Italian Rector, Alfredo Bontempi, with a Czech vice-rector and spiritual director; no one in the top administrative levels were of Slovak ethnicity. With the "Golpe" of 1948, the Communist takeover of

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<sup>98</sup> Monsignor Stefan Náhalka, *PAMÄTNICA Slovenského ústavu sv. Cyrila a Metoda*. (Ríme: Slovenský ústav sv. Cyrila a Metoda, 1973). This book is the definitive history on the Institute, written in Slovak. Bertino's history of the Diocese of Gary contains a paragraph of Grutka's efforts and participation.

<sup>99</sup> Bishop Richard Sklba interview with author, May 2008. Mary Palak was helpful in translating sections of the book, *PAMÄTNICA*.

<sup>100</sup> I relied heavily on email correspondence from Jozef Cardinal Tomko and Bishop Joseph Adamec, as well as interviews with Joseph Semancik, and editions of the *OSVG*, for the historical accuracy of this section of the dissertation. Jozef Cardinal Tomko, e-mail message to author, August 22, 2010; Joseph Adamec, email message to author, October 16, 2010.

<sup>101</sup> Jozef Cardinal Tomko, e-mail to author, August 22, 2010.

Czechoslovakia government, a strong persecution began in Czechoslovakia. Seminarians were no longer permitted to study in Rome and all diocesan seminaries were suppressed. The only two seminaries, one in Prague for Czech lands and one in Bratislava for Slovakia were put under strict Communist control. No contact with Rome was permitted. After a period of time, only a few refugee seminarians remained at the Nepomucene College in Rome without any support from the Czechoslovakian dioceses.

The first material help came from the Czech Association in the United States, especially from the Benedictine Abbey of Saint Procopius in Lisle, Illinois. A young Slovak priest, Jozef Tomko,<sup>102</sup> was chosen among the Nepomucene College alumni to serve as the second vice-rector in 1950, with the administrative responsibility to oversee this difficult situation. Tomko obtained financial assistance for the Slovak seminarians in the College from the Slovak Catholic Federation in the United States. After 1955, Tomko developed the idea to pursue vocations among Slovak sons of Slovak emigrants in the United States and Canada for future ministry in Slovakia, when Communism ended.<sup>103</sup>

In 1958, Tomko visited many Slovak national parishes in the United States and Canada with this idea. While the vocations were few at first, one young man who accepted the invitation was Joseph Victor Adamec from Bannister, Michigan, who studied in Rome and was ordained a priest July 3, 1960 for the former diocese of his

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<sup>102</sup> Jozef Cardinal Tomko was born in Udavský, Slovakia on March 11, 1924. He was ordained a priest on March 12, 1949 and appointed second vice-rector of the Nepomucene College in Rome in 1950 where he remained until December 1963 when he move to the Institute of Saints Cyril and Methodius. In August 1961, he began his work in the Congregation of the Holy Office, which later became the Congregation for the Doctrine of the Faith. He was ordained a bishop on September 15, 1979 with Grutka as a co-consecrator. On May 25, 1985, he was elevated to a Cardinal. He met Grutka during one of Grutka's first visits to Rome in the late 1950s and drove Grutka and Pursley every day to the assemblies of the second session of the Second Vatican Council. Tomko, e-mail to author, August 22, 2010.

<sup>103</sup> Tomko e-mail, August 22, 2010.

parents, Slovak immigrants, of the Diocese of Nitra in Slovakia. Adamec returned to his home diocese of Saginaw, Michigan. In 1987, he was consecrated bishop of Altoona-Johnstown, Pennsylvania.<sup>104</sup>

At the same time, the Slovak Salesian Fathers, refugees in Italy, sought out vocations among younger boys, ages fifteen to eighteen, sons of emigrant Slovak families in Europe. They found a number of vocations in Germany, France, Austria, and former Yugoslavia, and started a high school or minor seminary. The seminary was located in an extremely old building at the entrance to the Catacombs of Saint Callistus in Rome. It is important to note that the seminary at Saint Callistus Catacombs and the eventual Institute of Saints Cyril and Methodius was not to have a major seminary for Slovaks separate from the Nepomucene College. Ludvik Macák, a Salesian refugee priest who spearheaded the initiative for the establishment of the minor seminary option, and Tomko were successful in explaining to Cardinal Ottaviani and others that the Institute was an alternative for study for diocesan priesthood, with the Nepomucene as an option for major seminary; not an initiative against the Nepomucene, but in favor of the Nepomucene.<sup>105</sup>

Grutka became involved when Cardinal Pizzardo, requested by Tomko, invited Grutka to help get funding for a new roof for the seminary building at the Saint Callistus

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<sup>104</sup> Tomko e-mail; "The Biography of Bishop-Emeritus Joseph V. Adamec," The Roman Catholic Diocese of Altoona and Johnstown, <http://www.ajdiocese.org/bishops-biography>, (accessed December 19, 2011). Joseph Victor Adamec was born on August 13, 1935 in Bannister, Michigan. He was ordained a priest by Aloysius Cardinal Traglia in the Church of Saint Anselm in Rome on July 3, 1960. After earning a Licentiate in Sacred Theology at the Pontifical Lateran University in Rome, he returned to his home diocese of Saginaw, Michigan. He was ordained bishop of Altoona-Johnstown, Pennsylvania on May 20, 1987 with Jozef Cardinal Tomko as his principal celebrant. Adamec retired as bishop of Altoona-Johnstown, Pennsylvania on January 14, 2011.

<sup>105</sup> Ibid. It should be noted that Cardinal Tomko was very clear in his email to emphasize that the initiative for the Institute of Saints Cyril and Methodius and the building at the Catacombs was not against the Nepomucene.

Catacombs. That invitation led to an initiative to promote the building of the Institute of Saints Cyril and Methodius in Rome.<sup>106</sup>

From the United States side, the idea of an Institute in Rome to train Slovak men to serve as priests in Slovakia when the political situation there would allow it seems to have originated at the 1947 world meeting of Benedictine abbots, when Abbot Theodore Kojis of Saint Andrew Abbey, Cleveland, Ohio, met with two priest refugees from Slovakia. Kojis realized the dire situation of the Church in Slovakia, and the dream was born of a "seminary to train missionaries to be ready to return to their homeland." In 1952, Kojis founded The Slovak Institute at Saint Andrew Abbey to assist Slovaks and publish Slovak material.<sup>107</sup>

As envisioned, the Institute of Saints Cyril and Methodius served three purposes: 1) to provide a seminary for the education, formation, and training of Slovak men for the priesthood in preparation for the time when conditions improved and they could be sent to Slovakia; 2) to publish books and bibles in the Slovak language to be sent to Slovakia; and 3) to serve as a Slovak Center for Slovaks from around the world.<sup>108</sup>

As discussion for the establishment of the Institute grew, Grutka received a letter from Cardinal Tisserant, the Prefect of the Congregation for Seminaries and Colleges, offering his support to this endeavor. Both Pope John XXIII and Pope Paul VI acknowledged and gave papal support for Grutka's efforts.<sup>109</sup> The need for education of priests from Slovakia and the persecution of the Slovak people were well known. The

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<sup>106</sup> Ibid.; Semancik interview, December 18, 2011. I have been unable to find the letter that specifically appoints or promotes Grutka's involvement in the efforts to establish the Institute of Saints Cyril and Methodius. The evidence for this appointment and the letter of appointment relies on Tomko's email and Semancik's oral testimony. More information about the appointment might possibly be found in Náhalka's work, *Pamätnica: Slovenského ústavu sv. Cyrila a Meoda*.

<sup>107</sup> "Slovak Federation To Hold 40<sup>th</sup> Convention in Gary," *OSVG*, May 10, 1959, 1A.

<sup>108</sup> Semancik interview, May 2010; Tomko email.

<sup>109</sup> Semancik interview, June 15, 2010.



reality of the situation for Slovak men studying for the priesthood in Slovakia (Czechoslovakia at that time) was described at the 40<sup>th</sup> Convention of the Slovak Catholic Federation in this way: “the hierarchy in Czechoslovakia is strictly forbidden by the communist government, to pay for their education...[and] the church behind the Iron Curtain...is fighting for life.”<sup>110</sup>

For over a decade the dream remained alive. In the early 1960s, momentum grew for funding the Institute. In 1960, the Benedictines from Saint Andrew Abbey gave a \$50,000 donation for the erection of the Institute.<sup>111</sup> At the golden jubilee of the Slovak Catholic Federation of America held in Pittsburgh, Pennsylvania from May 16-17, 1961, Grutka was asked to spearhead the fundraising efforts. As protector of the federation and the first American ordinary of Slovak descent and first Slovak-American bishop, Grutka’s involvement was essential to rally support.<sup>112</sup>

At this same convention, Joseph Semancik, administrator of Sacred Heart Parish, East Chicago, Indiana and Helen Kocan of Whiting, Indiana, national president of the First Catholic Slovak Ladies Union, were present. Grutka was elected Protector of the Slovak Catholic Federation and the Institute of Saints Cyril and Methodius; Abbot Theodore G. Kojis, Honorary Protector; and Clement Mlinarovich, Valparaiso, Indiana, President. The First Catholic Slovak Union gave \$125,000 in response to Grutka’s request for \$25,000 for the chapel. The First Catholic Slovak Ladies Union matched the gift with a \$125,000 donation and the Slovak Catholic Sokol gave \$50,000. The campaign was well under way.<sup>113</sup>

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<sup>110</sup> “Slovak Federation To Hold 40<sup>th</sup> Convention in Gary,” *OSVG*, May 10, 1959, 1A.

<sup>111</sup> “U.S. Slovaks Repaying Debt,” *OSVG*, October 25, 1964, 8A.

<sup>112</sup> “Slovak Federation Seeks Funds For New Institute,” *OSVG*, May 28, 1961, 4 News.

<sup>113</sup> *Ibid.*; Semancik interview; Tomko email.

Grutka began a letter writing campaign to raise funds for the Institute. He wrote to the bishops of the United States, Benedictine abbeys and convents, Slovak communities and friends who might support this cause. A sample of the letter is as follows:

Your Excellency:

In the establishment of an institute in honor of SS. Cyril and Methodius for Slovak Seminarians in Rome, the role of Patron has been given me by the Cardinal Prefect of the Sacred Congregation for Seminaries.

This institution is to prepare young men to become dedicated priests in Slovakia where the preservation of an uniquely warm Faith, eleven centuries old, is at stake.

The zeal, devotion and enthusiastic determination which motivates the priests and laity sponsoring this institution is hopefully encouraging.

The Slovak Catholic Federation of America, an N.C.W.C. affiliate, will be used as the chief medium for publicizing this appeal.

Promoting this charitable endeavor in a spirit of gratitude are the following:

Rt. Rev. Abbot Theodore Kojis, O.S.B., Cleveland, Ohio; Rt. Rev. Clement Mlinarovich, President, S.C.F.A. [Slovak Catholic Federation of America], Valparaiso, Indiana; Rt. Rev. Michael Shuba, Toronto, Canada; Very Rev. Joseph Altany, Editor of the official S.C.F.A periodical, *The Good Shephard*, Munhall, Pennsylvania; and the Rev. Paul Pekarik, Emmaus, Pennsylvania.

We beg Your Excellency's blessing in approaching priests and people of Slovak ancestry within your Diocese for their moral and material support.

A progress report will be furnished [for] Your Excellency periodically.<sup>114</sup>

On this occasion, Jerome Hannan, bishop of Scranton, wrote back to Grutka, congratulating him on "the confidence reposed in him by the Cardinal Prefect of the Sacred Congregation of Seminaries in calling on you to serve as Patron of the Institute..." Hannan expressed his pleasure with the promotion of the cause and offered prayers for financial and spiritual success.<sup>115</sup>

Grutka's efforts and support were producing positive results that were noticed by members of the Slovak Catholic Federation of America (SCFA). Members of the SCFA

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<sup>114</sup> Grutka to Jerome D. Hannan, bishop of Scranton, Pennsylvania, June 29, 1961, "Bishop-Personal-Miscellaneous, 1960-61," 14, AGP, ADG.

<sup>115</sup> Hannan to Grutka, July 12, 1961, "Bishop-Personal-Miscellaneous, 1960-61," 14, AGP, ADG. The Grutka Papers contain numerous files of correspondence requesting permission to contact individuals and groups, requests for monetary contributions, updates on the progress of the venture, and replies of gratitude for contributions made. The volume of correspondence and the efforts to track contributions contributed to a taxing schedule for Grutka and his secretary, Rose Lepara.

were deeply appreciative of all the “wondrous things” Grutka was doing for the Federation and the Institute in Rome and promised to keep in prayer his “good health and strength to carry on [His] Apostolic labors.”<sup>116</sup> By January 1962, Grutka was pleased that the interest in the establishment of an Institute in Rome continued to grow, and he expressed confidence that “it will become a reality to the glory of Church and the credit of the solid Faith of our People.”<sup>117</sup>

From April 5 to April 17, 1962, Grutka was in Rome to solidify arrangements for the Institute of Saints Cyril and Methodius and organize the celebration of the 1100<sup>th</sup> Anniversary of the coming of Saints Cyril and Methodius to Slovakia. He carried with him the pride and gratitude of Slovak Catholics in the United States. Accompanying Grutka in his efforts were Mlinarovich and Milan F. Bach, pastor of Immaculate Conception Parish in Whiting, Indiana. The day Grutka arrived in Rome, at the Vatican Radio Station, he broadcasted the Rosary in Latin and delivered a message of hope to the people of Slovakia and explained his reasons for coming to Rome.<sup>118</sup>

During this visit, Grutka was granted a private audience with Pope John XXIII. Grutka informed the Pope that the purpose of his visit was to make arrangements for the erection of the Institute of Saints Cyril and Methodius. The target completion date was 1963, which would coincide with the anniversary celebration of Saints Cyril and Methodius. The Holy Father expressed interest in the project and asked Grutka to keep him informed of its progress.

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<sup>116</sup> John E. Senglar, Secretary, S.C.F.A. to Grutka, December 21, 1961, “Bishop Grutka, Thank you letters, 1962,” 18, AGP, ADG. It is assumed that the year is 1961 based on Grutka’s reply on January 24, 1962.

<sup>117</sup> Grutka to Senglar, January 24, 1962, “Bishop Grutka – thank you letters – 1962,” 18, AGP, ADG.

<sup>118</sup> Mrs. Joseph M. Galos of Cicero, Illinois to Grutka, March 23, 1962, “Bishop Grutka, Thank you letters, 1962,” 18, AGP, ADG.

Grutka sought the support of several other members of the Curia. He was granted audiences with Amleto Cardinal Cicognani, Papal Secretary of State and former Apostolic Delegate to the United States, and Eugene Cardinal Tisserant, Dean of the College of Cardinals, Alfredo Cardinal Ottaviani, Secretary of the Holy Office and former Rector of the Nepomucene College in Rome, and Giuseppe Cardinal Pizzardo, Prefect of the Congregation of Seminaries and Universities.<sup>119</sup> On his return trip to the United States, Grutka broadcast a message in Slovak to the Slovak people over Radio Free Europe.<sup>120</sup>

On several occasions during his time in Rome, Grutka visited with the students, offered Mass in their chapel on one occasion, prayed with them and informed them of the progress of the Institute.<sup>121</sup> The students were eager for its completion. By 1960, they had been relocated to temporary housing in buildings, which were several hundred years old, located near the Catacombs of Saint Callistus.

Since his days as a youth, Grutka knew of the persecution of his fellow Slovaks in Slovakia. His family background, life lessons learned at Saints Cyril and Methodius Grade School and Saint Procopius and his exposure to Slovak, Catholic Church communities in the United States heightened Grutka's awareness and sensitivity to persecution in Slovakia.

In June 1962, Grutka delivered a talk, "Why The Institute of Sts. Cyril and Methodius in Rome," to articulate the importance of the endeavor:

To save the faith of a nation of people who lived their faith with a joyful warmth unique among other nations. The faith of Slovaks for centuries permeated their whole way of life – social and cultural, commercial and agricultural, educational and recreational. Even

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<sup>119</sup> "Bishop Plans Seminary For Rome," *OSVG*, April 29, 1962, 1A.

<sup>120</sup> *Ibid.*

<sup>121</sup> *Ibid.*, 1A and 5A.

tiny communities boasted a church edifice for the Church was a symbol of protection and a tower of strength for the individual.<sup>122</sup>

Grutka explained the current situation of the Catholic Church in Slovakia and described the lack of information about the religious conditions in Slovakia. Accurate information on the number of believers, of priests, religious houses, Catholic schools, parishes without pastors, and the numbers of newly ordained priests was missing. The study of theology was limited to only one seminary in Bratislava. This seminary was subordinate to the Education Ministry's Department of Churches rather than to its Department of Higher Education. While the guiding principle of seminary study was supposed to be modeled after the Apostolic Constitution, *Deus Scientiarum Dominus*, the Bratislava seminary curriculum included courses on Marxism-Lenin and a mandated number of secular-focused activities and ceremonies were mandatory.<sup>123</sup>

Grutka laid out his theology of the interaction between the divine and the human when he wrote of the Slovaks as a religious people:

The people of Slovakia believed social and economic problems could best be solved with aid of religion. Social and economic problems outside religion are prone to be resolved by two formulas: 1) take away everything from man, and thus make everything secure in the government; b) leave man everything with full liberty to do everything as he pleases. Since it is entirely fitting and proper for human liberty and consequently morality to play the leading role in social affairs, the first resource of real durability and depth stands without any doubt in the spiritual realm... The presence of the Church in social affairs is this: to enunciate principles of sanctity and to make saints or at least honest men...

The prevalence of materialism as reflected in technical progress is tending to mechanize the world with the result that people are more and more moved enmasse and against their will. This mass movement of people robs them of their personalities, makes them over suggestible, frightens them and humiliates them. The human personality is lost. This is a big obstacle to salvation, not only of souls, but also of the civil order. This hindrance can best be overcome by the cure found in spiritual perfection. Spiritual perfection can free a man from his prison, it can guarantee a person his true freedom and liberty.

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<sup>122</sup> Document entitled "Why The Institute of Sts. Cyril and Methodius in Rome," June 24, 1962, "Bishop, Articles, Speeches, and Addresses, 1963," 17, AGP, ADG.

<sup>123</sup> Ibid.

Spiritual perfection can be found only in the Church. The Church needs priests to carry out this program. Without priests, the Church is doomed and so is the truth – the TRUTH that makes men free.<sup>124</sup>

Grutka's efforts to raise funds continued from July 1961 through December 1963. Donations arrived from a wide variety of people and organizations to assist in this cause that Grutka called, "the preservation of the Faith of a nation." Francis Cardinal Spellman, archbishop of New York, and Thomas Toolen, archbishop of Mobile, Alabama, were two of a number of members of the United States hierarchy who supported the effort.<sup>125</sup>

Grutka replied to each donor with a letter of gratitude and a receipt of the donation. Some letters were in English, others in Slovak. In his letters, Grutka wrote that the effort to establish the Institute, was "an act of gratitude for the uniquely warm Faith we [Slovaks] inherited from our forefathers" and a reciprocal from American Slovaks to their fatherland...[for] zealous priests in our hour of need."<sup>126</sup>

In his absence, while he was in attendance the Second Vatican Council, Grutka requested that Stanley Zjawinski, the Vicar General, continue the correspondence of acknowledgements of donations. Zjawinski informed donors that Grutka was away in Rome for the Vatican Council or the dedication of the Institute, and that they would hear from him upon his return.<sup>127</sup>

Grutka was very cautious in his handling of the funds. Over time, a decline in donations caused some concern. Grutka informed the Federal Bureau of Investigation (FBI) of the matter. An investigation revealed that a United States Post Office employee

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<sup>124</sup> Ibid.

<sup>125</sup> Grutka to Spellman, July 22, 1961, and Grutka to Toolen, July 31, 1961, "July to November 1961," 08, AGP, ADG. These two letters are only part of a number of letters, which exist from the years 1961 to 1963.

<sup>126</sup> Grutka to Mr. and Mrs. John J. Rusinack, February 5, 1962, "February – March 1962," 08, AGP, ADG; Grutka to Edward Sendek and the parishioners of St. Paul's Parish, Chicago Heights, Illinois, September 18, 1963, "September 1963," 08, AGP, ADG.

<sup>127</sup> Zjawinski to Catherine Hajba and daughter, September 9, 1963, "September 1963," 08, AGP, ADG; Zjawinski to Casper and Pauline Meso, November 5, 1963, "October to December 1963," 08, AGP, ADG.

was stealing the easily identifiable envelopes. The employee was caught and the situation was rectified.<sup>128</sup>

In the summer 1963, Grutka spoke on two separate occasions regarding the commemoration of the eleven centuries of the arrival of Saints Cyril and Methodius to Slovakia. One sees a development of his understanding of neighbor and his vision of humanity as part of ‘the mosaic.’ On June 22, 1963, Grutka delivered a sermon at Saint Patrick Cathedral in New York City entitled, “Sts. Cyril and Methodius” on an occasion to honor the great saints. In the sermon, Grutka praised both Saint Patrick and Saints Cyril and Methodius for their efforts in cultivating the faith. He described his understanding of humanity as a “mosaic.” Corresponding to one of Grutka’s most famous sayings that “God never makes a mistake,” he explained the mosaic:

In his infinite wisdom Almighty God desires to depict the world as a beautiful “mosaic.” Mosaics are made of many, many small stones of a variety of colors. Arranged artistically and skillfully the small colored stones form a beautiful picture. Careful consideration will reveal the world to be full of variety. Just consider for a moment the kinds of flowers, birds, animals, insects, stars and planets and with Saint Paul, you too will exclaim: “Oh, the breadth and depth of the wisdom and knowledge of God.” The most precious stones and jewels in this divine mosaic are people. They give brilliance and character to the picture even though each differs in color, shape, sparkle or size from the other.<sup>129</sup>

Asking the question, “what trait or tone does the Slovak Nation add to this Divine Mosaic?,” Grutka expressed his belief that “emotions play a greater role in the religious life of the Slovaks than in most of the other people...This emotional coloring gives their expressions of the faith a radiance, a warmth and a depth of sincerity that is absolutely unique.”<sup>130</sup> Echoing Pope John XXIII’s theme for the Second Vatican Council, Grutka

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<sup>128</sup> Lepara interview, March 15, 2007.

<sup>129</sup> Sermon entitled, “Sts. Cyril and Methodius,” June 22, 1963, 1-2, “Bishop – Articles, Speeches, and Addresses, 1962-1963,” 17, AGP, ADG.

<sup>130</sup> Ibid. In a speech given one month later, Grutka rephrased the word ‘emotion’ by saying, “it is my conviction that sentiments or feelings...the phrase “this emotional coloring” was replaced with “this depth

stated, “the possession of this distinctive form of faith must not remain a static museum treasure. It must be a dynamic affair which strives to share itself...showing that God is to be loved with the heart as well as with the mind.” Saints Cyril and Methodius set this example and in doing so, demonstrated that they were good neighbors in the “strict and scriptural sense.” Their example of neighbor “behooves us to give some consideration to our role as Christian Neighbors.”<sup>131</sup>

As he had articulated in Lent 1962, Grutka utilized the parable of the Good Samaritan to formulate a concept of being an “active” neighbor. He stated:

The lawyer made a sharp inquiry and was questioned in turn. He was told a neighbor is not someone in the second person, but a way of behaving in the first person. Not someone else but myself. Neighbor means making oneself present. It is the imperative in the story...The parable turns the story into a pattern of action. It can be stated succinctly, “I do not have a neighbor – I make myself somebody’s neighbor. Neighbor is the personal way in which I meet someone else. The significance of my encounter with someone else is more important than either of us realize. On the last day, I may discover that it was the way in which I all unknowing met Christ.”<sup>132</sup>

In closing, Grutka stressed the need to honor Saints Cyril and Methodius by imitating their example to “share with others the warmth of our Faith and make ourselves good neighbors to all.”<sup>133</sup>

As he readied for the second session of the Second Vatican Council, Grutka led a pilgrimage of more than 500 people to Rome to commemorate the eleventh centenary of the arrival of Saints Cyril and Methodius in Slovakia. In an official statement to the people of the Gary Diocese on September 8, 1963, Grutka said:

I have departed early for this Council Session so as to dedicate in Rome the Institute of Saints Cyril and Methodius. This institute is designed to serve as a seminary that will train young men of Slovak ancestry for the Priesthood so that they can eventually bring

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in feeling...” Untitled document, with writing marked, “July 1963,” “Bishop, Articles, Speeches and Addresses, 1962-1963,” 17, AGP, ADG.

<sup>131</sup> Sermon entitled, “Sts. Cyril and Methodius,” June 22, 1963, 2-3, “Bishop, Articles, Speeches and Addresses, 1962-1963,” 17, AGP, ADG.

<sup>132</sup> Ibid., 3-4.

<sup>133</sup> Ibid., 4.



the Faith back to their native land. Contributions from the Slovak People of the free world toward the building of this seminary represent an act of thanksgiving for the gift of their Faith. For the clergy and laity of that nation behind the Iron Curtain the Institute will serve as a brightly shining ray of hope.<sup>134</sup>

Five hundred pilgrims came from United States Slovak organizations, including, the Slovak Catholic Federation of America, the First Catholic Slovak Union, the Catholic Slovak Ladies Union, and the Slovak Catholic Falcon.

The observances of the Slovak pilgrimage in Rome began on September 11, 1963 when the pilgrims attended Mass in Saint Peter Basilica with Auxiliary Bishop Tito Mancini of Ostia as celebrant. After Mass, they attended a conference presented by Michael Lacko, S.J., of the Pontifical Oriental Institute, on Saints Cyril and Methodius' visit to Rome. The next day the group attended Mass in the Borghese Chapel of the Basilica of Saint John Lateran, the site where Pope Adrian II approved the Slavic language in 862, during a visit of the two saints.<sup>135</sup>

On September 13<sup>th</sup>, Cicognani celebrated Mass for the group "at the tomb of Saint Cyril in the Church of Saint Clement." During his homily, Cicognani paid homage to the two saints by stressing their loyalty to the Church and spoke of the vigor he found among the Slovak people for their faith. On September 14, 1963, Pope Paul VI received the Slovak Catholics from twelve nations, in the Clementine Hall of the Vatican. The Pope hailed the erection of the new Institute of Saints Cyril and Methodius as a "focal point of the religious life of the Slovak people." He recognized that those present had traveled from all over the world, but were "united in the common bonds of country and Faith" and of their "truly religious traditions, Catholic traditions." During the meeting with the Pope, Stefan Náhalka, Head of the Institute, gave the Pope a gift on behalf of the Slovak

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<sup>134</sup> "Prayer and Sacrifice," *OSVG*, September 8, 1963, 3A.

<sup>135</sup> "Pope Paul Hails Erection of Slovak Seminary in Rome," *OSVG*, September 22, 1963, 1A.

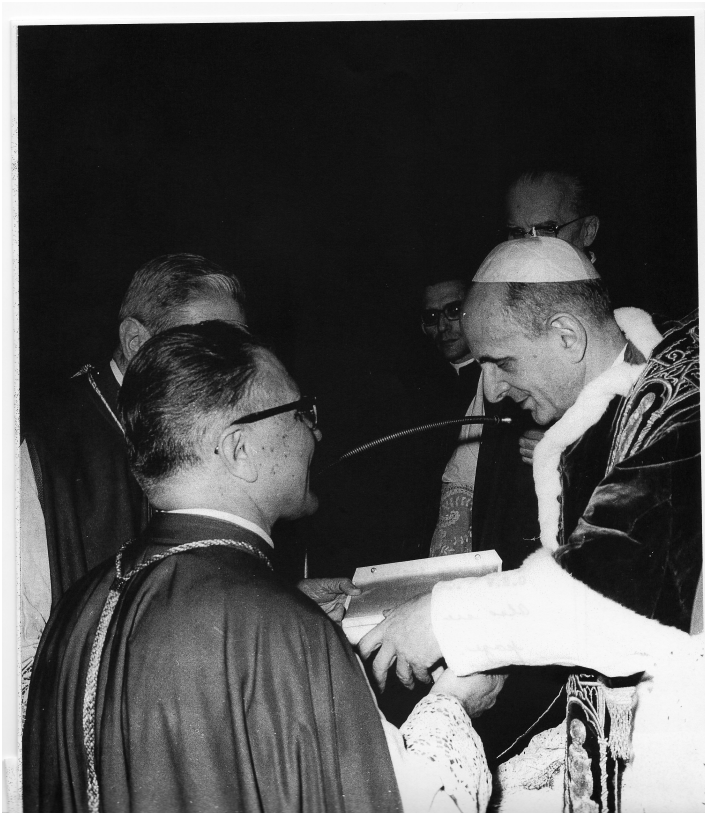
Catholics from the United States. On Sunday, September 15<sup>th</sup>, Tisserant consecrated the Chapel of the new Institute of Saints Cyril and Methodius. “Grutka concluded the celebrations in Rome by celebrating mass in the Glagolitic language [of the Slavonic Rite] in the new chapel.” Approximately 500 people from the United States participated.<sup>136</sup>

In November 1963, Grutka had the privilege of presenting Pope Paul VI with a long-lost relic of Saint Cyril. The relic was found by Leonard Boyle, O.P. of Toronto, Ontario, a member of the Irish Dominican community that staffed Saint Clement Basilica in Rome. “Grutka, personally brought the relic to Rome from the Adriatic-coast town of Recanati, Italy. With hundreds of bishops, priests, seminarians, and lay people of Slovak origins present in the Sistine Chapel, Grutka stated, “just as St. Cyril brought St. Clement’s remains to Pope Adrian (II), so now his are brought to Pope Paul VI.” Fellow members of the United States hierarchy, John F. Dearden, archbishop of Detroit, and Bishops John J. Wright, bishop of Pittsburgh, and George L. Leech, bishop of Harrisburg, Pennsylvania, were in attendance. Pope Paul VI called Grutka a “worthy and illustrious son of eastern blood, although a citizen of the west.”<sup>137</sup>

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<sup>136</sup> Ibid; Jozef Cardinal Tomko, e-mail to author, August 22, 2010.

<sup>137</sup> “Bp. Grutka Gives Pope Saints Relic,” *OSVG*, November 24, 1963, 1A.



Grutka presents Saint Cyril relic to Pope Paul VI. (Photo courtesy of the Andrew G. Grutka Papers)

Approximately one year later in October 1964, the Institute had an enrollment of twenty seminarians, comprising refugees or sons of refugees from communist-ruled Slovakia. The partially completed seminary was expected to be finished and dedicated in 1965 and would have facilities to house 200 students. Students were expected to arrive from Europe, Canada, South America, Australia, the United States and wherever Slovak refugees settled after World War II.

The goal was to educate and form Slovak priests who, once the Iron Curtain fell, would “be standing by ready to go back and take up the slack in the communist-caused shortage of priests.” American Slovak Catholics contributed over \$450,000 to the building project and Slovak Catholics from around the world gave additional funds. As

Grutka often stressed to the American Slovaks that their donations served “to repay in kindness” for the gift of the faith and for the priests the American-Slovaks received from Slovakia. These priests and seminarians left Slovakia “to follow their people to a strange land” to provide for their faith in the new country.<sup>138</sup>

Grutka’s legacy continues to this day through the existence of the Institute. According to Bishop Joseph Adamec, the Institute is known as the Pontifical Institute of Saints Cyril and Methodius or the Pontifical College of Saints Cyril and Methodius depending on its activity. As a College, the Institute serves as a place of residence and continued formation for priests from Slovakia engaged in graduate studies in Rome. These priests in turn, return to Slovakia to work in their diocesan chanceries or serve as seminary instructors.<sup>139</sup>

At the time of the Institute’s creation, Grutka established a fund to support monthly operational expenses, which provided \$1,700 each month. Originally known as the Saint Cyril and Methodius Fund, the Fund was renamed, the Bishop Andrew G. Grutka Fund, in 2008. As of 2010, the Fund provides \$12,000 for monthly operational support. In addition to the Fund, several annuities (donated by anonymous donors), annual gifts, and membership dues support eleven \$8,000 full grants annually. Grutka’s vision and foresight have provided this legacy for future generations.<sup>140</sup>

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<sup>138</sup> “U.S. Slovaks Repaying Debt,” *OSVG*, October 25, 1964, 8A; Jozef Cardinal Tomko, e-mail to author, August 22, 2010.

<sup>139</sup> Joseph Adamec, e-mail message to author, October 16, 2010.

<sup>140</sup> Ibid. “These funds are overseen by the Conference of Slovak Clergy, with a membership of over sixty bishops, abbots, priests and deacons, of some Slovak heritage, paying yearly dues of \$100 each. Several [of the members] have no Slovak blood in them at all, but sympathize with the Conference’s goals and objectives to assist the [Catholic] Church in Slovakia.” Adamec resigned as Chairman of the Conference in September 2010. Robert Siffrin, Vicar General of the Diocese of Youngstown, Ohio, was elected Chairman of the Conference at the recent Convocation. Adamec and John Spitkovsky, a priest of the archdiocese of Chicago, co-founded the Conference, which is incorporated. I am grateful to Bishop Adamec for his willingness to provide this important historical testimony.

## Conclusion

Grutka ended his first five years as bishop with a number of accomplishments. The people of the diocese of Gary had a great deal to celebrate on the five-year anniversary. While many dreams remained to come true and many struggles remained, the diocese was in a good position to meet the needs of parishes in the expanding parts of the diocese. The Steel Strike of 1959 certainly presented the greatest secular challenge to the Diocese of Gary. Gratefully, the diocese had not suffered any other major disasters. Grutka and the Diocese of Gary would not be so fortunate in the next five years to come, 1963 to 1968. Racial tensions over housing and discrimination in other areas, white flight to the suburbs, the hopes and challenges of the Vatican II era were several areas that would present new challenges to the Bishop, which will be covered in Chapter Five.

These first five years represented many firsts for Grutka and the new diocese. The first Chrism Mass and Ordinations were held in the Holy Angels Cathedral as well as the first Diocesan Clergy Retreat. While escorting a pilgrimage to Lourdes in 1958, Grutka was given a private audience with Pope Pius XII; it was Grutka's first audience with the pope as a bishop and he was one of the last members of the North American hierarchy to see the Pontiff before his death. In 1959, Grutka participated in his first *Ad Limina* visit to Rome where he had a private audience with the new pope, Pope John XXIII. In this first five-year period, Grutka mandated that Catholic hospitals in the diocese would end any policy of segregation, prejudice, or discrimination against patient or physician. In the early 1960s, the issue of open housing came to the forefront in Gary as a political and justice issue. Grutka joined public officials to press for racial justice in

housing through his support of an omnibus, housing bill to end discrimination and segregation in housing.<sup>141</sup>

Grutka articulated his vision and the direction of the diocese seemed to be set. However, in 1959, Pope John XXIII announced the calling of an ecumenical council, the Second Vatican Council. This ecclesiastical event set a new agenda for Grutka and the Diocese of Gary, the entire Catholic Church, and Church's engagement with the world. Additionally, the world, the United States, and the city of Gary were beginning to experience the early rumblings of societal change. Few things were to be the same in Grutka's next five years as bishop; the diocese was about to enter a new era.

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<sup>141</sup> Litot interview, July 14, 2010. Litot's first encounter with civil rights and racial justice was the racial discrimination and segregation present at Gary Mercy Catholic Hospital.

**CHAPTER FIVE**  
**THE SECOND VATICAN COUNCIL AND**  
**RACE RELATIONS: MISSION AND MANDATE (1962 TO 1965)<sup>1</sup>**

**Introduction**

During the four years of the Second Vatican Council (1962-1965), the Church's mission to proclaim the Gospel and Christ's mandate to love God and love neighbor were two intricate, interconnected commissions. Pope John XXIII and Pope Paul VI presented a model of church that engaged the world in a positive and pastoral way with an emphasis on unity, dialogue and charity. Their words and witness of openness to the world and members of other faiths and faith traditions confirmed and energized bishops like Grutka and others whose ministry and mission over the preceding years of the council had been developing. Grutka's model of leadership demonstrates the intricate connection of belief and practice, faith and action as manifested through love of God and neighbor. The Second Vatican Council and race relations were the two dominant issues for Grutka and numerous other United States bishops. For these United States prelates, the two issues were almost one, especially in discussions about human dignity.

Grounding themselves in Catholic teaching and Christ's mandate to love God and neighbor, Pope John XXIII and Pope Paul VI crossed boundaries to promote dialogue, unity, healing, salvation and the common good. Their meeting and interactions with civic

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<sup>1</sup> For more information on Vatican II, please refer to Giuseppe Alberigo and Joseph A. Komonchak, eds. *History of Vatican II*. 5 vols. (Maryknoll, New York: Orbis Books and Leuven, Belgium: Peeters, 1995-2006); Giuseppe Alberigo's, *A Brief History of Vatican II*, translated by Matthew Sherry with Foreword by John W. O'Malley, S.J. (Maryknoll, New York: Orbis Books, 2006); John O'Malley, *What Happened at Vatican II* (Cambridge, MA and London, England: The Belknap Press of Harvard University Press, 2008); three volume set of *Council Daybook Vatican II, Sessions 1 and 2*, ed. Floyd Anderson (Washington, D. C.: National Catholic Welfare Conference, 1965), *Council Daybook Vatican II, Session 3*, ed. Floyd Anderson (Washington, D. C.: National Catholic Welfare Conference, 1965), and *Council Daybook Vatican II, Session 4*, ed. Floyd Anderson (Washington, D. C.: National Catholic Welfare Conference, 1966).

officials and religious leaders, including Protestant, Orthodox, Jewish and Buddhist leaders gave powerful witness to the Council Fathers in their deliberations and teachings and created a real sense that all things were possible.

This chapter seeks to understand as close as possible the original intent of the Council as proposed by Pope John XXIII and as understood and implemented by Bishop Andrew Grutka, a participant in all four sessions of the Council, a *Pater Concilares* (Council Father). The chapter proposes that the efforts of Grutka and other United States bishops to pursue racial justice and charity in race relations was not a “liberal” matter, but a divine command to love one’s neighbor as oneself. Simply speaking, the Divine command to offer salvation to the world was accomplished in the world, among all members of the world.

The chapter has three purposes: 1) to observe how an episcopal leader prepared for and participated in the Second Vatican Council sessions in the larger context of Council events; 2) to observe how an episcopal leader transmitted information about the proceedings and the teachings of the Council to his priests, religious, laity and others outside of the Catholic faith; and 3) to observe Grutka’s leadership in the areas of race relations and racial justice during the conciliar years.

### **Preparation for the Second Vatican Council (1962)**

Grutka called the Diocese of Gary faithful to prepare for the Council with a spirit of prayerfulness, hope and anticipation. Personally, he had some uncertainty as well. Grutka asked his priests for prayers in his *Clergy Bulletin* and had prayer cards distributed to the faithful throughout the Diocese, including a Spanish version of the Holy



Father's "Prayer for the Ecumenical Council."<sup>2</sup> School children prayed daily for the Council. In addition, Grutka sought to educate and engage the laity about the Council. Articles on past Councils of the Catholic Church were written in multiple editions of the diocesan newspaper to educate and inform the faithful of the history of councils and the upcoming Council. Lists of suggested readings about the upcoming Council and teachings of the Church were sent to parish representatives and priests to educate themselves.<sup>3</sup>

Grutka shared his thoughts about his participation in the Council:

At the end of the month of September your Bishop will leave his Diocese to participate in the Ecumenical Council convoked by His Holiness Pope John XXIII. Your Bishop will go in an official capacity as the Shepherd of his flock. He will go there with the spiritual welfare of this flock as his primary concern. He feels he knows the needs of his people fairly well but welcomes the sincere expressions of their heartfelt sentiments.<sup>4</sup>

In one unique attempt to personally engage the faithful of the Gary diocese about the Council, Grutka gave his support to an information session with the laity called the Bishop's Conference with Laymen, in which he collaborated with Zjawinski, Litot, Semancik and Coriden. Grutka seemed to have some initial hesitancy about the conference, not knowing what to expect, but Coriden and Semancik assured him of the importance of the meeting; his role was simply to listen to the needs, hopes and thoughts of the laity, so that he could take those thoughts with him to Rome.

Zjawinski, the Vicar General of the Diocese, wrote to the priests of the diocese about the importance of the Council to the life of the Church for many generations and

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<sup>2</sup> Pope John XXIII asked the Catholic Faithful to pray for the success of the Council, including the prayers of children.

<sup>3</sup> Grutka to Most Reverend Egidio Vagnozzi, D. D. (Apostolic Delegate to the United States), April 2, 1962; document entitled "Parishes of Diocese of Gary;" Rev. Thomas B. Hunt, S.C.J. to Grutka, April 27, 1962; document entitled "Oracion Del Santo Padre Por El Concilio Ecumenico," May 11, 1962; Zjawinski to Parish Representatives, September 12, 1962; and Semancik to Grutka, September 13, 1962. See the *OSVG* series, "The Ecumenical Council-Church and Christendom," August 12, 1962, 1A; September 23, 1962.

<sup>4</sup> "Ecumenical Council," *OSVG*, July 29, 1962, 3A.

announced a Fall Symposium for the priests of the diocese. The clergy meeting dealt with ecumenism and the upcoming Council. Grutka informed the priests that he would meet with lay people of the diocese in September 1962 to help encourage a more personal involvement in the Council on the part of the people, to publicly call the Council to the attention of the populace of the Diocese, Catholic and non-Catholic, and to enable the Bishop to personally sense the feelings and hear the opinions of the Catholics of the Diocese. True to his word, Grutka welcomed the reception of letters from his people who desired to share their thoughts on the needs of the church. Various people wrote him to express their thoughts.<sup>5</sup>

On behalf of Grutka, Zjawinski wrote to the priests to inform them of the upcoming conference and asked for participation from every parish. Reflective of the positive hopes for the council, its implications for the Church, and the importance of lay participation, Zjawinski wrote the priests:

As you are well aware, the Second Council of the Vatican is of great importance in the present life of the Church. Its influence will be felt for many generations...It would be unfortunate if our people were not aware of the meanings and implications which this meeting will contain for themselves and their descendents...

To help communicate knowledge about the council, to give opportunity for expression of opinion and discussion about it, the Fall Symposium for priests will concern itself with Ecumenism and the Council...This will be for priests only.

On Friday evening, September 21, 1962, there will be a meeting of the lay people of the Diocese with the Bishop. The subject of this meeting will be the Council. This meeting has a threefold purpose: 1) To help encourage a more personal involvement in the Council on the part of the people; 2) To publicly call the Council to the attention of the populace of the Diocese, Catholic and non-Catholic; 3) To enable the Bishop to personally sense the feelings and hear the opinions of the Catholics of the Diocese...<sup>6</sup>

Zjawinski emphasized the importance of the meeting with the laity as an effective tool for pastors to encourage interest in the Council. Each pastor was instructed to designate up to seven parish delegates for the lay conference with the bishop. Areas of

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<sup>5</sup> Zjawinski to priests in the Gary Diocese, August 13, 1962, "Ecumenical Council," ADG.

<sup>6</sup> Ibid.

discussion were to include: 1) the role of the laity in the Church; 2) the participation of the laymen in the liturgy of the Church; 3) the Organization of the Church; 4) the relevance of the Christian teachings to the great social issues of our day, including the application of the teachings of Christ to questions of race, nuclear war and other social issues; and 5) reunion with other religious bodies.<sup>7</sup>

Once parish representatives were appointed, letters were sent to them to encourage their attendance, to seek their cooperation, to obtain their opinions, and to formulate ideas for the Council. The meeting was held on Friday, September 21, 1962 at Saint John the Baptist Parish Center in Whiting, Indiana. Kieran Conley, O.S.B., delivered the keynote address to over 300 lay representatives who attended the event.<sup>8</sup>

One lay representative summarized the event in the following way:

Editor Post-Tribune: Your paper displayed a picture the other day of Bishop Andrew Grutka departing for Rome via train. His departure was closely on the heels of a meeting in Whiting where he patiently and attentively listened to the opinions of his laity. The meeting was faithfully reported in your columns.

It was my distinct honor and privilege to be one of nine deanery representatives to this meeting and with my wife as the two spokesmen for the Gary Deanery of the Diocese of Gary. While the news coverage was adequate...several interesting sidelights were missed...Of the nearly 3,000 bishops assembling in Rome for the ecumenical council, our Bishop Grutka was only one of three or four [bishops] in the United States who solicited the opinion of his laity.

Our community and our area has many problems, our city has much reason to be concerned about our political and criminal climate, but one thing we need not apologize for and that is the leadership of our Roman Catholic Church here in Gary. Bishop Grutka...carries the prayers and good wishes of his flock.<sup>9</sup>

The conference presented a model of a church leader willing to listen to the laity and engage them in a personal way to hear their thoughts and concerns as well as encourage their personal involvement in the growth of the Church. Grutka was

<sup>7</sup> Document entitled "Progress on Meeting With Laymen," pgs. 2-3, AGP, ADG.

<sup>8</sup> "Conference for Laymen," *OSVG*, September 9, 1962, 1A.

<sup>9</sup> William Collins, editorial, "Bon Voyage Bishop," *PT*, October 21, 1962, n.p, unfiled, AGP, ADG.

attempting to solicit lay participation in the Church's mission.<sup>10</sup> As Grutka prepared to leave for the Council, he wrote to his people:

My soul is filled with hope and expectation as I sail toward Rome and participation in the Second Vatican Council. This ecclesiastical event is so significant and so promising that the mind is puzzled and the imagination defied. With everyone at the Council cooperating fully with divine inspiration the future course of human activity can become a transformation beautifully brilliant in its harmony and true charity. I go to the Council, a humble pilgrim, seeking for positive good and offering a full measure of good will.

All of you whom I leave behind will be in heart and mind and prayer often. I beg a memento in your prayers.

May Divine Assistance grant a propitious beginning to the Council and a tranquil course leading to beautiful renewals within the Church and heart warming returns of those without.<sup>11</sup>

Grutka left for Rome on a train from Gary, Indiana with Joseph Viater and George Vrabley, two diocesan priests Grutka had assigned to graduate studies in Rome. A group of clergy and laity, including Zjawinski and George Chacharis, mayor of Gary, wished Grutka a safe trip. In order to understand the magnitude of this journey Grutka embarked on, a brief history and background of the Second Vatican Council is needed.<sup>12</sup>

### **The Second Vatican Council - First Session (October 8 to December 8, 1962) “A New Pentecost”<sup>13</sup>**

#### *Introduction*

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<sup>10</sup> Monsignor John Tracy Ellis, the Catholic Church historian, noted in 1962, the need to increase lay participation in the life of the Church. Ellis warned of a growing sense of anticlericalism and said, “it is imperative that the clergy be persuaded” to accept “a relaxing of some of the power and authority that they have been accustomed to exercise” and grant parishioners a more active role in church affairs. Obituary of Monsignor John Tracy Ellis, *Milwaukee Journal*. October 18, 1992.

<sup>11</sup> “On The Way To The Council,” *OSVG*. September 30, 1962, 1A.

<sup>12</sup> “Bishop Grutka” and “The Bishop,” *OSVG*. October 7, 1962, 1A. Grutka sent a significant number of his priests to obtain advanced degrees, which he hoped would aid in the establishment of a diocesan seminary and in the education and formation of the people of the Diocese of Gary. Having a core group of priests with these advanced degrees aided in the establishment and quality of the Permanent Diaconate program in later years.

<sup>13</sup> Pope John XXIII used this image to describe the fruits of the Council in his closing address to the Council Fathers on December 8, 1962. For the entire translation of the letter, see “Pope John” in *Council Daybook, Vatican II, Sessions 1 and 2*, edited by Floyd Anderson, 3 vols. (Washington, D. C.: National Catholic Welfare Conference, 1965), 119. Future citations from *Council Daybook* will simply state *Council Daybook* with session number and reference to page(s) cited.

On January 25, 1959, Pope John XXIII<sup>14</sup> announced his intention of convoking an ecumenical council to seventeen Cardinals in the Basilica of Saint Paul-Outside-the-Walls. Seeking the good of souls and the desire to address the spiritual needs of the present hour, John proposed the council along with a diocesan synod for Rome and an eventual updating of the Code of Canon Law. Pope John clearly articulated his observations of the trends of the modern world and the need to respond as Bishop of Rome and Shepherd of the Universal Church:

All this—we speak of this progress [modern technical progress]—while it distracts from a search for higher goods, weakens the energies of the spirit, leads to a relaxation of the structure of discipline and of the good ancient order, with serious prejudice to that which constituted the strength of the Church and her children against the errors which in reality, in the course of the history of Christianity, have always led to fatal and sad divisions, to spiritual and moral decadence and to the ruin of nations.

This observation arouses... a decided resolution to recall certain ancient forms of doctrinal affirmation and of wise provision of ecclesiastical discipline, which in the history of the Church in an epoch of renewal yielded fruits of extraordinary efficaciousness, through clarity of thought, through the solidarity of religious unity, through the living flame of Christian fervor in which we continue to see, even in regard to the well-being of life here on earth.<sup>15</sup>

In the following months and years, preparation for the Second Vatican Council occurred in two primary phases. A Pontifical Antepreparatory Commission of the Council headed by Archbishop Pericle Felici, secretary of the commission, was established to coordinate and organize the various opinions, feedback and suggestions for topics to be considered at the Council. Those suggested topics came from responses to invitations sent to bishops around the world, as well as institutions of higher education in Rome and around the world that held papal charters. Bishops and Church leaders were

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<sup>14</sup> Angelo Giuseppe Roncalli was elected pope on October 28, 1958 and he chose the name John XXIII.

<sup>15</sup> “Pope John’s Announcement Of Ecumenical Council,” in *Council Daybook, Sessions 1 and 2*, 1-2.

asked to freely and honestly offer their opinions and suggestions on topics for the Council. The thorough, systematic preparation for this Council was unprecedented.<sup>16</sup>

Addressing the positive reaction he received to the calling of the Council and feeling the need to further explain his vision, Pope John XXIII issued his first papal encyclical, *Ad Petri Cathedram* (On Truth, Unity, and Peace, In a Spirit of Charity, 1959). In expressing his hope that “the hearts of men would be stirred to a fuller and deeper recognition of truth, renewal of Christian morals, and a restoration of unity, harmony, and peace.”<sup>17</sup> Pope John further explained:

Bishops from every part of the world will gather there to discuss serious religious topics. They will consider, in particular, the growth of the Catholic faith, the restoration of sound morals among the Christian flock, and appropriate adaptation of Church discipline to the needs and conditions of our times. This event will be a wonderful spectacle of truth, unity, and charity. For those who behold it but are not one with this Apostolic See, We hope that it will be a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His Father in heaven.<sup>18</sup>

Pope John believed that the council would be a positive one that would directly, pastorally and faithfully renew the Catholic Church. He saw the council as an effort to reach out and engage the world, including those members of other faiths. John’s vision, example, and witness encouraged a different approach to ecumenism. The second step to prepare for the Council was the establishment of the Preparatory Commissions to succeed the Antepreparatory Commission, including the establishment of a Secretariat for Christian Unity.<sup>19</sup> This Secretariat represented Pope John’s desire to embrace and invite

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<sup>16</sup> Luciano Casimirri, “Suggestions from World’s Bishops On Council Agenda Classified,” *Council Daybook, Sessions 1 and 2*, 4-5; John W. O’Malley’s, *What Happened at Vatican II* (Cambridge, MA and London, England: The Belknap Press of Harvard University Press, 2008), 18-21.

<sup>17</sup> Pope John XXIII, *Ad Petri Cathedram*, June 29, 1959, no. 3 in Claudia Ihm Carlen, ed., *The Papal Encyclicals 1958-1981* (Raleigh, NC: McGrath Publishing Company, 1981), 5-20.

<sup>18</sup> *Ibid.*, nos 61 and 62.

<sup>19</sup> Pope John XXIII, *Motu Proprio, Superno Dei* (Commissions To Prepare for Ecumenical Council), June 5, 1960, [www.vatican.va/holy\\_father/john\\_xxiii/apost\\_letters/documents/](http://www.vatican.va/holy_father/john_xxiii/apost_letters/documents/); “Pope John’s Motu Proprio on Commissions To Prepare for Ecumenical Council,” *Council Daybook, Sessions 1 and 2*, 4-5; Giuseppe Alberigo and Joseph A. Komonchak, eds., *History of Vatican II Volume I: Announcing and Preparing Vatican Council II Toward a New Era in Catholicism* (Maryknoll: Orbis, 1995), 171-271. Other

other Christian traditions separated from Rome to participate as observers. In the next two years, Pope John XXIII convoked the Second Vatican Council and set the opening date for October 11, 1962, the feast of the Divine Motherhood of Mary.<sup>20</sup> Invitations were extended to various Protestant and non-Roman Catholic, organizations, and leaders. By September 1962, delegates from the World Council of Churches and ten separate Christian denominations as well as delegates from the non-Roman Catholic rites accepted the invitation.

One month before the Council opening, John addressed the Catholic Church and world community asking for prayers for the upcoming Council. He stressed the doctrinal structure of an ecumenical council, the pastoral action it promoted, and identified the purpose of the Council. Pope John wrote:

A true joy for the universal Church of Christ is what the ecumenical council intends to be. Its reason for existence is the continuation, or better still the most energetic revival, of the response of the entire world, of the modern world, to the testament of the Lord, formulated in those words which He pronounced with divine solemnity and with hands stretched out toward the farthest ends of the world: "Go, therefore, and make disciples of all nations, baptizing them...teaching them to observe all that I have commanded you." The council desires to exalt, in a holier and more solemn form, the deeper application of fellowship and love which are natural needs of man and imposed on the Christians as rules for his relationship between man and man, between people and people.<sup>21</sup>

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commissions included: 1) Theological Commission; 2) Commission of the Bishops and the Governance of Dioceses; 3) Commission for the Discipline of the Clergy and Christian Faithful; 4) Commission of Religious; 5) Commission for the Discipline of the Sacraments; 6) Commission of the Sacred Liturgy; 7) Commission of Studies and Seminaries; 8) Commission for the Eastern Churches; 9) Commission for the Missions; 10) Commission of the Lay Apostolate; 11) Secretariat for Communications Media; and 12) Central Commission. For an evolution of the Commission and Secretariat structures see *Council Daybook, Sessions 1 and 2*, 4-5; Albierigo's *History of Vatican II*, Volume I,; and O'Malley's, *What Happened At Vatican II*, chapter 1-3.

<sup>20</sup> Pope John XXIII in his, Apostolic Constitution, *Humanae Salutis*, December 25, 1961, convoked the Second Vatican Council and in his Motu Proprio, *Consilium*, February 2, 1962, set the opening date.

<sup>21</sup> Pope John XXIII, "Pope's Address to World Month Before Council Opened," *Council Daybook, Sessions 1 and 2*, 18-20. The Motu Proprio, *Templorum Decus*, was released on September 11, 1962. Pope John asked all people in the world "to repeat and get others to repeat with insistence" the Prayer of the 12<sup>th</sup> Sunday after Pentecost from September 11 to October 11: "Almighty and merciful God, through whose grace your faithful are able to serve you with dignity and joy, grant, we beseech you, that we may run without any hindrance towards the attainment of your promises. We, from all parts of the earth and from heaven, thus implore you. Through the merits of Jesus Christ, Master and Saviour of all. Amen." *Council Daybook, Sessions 1 and 2*, 21.

With the date less than one month away, the Catholic Church and the world prepared for the greatest ecclesiastical event of the Catholic Church of the twentieth-century and the largest ecumenical council in history. As Pope John XXIII prepared the way for the Council, so did Grutka in the Diocese of Gary.

Beginning October 2<sup>nd</sup>, Grutka called for nine days of prayer throughout the Gary Diocese. Each evening all parishes and religious institutions were to offer a Low Mass with a short homily after the Gospel, and recitation of the prayer for the success of the Council after Mass. During the nine days, from October 2 to October 10, every Christian in the Diocese of Gary was asked to perform works of prayers and penance for the intention that the coming council be a success. Each day contained a particular intention.

In addition to prayers, Grutka encouraged active participation, education and formation of his priests and laity of the diocese to prepare for the upcoming council. A student panel at Holy Angels Cathedral School held a discussion on the Ecumenical Council at a monthly home and school meeting. The Diocesan Council of Catholic Women held a workshop on the Ecumenical Council led by George Vrabley, who was getting ready to leave for graduate studies in Rome.<sup>22</sup>

*Session Experience – “Its spiritual value for me is simply immense”<sup>23</sup>*

Grutka used these words to reflect his experience at the first session of the Second Vatican Council. Like many other bishops from the United States and the world, the Council had a profound impact on their vision of the Catholic Church and its relationship to other Christian, other religions, and the world. Grutka arrived in Rome celebrating his

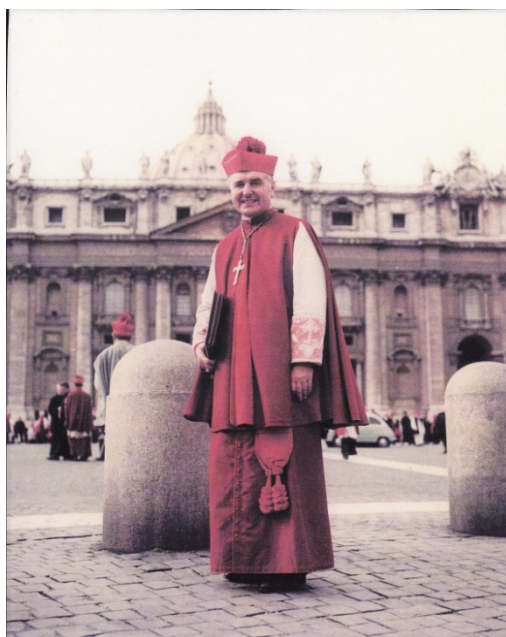
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<sup>22</sup> “Summary of DCCW Workshop Ecumenical Council,” *OSVG*, October 14, 1962, 8A.

<sup>23</sup> Grutka to Gary priests, November 30, 1962, 2, unfiled, AGP, ADG.



return to the city of his seminary days. Unlike a number of the United States bishops who stayed at hotels near the Vatican, Grutka was more frugal. He arranged to stay with the Little Company of Mary Sisters, known as the ‘Blue Nuns’ at Calvary Hospital, which was located on *Via S. Stefano Rotunda 6*, in Rome. The Calvary Hospital served as Grutka’s home away from home during the four sessions of the Council. During this session, he lived in the company of prelates from Australia, Ireland and New Zealand.<sup>24</sup>



Grutka at Vatican II. (ca. 1962-1965)  
(Photo courtesy of the Andrew G. Grutka  
Papers.)

October 11, 1962, the Opening Day of the first session of the Second Vatican Council was a day unlike any other seen in the history of the Catholic Church. 2,450 bishops and other Council Fathers,<sup>25</sup> from around the world, processed into Saint Peter

<sup>24</sup> During this first session, Grutka resided with Cardinal D’Alton of Armagh, Cardinal Gilroy of Sydney, Archbishop O’Donnell of Brisbane, Bishop McNamee of Ardagh, Ireland, Bishop Henschke of Wagga Wagga, Bishop Murphy of Limerick, Bishop Joyce of New Zealand, Frs. Leeney and Carroll of Ireland, and Fr. John, a Passionist from the United States and chaplain of the hospital. Grutka to diocese, November 30, 1962, unfiled, AGP, ADG.

<sup>25</sup> James C. O’Neill, “1<sup>st</sup> and 2<sup>nd</sup> General Congregations October 13 and 16, 1962,” *Council Daybook, Sessions 1 and 2*, 32-33. This group includes all cardinals, patriarchs, archbishops, residential bishops (even though they have not yet been consecrated), heads of independent abbeys and prelatures, abbots

Basilica for the Second Vatican Council, the twenty-first ecumenical council of the Catholic Church. The Fathers were seated according to seniority in bleachers along the nave of Saint Peter's. For the United States bishops, this council was only the second one in which they participated.<sup>26</sup>

Pope John XXIII opened the Second Vatican Council with the words, "*Gaudet Mater Ecclesia*" (Mother Church Rejoices) that by the singular gift of Divine Providence...the Second Vatican Council is being solemnly opened here besides St. Peter's tomb."<sup>27</sup> Pope John, as well as the bishops, cardinals and patriarchs present, were well aware of the legacy they were building upon and the voices of the predecessors around them. Announcing that the council was called to "bring herself up-to-date where needed" and to "make men, families and peoples really turn their minds to heavenly things," as well as presenting the Church's Magisterium (the teaching authority) in an exceptional way to the world, Pope John explained:

Ecumenical councils, whenever they are assembled, are a solemn celebration of the union of Christ and His Church and hence lead to the universal radiation of truth, to the proper guidance of individuals in domestic and social life, to the strengthening of spiritual energies for a perennial uplift toward real and everlasting goodness. Illuminated by the light of this council, the Church – we confidently trust – will become greater in spiritual riches and, gaining the strength of new energies there-from, she will look to the future without fear. In fact bringing herself up-to-date where required, and by the wise organization of mutual cooperation, the Church will make men, families and peoples really turning their minds to heavenly things.<sup>28</sup>

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primate, abbots who are superiors of monastic congregations, superior generals of exempt congregations of Religious, and auxiliary bishops. Proxies for bishops, experts at the council, and non-Catholic observers were not council Fathers. "Periti" or experts of the council were theologians, canon lawyers and specialists in other fields.

<sup>26</sup> The first ecumenical council in which, members of the United States hierarchy participated was the First Vatican Council (December 8, 1869 to October 20, 1870).

<sup>27</sup> Pope John XXIII, "Pope John," *Council Daybook, Sessions 1 and 2*, 25. The opening and closing speeches of each session of the Second Vatican Council by Popes John XXIII and Paul VI provided profound and invaluable understanding into the aims of Vatican II. These speeches are a valuable resource for scholars and anyone to understand the balanced, integrated vision the Council proceedings offered through the lens of these two popes.

<sup>28</sup> *Ibid.*, 25-26.

In discussing the purpose of the Council, John's second critical characteristic of the council was not one of a "prophet of gloom" of the realities of the day, but of the reality of "Divine Providence leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. Even human differences lead to the greater good of the Church." This positive belief that God's Providence was active in the midst of the Council gave confidence to the fact that the Church, indeed had something great to offer the world and in turn, engagement with the world enriched the Church. It is important to note that John's vision of the positive aspect of faith was not separate from the realities of life. John, and the leaders at the Council, were well aware of those Church Fathers who were absent due to their imprisonment or restraint. John was aware of the reality of the world to turn away, ignore or attack belief in Christ and His Church. The Council was being held in the midst of the nuclear arms build-up and the Cold War as symbolized by the Berlin Wall and the soon to be Cuban Missile Crisis (October 1962), when the world was on the edge of World War III between the United States and Russia. For the United States prelates, the increasing racial tensions and the Civil Rights movement, including the Woolworth sit-ins, the Freedom Riders, and the efforts of Dr. Martin Luther King, Jr., were an additional factor on their minds.

John's second characteristic of the Council was the greatest concern "that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously." The doctrine, concerned with the whole of man as a pilgrim on earth, ties humans to the pursuit of heaven and their duties on earth. John explained this connection between faith and action:

Our mortal life is to be ordered in such a way as to fulfill our duties as citizens of earth and of heaven and thus to attain the aim of life as established by God. That is, all men, whether taken singly or as united in society, today have the duty of tending ceaselessly during their lifetime toward the attainment of heavenly things and to use only for this purpose the earthly goods, the employment of which must not prejudice their eternal happiness. In order, however, that this doctrine may influence the numerous fields of human activity, with reference to individuals, to families and to social life, it is necessary first of all that the Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate.<sup>29</sup>

A third characteristic that John emphasized was the way in which the rich treasure of doctrine was transmitted. Whereas other councils were called for political and religious reasons during times of theological and civil turmoil, this council was called to draw upon the vast Catholic Tradition to share its wisdom with the world:

Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing the path which the Church has followed for 20 centuries. The substance of the ancient doctrine of the Deposit of Faith is one thing, and the way in which it is presented is another.<sup>30</sup>

The way in which John proposed to pursue the truth and avoid error was “to make use of the medicine of mercy rather than that of severity.”<sup>31</sup> John’s vision was clear and made a strong impression on the Council Fathers. His integrated and balanced perspective of the rich tradition of the Catholic Church, trust in Divine Providence, and call for the church leaders to engage the world by offering its spiritual wisdom and the resources to the major issues of the day. Balancing the past and the present John offered a model of leadership, when he said of the Church, “She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations.”<sup>32</sup>

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<sup>29</sup> Pope John XXIII, “Pope John,” *Council Daybook, Sessions 1 and 2*, 27.

<sup>30</sup> *Ibid.*, 27.

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*

Catholic bishops from all continents and nations, all races and rites, traveled to the Vatican for the Council. The Council Fathers were able to hear their collegial brothers, speaking their native languages and wearing their cultural garb. The Second Vatican Council, the twenty-first ecumenical council of the Roman Catholic Church, was truly a gathering of representatives from all peoples and all nations. The council manifested the diversity within Catholicism and the discussions that took place in the Vatican halls reflected a similar diversity in opinion and theological perspectives.

As with all the Council Fathers, Grutka was seated by seniority of consecration. He ranked about 1600<sup>th</sup> out of approximately 2600 bishops. In a visual sign of the diversity of the universal Catholic Church, Grutka was seated around bishops from Colombia, Sardinia, Africa and India. This diversity allowed Grutka and the other Council Fathers to share multiple conversations and perspectives on Council matters.<sup>33</sup>

On October 13<sup>th</sup>, the first general meeting lasted less than an hour, so that the Fathers could study qualifications of candidates for the 160 council positions and the candidates for whom they would vote. Pope John XXIII named a cardinal president to each commission, the Fathers elected sixteen members of each commission, and the pope appointed nine additional members. Each of these ten commissions was responsible for drawing up the decrees and constitutions, which were passed on to the council.<sup>34</sup>

In addition to electing the commission members, the United States bishops met at the North American College and voted for their own national committees to reflect each

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<sup>33</sup> "Council Already A Success," *OSVG*, December 30, 1962, 2A.

<sup>34</sup> The ten Commissions were as follows: 1) Doctrinal Commission for Faith and Morals; 2) Commission for Bishops and the Government of Dioceses; 3) Commission for the Oriental Churches; 4) Commission for the Discipline of the Sacraments; 5) Commission for the Discipline of the Clergy and the Christian People; 6) Commission for Religious; 7) Commission for the Missions; 8) Commission on the Sacred Liturgy; 9) Commission for Seminaries, Studies and Catholic Schools; 10) Commission for the Lay Apostolate, the Press and Entertainment; and the Secretariat for Promoting Christian Unity was given equal status to the ten council commissions.

commission and help study the documents. Grutka was assigned to the Committee on Oriental Churches; certainly one in which Grutka had familiarity. In total, the United States bishops established twelve committees to help the U.S. bishops study the documents and prepare for the general sessions of the council.<sup>35</sup>

The first issue dealt with was the sacred liturgy:

The work of Redemption, pre-announced by God in the Sacred Scriptures and fulfilled by Christ, is continued in the Church chiefly through the liturgy, through the Sacrifice of the Cross perpetually renewed on the altar, through the sacraments and through the daily tribute of public prayer.<sup>36</sup>

Liturgical reform had been under way for a number of years beginning with Pope Pius X and culminating under the pontificates of Popes Pius XII and John XXIII.<sup>37</sup> Discussion occurred among the Fathers about possible changes in the Mass including use of vernacular, restoring the practice of Holy Communion under both species and concelebration. Each session opened with the celebration of Mass, including the various rites of the Church, including the Latin Rite, Maronite Rite, Ambrosian Rite, Slovanic

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<sup>35</sup> Other members of the Commission for Oriental Churches included: Byzantine Rite Bishop Nicholas T. Elko of Pittsburgh, Pennsylvania, Chairman; Auxiliary Bishop George J. Biskup of Dubuque, Iowa; Byzantine Rite Bishop Jaroslav Gabro of Chicago, Illinois; Byzantine Rite Bishop Joseph M. Schmonduik of Stamford, Connecticut; Auxiliary Bishop Aloysius J. Wycislo of Chicago; Bishop John K. Mussio of Steubenville, Ohio. The United States committees were as follows: 1) Committee on Faith and Morals; 2) Committee on Government of Dioceses; 3) Committee on the Clergy and the Faithful; 4) Committee on Religious; 5) Committee on the Sacraments; 6) Committee on Seminaries; 7) Committee on Oriental Church; 8) Committee on Missions; 9) Committee on the Lay Apostolate; 10) Committee on Communications; 11) Committee on Christian Unity; and 12) Committee on Liturgy. “4<sup>th</sup> General Congregation October 22, 1962” and “Study Committees Set Up By U.S. Bishops,” *Council Daybook, Sessions 1 and 2*, 47-48, 60-61.

<sup>36</sup> “4<sup>th</sup> General Congregation October 22, 1962,” in *Council Daybook, Sessions 1 and 2*, 47.

<sup>37</sup> Liturgical reform and a developing understanding of the promotion of vocations evolved over the twentieth-century. For a sample of liturgical reforms and other reforms by the popes, please see: 1) Pope Pius X, *E Supremi* (On the Restoration of All Things in Christ, 1903), *Tra le sollecitudini* (On the Restoration of Sacred Music, 1903), *Col Nostro* (On the Vatican Edition of Liturgical Chant, 1904); 2) Pope Benedict XV, *Seminaria Clericorum* (Establishing the Sacred Congregation of Seminaries and Universities, 1915), *Dei Providentis* (Establishing the Sacred Congregation for the Oriental Church, 1917), *Maximum Illud* (On the Propagation of the Faith Throughout the World, 1919); 3) Pope Pius XI, *Rerum Ecclesiae* (On Catholic Missions, 1926), *Rerum Orientalium* (On the Promotion of Oriental Studies, 1928), *Mens Nostra* (On the Promotion of the Spiritual Exercises, 1929), *Ad Catholici Sacerdotii* (On the Catholic Priesthood, 1935); 4) Pope Pius XII, *Mystici Corporis Christi* (The Mystical Body of Christ, 1943), *Divino Afflante Spiritu* (Promotion of Biblical Studies, 1943), and *Mediator Dei* (On the Sacred Liturgy, 1947).

Rite, Syriac Rite, Coptic Rite, Ethiopian Rite and others. The celebration of these various rites in union with Rome, allowed the Council Fathers to see the universality of the Catholic Church beyond the Latin Rite. In essence, the Council Fathers were able to discuss the liturgy and its amazing diversity and tradition with concrete exposure to the tradition each and every day. This exposure had a profound impact upon Grutka as Grutka invited a number of Council Fathers to visit him and the Gary diocese.

Another important model of the council was the gathering of three important groups: 1) the members of the Curia, the custodians of the Tradition and overseers of the day to day operations of the Holy See; 2) the bishops and other church leaders, the pastors of the church; and 3) the *periti* (experts), the theologians who brought vast resources and the expertise of their research to bear on the writing of the schemas. While the *periti* were not allowed to speak at the Council, they assisted the bishops with drafting the schemas and with understanding the importance of theological issues and perspectives. Free discussion and debates among the bishops and Council Fathers characterized the Council.

Though Grutka rarely alluded to his involvement or engagement with the politics or behind the scenes discussions and debates, he dutifully kept a notebook of the speeches of the Fathers and made comments on their talks. A study of Grutka's notes, which only exist for the first session, offer personal views from the eyes of a bishop as to the effectiveness or ineffectiveness of the speakers. (For Grutka's daily routine, please see Appendix H.) A brief summary will suffice of his daily routine.<sup>38</sup> Grutka began his day at 5:30 a.m. filled with prayer, individual Mass and breakfast. He was picked up by

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<sup>38</sup> For a full personal description of his day, see Appendix H on pgs. 518-524 for letters from Grutka to his priests.

Louis Macak, a Salesian in charge of the minor seminary for refugee Slovak students located over the catacombs of Saint Callixtus. From his records and other secondary sources of the Council proceedings, we see that upon arrival at Saint Peter's, each day began with the celebration of the Eucharist at 9:00 a.m. and immediately following the Gospel book was enthroned. Discussion on the particular topics of the day ensued and the session adjourned at 12:15 p.m. Following lunch the Council Fathers spent their afternoons from 4:00 to 7:00 p.m. for study, visiting and special meetings. He usually finished his day by 11:00 p.m. Grutka took advantage of his time in Rome to visit a number of priests he had sent to pursue graduate studies in Rome.<sup>39</sup>

One interesting aspect at this Council session was the presence of a number of Czechoslovak bishops. Although a number of the Czechoslovak hierarchy (e.g. Josef Beran, archbishop of Prague) were not allowed by the Communist regime to attend the Council, three members of the Czechoslovak hierarchy were allowed to attend.<sup>40</sup> Several of the bishops from behind the Iron Curtain sought Grutka out. They thanked him for his interest in the "Church of Silence" and for his efforts to assist them in carrying the faith to the people via his broadcasts on Voice of America, Vatican Radio and Radio Free Europe. Grutka acknowledged that he had to be prudent and cautious in his conversations with these prelates; one, to protect them and two, to avoid those who may have been influenced by Communism and communist leaders. Grutka made known to some of his priest back home that he was aware that some of the "secretaries" of the

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<sup>39</sup> Grutka to the Diocese, November 30, 1962, unfiled, AGP, ADG.

<sup>40</sup> The Czechoslovak bishops were Auxiliary Bishop Frantisek Tomasek of Olomouc; Bishop Ambroz Lazik, Apostolic Administrator of Trnava; and Bishop Eduard Necsey, Apostolic Administrator of Nitra. Other surviving Czechoslovak Ordinaries were either imprisoned or restricted from attending. For more information, see *Council Daybook, Sessions 1 and 2*, 48, and 246, which refers to bishops restricted from attending the second session.



prelates were Communist informers. By his own admission the only time Grutka and the Czechoslovakian bishops were free to talk was when they were inside Saint Peter Basilica for the council proceedings. These bishops were well aware of his efforts to establish the Institute of Saints Cyril and Methodius, which occupied part of Grutka's time during his presence in Rome for the Council.<sup>41</sup>



Grutka with Czechoslovak hierarchy. Grutka is located fifth from the left. (Photo courtesy of the Andrew G. Grutka Papers)

On December 8, 1962, the first session of the Second Vatican Council came to an end. In his closing remarks, Pope John XXIII highlighted several important insights and thoughts. First, he noted the significance of the opening date and the closing date focusing on the Virgin Mary. December 8, 1869 was the day the First Vatican Council

<sup>41</sup> Morales interview, July 2010; "Council Already A Success," *OSVG*, December 30, 1962, 2A.

commenced. Secondly, he rejoiced that the “one, holy, catholic and apostolic Church was revealed to all humanity,” and expressed gratitude for presence of delegations from various nations at the inauguration of the council. He praised the bishops for their efforts to make each other’s acquaintance, to learn each other’s hearts, and showed the wisdom that this process takes time. John further acknowledged the reality of differences of opinion and the benefit of those differences for the church when he said:

In such a vast gathering it is understandable that a few days were needed to arrive at an agreement on a matter on which in all charity there existed with good reason sharply divergent views. But even this has a providential place in the triumph of truth, for it has shown to all the world the holy liberty that the sons of God enjoy in the Church.<sup>42</sup>

Grutka attended this closing session and remained in Rome for Canonization Ceremonies, which were held in Saint Peter Basilica. Of his experience he reflected positively on the hospitality of the good sisters at the hospital and the fellowship of the prelates he resided with during the first session. The witness of prayer, faith and charity of these fellow prelates, especially the older ones, had a profound effect on Grutka. In addition to the demands of the council proceedings, Grutka, like other bishops, were constantly mindful of the duties of their diocese and worked hard to balance both responsibilities. Heavy correspondence and communication via telegraph and letter kept Grutka informed of diocesan affairs and civic matters. The first session and the experience of church universal transformed Grutka as it did many other bishops.<sup>43</sup>

### *Return Home and Leadership*

Grutka returned from Rome on Monday, December 10, 1962. He was updated on diocesan and civic events from his priests and friends. On the civic front, a federal court

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<sup>42</sup> *Council Daybook Sessions 1 and 2*, 119.

<sup>43</sup> “Bishop Grutka Back From Council: Says Much Progress Made to Date, Asks Prayers for Holy Father,” *OSVG*, December 16, 1962, 1A.

tax conspiracy case at the Hammond Federal Court involved former Gary Mayor George Chacharis, Sheriff Peter Mandich and others. On the diocesan front, the diocese was well into its sixth year of existence and Grutka was concerned with addressing indifference and giving hope to the people of a growing diocese. He envisioned homes for the aged and handicapped, and as always, had financial concerns for the diocese, including financing for Andrean High School and Bishop Noll Institute.<sup>44</sup>

Within days of his return, he addressed a number of groups on the Council to help communicate the conciliar proceedings and promote the education and formation of his priests, laity and the community as best he could. These meetings demonstrate his willingness and offer concrete evidence of a Church leader who did take the time and make the effort to pass on the teachings of the council.

On Tuesday, December 18<sup>th</sup>, Grutka gathered with about 170 of his priests at Saint John the Baptist Church in Whiting for a “Welcome Home” session to update them and celebrate with them. In his speech, Grutka emphasized “the Council is already a success.” He further stated that “none of the decrees or decisions of the Council are public or final...however, I can tell you this, that the world is in for a surprise and the faithful is in for a reawakening and revitalizing when the resolutions of the Council are put into effect.”<sup>45</sup>

He shared many anecdotes, stories and events of his time there. He spoke fondly of Pope John XXIII’s involvement in the Council, of his watching the proceedings via

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<sup>44</sup> Audrey Pawlicki, “Grutka Links Indifference, Corruption: Back From Vatican Council, Bishop Holds Press Parley,” *PT*, Friday, December 21, 1962, 1A. One unique and important initiative taken in the Diocese of Gary in 1963 was the establishment of religion classes for children with learning disabilities, which was open for non-Catholic children as well. Dennis Blaney at Saint Joseph Parish in Hammond, Indiana, and John Witte, rector of Holy Angels Cathedral, initiated the programs at their parishes. Qualified sisters and lay personnel oversaw the programs. See “Gary, Hammond Centers Announce Religion Classes For Area Retarded Children,” *OSVG*, September 15, 1963, 1A.

<sup>45</sup> “Council Already A Success,” *OSVG*, December 30, 1962, 1A.

closed circuit television, and that his example of dedication and selfless interest in the Council was an inspiration to all of the bishops. Grutka informed the priests that the liturgy, as the Church's official prayer life, was the first on the agenda and that discussion on using the vernacular language received strong support among the Council Fathers. Next on the agenda was the decree on communications, but the first to be treated in full by the Fathers. More complicated was the discussion on the sources of revelation and the relationship of Tradition and Scripture.<sup>46</sup>

While Grutka described the discussion on revelation as "warmly debated," he did acknowledge that the difference of opinion was marked and that Pope John XXIII appointed a special commission to handle the matter. One aspect that Grutka shared with his priest that deserves to be noted was the fellowship among the bishops. Grutka described the fellowship in this way:

The Council is already a success even though there is an immense amount of work to be done. The amount of good already accomplished is astounding, especially in matters of understanding, cooperation, and mutual respect among the Fathers of the Council. The Bishops have come to know one another better and appreciate the problems that others face; this necessarily leads to a broader view of the Church and a greater sense of universality. Seeing the bishops from every race, every nation, and every tongue gathered in one assembly is a striking demonstration of the real universality of the Church.<sup>47</sup>

Grutka spoke fondly of the many new friends he had made from around the world, especially those bishops seated around him. In closing, he thanked the priests in attendance for taking the time to welcome him back. He thanked them for their filial devotion and assured them of his continued prayers. Of the council he said that he looked forward to the next session with confidence and a real optimism and made it clear that the experience was a tremendously enriching experience.

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<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

In the press conference two days later with the local media, Grutka lamented about the situation in Gary and how the indifference of many can make possible the corruption of an individual. He spoke of his hope for a meeting with the laity in September to allow laity and the bishop to exchange views on church doctrine similar to the one the previous September in Whiting. Regarding the Council, Grutka repeated what he told the priests and conveyed an attitude of confidence and real optimism.<sup>48</sup>

Grutka, like a number of bishops, was able to experience the church universal. Each and every day they experienced first-hand the rich diversity and unity of the Catholic Church, with its' multiple rites and traditions of the various ecclesial communities around the world. Strengthening the conviction of the universality of the Catholic Church was the example given by Pope John XXIII to the bishops. Grutka and the other bishops were able to witness the Pope extending a welcome hand to all people of good will, of various Christian faiths, world religions, and all people. Grutka spoke of John XXIII's kindness, warmth and cordiality that permeated the atmosphere of the Council.

While bound to secrecy on the particulars of the Church Fathers' discussions, Grutka expressed more than a naïve awareness of the proceedings. He expressed Pope John XXIII's courage for calling the Council despite considerable opposition and his attentiveness to the council proceedings via closed circuit television. Grutka summarized the first topic of the discussion on the Liturgy, the church's official prayer life, and

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<sup>48</sup> A second meeting was never held, but Zjawinski, the Vicar General, asked for laity to submit letters of concern, inquiry and suggestions for the Bishop's consideration. No meeting was held or evidence of submission of letters for the third or fourth sessions. "Bishop Describes Session Of Vatican Council in Rome," *PT*, December 22, 1962, 11.

mentioned the discussion about the use of the vernacular in the liturgy. He mentioned discussion on communications and revelation.

Grutka underlined the important role played by members of the American hierarchy. Summarizing his comments, the article reported:

Grutka noted that their addresses to the assembled fathers were characterized by their brevity and lucidity. Their views were attentively heard and heavily weighed because of the succinctness and moderation with which they spoke. In an audience for the American hierarchy the Holy Father expressed his praise and admiration for them. He commended them for their generosity, pastoral interests, and close contact with the people.<sup>49</sup>

Meetings with priest, laity and members were not the only meetings Grutka held. Three months later in March, Grutka met with student representatives from the three diocesan high schools – Andean, Bishop Noll, and Saint Mary. While hosting these members of the student newspaper staffs, Grutka gave them a first-hand report and evaluation of the first session of the Second Vatican Council.<sup>50</sup>

These meetings present an important aspect of Grutka's approach to the council and his efforts to educate the people of the diocese and the area. He continued to cross boundaries in an effort to educate and form people for the common good. A number of the American bishops, including Grutka, had vast pastoral experience that allowed them to speak with conviction and experience. To his people, the diocese of Gary, Grutka wrote in his *OSVG* column:

As the year 1963 begins my mind is filled with thoughts of the possible transformation within the Church for the benefit of all the people through the Second Vatican Council and the truly wonderful Holy Father, Pope John XXIII.

As one of the Council Fathers I can clearly see the many opportunities for spiritual renovation that the Council can make possible on a universal basis. I look forward to the year 1963 with much hope and the greatest expectations.<sup>51</sup>

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<sup>49</sup> Ibid.

<sup>50</sup> "1963 Diocesan Review," *OSVG*, December 29, 1963, 5A.

<sup>51</sup> Grutka to Diocese of Gary faithful, *OSVG*, December 30, 1962, 1A.

The year of 1963 was indeed a year filled with hope, loss, violence and renewal. In the big picture, 1963 witnessed the death of the three Johns: 1) Pope John XXIII; 2) President John F. Kennedy; and 3) John LaFarge, S.J., long-time proponent of racial justice. In the background were the realities and tensions of the Cold War and the nuclear arms race, symbolized by the Berlin Wall, the growing involvement of the world and especially the United States in Southeast Asia. The growing realities of racial tensions, including the violence in Birmingham, Dr. Martin Luther King Jr.'s arrest and his "Letter From A Birmingham Jail" (April 1963), the March on Washington and King's "I Have a Dream" speech (August 1963), and the bombing of the 16<sup>th</sup> Street Baptist Church in Birmingham, Alabama (September 1963), gave witness to the ugliness and moral stain of racial bigotry, hatred and discrimination that existed in the United States.

For the Catholic Church, Pope John XXIII's publication of *Pacem in Terris* (Peace on Earth, 1963) built on his teachings in his encyclical, *Mater et Magistra* (On Christianity and Social Progress, 1961), which stressed the need to apply Catholic social teaching to modern problems. In *Pacem in Terris*, Pope John XXIII addressed the encyclical to 'all men of good will,' rather than exclusively members of the Catholic faith. Pope John XXIII emphasized the dignity of the human person, rights, duties and responsibilities of individuals, groups and nations. His encyclical and his witness to charity gave further theological grounding for racial justice and charity that bishops, especially the United States bishops, built on in their pastoral letters and statements.

On the diocesan level, Grutka engaged in a number of activities, of which I will only attempt to highlight a number that emphasize ecumenism, the formation and education of his priest, laity and youth, and racial justice. The Catholic Young Adults

clubs participated in the Church Unity Octave (January 18-25) by observing and attending a number of Oriental Liturgies throughout the week. The Diocese marked its Sixth Anniversary on February 25, 1963, which saw an increase in the number of Catholics in the area, the establishment of Camp Lawrence, Andrean High School (which would graduate its first class in the spring) and the completion of Noll Institute, among other accomplishments. On March 17, 1963, at a Mass at Holy Angels Cathedral, Grutka honored seven of his priests who were raised up to the honor and dignity of Domestic Prelate and Papal Chamberlains: Litot, Klein, Grothouse, Bogovich, Melevage, Westendorf, and John Charlebois.<sup>52</sup> Grutka reminded the audience of Westendorf, who was given the honor even though he had died before the honor could be conferred. Adult Education classes were offered in the spring for the Adult Education Program, overseen by James Coriden, director of the program.<sup>53</sup>

### **Race Relations 1963<sup>54</sup>**

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<sup>52</sup> Grutka Address at Holy Angels Cathedral, March 17, 1962, "Bishop Articles, Speeches and Address, 1963," 17, AGP, ADG.

<sup>53</sup> "CYA Clubs To Participate In Oriental Rites," *OSVG*, January 20, 1963, 1A; "Papal Honors for Seven Priests," *OSVG*, February 10, 1963, 1A; "Diocese Mourns Death of Msgr. Westendorf: Prelates Pay Respects; Military Honors at Grave," *OSVG*, February 17, 1963, 1A; "Gary Diocese Marks Sixth Anniversary: Growth, Development Work to be Done," *OSVG*, February 24, 1963, 1A (The Catholic population increased from 135,485 in 1957 to 171, 643 in 1962); and "Adult Education Spring Session Offers Four New Courses," *OSVG*, April 14, 1963, 1A.

<sup>54</sup> This section attempts to highlight several areas and efforts of Grutka and certain members of the Diocese of Gary for racial justice. I intend to pursue more in-depth research to give a more developed account of the racial justice efforts of Grutka and other prelates of this time period, and I hope to publish a post-dissertation Anthology of racial justice documents produced by American Catholics. This section highlights a number of Grutka's initiatives for racial justice and a number of actions by his priests, religious and laity. On Tuesday evening, February 12, 1957, during the celebration of Brotherhood Week at Temple Beth-El, Grutka received an award in recognition of his leadership in community affairs and his deep interest in peoples of all races and creeds from the Lake Lodge No. 831 of B'nai B'rith located at 5th and Roosevelt. Grutka's calendar also shows that he made many hospital visits, attended prayer services and civic meetings, and generously shared his time and showed kindness for others regardless of race or creed. One story illustrates his kindness and concern for others. Grutka needed a maintenance man at his home and chancery; the pastor at Saint Monica Parish recommended Glen Dowdell, a qualified man and a faithful parishioner of Saint Monica Parish who was known for his attendance at daily mass. Glen worked at the post office and assisted with maintenance needs at the chancery afterwards. Glen was welcomed as a member of the chancery staff and shared meals at the bishop's table. On one occasion, Grutka decided to



## *Introduction*

While much of Grutka's attention during the 1960s was focused on the Second Vatican Council and subsequently implementation of its vast changes in the Gary diocese, he also devoted considerable time and energy over the same period to the struggle for racial justice and charity. As in many other areas of the United States, 1963, the one hundredth anniversary of Lincoln's Emancipation Proclamation, racial prejudice, segregation and discrimination were flashpoints for Grutka and the Gary residents.

The year 1963 was a watershed year for Catholic, interreligious and interracial cooperation in the pursuit of justice and charity to combat the number one moral issue of the decade – racial injustice. A full treatment of these efforts is not possible in this dissertation; however, an understanding of the events which occurred are crucial as they provide a model of ecclesiastical leadership in combating social issues of the day across civic and religious boundaries in pursuit of the common good.

On the national scene, racial justice was the top moral issue. For Catholic leaders, the monumental event to begin 1963 was the Conference on Religion and Race,<sup>55</sup> held in Chicago, Illinois from January 14 to 17<sup>th</sup>. It served as a religious commemoration of the centennial of the Emancipation Proclamation (January 1, 1863). Fully endorsed by Albert Cardinal Meyer, archbishop of Chicago, Illinois, the conference was the first of its' kind to bring together Catholic, Jewish and Protestant leaders to pray, and to address the

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take the staff to Phil Smidt's, his favorite restaurant in Whiting, Indiana on the shore of Lake Michigan. Grutka called ahead to inform the staff at Phil Smidt's that he was bringing Glen, a black man, and he did not want Glen embarrassed. All were able to attend dinner without incident. Lepara interview, September 10, 2008.

<sup>55</sup> For a first-hand description of the Conference on Religion and Race, see John Fr. Cronin, S.S.'s article entitled "Religion and Race," "Extension," n.p., n.d. A Xeroxed copy of the article and Cronin's typed text is found in "Religion and Race by Rev. John F. Cronin, S.S.," file folder 15, Box number 89, Collection Name 10 NCWC/USCC OGS, ACHRCUA, attachment with paper dated February 6, 1963.

major social and moral issue of the day – racism. Dr. Martin Luther King Jr., Meyer and R. Sargent Shriver, director of the Peace Corps, among others, delivered speeches during the conference. Regarding the conference and its' relation to the Second Vatican Council, Meyer said, “perhaps this conference would not have been possible a few years ago, that the spirit of cooperation has been made more explicit by the council.” Grutka was one of a number of church leaders in attendance, though he did not offer any reflection on it that could be found.<sup>56</sup>

In a further witness to racial justice by the United States bishops, thirty bishops, including Grutka, issued pastoral letters on the topic of racial justice and charity during the year.<sup>57</sup> The Administrative Board of the National Catholic Welfare Conference of Catholic Bishops, on behalf of all the United States bishops, issued their second pastoral statement in the decade from 1958 to 1968, entitled “On Racial Harmony,” (August 23,

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<sup>56</sup> “Shriver To Address National Conference,” 1A and “Unique and Historic,” editorial, 2A, *OSVG*, January 13, 1963. According to the editorial, “the Conference is the first meeting of its kind, jointly called by spokesmen for the major faith groups in the United States. Over 500 persons – lay and religious leaders from 70 national religious and religiously identified organizations –will take part in the discussions, deliberations and plans. Conveners of the interreligious Conference are the Department of Racial and Cultural Relations of the National Council of Churches; the Social Action Department of the National Catholic Welfare Conference; the Social Action Commission of the Synagogue Council of America; and the National Catholic Conference for Interracial Justice.” It should be noted that Litot addressed racial justice in his editorials on a regular basis beginning in 1962 and continued through 1964 and 1965.

“Cardinal Meyer Cites Steps Persons Need To Combat Racial Bias,” *OSVG*, February 3, 1963, 1A.

<sup>57</sup> On Saturday, August 10, 1963, an article in the *PT* entitled “Church Leaders Determined To Push Rights Revolution” by Louis Cassels (United Press International) stated: “During the past few weeks, at least 30 Catholic bishops have issued pastoral letters attacking segregation as an un-Christian denial of the dignity which God has conferred on every human creature.” Racism was seen as America’s number one moral problem. Cassels cited additional efforts by the Episcopal Church, United Presbyterian Church, Synagogue Council of America, and National Council of Churches. Cassels offered three factors for this effort: “(1) National Conference on Religion and Race held in Chicago last January. It was the first time in history that Protestants, Catholics and Jews met together to examine their role in race relations; 2) Demonstrations against segregation in Birmingham, Ala. Negroes being doused by fire hoses, attacked by police dogs and herded into jail; and 3) The nationwide wave of demonstrations which followed Birmingham. Religious leaders realized that Negro patience was exhausted, and that it was no longer a question of whether racial barriers should come down rapidly or gradually, but a question of whether they would come down peacefully or violently,” 5. “Spectrum Catholic Initiatives,” *Interracial Review* 36 (September, 1963): 162. “This summer at least 30 Bishops issued Pastoral Letters on interracial justice, many of them announcing new programs and commitments for the Church in the racial field.”

1963).<sup>58</sup> The March on Washington, led by Civil Rights leaders, including Dr. Martin Luther King Jr., on August 28, 1963 witnessed another first for Catholic leaders; Archbishop Patrick O'Boyle of Washington, D. C., offered the invocation at the March and a number of Catholic bishops were in attendance.<sup>59</sup> Nuns and priests were joining students in picket lines and in marches and including Catholic lay men and women participating in the March on Washington.<sup>60</sup>

From the Gary Diocese, Pat Meehan, pastor of Saint Monica Parish, attended the March in Washington, D.C. Before he boarded the train to leave for Washington, D.C., Meehan spoke of his concern for blacks and the long-standing denial of their rights. Quoting Pope John XXIII, Meehan said, "everyone has the duty to demand the rights that are naturally his. That is the purpose of this march, and that is why I am going along – to let all America know that we want equal freedom and equal opportunity for everyone."<sup>61</sup>

Dismayed by racial injustices he saw, Grutka undertook a number of efforts to put into action his belief in the dignity of all people: calls for his priests to work for racial

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<sup>58</sup> For the full text of statement, see "On Racial Harmony," in *Pastoral Letters of the United States Catholic Bishops, Volume III 1962-1974*, edited by Hugh J. Nolan, 17-19. Fr. John Cronin, was the author of the original drafts of the letter. In the letter, the bishops reiterate their 1943 and 1958 statements on the immorality of racial discrimination and segregation. They reaffirmed that "the heart of the race question is moral and religious." They cited *Pacem in Terris* and Pope John XXIII's emphasis on human rights, emphasized Christian Charity and offered several positive steps toward racial harmony. The Conference on Religion and Race in Chicago spurred other similar conferences in St. Louis, Cleveland, and Gary, as well as other locations throughout the country.

<sup>59</sup> For more detail on O'Boyle's involvement and the circumstances that almost led to his refusing to give the invocation, see MacGregor's work on O'Boyle, *Steadfast in the Faith: The Life of Patrick Cardinal O'Boyle*, 313-18, 320. Other bishops throughout the United States established policies to integrate their schools, churches and hospitals. In March 1963, Archbishop Paul Hallinan, of Atlanta, ordered all Catholic hospitals to immediately adopt a racial integration policy. For more information on Hallinan's effort see, "Archbishop of Atlanta Orders Integration For See's Hospitals," *OSVG*, March 31, 1963, News 1; and Thomas J. Shelley's work on Hallinan, *Paul J. Hallinan: First Archbishop of Atlanta*, 186-187.

<sup>60</sup> "Catholic Initiatives," Spectrum section, *Interracial Review*, Vol. 36, No. 8 (September 1963): 162. The March on Washington represented another example of interreligious and interracial cooperation for the moral and common good. O'Boyle delivered the invocation. Catholic Interracial Councils from around the country sent representatives to the March and Bishops Lawrence Shehan and Thomas Murphy (Baltimore), John J. Russell and Ernest Unterkoefler (Richmond), and Michael Hyle and Phillip Hannan (Washington, D.C.) were in attendance.

<sup>61</sup> "Gary Priest in Capital March," *OSVG*, September 1, 1963, 1A.

justice, publication of the pastoral letter, "How Good a Neighbor Am I," and his own involvement and leadership in civic and interfaith organizations devoted to open housing and other reforms.<sup>62</sup>

### *Saint Monica Parish*<sup>63</sup>

A core group of clergy from the Gary diocese had been speaking and working for racial justice since at least the early 1960s. A survey of Litot's editorials demonstrates that he had been addressing racial injustice since 1961. Other priests leading the way for racial justice were Coriden, Meehan, Doyle, Grothouse, Kenney, Sedlak, Semancik, Gehring, and Martin, all of whose assignments or work-related ministries were centered in Gary. Though Grutka's stand on racial justice was very clear and no priest in his diocese would consider taking a public stand against him on the subject, a number of his priests did not heed his calls to actively and prudently pursue racial justice, some were indifferent, and some even worked against him, passively or actively. Grutka sought to change this.

One of the first major commitments Grutka endorsed for empowering his priests on racial justice was assuming direct responsibility for the black apostolate in the city of

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<sup>62</sup> Grutka was not alone in the diocese for the quest for racial justice. While he provided moral leadership, and while a number of his priest pursued racial justice, the other group that should receive recognition is the women of the Gary Diocesan Council of Catholic Women. This group offered a number of talks and sessions regarding racial awareness and issues and they crossed interreligious and interracial boundaries on certain occasions. One of those occasions occurred February 12, 1963 when members of the Gary Diocesan Council of Catholic Women were invited as special guests at the Temple Israel Sisterhood luncheon among 150 guests to hear Mrs. Foster Braun, of Detroit, Michigan and a member of Archbishop John Dearden's committee on Human Relations in Detroit, speak on "religious convictions and moral obligations toward the negro race." The DCCW joined black ministers, members of Temple Israel, and Rabbi Carl Miller, a friend of Bishop Grutka and advocate of interreligious, interracial and civic efforts for racial justice. For more information on the meeting, please see "DCCW Hear... Catholic Mothers Discuss Race Problems At Temple Israel," *OSVG*, February 24, 1963, News 3.

<sup>63</sup> Saint Monica Parish was founded by Conway, a priest of the Diocese of Fort Wayne. The Missionary Oblates of Mary Immaculate (O.M.I.) were founded by Eugene De Mazenod, a Frenchman, in 1816.

Gary. In April, Grutka wrote the William Ryan, O.M.I. Provincial seeking to replace the Oblate Fathers in the parish with his own diocesan priests. In the letter Grutka wrote:

The challenge of the Negro populace in Gary is such that I must get my priests fired up with an apostolic zeal to meet it.

With much sadness and disappointment I admit that very few of my priests are interested. As long as the Religious are willing to work with the Negro my own remain uninterested. To change this I propose to assign two of my priests to the apostolate among Negroes.

Conditions in Gary dictate that the only place to start is in St. Monica Parish. Please understand that I am not dissatisfied with the labors of the Oblates. Whatever success there has been in the Negro apostolate in Gary is completely and entirely due to the Oblate Fathers. My knowledge of the situation in Gary convinces me that the only place I can start with my seculars is at St. Monica. All the other parishes near the Negro district are national. They still cater to their own. Over the years I have tried by persuasion to change their attitude toward the Negro but to no avail. Using force would do more harm than good.

Under these circumstances I would like to replace the Oblate Fathers with Seculars at St. Monica at the end of June of this year.

I assure you most sincerely that this change will in no way reflect adversely on the mission of the Oblate Fathers. I have not spared the feelings of my Secular priests in pointing out to them their almost total indifference to the spiritual needs of the Negro.

My priests will be made to understand why I am making the change. I hope and pray that it will stir them up to an awareness of the Negro apostolate at least from sympathy for their own in this field.<sup>64</sup>

It is interesting to note that even by the mid-1960s, Grutka, himself once a national parish pastor, was experiencing resistance from a number of his priest. In no way was this resistance found in all of his priests, but certainly enough to frustrate his hopes.

Ryan replied to Grutka's letter less than two weeks later. In his reply, he wrote:

First, I would like to say that I am well aware of your efforts over the years to interest your priests in the Negro Apostolate. My close association with Fathers Barry and Moan, O.M.I., has kept me well informed. I can easily understand, therefore, the validity and cogency of your reasoning as presented in your letter.

While I regret, both as Provincial and as one who has spent more than twenty years in the Negro work, your expressed desire for the Oblates to terminate their duties at St. Monica's, I do not wish to oppose the desire of your Excellency in this matter. However, before presenting the case to our Superior General in Rome, I would like to mention a fact and then seek advice.

The fact is this. On April 23<sup>rd</sup>, 1945, the late Bishop John Noll of Fort Wayne, Indiana, whose territory included Gary at the time, entered into a Contract with the

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<sup>64</sup> Grutka to William Ryan, O.M.I., Provincial, April 12, 1963, "Saint Monica Parish 1," ADG.

Oblate Fathers, who were represented by the Provincial at the time, the Very Rev. William A. Robbins, O.M.I., entrusting the care – In Perpetuum – of Saint Monica’s parish. It is quite possible that when the Diocese of Gary was established, this document was never transferred from the files of the Fort Wayne Chancery to those of the Gary Diocese...

The acceptance of your invitation to relinquish St. Monica’s would be tantamount, on my part, to a unilateral termination of the Contract.<sup>65</sup>

The matter proceeded forward and Ryan again wrote Grutka to settle the matter.

Ryan wrote:

I am writing to inform you that under date of May 25th, 1963, the Most Reverend Superior General of the Congregation wrote to me informing me that it was the decision of his General Council that we should terminate our service at St. Monica’s in Gary in accordance with your wishes. Consequently, we shall vacate St. Monica’s on June 30<sup>th</sup>, 1963.

I want you to know that the Oblates have been most happy working under you in the Negro Apostolate. We are, naturally, a bit sad in leaving this Foundation, but there is consolation for us knowing that we are assisting you in opening up this field of work for your own priests. We pray that God will bless their work and enrich it with great success.

I have notified Father Moan of our decision to leave and told him to plan to be ready to leave on June 30<sup>th</sup>.<sup>66</sup>

Throughout the remainder of Grutka’s episcopacy to present date, diocesan clergy staff Saint Monica (presently Saints Monica-Luke Parish).

*1963 Pastoral Letter, “How Good A Neighbor Am I?”*<sup>67</sup>

One of Grutka’s greatest contributions to promote racial justice and charity and set a courageous example of pastoral leadership in this cause was the publication of his only Pastoral Letter, *How Good A Neighbor Am I?*, in August 1963. In the early months of January 1963, James Coriden, Associate Pastor at Saint Monica Parish and Joseph Semancik, Pastor of Sacred Heart Church in East Chicago, Illinois, pressed upon Grutka

<sup>65</sup> Letter from Ryan to Grutka, April 23, 1963, “Saint Monica Parish 1” folder, ADG.

<sup>66</sup> Ryan to Grutka, June 1, 1963, “Saint Monica Parish 1” folder, ADG.

<sup>67</sup> Grutka, *How Good A Neighbor Am I?* was published in 1963 (Huntington, IN: Our Sunday Visitor, Inc., 1963) and republished in 1968 (Middletown, CT: Catholic Information Society, 1968). Quotes are taken from the 1963 publication unless otherwise noted. Grutka’s pastoral letter was also published under the title, “The Divine Mosaic of Mankind,” (New York, NY: Catholic Mind, October 1964), 54-64. See Appendix G, pg. 503, for the complete text of the 1963 letter.

the need for the Diocese of Gary to take a stand for racial justice in the form of a pastoral letter. Grutka fully embraced the idea.

In January 1963, Grutka, Semancik, Coriden, Frank Cizon, and George Lubeley, C.P.P.S., met on a regular basis at Sacred Heart Rectory in East Chicago, Indiana, to draft the pastoral letter. While Cizon, Coriden, Lubeley and Semancik played a major role in the writing of certain sections, the concept of “mosaic” and its description of humanity was Grutka’s original idea. Grutka served as the final editor. The letter was published in *Gary Post-Tribune* on August 7, 1963 and released as a booklet on August 11, 1963, and in the *OSVG* August 14, 1963 edition.<sup>68</sup>

The letter was written with a Foreword and three sections: 1) The Christian Teaching on Race; 2) Areas of Concern; 3) Pastoral Consideration and The Greatest Virtue. Grutka noted in his letter the following reasons for writing this letter:

Hateful spite can make even the most beautiful mosaic an object of brutal defacement. Of the many attempts at disfigurement which persistently plague the divine mosaic of mankind, none are more annoying and none more in need of prevention than those stemming around racial tension. These tensions exist in all parts of the world, in many cities of our own country, and right here around us. It is to the elimination of racial injustice that this letter is addressed. The purpose of this pastoral message is to focus attention as sharply as possible on the divine mosaic with the hope that the blotches and scars on it will be recognized for what they really are - heinous crimes against God and man. The intellectual conviction that racial segregation and discrimination are not Christian - is sterile without the total commitment of our souls and hearts to this fact... This letter, however, is not written as the fulfillment of an official duty. It is rather the expression of a deep and painfully felt concern for many sorely tried and treated members of our community, Negroes in particular.<sup>69</sup>

Grutka knew firsthand the difficulty of practicing love of God and love of neighbor, especially when that love meant actual application for Christians in the integration of housing and in the practice of racial justice and charity against racial discrimination. He saw racial discrimination as deplorable and saw hypocrisy in the

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<sup>68</sup> In separate, independent interviews, Cizon, Coriden and Semancik attest to Grutka’s final authorship of the letter and his contribution of the unique concept of the mosaic as the way to describe humanity.

<sup>69</sup> Grutka, 5.

United States. For those who said that the situation was similar for the immigrants of Eastern Europeans in the past, Grutka qualified that reality:

The record of oppression due to racial prejudice is shamefully long...Each wave of immigrants to our country experienced the sting of prejudice. They were poor, unskilled, uneducated, and unable to communicate. Many were forced because of social and economic necessity to segregate themselves...Gradually the 'foreigners' gained acceptance. This acceptance came about not so much by a change of attitude based on Christian justice and charity but more by natural assimilation. Second and third generations could not readily be recognized as a distinct ethnic group. The Negro is faced with similar challenges in housing, employment, education and political denomination. For him, however, the challenge is intensified and perpetuated by the high visibility of his darker skin. Regardless of his personal qualifications, he is seldom, if ever, acceptable without any reservation in the dominant white society.<sup>70</sup>

Grutka addressed racial injustice in areas under his jurisdiction, such as parish life, education system and hospital practices, and he stepped outside his ecclesiastical jurisdiction to address discriminatory housing practices which had characterized Gary since its' founding. He wrote "prejudice, segregation, discrimination defile every thing they touch but their effects on housing, employment, education, religion, and associations are especially deplorable."<sup>71</sup>

Housing was the area where fights against racial integration were often most heated. As John McGreevy explains in his work, *Parish Boundaries*, while integration was becoming more accepted in the work place in the 1960s, things were different when it came to neighborhoods. Although some communities around the country were beginning to accept integration, fears of housing devaluation and increases in crime fueled "white flight" in many others. And while prejudice was not limited to whites against blacks (there was also prejudice by blacks against whites and prejudices between ethnic groups within the same race, whites who wished to stay in their neighborhoods

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<sup>70</sup> Grutka, 10.

<sup>71</sup> Ibid.



were sometimes pressured to leave by blacks), blacks had fewer options than whites.<sup>72</sup>

Members of Saint Monica Parish shared stories during interviews of feeling this frustration of housing discrimination, white flight, crime, and a loss of a city they loved (and they often experienced prejudice while traveling to cities with predominantly white populations and areas in the diocese for church-related events). However, where white individuals and families could move out of their neighborhoods to other areas (in Gary to places such as Miller or Glen Park, or in cities like Hobart, Portage, Merrillville, and Crown Point), black individuals and families who might share the same fears could not move to the same areas because of written or unwritten discriminatory laws and regulations.

Grutka wrote in the pastoral, “it is cruel to advertise the benefits of good housing and then tolerate slums in which culture and the practice of virtue are practically impossible. At the root of discrimination in housing lies the ugliness of personal prejudice against darker skinned people constantly generating feverish suspicions, hatred, distrust, and unwillingness to behave as a neighbor.”<sup>73</sup> Grutka was well aware of those who saw the Catholic Church as hypocritical and he knew that oppression due to racial prejudice was a blot that “smears the pages of history.”<sup>74</sup> He wrote, “so consistent has this pattern of discrimination against him [the Black] been that today the United States as a nation is being accused of hypocrisy and Religion of failure in view of glaring discrepancies between principle and practice.”<sup>75</sup>

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<sup>72</sup> Saint Monica parishioner interviews; Anthony Bonta interview; Dominic Bonta interview; and Velasco interview.

<sup>73</sup> Grutka, 11.

<sup>74</sup> Ibid.

<sup>75</sup> Grutka, 10.

He called for a change of heart among Christians and all people of faith and also for changes in legislation. Echoing the words of Pope John XXIII in his encyclical *Pacem in Terris* and in reference to housing opportunities, Grutka wrote:

while legislation itself cannot directly destroy prejudice, its influence is important in the combating of discrimination. Good legislation can become a potent educational force, giving support to the timid and prodding the conscience of the indifferent. Legislators and government officials are obliged to conscientiously strive for laws aimed at preventing or eliminating racial discrimination in housing.<sup>76</sup>

The pastoral appeared first on the front page of the August 9, 1963 edition of the *Post-Tribune* with the title, “Grutka Assails Race Prejudice in Pastoral Letter.” An editorial spoke of the letter's broad value:

While his own pastoral letter is addressed to his own people, it contains food for thought and guideposts for direction for all people of the community – Protestants, Jews, Orthodox, Christians and those who embrace no particular religious faith, but who maintain a belief in basic American precepts...<sup>77</sup>

Noting the diversity of sources Grutka drew on to support his stance on racial justice and charity, the editorial further stated that Grutka:

cites from two popes, but he cites also various texts from the New Testament common to all Christians and from the Old Testament, common to both Christians and Jews, and from the Declaration of Independence, common to all Americans...The essence is its appeal for a righteous understanding of the evils of segregation...It deserves study by all of us.<sup>78</sup>

Following publication of the pastoral in the *Gary Post-Tribune*, Rabbi Carl Miller and Robert Rem, co-chairmen of the Gary Conference on Religion and Race, issued the following statement on behalf of the group, under the title "Clergy Endorse Bishop's Letter":

An informal conference on religion and race, which has been meeting weekly, authorized me to express its sincere appreciation for and great admiration of the pastoral letter addressed recently by Bishop Andrew Grutka to his communicants.

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<sup>76</sup> Grutka, 11.

<sup>77</sup> “Grutka Assails Race Prejudice in Pastoral Letter,” *PT*, Friday, August 9, 1963, 1A and “The Bishops Speaks For Many,” Editorial, Friday, August 9, 1963, 14.

<sup>78</sup> “The Bishops Speaks For Many,” Editorial, *PT*, Friday, August 9, 1963, 14.

The participants in this informal gathering subscribe wholeheartedly to the basic principles defined by Bishop Grutka and call upon all religionists in our community, not only to study this letter, as your editorial of Friday, Aug. 9, suggested, but to share the “deeply and painfully felt concern” and to do all possible to right the wrongs which rob a large segment of our community of their human dignity.”<sup>79</sup>

Grutka published his pastoral letter in *Our Sunday Visitor, Gary Edition* on August 11, 1963, less than two weeks before the United States Bishops’ issued a collective Pastoral Letter called “On Racial Harmony” on August 23, 1963. The timing of the publication of Grutka’s pastoral letter, while late in comparison to racial justice statements by Ritter (1947), O’Boyle (1948 & 1949) and Rummel (1954 & 1956), Meyer (1960), and Hallinan (1960), coincided with thirty of his episcopal contemporaries who issued pastoral letters dealing with racial justice in honor of the 100-year anniversary of President Abraham Lincoln’s “Emancipation Proclamation.”<sup>80</sup>

When the United States Bishops released the 1963 Pastoral Statement, *On Racial Harmony*, on August 23, 1963, Grutka joined other bishops, like Ritter and Meyer, to have the letter read at all parish Masses on Sunday, August 25<sup>th</sup>. Regarding his own Pastoral Letter, Grutka took a more passive approach. Coriden and Semancik urged Grutka to reconsider and allow his pastoral letter to be used in a more formative way in parishes; Grutka held his stance. It is not known why Grutka did not choose to have the letter read in parishes or pursue more active methods of education and formation, but knowing his knowledge of the situation in Gary at the time, he might have felt that

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<sup>79</sup> Carl I. Miller and Robert Rem, “Clergy Endorse Bishop’s Letter,” *PT*, Saturday, August 17, 1963, 5. “Present at this meeting and concurring in these thoughts were: Rev. J.J. Overstreet, Rev. L.K. Jackson, Msgr. Edward F. Litot, Rev. Wesley Durland, Mr. Reuben Olson, Rev. W. Robert Lewis, and Msgr. John J. Charlebois.”

<sup>80</sup> One of my post-doctoral efforts is to continue my work with The American Catholic History Research Center & University Archives at The Catholic University of American to co-sponsor a website containing racial justice documents and efforts of the Catholic Church in the United States, including collecting these thirty racial justice pastoral letters.

reading the letter would add fuel to the fire in the inner cities, and be somewhat irrelevant in the rural parts of the diocese.<sup>81</sup>

Whatever his reasons, two factors are indisputable. First, the priests of the diocese of Gary knew Grutka's position on racial justice. Whether they agreed with him or not, no incident of disagreement could be found, and all priests from the Gary diocese, in the oral interviews, confirm that Grutka's stand was publically known.<sup>82</sup> With an active summer of events and pursuits in racial justice, Grutka prepared to leave for the second council session.

### **Preparation for the Second Session of the Second Vatican Council (1963)**

As Grutka made preparations to leave for the upcoming Second Session of the Second Vatican Council, hopes of another Bishop's Conference with Laymen evaporated. Grutka's schedule and commitment did not allow such a meeting. In his official column, Grutka explained in a letter to the people of the Gary diocese:

Interest in the proceedings and discussions of the Second Vatican Council has been widespread, intense and very encouraging. The conference of the Laity, held last year in Whiting, before the start of the Council was edifying and the suggestions presented were gratefully received and carefully considered.

It will not be possible to have another conference of the Laity before the second session of the Council. In its stead the lay people are sincerely invited to submit their recommendations in writing to the Vicar General, Monsignor Stanley Zjawinski, P.A...

Brevity and conciseness will be appreciated.

The Council has completed the discussions on Liturgical Matters and on Radio, Television, Books, Newspapers, the Index of Forbidden Books. Recommendations should pertain to some of the following subjects still to be discussed:

Divine Revelation-The Catholic Church-The Blessed Virgin Mary-Bishops and Care of Dioceses-The Oriental Church-The Priesthood-The Acquisition of the States of Perfection-The Apostolate of the Laity-The Care of Souls-The Sacrament of Matrimony-

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<sup>81</sup> "Pastoral Letter," Grutka's official column, *OSVG*, August 25, 1963, 3A, states: "The Bishops of the United States have issued a Pastoral Letter which appears on page 14 in the National Section of this paper [*OSVG*]. This letter, titled "Racial Harmony," is to be read at all Masses on Sunday, August 25.

<sup>82</sup> The priests that I am citing include Gehring, Litot, Morales, Semancik and Bishop Carl Mengeling.

Preparations of Students for the Priesthood-Parochial Schools and Catholic Institutions of Learning-The Efficacious Presence of the Church in Today's World.<sup>83</sup>

Before leaving in August, Grutka was the keynote speaker at the biennial school of instruction of the Gary Diocesan Council of Catholic Women. With women from 82 parishes in the diocese present at the event, Grutka examined various aspects of his recently published pastoral letter, *How Good A Neighbor Am I?*.

During his address, Grutka stressed the keyword in his letter – Charity. He wrote in his letter, “charity is meaningless unless it is applied to dealings with our neighbors.” In closing, Grutka called for a courageous and unfaltering response to the challenges of racial justice and brotherly love, “if we begin to act like neighbors, the potential for a new world is limitless and, remember you can be insincere about everything but giving.”<sup>84</sup>

As he left, Grutka wrote a message to his people of the Diocese about his departure:

It is with mixed emotions that your Bishop leaves his diocese and once again travels to Rome to attend another session of the Second Vatican Council. He is always saddened to leave his clergy and the faithful souls entrusted to his pastoral care. At the same time he is glad to once again enjoy the privilege to serve as a Council Father...

Let us pray for each other – that God's Holy Will be done in our own lives – that His Kingdom be established throughout the Diocese of Gary through our cooperative apostolic efforts – that the work of the Council will bear fruit in the establishment of His Kingdom in the entire world.

I have departed early for this Council Session so as to dedicate in Rome the Institute of Saints Cyril and Methodius. This institute is designed to serve as a seminary that will train young men of Slovak ancestry for the Priesthood so that they can eventually bring the Faith back to their native land.

Contributions from the Slovak People of the free world toward the building of this seminary represent an act of thanksgiving for the gift of their Faith. For the clergy and laity of that nation behind the Iron Curtain the Institute will serve as a brightly shining ray of hope.<sup>85</sup>

Grutka left for Europe and the second session of the Vatican Council on August 30, 1963. He arrived before the Council opened (September 29) in order to participate in

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<sup>83</sup> Grutka, “Your Recommendations For The Second Vatican Council Invited,” *OSVG*, August 18, 1963, 3A.

<sup>84</sup> “DCCW Institute Keyed To Love And Charity,” *OSVG*, August 18, 1963, 4A.

<sup>85</sup> Grutka, “Prayer And Sacrifice,” *OSVG*, September 8, 1963, 3A.

the dedication of the new Saint Cyril and Methodius Institute, the establishment of which he played a major role. Regarding his involvement with the Institute, Grutka led 250 Americans, in a total of 500 Slovak Catholics from around the world, to an audience with Pope Paul VI on September 16, 1963. Grutka addressed the Holy Father and Pope Paul VI addressed the pilgrims, acknowledging Grutka when he said: “we are particularly happy to welcome the Slovak pilgrimage led to Us by Our beloved Brother, Andrew Gregory Grutka, Bishop of Gary in the United States of America...”<sup>86</sup>

## **Second Session (September 29 to December 4, 1963) “The Church is a Mystery”**

### *Introduction*

Among the many world events that took place the spring and summer of 1963 for the Council Fathers and the Catholic Church, were Pope John XXIII’s last encyclical, *Pacem in Terris*<sup>87</sup> (Peace on Earth) promulgated on April 11, 1963, and the death of Pope John XXIII on June 3, 1963.<sup>88</sup> Any fears, concerns and hopes about the future of the continuation of the Second Vatican Council were put to rest when the College of

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<sup>86</sup> “Bishop Grutka’s Address to the Holy Father,” “Rome Dedication of Slovak Seminary Climaxes Eleventh Centenary Celebration: Pilgrims Led by Bishop Grutka Meet with Pope Paul VI,” and “Pope Paul’s Speech to the Slovak Pilgrimage,” *OSVG*, October 6, 1962, 4A.

<sup>87</sup> The formal title of *Pacem in Terris* is “On Establishing Universal Peace in Truth, Justice, Charity and Liberty.” The encyclical addressed a number of key issues including rights, duties, responsibilities, common good, and relations between individuals and nations. One key component of the encyclical was its denunciation of prejudice and discrimination, including racial discrimination. The encyclical served as a fundamental theological document to confirm and support the United States bishops’ efforts for racial justice and charity.

<sup>88</sup> In honor of Pope John XXIII’s death, Grutka wrote: “A kind, gentle, considerate and understanding Father has left us. A solicitous Pastor of the Faithful and a devoted Shepherd of souls has completed his earthly mission. A Supreme Pontiff who ruled and guided the universal Church with a warmth and radiance that brilliantly and delightfully reflected the life and light of the Divine Master has gone to receive his eternal reward. In his brief reign Pope John XXIII captivated the minds and hearts of a countless number of peoples of every walk of life. He did it all by a sincere love for all mankind coupled to a disarming personality full of genuine humor simplicity and gentle humor. He considered it a privilege to be able to serve. He was always ready and willing to give of himself. He knew how to share his talents completely. The world is a better place to live in now because of him...” See “Official,” Grutka’s section, *OSVG*, June 9, 1963, 1A.

Cardinals elected Giovanni Cardinal Montini, pope on June 21, 1963. Montini took the name Pope Paul VI. Paul VI made it clear that the Catholic Church would continue Pope John XXIII's initiative and agenda for the Second Vatican Council.

Paul VI directed that Catholic laymen be admitted to the second session and two of them were given permission to address the Council Fathers. Secondly, Paul VI increased the number of Christian observers and extended the invitation of non-Christian representatives as observers. He abolished the Secretariat for Extraordinary Affairs and appointed cardinal moderators to direct the council proceedings, with the Council of the Presidency overseeing the individual general congregations of the council meetings.<sup>89</sup>

The Council Fathers awaited to see what direction Pope John XXIII's successor would take the Council. Pope Paul VI had already introduced a number of improvements to the Council procedures, including the establishment of four moderators to oversee the daily Council General Congregations. Paul VI increased the number of Non-Catholic observers and invited Catholic laymen to observe and address the Council Fathers. With clarity in word and action, Paul VI was committed to Pope John XXIII's goals, direction and vision. His willingness to pursue dialogue, charity, and unity helped to open more doors among various denominations and communication with the world. One concrete example of Paul's commitment to healing and unity was a special audience he held with Protestant, Orthodox and Anglican observers on October 17, 1963. Grutka, along with many of the other United States hierarchy, were positively impacted by Paul VI's

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<sup>89</sup> "Two Laymen Address the Council," *Council Daybook, Sessions 1 and 2*, 322. Frenchman Jean Guilton and Italian Vittorino Veronese, leader in Catholic Action, addressed the Council Fathers on December 3, 1963. For a full English translation of their addresses, please see *Council Daybook, Sessions 1 and 2*, 325-327; "Regulations Issued For Second Session," *Council Daybook, Session 1 and 2*, 133. Pope Paul VI listed new details for the Council's proceedings and his vision for the next session of the Council in a letter to Eugene Cardinal Tisserant, dated September 12, 1963.

example and understanding this connection is crucial to understanding the actions Grutka and other bishops pursued.<sup>90</sup>

On the world stage, the Cold War and the realities of the Iron Curtain, the escalation of tension and violence in Southeast Asia and the Bamboo Curtain were part of the backdrop to the Council session. One special event that occurred for the United States hierarchy was the beatification of John Nepomucene Neumann, C.Ss.R., Bohemian-born fourth Bishop of Philadelphia who, was the first male U. S. citizen and priest to be beatified.<sup>91</sup>

For the United States Council Fathers, this session proved to be an active one for them. They were busy preparing for the new liturgical changes and they would begin to assume more of an involved role at the council. A number of United States prelates addressed the Council Fathers and Joseph Cardinal Ritter and Albert Cardinal Meyer, represented a shift in leadership among the United States prelates, away from Cardinals Francis Spellman and James Francis McIntyre. Although not united on all issues, the United States prelates took a strong, positive stance on issues of ecumenism, collegiality, religious liberty, the Jewish people, and racial discrimination and racial justice. The Conference on Religion and Race, a recognition of the efforts of Dr. Martin Luther King, Jr. and the Civil Rights movement, the issuance of thirty pastoral letters by individual bishops on racial justice (including Grutka) and the collective issuance of the United States bishops of the Pastoral Letter, “On Racial Harmony” at their recent August annual

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<sup>90</sup> “Pope Paul,” *Council Daybook, Sessions 1 and 2*, 198-199; “Protestant, Orthodox,” picture in *OSVG*, November 3, 1963, 1A. Another witness Paul VI provided for the Council Fathers was his involvement in reaching out to the various rites under the Roman Catholic Church. On November 17, 1963, Pope Paul VI took part in his first Byzantine Rite Mass to mark the conclusion of the 11<sup>th</sup> Centenary of Saints Cyril and Methodius at the Minor Basilica of Saint Clement, where the body of Saint Cyril was once buried. For more information, please see, “Pope Paul Participates In Byzantine Rite Mass,” *OSVG*, November 24, 1963, 3A.

<sup>91</sup> “In The Magnificent,” picture, *OSVG*, October 27, 1963, 1A.



meeting represented a major willingness of the bishops to take an international stand against racism. Many of the United States prelates had first-hand experience crossing boundaries in working with Jewish and Protestant leaders for justice issues for the common good.<sup>92</sup>

For Grutka, this session represented a major commitment to the efforts of the Institute of Saints Cyril and Methodius. Grutka arrived early to recognize the needs of the Institute, to give Pope Paul VI, the relic of Saint Cyril, and to celebrate a Mass in the Roman Rite in the Slavonic language for all of the Council Fathers on November 21, 1963. Grutka reestablished residency at the Hospital of the Sisters.

The Second Session of the Second Vatican Council opened on September 29, 1962. Some 2,500 Council Fathers processed into Saint Peter Basilica. Most of the Fathers were dressed in white ceremonial robes; many Fathers from the Eastern Churches were dressed in black. Eugene Cardinal Tisserant, dean of the College of Cardinals, offered Mass, and with the ceremony of obedience to the Pope, the second session began. In his opening speech to the Fathers on September 29, 1963, Paul VI summarized Pope

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<sup>92</sup> Among the number of United States prelates that spoke to the Council Fathers were: Lawrence Shehan, archbishop of Baltimore, who called for statements denouncing racial discrimination and clarifying Church-State relations; Victor J. Reed, bishop of Oklahoma City-Tulsa, spoke positively of the separation of Church and State in the United States; and Robert E. Tracy, bishop of Baton Rouge, spoke on behalf of all the Council Fathers of the United States calling for a denunciation against racial discrimination. For more details read, "U.S. Bishops Request Racial Equality, Church-State Stand," *OSVG*, November 3, 1963, News 1; and "55<sup>th</sup> General Congregation October 24, 1963," *Council Daybook, Sessions 1 and 2*, 211-212. One additional way the United States bishops took initiative on the Council decrees involved the liturgical changes. For years, church leaders in North America endorsed a North American Liturgical Week. From August 19-25, 1963, church leaders and liturgists held the 24<sup>th</sup> annual North American Liturgical Week, a Catholic-sponsored meeting in Philadelphia. Laity and non-Catholics also participated in this meeting; a total of 8,000 to 10,000 people participated in this event. Led by John J. Krol, archbishop of Philadelphia, speaker after speaker added comments about the council proceedings and directives. Laymen brought gifts of bread and wine to the altar during the Masses. For more information, please see Frederick R. McManus' article, "Former President Reviews 1963 Liturgical Week," and the picture, "Laymen Bring Wine," in *OSVG*, September 8, 1963, 1A. With the new liturgical changes being implemented in Advent 2011, the study of this era and how the liturgical changes were discussed, promoted and implemented has presented an interesting template and dichotomy.

John XXIII's vision of the Council to 1) guard the sacred deposit of Christian doctrine and teach it more effectively, and 2) maintain a pastoral aim "to consider how to expound Church teaching in a manner demanded by the times." Pope Paul made it clear that the 'principal concern' of this session was to "examine the intimate nature of the Church;" to complete what the First Vatican Council began.<sup>93</sup>

Paul VI posed three questions to the Church Fathers: 1) "From what point, dear Brethren, do we set out?; 2) What is the road we intend to follow?; and 3) What is the goal we propose to ourselves?" He emphasized the two-fold mission of the Council – to address the times and modes of the present life and to keep in mind the supreme and final end of the Church's pilgrimage. He spoke of Christ as the light that would guide the council; the Truth of Christ's words, Christ's hope and the desire to be faithful to Christ. A key virtue that Pope Paul VI offered the Council Fathers was the virtue of humility.<sup>94</sup>

Paul VI presented the Fathers with four objectives for this session of the Council: 1) "the knowledge or awareness of the Church; 2) the reform of the Church; 3) the bringing together of all Christians; and 4) the dialogue of the Church with the contemporary world. Paul VI asked the Fathers to help develop a "more thorough definition of herself." The Church is a mystery and her reality and divine presence must be more fully examined. To this end, Paul VI laid out his mandate to the Fathers for their second gathering:

The principal concern of this session of the council will be to examine the intimate nature of the Church and to express in human language, so far as that is possible, a definition which will best reveal the Church's real, fundamental constitution and manifest its manifold mission of salvation.<sup>95</sup>

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<sup>93</sup> Patrick Riley, "Opening General Congregation September 29, 1963," *Council Daybook, Sessions 1 and 2*, 141-142; Pope Paul VI, "Pope Paul," *Council Daybook Sessions 1 and 2*, 144.

<sup>94</sup> *Ibid*, 145.

<sup>95</sup> *Ibid*, 146.

*Session Experience “Reflect a brighter and broader image to the world”*<sup>96</sup>

With residency at the hospital once again, Grutka was able to establish his regular routine. He wrote back home asking the people of Gary to “watch and pray:”

The Faithful of the Gary Diocese are urged to follow as closely as possible the proceedings of the Ecumenical Council. In its deliberations we must ever strive to discern the working of the Holy Spirit...In the words of Pope Paul, “The Church looks at the world with profound understanding...and with the sincere intention of saving it.” The Council words toward definite objectives: the unity of all Christians, reform within the Church, better knowledge of the Church, and bringing the Church up to date so as to face the problems of the contemporary world.<sup>97</sup>

During this session much of Grutka’s time and attention was directed to the Institute of Saint Cyril and Methodius. Joseph Tomko, of the Slovak College in Rome, gave Grutka and Pursley daily rides to the Council Sessions. One of the highlights of this session for Grutka was his offering Mass in the Glagolitic Rite for all of the Council Fathers on Thursday, November 21, 1963. As with other days, the Mass opened the day’s events. Carl Mengeling, Gerald Sroka and Joseph Viater, three Gary diocesan priests studying in Rome, assisted Grutka.<sup>98</sup>

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<sup>96</sup> Grutka to his priests, November 23, 1963, “Bishop, Personal letters, etc.,” 02, AGP, ADG.

<sup>97</sup> Grutka, “Watch And Pray,” *OSVG*, October 6, 1963, 3A.

<sup>98</sup> Picture text, “Each Day During,” *OSVG*, December 22, 1963, 4A; Mengeling interview, July 2010.



Grutka celebrates Glagolitic Rite with Pope Paul VI and the Council Fathers. Grutka is in the first row on the far right. (Photo courtesy of the Andrew G. Grutka Papers)

In addition to the many Council proceedings, the major event to impact the United States hierarchy was the assassination of President John F. Kennedy the very next day, November 22, 1963. Grutka wrote the diocese from Rome. He summarized his thoughts in a prayer:

President John F. Kennedy gave his life for his country. More than this he could not give...His death focuses attention on the heroic qualities of his great character...The flame of his life as been extinguished but the light of his principles will remain to guide and encourage all of good will...If we imitate him in his example of loyalty, devotion, willingness to share, eagerness to serve, and love of the less fortunate, he will not have died in vain.<sup>99</sup>

<sup>99</sup> Grutka letter to faithful, *OSVG*, December 1, 1963, 1A. The United States bishops, priest, religious and laity celebrated their own Requiem Mass in Rome for the late President Kennedy. Four thousand people gathered together in the Basilica of Saint John Lateran for the Mass with Francis Cardinal Spellman as celebrant. Picture and text, "Four Thousand Persons," *OSVG*, December 15, 1963, 1A.

In Grutka's absence in Rome, a solemn High Requiem Mass was held at the Holy Angels Cathedral on Monday, November 25, 1963 with Zjawinski, the Vicar General, as celebrant.

On December 4, 1963, the Second Session ended with a final day's ceremonies. Pope Paul VI and more than 2,000 Council Fathers gathered for Mass, enthronement of the Gospels, prayers and the hymn, *Veni Creator Spiritus*. Afterwards, voting took place on the final parts of *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy, 1963), which the Council Fathers approved and Pope Paul VI promulgated. Pope Paul closed the ceremonies with his final speech to the Council Fathers, in which he announced: 1) the overwhelming passage of the Constitution on the Liturgy and the Decree on Communications Media; 2) a papal desire to have the council end at the close of the third session; and most excitedly, 3) that he would visit the Holy Land. In his closing speech, it is worth noting several points the Pope made that were important background for the bishops as they returned home to their dioceses or respective areas. Pope Paul VI emphasized that the work of the council was on-going, the fruits of dialogue and divergent opinions:

So many of the council's results have not yet come to maturity, but as grains of wheat cast into the furrows, awaiting their effective and fruitful development, which will be granted only in the future through new mysterious manifestations of the divine goodness... There are two things to be noted about the council's work; it has been laborious and, above all, it has enjoyed freedom of expression. This twofold characteristic which marks this council and which will set an example for the future seems to us worthy of emphasis... It [the council] has shown how divergent opinions can be freely expressed. It has demonstrated the desirability and the possibility of coming to agreement on fundamental questions by discussion and made clear how each and every one holds sincerely and firmly to the dogmatic truths that make up the Church's doctrinal patrimony. It has, moreover, stirred up in all of us that charity which must always be present in our search for and profession of the Truth. It has constantly kept in view the pastoral purpose of the council.<sup>100</sup>

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<sup>100</sup> "Pope Paul," *Council Daybook, Sessions 1 and 2*, 332-334.

Divergent opinions, all aimed at pastoral ends, represented a key component for the Council Fathers. By their lived experience of the council, they were living out the possibility of this dialogue in pursuit of the truth and of pastoral application of that truth. This model of discerning the fundamental questions in a pastoral, discursive way provided the bishops with an important template for their discussing their own national collegial issues as well as an important template for Church leaders in any era.

The Pope stressed another important characteristic of the council – remembering those church leaders behind the Iron Curtain who were not able to attend the session and celebrating the presence of the “esteemed observers,” and auditors. Of the observers and lay auditors, the Pope said:

Even now our hearts are moved by the sight of the esteemed observers who have been invited to this gathering and who have so graciously accepted the invitation. And no less comfort has been brought to a father’s heart by the presence of the auditors who, though silent, have shown the loyalty of true sons, those dear sons who represent the vast ranks of the Catholic laity working with the hierarchy of the Church for the spread of the Kingdom of God. Everything in this hall and on this occasion becomes symbolic and speaks to us; everything here is a sign of heaven-sent thoughts, everything a foreshadowing of heaven-sent hopes...<sup>101</sup>

In his words, Pope Paul VI reminded and confirmed for the Council Fathers of the importance of the lay apostolate and the role the laity play in building the Kingdom of God. Equally as important was the witness of charity and a spirit of fellowship to the observers.

A third important characteristic or quality of his speech and the council was the importance of utilizing the whole tradition of the Catholic Church to communicate the Sacred Tradition to the world and the recognition of the necessity of participating in the council with patience, prudence and a pastoral sense. The Council and the directives of Pope John XXIII and Pope Paul VI represent an integrated, balanced approach to

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<sup>101</sup> Ibid., 332.

addressing the issues, which the church and the world faced. At times, one can sense the tensions involved when seeking this balance, especially when Paul addressed the topic of collegiality in balance with papal primacy. At other times, the balance is represented in a less confusing or tension-filled way. For example, in addressing the future discussions on Divine Revelation at the next session, Pope Paul gave credence to a movement away from a sole scholastic approach to describing Sacred Tradition. Regarding the liturgy, the Pope strongly emphasized the balance the Council Fathers needed dealing with the teachings of the Council and in implementing the newly approved and promulgated Constitution on the Sacred Liturgy:

We may see in this an acknowledgement of a right order of values and duties: God in the first place; prayer our first duty; the liturgy the first school of spirituality, the first gift which we can bestow upon Christians who believe and pray with us...If we now wish to simplify our liturgical rites, if we wish to render them more intelligible to people and accommodated to the language they speak, by so doing we certainly do not wish to lessen the importance of prayer, or to give it less importance than other forms of sacred ministry or pastoral activity, or to impoverish its expressive force and artistic charm. On the contrary, we wish to render the liturgy more pure, more genuine, more in agreement with the source of truth and grace, more suitable to be transformed into a spiritual patrimony of the people.

Such, for example, is the question of Divine Revelation to which the council will give a reply which, while defending the sacred deposit of divine Truth against errors, abuses and doubts that endanger its objective validity, at the same time will provide directives to guide the Biblical, patristic and theological studies which Catholic thought, faithful to ecclesiastical teaching and vitalized by every good modern scientific tool, will want to promote earnestly, prudently and with confidence.<sup>102</sup>

Pope Paul VI articulated the process by which the liturgical reforms were to be implemented. A number of bishops, including Grutka issued similar directives against experimentation with the liturgy. Adapting the liturgy to enhance faith, and promoting the full, active, conscious participation of the laity was paramount, but how those ends were achieved needed to be done patiently and prudently working within the context of the proper procedures that involved extensive input and practice:

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<sup>102</sup> Ibid., 333-334.

To attain these ends it is necessary that no attempt should be made to introduce into the official prayer of the Church private changes or singular rites, nor should anyone arrogate to himself the right to interpret arbitrarily the Constitution on the Liturgy, which today we promulgate before opportune and authoritative instructions are given. Furthermore, the reforms which will be prepared by postconciliar bodies must first receive official approbation. The nobility of ecclesiastical prayer and its musical expression throughout the world is something that no one would wish to disturb or to damage.<sup>103</sup>

It is important to acknowledge that this implementation of the liturgical reforms was to be done patiently and prudently. The process involved multiple levels of processing and checks and balances. As with the spirit of the Council, efforts were to be integrated and balanced. They were to take into account, the long standing tradition of the church, with the need to utilize scholarship, dialogue to discuss differences, and to draw people closer to guide in a pastoral spirit of charity. In his final comments, Paul wished the Council Fathers well. Acknowledging the work that was ahead for them, Paul laid out a vision for the Council Fathers. Grutka took these words of Paul to heart:

Could we not, here and now, on our return from the council, give proof of our more ardent pastoral spirit by speaking to our flocks and to all who hear our voices, words of exhortation and encouragement? Could we not, here and now, and by way of preparation for the next sessions, intensify our inner life and be more attentive to the divine word? Could we not take back to our clergy a message of fervor and charity, to our lay-folk a word of heartening reassurance, to young people an inspiring invitation, to the world of thought a shaft of truth, to the world of labor a message of hope and affection, to the poor the first of the Gospel's beatitudes?

There cannot be, we believe, a more effective way than that of devoted ministry for disposing us, with God's help, to bring the great council to a successful end in practical and salutary resolutions.<sup>104</sup>

Paul's words are important to note to understand Grutka's efforts and the efforts of the other bishops. Paul's words and witness confirmed the work many of the bishops, like Grutka, had already been participating in for years in demonstrating fervor and charity across boundaries. An action that further solidified the amazing witness of the time was Paul's announcement that after much thought and prayers, he was going to travel on a pilgrimage to the Holy Land. In his own words, Paul connected prayer and

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<sup>103</sup> "Pope Paul," *Council Daybook, Sessions 1 and 2*, 333.

<sup>104</sup> *Ibid.*, 335.



works when he said, “we are so convinced that for the final happy conclusion of this council prayers and good works are necessary, that after careful deliberation and much prayer we have decided to become a pilgrim ourselves in the land of Jesus Our Lord.”<sup>105</sup>

One cannot underestimate the impression made upon the Council Fathers by the examples of Pope John XXIII and Paul VI, as well as the reality of the prelates gathered together. These experiences transformed Grutka and the other Council Fathers; men who loved the Church, who were completely committed to the mission of Christ to proclaim the Gospel, and who understood the mandate to connect love of God with love of neighbor. In the midst of the council proceedings, they were seeing in word and deed the Holy Spirit make all things possible. Attitudes and actions that might have seemed impossible or unrealistic only years or months before were happening. More validation of this spirit and possibilities, because of scholarship, hard work, commitment to the truth, dialogue amidst diversity, and prayer in the context of seeking out charity with a pastoral intention, would happen in the next two sessions. For now, Grutka returned to his diocese a Church leader once again transformed by his experience and he would share these views with his priests, his laity and civic and other religious leaders upon his return. The year 1964 would lead Grutka into unprecedented levels of involvement in local civic and international affairs.

### *Return Home and Leadership*

On December 5<sup>th</sup>, Grutka returned home to the diocese in time to celebrate his 30<sup>th</sup> anniversary of priesthood ordination. Zjawinski arranged a surprise anniversary treat where a flow of priests stopped by to congratulate him. Grutka’s first public appearance

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<sup>105</sup> Ibid.

was his attendance at the Saint Vincent De Paul Society meeting on December 8<sup>th</sup> to address the group.

In a letter to his priests, religious and laity of the diocese to share his reflections on the Council and on his return home, Grutka wrote:

It is good to be back home - back in the Diocese. My stay in Rome was eventful and rewarding in many different ways. The Council Sessions were interesting, thought provoking, enlightening and revealing. The mixture of the human with the divine was always a source of much wonderment. The differences of opinions among dedicated Bishops, each one unquestionably with the best interest of the Church in mind, gave rise to much speculation.

Despite the numerous exaggerations, faulty interpretations and pure speculations of press reports, the second session of the Council has accomplished much – so much in fact that it will take years for the full and significant implementation of its decisions and decrees.

Very definitely this session concerned itself with updating the Church in every respect. This is not as easy a task as it may seem. The routine practices and much that was taken for granted over the years by many of the faithful will be affected. Adjustments will have to be made which many will find inconvenient, others difficult and some even irksome.

The decrees of the II Vatican Council will be put into effect in the Diocese of Gary as quickly as practically possible. The parish priests will be thoroughly briefed about the decrees and it will be their responsibility to work them into the every day lives of their parishioners. The wholehearted and devoted cooperation of all, in fulfilling the intentions of the II Vatican Council, will create an atmosphere in which the new order will become a steady beam of spiritual delight and constant source of edification.<sup>106</sup>

Positive in his experience of the Council and prophetic in his understanding of the time needed to implement the decisions and decrees of the Council, Grutka was serious about his intention to brief his priests on the decrees, especially in regards to the liturgy. On December 16<sup>th</sup>, Grutka gathered his priests together at Bishop Noll Institute for a Clergy Conference, to inform them of the Council proceedings and their responsibilities and tasks of preparing for the coming changes in the liturgy. One cannot underestimate the importance and excitement of this period in the Church's history. Not only were the bishops able to hear the speeches of the many bishops around the world, they were exposed to some of the greatest theologians of the time and their work and research. This

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<sup>106</sup> Grutka to the Gary Priests, Religious and Faithful, December 15, 1963, *OSVG*, December 15, 1963, 3A.

sense of excitement and discussion was also present for many of the priests and laity who were in proximity to teachers and instructors in local Catholic colleges, or in the schools in Rome.<sup>107</sup>

Emulating Pope Paul VI's deepening commitment to building unity amidst the rich diversity of rites in the Roman Catholic Church, Grutka accepted the invitation to give a sermon at the solemn Divine Liturgy of the Chaldean Rite at Saint Aloysius Church in Detroit, Michigan on January 18 and 19, 1964. The Archdiocesan Council of Catholic Men and Union of the Holy Name Societies, under the patronage of John Dearden, Archbishop of Detroit, sponsored the event in celebration of the observance of the Chair of Unity Octave. The Liturgy on Saturday morning, January 18<sup>th</sup>, was held for religious and students of Catholic high schools in the Detroit area; the Liturgy on Sunday evening was for the laity of the Roman Rite. The event was a direct reflection of the spirit of unity and dialogue, which the Second Vatican Council promoted and enhanced, and Pope Paul VI's call for prayers by all the faithful for the cause of Christian unity and for the success of the Second Vatican Council.<sup>108</sup>

Throughout the year, Grutka was involved in a number of activities and projects. The year 1964 witnessed the start of the High School Seminary in fall 1964, a day-time seminary under the direction of George Vrabley. Other education events included the Diocesan Teachers Convention, the first CYO Diocesan Convention, the dedication of Bishop Noll Institute, and the establishment of a Newman Club at Indiana University

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<sup>107</sup> "Bishop Grutka Cites Need of New Parishes, Priests," *OSVG*, December 15, 1963, 1; "1963 Diocesan Review," *OSVG*, December 29, 1963, 8A; Mengeling interview, July 2011; Semancik interview, October 22, 2011.

<sup>108</sup> "Chair of Unity Octave Bishop Grutka to Give Sermon At Detroit Chaldean Rite Mass," *OSVG*, January 12, 1964, 1A. "The Chair of Unity Octave is a period of special prayers for Christian unity, observed Catholics, Orthodox and Protestants alike. It extends from January 18, the Feast of Saint Peter's Chair in Rome, to January 25, the Feast of the Conversion of Saint Paul the Apostle."

Northwest. Grutka served as the guest speaker at the Indiana State Prison, where he spoke at the commencement exercises for sixty-nine inmates. As another first for the diocese, Nativity of Our Saviour Parish in Portage, Indiana was officially established effective July 1, 1964.<sup>109</sup>

Of the many events Grutka participated in between the second and third sessions, his continued commitment to promote racial justice and charity deserves special attention. Throughout the remainder of 1964, Grutka promoted his vision and call for racial justice and charity, either on his own volition or via invitation on the local, regional and international levels. One such opportunity arose when he was invited to give the keynote address at the Fifth Provincial Meeting on April 28<sup>th</sup> and 29<sup>th</sup>, which was hosted by the Gary DCCW. The theme of the Conference was “How Good A Neighbor Am I?” following Grutka’s pastoral letter. More than 600 delegates from the five dioceses of Indiana, which included Fort Wayne-South Bend, Lafayette, Indianapolis, Evansville and Gary, were in attendance. Grutka delivered his talk on Wednesday, April 29<sup>th</sup> and was the main celebrant at the event.<sup>110</sup>

### **Race Relations - Mayor’s Advisory Committee on Human Relations<sup>111</sup>**

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<sup>109</sup> “Seminary Exam Set for Feb. 15,” *OSVG*, 1A; “Annual Diocesan Teachers Convention At Bishop Noll Institute,” February 23, 1964, 1A; Grutka, “Preparatory Seminary To Open,” March 15, 1964, 1A; “Bishop Noll Dedication Sunday,” and “Bishop Grutka, Pastors to Bless Facilities,” *OSVG*, May 3, 1964, 1A and “Bishop Grutka Blesses Noll,” *OSVG*, May 10, 1964, 1A; “Outline Program for First CYO Diocesan Convention,” *OSVG*, May 17, 1964, 1A; “CCD Teachers to Accept Certificates from Bishop,” *OSVG*, May 24, 1964, 1A; Grutka, “Nativity of Our Saviour Parish, First New Parish to be Established in the Diocese,” *OSVG*, June 28, 1964, 1A; “69 Receive Diplomas in Prison Graduation Exercises,” *OSVG*, July 5, 1964, 5A.

<sup>110</sup> “In April Gary DCCW to Host Fifth Provincial Meet,” *OSVG*, February 9, 1964, 1A; “At Provincial Meet Bishop Grutka To Give Keynote Address,” *OSVG*, March 29, 1964, 1A; “Indiana Bishops to Attend Provincial Conference,” *OSVG*, April 12, 1964, 1A.

<sup>111</sup> For information on the Advisory Committee on Human Relations, I relied heavily on three sources: 1) Grutka’s papers and his files in the Diocese of Gary files; 2) *Post-Tribune* articles; and 3) Dr. James Lane’s book, *Gary’s First Hundred Years: A Centennial History of Gary, Indiana*, (*Steel Shavings*, Volume 37), 212-214. The first efforts to enact an opening housing bill occurred in July 1962. See Lane, 212.

Grutka's third important contribution to the cause of racial justice and race relations was his leadership of the Mayor's Advisory Committee on Human Relations, a civic advisory committee to make recommendation for open housing policies in Gary, Indiana. His involvement with this committee represents one of his greatest witnesses to crossing boundaries to address a social issue of the day to promote the common good. While more research is needed to fully develop Grutka's role on this committee, this section attempts to highlight Grutka's involvement and efforts to balance a number of complex forces on an extremely hostile issue among a multitude of constituents. The committee was solely an advisory committee and Grutka led the committee to take a strong public stand on racial justice issues.<sup>112</sup>

The "red line" was an invisible barrier surrounding the Central District of Gary and the city of Gary itself that restricted where blacks could live. While integrated neighborhoods did exist and while crime was prevalent in certain areas, many blacks could not move out of their neighborhoods even if they wanted.

Grutka's advocacy for open housing was made known in his Pastoral letter, but that letter could not change hearts automatically, especially among the pastors and peoples of ethnic parishes. In the multiple interviews I held with others to understand the times, it is difficult to capture the depth of the tension of the times. However, a letter from Litot to Grutka illustrates some of the problem:

Tension exists everywhere. Negroes as well as whites are going back to their stomach remedies. Many whites are changing their thinking slowly but surely. We pray that the pastors of our national parishes are among these. We have every sympathy in the world for the needs of our nationals in the diocese. However, they have long since moved from the heart of Gary. The inescapable fact is that a gradual transition must be made. As I

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<sup>112</sup> For a treatment of the Mayor's Advisory Committee on Human Relations, see Lane, *Gary's First Hundred Years*, 212-214; "Human Relations Committee of Gary #1," Row 4 and "Human Relations Commission, Bishop Grutka Chairman '64, '65," Row 4, ADG; "Human Relations Commission '64 Bishop Grutka, Chairman, ADG.

have pointed out to our own priests, the city is no longer white. The deeper we become involved in the considerations of these problems, the more evident it becomes that if we are to save souls then we have to care about the living conditions of our fellow men-as you have always pointed out. The materialistic aspects of elaborate parish plants are of insignificant import. Our ministry is to men, not to buildings. Our vocation is not to raise funds of wall of stone, but to elevate souls to God.<sup>113</sup>

On January 1, 1964, Martin Katz was sworn in as mayor of Gary, Indiana. He succeeded John Visclosky, an opponent of open housing legislation. Following a campaign promise, Katz appointed an Advisory Committee on Human Relations, a bi-racial group of twenty-six lay and religious members of the community assigned to recommend just housing legislation to the Gary City Council. Katz appointed Grutka to the Committee. Committee members elected him Chairman. This position required a delicate balance of objectivity, courage and wisdom, and the ability to lead without pursuing a personal or political agenda.

The Advisory Committee was comprised of twenty-six members and was charged with three goals to guide their proceedings and efforts:

1. To make findings of Gary's Human Relations Problems;
  - a. In Housing.
  - b. In Employment Opportunity.
  - c. In Educational Opportunity.
  - d. In all other areas touching human relations, such as welfare, cultural, recreational and social opportunity;
2. To analyze alternative methods of attacking these problems with specific references to voluntary cooperation and/or necessity and desirability of legislation; and,
3. To recommend to the Mayor remedial steps to be taken in dealing with problems that exist now in the human relations field and with problems that can reasonably be anticipated for the future; specifically, to reconnect to the Mayor ways and means of developing good intergroup relationships and eliminating acts of discrimination based on race, color and creed.<sup>114</sup>

The Advisory Committee met weekly from March through September 1964 to discuss the issue and focus on recommendations for legislation. Various leaders of the community stood on different sides of the housing issue, with some arguing for the rights

<sup>113</sup> Litot to Grutka, October 23, 1963, unfiled, AGP, ADG.

<sup>114</sup> "Mayor's Advisory Committee On Human Relations Statement of Purpose," Minutes from March 24, 1964 meeting, "Human Relations Commission '64 Bishop Grutka, Chairman," ADG.

of the owner to sell to the buyer of their choice and others standing for the rights of the buyers to not be discriminated against in choosing where they wished to live.

Grutka's leadership of the committee did not go unscathed. He was accused of favoring blacks, and "his" committee was accused of ramming the legislation down white people's throats ("forced integration"). He was accused of acting beyond his mandate as chair and accused of holding secretive meetings to use the financial power of the diocese on Gary National Bank to force the resignation of Councilman Paul Guist. In anticipation of the vote, Grutka wrote to Litot enclosing a personal statement of his favoring the passage of the proposed Ordinance 64-97 that the Human Relations Advisory Board had submitted. Grutka was not alone in his support of the ordinance, but his statement, which he gave Litot permission to use as Litot saw fit was another step to take a public stand against racial discrimination.

The ordinance had passed a preliminary vote in September by a slim margin of five to four vote. On Friday, November 13, 1964, the Gary City Council room was filled to capacity with 300 persons present. An additional 200 people were in the city hall basement. On the one side, Mayor Katz, the Gary Democratic Central Committee, the United Steelworkers Local 1066 (Sheet and Tin), the local Ministerial Association and the Gary Conference on Religion and Race supported the ordinance. On the opposing side were the Gary Board of Realtors and the Citizens Rights Organization. The meeting was full with tension and emotion and lasted five and a half hours. Thirty-six people spoke; thirty-two in favor of the ordinance and four against.

According to the *Post-Tribune*, "the most impassioned plea for passage came from Msgr. Edward Litot, who read a statement from Andrew Grutka, bishop of the

Diocese of Gary. The Bishop, chairman of the mayor's advisory committee, is in Rome."<sup>115</sup> The letter Grutka wrote read:

Distance it is said lends enchantment to the scene. As I visualize Gary, the City of Steel from distant Rome, the Eternal City, the view I perceive is enchanting. I see my home in the colorful setting of Fall in Indiana and the jovial warmth of Hoosier friends. I also see a haze hovering over Gary, which if it descends and envelopes the city will blur and smear this communal picture.

This haze is generated by the possibility of the continued denial of equal opportunity in housing for a large number of our people because of their color. It means that the pattern of segregation will persist with all of its odious implications and concomitant evils.

Deep prejudice – a blinding social disease – is unable to see segregation and discrimination are unjust, undemocratic, un-American and positively inhuman. There are those who feel that legislation is of no practical value in regulating social relations. These contend that education offers the real solution. There is much truth in this contention but it is also a fact that we have laws to compel people to go to school, to stay in schools despite all the benefits education offers. Just laws are essential factors and effective motivators in the creation and maintenance of the atmosphere wherein education can freely pursue its proper function and bring about ideal social relations.

Sensible people know that to discriminate on the basis of color, country of origin or religious persuasion is actually questioning Divine Providence.

What man chooses his parents or the country of his origin? What man has anything to say about coming into this world or about leaving it? Who did place him here? For what purpose? What is his final destiny? These are questions involved in the passage of the fair housing, employment, education and public accommodation ordinance.

Look and see for yourself the hypocrisy of so much we take for granted. At whom is the advertising in our daily papers, on the radio and TV aimed? Whose patronage is solicited by merchants? Whose money is acceptable in banks? Whose services are sought in industry, manufacturing and building?

When moving into a new neighborhood how much are we who are not disadvantaged concerned beforehand about the attitude of those who will be our neighbors? Take a good, hard, piercing look and let the eyes of your mind and body reveal for you what is really happening to Gary. Recognize and admit the fact of segregation and discrimination. Ask yourself how much of it is attributable to your attitude. If you are a religious person, how dare you pray: "Our Father, Who are in heaven...Forgive us our trespasses as we forgive those who trespass against us?"

At the Second Vatican Council the racial question may be discussed. I have asked to speak on this subject and submitted my brief, which was accepted. As I address bishops of every color from every part of the world, pleading that they formulate the strongest possible declaration against any and every type of segregation and discrimination, I will be thinking of Gary. I will be hoping and praying that the people whom I love dearly will become outstanding examples of a type of person – than whom there is nothing finer – a "Good Neighbor."

I plead for the passage of an ordinance establishing a human relations commission furnished with sufficient legal aids for effective procedure toward the realization of fair and equal opportunity in all things for every person in Gary without distinction.<sup>116</sup>

<sup>115</sup> "Rights Bill Loses 5-4: Glen Park Man's 'No' Decides It; Issue Debated Until 1:30am," *PT*, November 14, 1964.

<sup>116</sup> Grutka to Gary City Council, October 12, 1964, attached to letter from Grutka to Litiot, October 11, 1964, "Human Relations Committee of Gary #1, Row 4, ADG. In the letter to Litot, Grutka wrote "enclosed kindly find a copy of my statement favoring the passage of the proposed ordinance which the



Tension mounted into the spring. Appealing to an end of racism and desiring to avoid the violence experienced in Selma,<sup>117</sup> Dr. L.K. Jackson, Minister of Saint Paul Baptist Church, wrote a letter of open appeal to “All Mankind of Good Will Who Reside Within the Majestic Borders of Our City.” In the five-page letter, Jackson appealed for the community to cease the racial conflict, which was causing the death of the city. Fairly or unfairly, he challenged the leadership of the community to act and work to eliminate the causes of racism. In his appeal, he said of Grutka, “the most influential, religious leader of our community, who has shown more philanthropic concern and humanitarian interest in harmonious relationships than any other leader in the community.”<sup>118</sup> Jackson summed up the situation:

I urge, beseech and pray the above leaders in our community to realize the seriousness of the conditions in which we find ourselves. This is not a political issue; This is not a denominational issue and, it should not be a racial issue. This is a humanitarian issue and should concern every democracy loving and liberty seeking man and woman in our community... Fifty percent of the population of Gary is herded into six percent of the geographical area of Gary and is kept there by the Berlin, cement walls of segregation, the barbed fence of discrimination and the fetters of Jim Crowism, which is a shame before God and his holy angels, and is the cause of the present demonstrations, picketing and racial turmoil in our community.

Worse than all of that, after herding us into this small ghetto like sardines packed in a box, the power structure and the political leaders fill every nook and corner of the Central District with vice, crime, corruption and underworld activity through which, they become rich by milking the economic strength out of the Negroes, and then look down on him with scorn. There are more liquor outlets in the Central District alone, than is legally allowed in all of Lake County.<sup>119</sup>

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advisory committee to the Mayor on human relations drafted. You are free to use this statement as you see fit. I purposely left out all titles in order not to hamper its use. I am sending you another copy addressed to the Chancery Office, just in case the mails might fail to deliver. I have prepared a brief for the Council, but since the schema in which the racial question will be discussed is not up for debate as yet, I feel I have no right to disclose my position. I have decided to make a tape which you receive within a day or two after this letter.”

<sup>117</sup> Selma, Alabama was the scene of violence in March 1965 as a group of people, led by Dr. Martin Luther Jr. and others, attempted to march to Birmingham, Alabama. The first attempt ended in violence. After a court injunction to allow the march, a successful second march occurred. The violence was another act of racial violence that stirred the conscience of the United States and raised awareness of racial injustice.

<sup>118</sup> “An Open Appeal” letter, Dr. L. K. Jackson (Minister, St. Paul Baptist Church in Gary, Indiana) to the people of Gary, Indiana, March 19, 1965. “Race Problems,” ADG. In the letter, Jackson praised Pope Paul VI, President Johnson, the Congress of the United States, both Democrat and Republican parties.

<sup>119</sup> Ibid. Jackson wrote Grutka asking for Grutka’s assistance in obtaining information on insurance companies and which insurance company the Gary diocese used. He also enclosed a copy of his appeal to

On May 18, 1965, the City Council gathered to debate the Omnibus Civil rights bill and for a voting showdown. A general consensus was that this evening's vote would be a turning point for the city of Gary. Prophetically, an editorial in the *Post Tribune* stated of the pending vote: "Some will make the immediate claim that it will mark the beginning of the end for the 20<sup>th</sup> century's most rapidly growing city. Others will claim that the date will mark another progressive step toward building a truly metropolitan city capable of leadership and of handling 20<sup>th</sup> century problems."<sup>120</sup>

In a contentious debate, which witnessed the ejection of Councilman Dudak, by the Council President Karras, due to his behavior, the ordinance passed by a vote of five to three. Carrabine, McLaughlin and Nabhan voted against the ordinance. Ordinance 64- created three objectives: 1) the creation of a 15-member Human Relations Commission with unrestricted subpoena power as an administrative body; 2) provided for open housing; and 3) incorporated existing fair employment practice laws. Dudak labeled the ordinance forced integration and Councilman Richard Hatcher claimed the passage as an end of injustices to Gary's black population, primarily the injustice of inadequate housing.<sup>121</sup>

At the signing of the Omnibus Civil rights Ordinance No. 4050, Katz remarked that this occasion was an historic one. He praised the community for its willingness to face its problems forthrightly and for its willingness to recognize the need for change and "embark upon a course that will bring about the changes necessary to correct some of the

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the citizenry of Gary. He acknowledged Grutka success with the Mayor's Advisory Council and wished him well. Dr. L. K. Jackson, "The Servant of the Lord's Servants," to Grutka, April 28, 1965, "Race Problems #1," ADG.

<sup>120</sup> Editorial, "For Fairer Gary Housing," *PT*, May 18, 1965.

<sup>121</sup> "Council Passes Rights Bill and Creates Human Relations Group: Meeting Lasts 4 Hours," *PT*, May 19, 1965. Richard Hatcher served as Mayor of Gary, Indiana from 1968-1987. For an account and critique of his political rise, influence and downfall, see Lane's chapters Eleven and Twelve of his work, *Gary's First Hundred Years*.

injustices of the past.”<sup>122</sup> Katz made it clear that the restrictions of the ordinance were very small. The major difference was the legal condition that: “an owner may not refuse to sell or rent to a person willing to meet his terms because of the race, color, religion or national origin of the buyer.”<sup>123</sup>

Katz remarks are insightful and important, because they acknowledge the realities of the times and, in a sense, hopes that Grutka and others had for the beloved city:

One does not have to be particularly astute to appreciate the unique racial composition of the City of Gary. Our biggest and most sensitive problem is how to encourage our many racial and ethnic groups to live together in peace and harmony. Gary cannot continue to grow, to develop and to prosper, unless and until we take some constructive steps toward the resolution of that problem. Now is the time for self-examination; now is the time for all of us to heal the wounds of the past, to forget the arguments and divisions of yesterday, to join hands with firm resolve to work together in an honest spirit of good will toward each other. With this spirit to guide us, Gary cannot and will not fail to achieve its destiny as America’s greatest city born in the Twentieth Century.<sup>124</sup>

### **Preparation for the Third Session of the Second Vatican Council (1964)**

As Grutka prepared to attend the third session of the Second Vatican Council, the debates on open housing legislation in Gary continued. His Pastoral Letter, published a year earlier, was still in the forefront of his mind when he wrote a personal statement in the August 16, 1964 *OSVG* entitled, “Let There Be No Misunderstanding,” which stated:

The possibilities of misinterpreting the spoken and written word are almost as numerous as the words themselves. A year ago I wrote a pastoral letter about the meaning of a Good Neighbor and since that time I have been speaking about this topic on every possible occasion.

So that there may be no misunderstanding I wish to recall to the attention of everyone the Church’s teaching on human relations and its condemnation of every and any type of discrimination.

My own sentiments and convictions prompt me to decry every form of discrimination and cause me to work ceaselessly for its complete eradication. I consider confinement to congested, inadequate slum type housing the breeding place of crime, corruption, immorality, emotional disturbance, poverty, disease, and a pitiful and shameful waste of God-given talents.

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<sup>122</sup> “Remarks of Mayor A. Martin Katz,” May 24, 1965, “Human Relations Committee of Gary #2, ADG.

<sup>123</sup> *Ibid*, 1.

<sup>124</sup> *Ibid*, 2.

The Divine Master specifically named one sin as deserving a place in hell, and that is the lack of positive good. Those who discriminate not only do no positive good but also prevent others from doing positive good.

No one looks for beauty on a garbage dump, and neither can virtue be expected from slums.

The only hope of peaceful, harmonious and happy community living is to be found in the ideal of fair and open housing wherein every family strives to make itself a Good Neighbor in the perfect way—the way outlined by God.<sup>125</sup>

His stance on racial justice had been made clear to his priests years earlier, now once again, he reiterated his public stand for racial justice and charity.

As Grutka left for the Third Session of the Second Vatican Council, he once again wrote the Faithful of the Gary diocese to remind them of the magnitude of the Council and to ask for their prayers:

As you read this I will be in Rome at the Third Session of the Second Vatican Council. Permit this reminder of the seriousness with which the work of the Council must be regarded. A General Council is the highest teaching authority in the Catholic Church. No one who considers himself a Catholic can harbor any reservations about the decrees and teachings of the Council. “But when He, the Spirit of Truth, has come, He will teach you all the truth,” (John 16, 13) is a statement of Our Lord which finds its broadest fulfillment in a General Council. In the final analysis the decrees of the Council must be attributed to the Holy Spirit.

The first major work of the Council has already come to Gary in “The Constitution on the Sacred Liturgy.” The priests are studying the documents as to its teaching and far reaching effects. It will bring about many changes in participation at Mass and in the reception of the Sacraments. For some these changes may seem useless or of little value; for others an intrusion on private prayer. Be assured that whatever decrees the Holy Spirit inspires in the Council He will also provide the means to men of good will for the proper fulfillment of those decrees.

People the world over and of every Faith are expecting significant results from this Council. Quick results are what most people desire. In matters pertaining to the Divine, timelessness is involved; and whatever changes will be made these shall come about gradually and almost imperceptibly as they point the way to the Infinite and the Eternal.

I beg you most sincerely to daily invoke the blessings of Almighty God upon the deliberations of the Council Fathers gathered together in St. Peter’s Basilica. Pray that the Holy Spirit will enlighten their minds with heavenly wisdom and fill their hearts with a warm and all embracing charity.<sup>126</sup>

### **Third Session (September 14 to November 21, 1964) “Dialogue”**

#### *Introduction*

<sup>125</sup> “Let There Be No Misunderstanding,” *OSVG*, August 16, 1964, 1A.

<sup>126</sup> Grutka, “Thoughts On Departing For The Council At The Vatican,” *OSVG*, September 20, 1964, 1A.

The year of 1964 was an important one for Pope Paul VI. On January 4-6<sup>th</sup>, as he had promised, he traveled to the Holy Land for an ecumenical journey to meet with Patriarch Athenagoras I of Constantinople, leader of the Orthodox Church. On May 17, 1964, he expanded the role of Cardinal Bea's Secretariat for Non-Catholic Religions and created the Secretariat for Non-Christian Religions. On August 6, 1964, the Pope published his first encyclical, *Ecclesiam Suam* (On the Church), where he outlined his vision of the Church, the role of the Council, and the necessity for charity and dialogue. An examination of the encyclical reveals great insight into Pope Paul VI and a clear understanding of the vision with which the bishops approached the continuity of the deposit of faith, with the importance of how to transmit the faith to the modern world, and promote the Gospel for the salvation of souls.

Pope Paul VI's encyclical, *Ecclesiam Suam* (On the Church, 1964) clearly expressed Paul's vision of the Council and the importance of dialogue. In this important encyclical, Pope Paul VI emphasized three principle policies of his pontificate: 1) Deeper Self-Knowledge; 2) Renewal; and 3) Dialogue. In the encyclical, Paul stressed the principle of dialogue as one of charity towards others. Dialogue did not imply diluting the tradition or the teachings of the Catholic Church, but it did apply to a critical attitude of how Catholics were to engage other Christians, non-Christians, and the world.<sup>127</sup> The

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<sup>127</sup> In the encyclical, Pope Paul VI defined the term dialogue within the context of the larger mission of the Church. In nos 64 and 65, Pope wrote, "If, as We said, the Church realizes what is God's will in its regard, it will gain for itself a great store of energy, and in addition will conceive the need for pouring out this energy in the service of all men. It will have a clear awareness of a mission received from God, of a message to be spread far and wide. Here lies the source of our evangelical duty, our mandate to teach all nations, and our apostolic endeavor to strive for the eternal salvation of all men. Merely to remain true to the faith is not enough. Certainly we must preserve and defend the treasure of truth and grace that we have inherited through Christian tradition. As St. Paul said, "keep that which is committed to thy trust." (42) But neither the preservation nor the defense of the faith exhausts the duty of the Church in regard to the gifts it has been given. The very nature of the gifts which Christ has given the Church demands that they be extended to others and shared with others. This must be obvious from the words: "Going, therefore, teach

third issue that was in the background of the fourth session was birth control. Paul knew the need for development of this teaching and promised that a statement would be promulgated, but outside of the Council debates.

By the third session, a number of the United States Hierarchy, especially Meyer and Ritter, began to be recognized as influential leaders at the Council. One area where the Bishops of the United States began to assert their pastoral leadership was the need to address racism; an issue that was becoming more relevant in their minds. America.<sup>128</sup> A year earlier at the second session, Robert Tracy, bishop of Baton Rouge, was the first United States bishop to raise the question of racial inequality.<sup>129</sup>

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ye all nations," (43) Christ's final command to His apostles. The word apostle implies a mission from which there is no escaping. To this internal drive of charity which seeks expression in the external gift of charity, We will apply the word "dialogue." The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make." Pope Paul VI, *Ecclesiam Suam*, August 6, 1964, nos 64 and 65, [www.vatican.va](http://www.vatican.va). "First Time in 5 Centuries Orthodox Official Meets With Pope," *OSVG*, January 5, 1964, 1A; James C. O'Neill, "Arm in Arm Pontiff, Patriarch Look Toward Unity at Meeting," *OSVG*, January 12, 1964, 1A. Richard Cardinal Cushing of Boston and Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, began a dialogue in early 1963 to prepare for Catholic-Orthodox dialogue in the United States. See picture and text, "Ecumenical Background," *OSVG*, January 12, 1964. As another example of the impact of Popes John XXIII and Paul VI on members of the United States hierarchy is seen in Cushing's invitation and speech at the First Baptist Church in Framingham, MA, in a two-hour presentation and question and answer session on the Second Vatican Council and its impact on society. See picture and text, "Richard Cardinal Cushing," *OSVG*, April 19, 1964, 1A.

<sup>128</sup> The list of actions that a growing number of United States prelates took for racial justice and charity is too extensive for this dissertation. One particular event that raised national attention in 1964 in the United States and in particular to Archbishop Hallinan's fight for racial justice, was a statement against racial discrimination by the Archdiocese of Atlanta Knights of Columbus and the Council of Catholic Men in the beginning of 1964. For more information, see Gerard E. Sherry's article "Anti-Bias Statements Catholic Men, K of C Take Stand in Atlanta," *OSVG*, February 9, 1964, News 2, and Litot's editorial, "Sensible Course of Action," *OSVG*, February 16, 1964, 3A. See "At State Convention Knights Adopt Resolution For Membership Rule Change," *OSVG*, May 31, 1964, 1A for Indiana Knights of Columbus resolution for racial justice in membership. See "Mississippi Bishop Urges Race Justice To Knights," *OSVG*, August 23, 1964, 1A. The article is on Auxiliary Bishop Joseph B. Brunini of Natchez-Jackson, Mississippi, a NAC classmate of Grutka's, who spoke out for racial justice at the Knights of Columbus annual convention.

<sup>129</sup> Vincent A. Yzermans, ed., *American Participation in the Second Vatican Council* (New York: Sheed and Ward, 1967), 69-70. Tracy delivered his address on behalf of the United States hierarchy on October 24, 1963. In his address, he stated "in the name of the bishops of the United States of North America, I want to suggest that in speaking of the People of God, we put clearer emphasis on the equality of everyone in the Church with no distinction on account of race," and he offered six reasons for his suggestion. For Tracy's personal reflection on the intervention, see his work, *American Bishop At The Vatican Council: Reflections and Projections by Bishop Robert E. Tracy* (New York: McGraw-Hill Book Company, 1966),

The Third Session of the Second Vatican Council formally opened on September 14, 1964. All the Council Fathers, with the exception of the cardinals, members of the papal household and the twenty-four concelebrants, were in their places in the nave of Saint Peter. The Cardinals and members of the papal household led the procession and then, for the first time, the concelebrants processed in with Pope Paul VI coming in last. The Pope faced the nave of the Church and began the Mass. At the time of the Offertory, the concelebrants joined Paul at the altar. (Archbishops Lawrence Shehan of Baltimore and Joseph Krol of Philadelphia stood next to each other on the Pope's right.) The Pope distributed communion to the lay auditors, and gave the final blessings at the end of Mass. After the Council Fathers recited the profession of faith, Paul addressed them. Another first was Paul's decision to bring some women into the Council as observers.<sup>130</sup>

The Mass with concelebrants reaffirmed in action one of Pope Paul VI's major themes for the third session – the role of the bishops as “the teachers, rulers and sanctifiers of the Christian people.” During his speech, Paul emphasized this theme on the role of the bishops several time affirming the Second Vatican Council's action to complete the teaching of collegiality and the relationship of the Pope to the bishops as begun in the First Vatican Council (1869-1870). At the same time, the pull on Paul to present a balanced perspective of the relationship of the bishops with the Holy See led Paul to assert papal authority and the need for centralization. The key issue of this council session was to define the nature of the Church.<sup>131</sup>

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129-138. The inside book cover incorrectly states that the intervention occurred on October 24, 1964. Tracy offered his intervention in 1963. See also, *Council Daybook, Sessions 1 and 2*, 211.

<sup>130</sup> Patrick Riley, “Opening General Congregation September 14, 1964, *Council Daybook, Session III*, 3-5.

<sup>131</sup> Ibid. In Paul's words, “The council has many other important subjects to deal with, but this seems to us to be the weightiest and most delicate...It [the council] must determine the nature and mission of the pastors of the Church...It must delineate the relations between the episcopate and the Holy See. It must show how homogeneous is the constitutional idea of the Church under its differing Eastern and Western

Stressing Christ's mandate to continue His mission, Paul cited two factors that Christ left for the Church, the Mystical Body: the apostolate as the external and objective factor, and the Holy Spirit as the internal factor who acts within each person and the whole community. The majority of his opening speech continued to focus on a balance of the relationship between the bishops and papal primacy. As he drew to the conclusion of his speech, he welcomed the auditors present and announced the presence of "our beloved daughters in Christ," the first women in history to participate in a conciliar assembly. In welcoming women, Paul emphasized the desire to welcome all members of the "people of God" and to "give the Christian community an ever-increasing sense of harmony, collaboration and charity."<sup>132</sup>

The Pope acknowledged the non-Catholic observers with reverence and esteem. Building on Pope John XXIII's dream for unity and his own desire to act out of charity and unity, Paul said:

We welcome and thank you. We wish to assure you once more of our purpose and hope to be able one day to remove every obstacle, every misunderstanding, every hesitancy that still prevents us from feeling fully "of one heart and one soul" in Christ, in his Church (Acts 4, 32). For our part, we shall do everything possible to this end. We are fully aware that the restoration of unity is something of no small moment, and we shall give it all the attention and time that it calls for. It is something new, in contrast with the long, sad history which led up to the various separations, and we shall wait patiently for the conditions to ripen that will make a positive and friendly solution. It is

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expressions. It must make clear for the faithful of Catholic Church and also for the separated brethren the true notion of the hierarchical organs in which 'the Holy Spirit has placed you as bishops to rule the Church of God...' These thoughts are all the more important for us, and certainly for you, venerable brothers, because of the fact that this third session of the ecumenical council has chosen from among its many concerns this central objective: to investigate and clarify the doctrine of the nature of the Church, thus resuming and integrating the work done in the first two sessions, and making this solemn synod the logical continuation for the First Vatican Council," *Council Daybook, Session III*, 8. For a fuller and important understanding of the tensions that existed between collegiality and papal authority, see John O'Malley's *What Happened At Vatican II*, and Giuseppe Alberigo and Joseph Komonchak's five-volume work, *History of Vatican II*.

<sup>132</sup> Pope Paul VI, "Pope Paul's Speech," *Council Daybook, Session III*, 10. Sister Mary Luke, of Nerinx, Kentucky, Superior General of the Sisters of Loretto, and president of the American Conference of Major Superiors of Women, and Mrs. Catherine McCarthy, president of the National Council of Catholic Women, were the two American women auditors named by Pope Paul VI for the third session, "Council Auditor," *Council Daybook, Session III*, 145.



something, too, of deepest significance, having its roots in the mysterious counsels of God, and we shall strive, in humility and faith, to dispose ourselves to deserve so great a grace...

We shall therefore strive, in loyalty to the unity of Christ's Church, to understand better and to welcome all that is genuine and admissible in the different Christian denominations that are distinct from us. And at the same time we beg of them to understand the Catholic Faith and life better and, when we invite them to enter into the fullness of truth and charity which, as an unmerited blessing but a formidable responsibility, Christ has charged us to preserve, we beg them not to take it in bad part, but as begin prompted by respect and brotherly love.<sup>133</sup>

These words gave great witness to the Council Fathers, which confirmed and empowered them in their efforts to pursue ecumenical relations. Paul's call for unity would be manifested in the promulgation of *Unitatis Redintegratio* (Decree on Ecumenism, 1964) at the conclusion of this session.

*Session Experience* – “*The Catholic Church is very definitely a living organism.*”<sup>134</sup>

In addressing the Council Fathers, Eugene Cardinal Tisserant, dean of the College of Cardinals, reminded the Council Fathers that the “council’s aim is pastoral rather than doctrinal and that this has been the guiding norm in preparing all schemata.”<sup>135</sup> In this third session, Grutka and the other Council Fathers heard prolonged debates on collegiality in relationship with papal primacy. Another key witness to the Council Fathers was the continued celebration of the Eucharist in the various rites of the Roman Catholic Church. These celebrations had major impact on the Fathers as they saw in reality each and every day, the universality of the Church. Grutka certainly took that new awareness of universality back with him to the Gary diocese. One special occasion occurred on November 13, 1964, when fourteen Eastern Rite prelates concelebrated the

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<sup>133</sup> Ibid.

<sup>134</sup> Grutka to his priests, November 12, 1964, 2, unfiled, AGP, ADG.

<sup>135</sup> “80<sup>th</sup> General Congregation September 15, 1964,” *Council Daybook, Session III*, 11.

Divine Liturgy in the Byzantine Rite, with the participation of Pope Paul VI and the other Council Fathers.<sup>136</sup>

Among the major issues raised during the third session in addition to discussion on the nature of the church were religious liberty, a declaration on the Jews, Divine Revelation, and the long-awaited Schema 13 of *On The Church in the Modern World*. Regarding Schema 13, atomic warfare, marriage, racism and birth control were three issues raised by the Council Fathers. However, regarding birth control, Pope Paul VI made it clear during the session that the particular question of birth control was not up for discussion in the general council session; the pope reserved the question for himself and a special commission that was created to study the issue. Most of these issues were quite contentious and would only be resolved in the fourth and final session. During this session, however, a number of bishops from the United States made strong interventions on these topics.<sup>137</sup>

### *Council Intervention*

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<sup>136</sup> Picture and text, *Council Daybook, Session III*, 270.

<sup>137</sup> All citations in this footnote are taken from *Council Daybook, Session III*. For United States interventions on religious liberty and a statement on the Jews, see Archbishop Karl Alter (Cincinnati, Ohio) in “88<sup>th</sup> General Congregation September 25, 1964,” 55; “Cardinal Cushing,” 71; Archbishop Lawrence Shehan (Baltimore), Auxiliary Bishop Stephen Leven (San Antonio), and Archbishop Patrick O’Boyle (Washington, D.C.) in “90<sup>th</sup> General Congregation September 29, 1964. For United States intervention on Divine Revelation, see Albert Cardinal Meyer (Chicago) in “91<sup>st</sup> General Congregation September 30, 1964, 83. For information on United States intervention on the nature of the Church and the role of laity, see Bishop John Wright (Pittsburgh) in “91<sup>st</sup> General Congregation September 30, 1964, 83-85. For United States intervention on nuclear weapons, see “Bishop Hannan,” 251-252. Among the other topics discussed was the statement on Christian education, which witnessed interventions from Cardinals Spellman (New York) and Ritter (Saint Louis), Archbishop John Cody (New Orleans), and Auxiliary Bishop James William Malone (Youngstown, Ohio). For more information on this discussion on Christian Education, see “124<sup>th</sup> General Congregation November 17, 1964,” 271-273, 275-276, and “Bishop Malone *Council Daybook, Session III*, 281-282. For United States intervention on matrimony by Joseph Cardinal Ritter, see “Cardinal Ritter,” 275-276. For an excellent source for interventions by the United States hierarchy, please see Vincent A. Yzermans, ed., *American Participation in the Second Vatican Council* (New York: Sheed and Ward, 1967).

By October 1964, Grutka felt compelled to offer his own intervention. On October 6, 1964, in a letter from the NAACP, Bishop Grutka was extended a special invitation to attend the Sixth Annual Ovington Award Dinner. The letter stated: “a special citation [is] to be given to you in the recognition of your outstanding services rendered in the community during the past year and we are positive we can make democracy in these United States a reality, if we could depend on more people like you to stay with the cause.”<sup>138</sup> Though Bishop Grutka was unable to attend this dinner due to his involvement at the Second Vatican Council, he expressed his appreciation for the honor in a letter dated October 22, 1964:

I regret that my participation in the Second Vatican Council here in Rome will prevent me from attending this Award Dinner and personally accepting this citation. I have requested time to speak to the Church Fathers on this topic and intend to ask them to make the strongest possible statement in this regard. I will also ask them to denounce all segregation and discrimination with the force of the trumpets of Jericho.<sup>139</sup>

Not only did he make the promise to address racism to the NAACP leaders, he wrote the people of the Diocese of Gary informing them of his plan to address racism. In the letter, Grutka stated, “As I address the bishops of every color from every part of the world, pleading that they formulate the strongest possible declaration against any and every type of segregation and discrimination, I will be thinking of Gary.”<sup>140</sup>

Grutka was ready to echo his beliefs for racial justice on the international level with his intervention to the Council Fathers on October 28, 1964 on the topic of human dignity during the schematic debates on the Pastoral Constitution, *On The Church in the Modern World*. True to his word, in the presence of the Church Fathers at the Second

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<sup>138</sup> Mrs. Lucille Comer, Chairman, Ovington Award Banquet and Mrs. Jeanette Strong, Gary Branch NAACP to Grutka, October 6, 1964, AGP, ADG.

<sup>139</sup> Letter to Comer and Strong from Grutka on October 22, 1964. Unfiled, AGP, ADG. For a commentary on Grutka’s intervention, see Yzermans, *American Participation at the Second Vatican Council*, 239.

<sup>140</sup> “Champion of racial justice at home, throughout the world,” *Northwest Indiana Catholic*, November 21, 1993, 8.

Vatican Council on October 28, 1964, Bishop Grutka, addressed his intervention during the debates on the schema of the document, *On the Church in the Modern World*, with these thunderous words:

The pastoral and ecumenical aspects of the deliberations of this Council should make a defense of human dignity and human rights as strong and solid as a mountain of granite...Discrimination and segregation because of color, country or origin, or creed invariably involves some form of degradation of human dignity. To despise a man for his color, his origin or his belief is a challenge to Divine Providence...It behooves the Fathers of this Council—gathered here from all parts of the world and representing themselves all colors and races—to voice their opposition to every form of segregation and discrimination with the force of the trumpets of Jericho and proclaim the dignity and rights of human persons everywhere with the utmost clarity.<sup>141</sup>

Three Americans spoke on October 28, 1964, concerning the schema: Joseph Cardinal Ritter of Saint Louis, Missouri, Archbishop Patrick A. O’Boyle of Washington D.C., and Bishop Andrew Grutka of Gary, Indiana. Grutka delivered “one of the strongest attacks against racial discrimination heard on the floor of the Council.”<sup>142</sup>

On his intervention, Grutka received compliments and coverage back home.

While he made the speech as part of his conviction, he admitted to his priest:

The intervention which I made in the Council about the racial issue got the attention of the press, but I am simply amazed at the misquotations and misinterpretations. The inferences and implications read into my short statement were often way off course. I spoke from conviction and on principle, but some reporters could not resist casting my remarks into the political arena to make it appear opportunistic.<sup>143</sup>

As the Council Session moved towards the final days, the main issue that arose was an unexpected announcement that the vote on the document on religious liberty was cancelled for this session. Albert Cardinal Meyer was completely caught off guard by the announcement and led a movement, with assistance from Cardinals Ritter, Paul Leger of Montreal and Bernard Alfrink of Utrecht, the Netherlands, to petition Pope Paul VI.

Over 1,000 bishops signed a petition to ask Pope Paul VI to “urgently, more urgently,

<sup>141</sup> “Bishop Grutka’s Council Address,” *OSVG*, November 8, 1964, p. 1A.

<sup>142</sup> Vincent A. Yzermans, ed., *American Participation in the Second Vatican Council*, 199; “111<sup>th</sup> General Congregation October 28, 1964,” *Council Daybook, Session III*, 197.

<sup>143</sup> Grutka to Gary priests, November 12, 1964, 3. See Appendix H, pgs 520-522.

most urgently,” intervene in this matter and assure a vote this session. But the Pope upheld the decision. He firmly believed that the Council Fathers needed more time to examine the new draft of the document on religious liberty. More research is needed to uncover if Grutka signed the petition. The document would pass in the fourth session, but Meyer died and would not see it promulgated.<sup>144</sup>

The Council’s Third Session closed on November 21, 1964. Paul promulgated the Constitution on the Nature of the Church (*Lumen Gentium*) and the Decrees on Ecumenism (*Unitatis Redintegratio*) and the Eastern Churches (*Orientalium Ecclesiarum*). In Paul’s closing speech, he praised the Council Fathers for their work, especially on the doctrine of the Church; he also proclaimed Mary the “Mother of the Church,” mentioned that the next session, the fourth session, would be the last one, and spoke of the reorganization of the Curia.

Regarding ecumenism, Pope Paul VI praised the decree “On Ecumenism” and expressed his hope that the separated Christian brothers might draw closer to the Church with the eventual hope of merging in it. Stressing the importance of working together, Paul said “to this same doctrine [of the mystery of the Church as expressed in the document, *Lumen Gentium*] gives the surprising joy of observing how the Church, by precisely tracing its own outlines, does not restrict, but widens the boundaries of its charity and does not check the movement of its multiform progress, inviting catholicity.”<sup>145</sup> In making these comments, Paul confirmed and empowered the Council

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<sup>144</sup> “126<sup>th</sup> General Congregation November 19, 1964, *Council Daybook, Session III*, 285-289. For more information on the dynamics of the debate on religious liberty and Meyer’s role in this session, see Steve Avella’s dissertation, “Meyer of Milwaukee: The Life And Times Of A Midwestern Archbishop,” (University of Notre Dame, 1985), 291-298. Meyer died on April 6, 1965. I checked the *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi*, Volumen III, Pars VIII, and was not able to find the petition with a list of the names.

<sup>145</sup> “Pope Paul’s Speech At Closing Session,” *Council Daybook, Session III*, 305.

Fathers to return to their dioceses and cross faith boundaries in promoting charity and the common good.

Paul's reflections on the "Constitution on the Church" presented a humble and pastoral image of the Church - a Catholic Church that was called to engage the world in addressing the needs of the day. Paul said:

The Church is for the world. The Church does not desire any other earthly power for itself than that which enables it to serve and to love. By perfecting its thought and its structure, the Church does not aim at estranging itself from the experience which is proper to the men of its time, but it aims at understanding them better, at sharing better in their sufferings and their good aspirations, at better sustaining the effort of modern man toward his prosperity, his liberty, his peace.<sup>146</sup>

Paul's words help to understand the vision of the Catholic Church with which Grutka and his contemporaries returned from the third session. The vision begun by Pope John XXIII and confirmed by Pope Paul VI, help us understand the principles with which Grutka and others pursued post-Council efforts in the late 1960s.

For Grutka, this session was extremely profound. In a letter to his brother priests, Grutka expressed the powerful impact that the Council session had on him:

The Catholic Church is very definitely a living organism. Because it is alive, it is subject to external changes. These can be disconcerting as changes frequently are, especially if sudden or drastic. The II Vatican Council is concerning itself with numerous significant changes, in order that they may be known and accepted in the spirit of "aggiornamento" indicated by Pope John XXIII. Since some of these changes are a break with traditions of several hundred years, they give the appearance of being sudden and drastic. Naturally there is a reaction on the part of priests, religious and laity. Human nature has a positive liking for routine practices and feels very comfortable in long standing practices and often times even revolts against them.

The changes sanctioned by the Council however, must be regarded as completely good, because in the final analysis, they result from the inspiration of the Holy Spirit. No one, thinking and feeling with the Church, will have any real difficulty accepting these changes. No changes are being made merely for the sake of change. Every change is a move to bring the people of God closer to each other and even nearer to Christ, the Divine Redeemer.<sup>147</sup>

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<sup>146</sup> Ibid.

<sup>147</sup> Grutka to Gary priests, November 12, 1964, 2, unfiled, AGP, ADG.

*Return Home and Leadership*

Grutka returned to Gary in late November. One of his first priorities was to inform the Gary Faithful of the upcoming changes in the liturgy. In a series of announcements in his section of the *OSVG*, Grutka alerted the readers to the upcoming changes and initiatives, the most important being the use of English in the Mass on November 29<sup>th</sup>, the First Sunday of Advent. In his comments, Grutka explained the hope that the use of English would bring “priest and people much closer in divine worship.” A week later, he reported favorable acceptance of the changes and emphasized that changes should be “done gradually and with careful forethought.”<sup>148</sup>

In March 1965, four priests of the diocese, James Coriden, Charles Doyle, Anthony Pudenz, SCJ, and Joseph Semancik, approached Grutka with their intention to participate in the March to Selma with an interfaith group from the Gary and Chicago area. Although, Thomas Toolen, bishop of Mobile, Alabama had given strict instructions for priests and religious from the north not to participate, Grutka supported these priests in their desire to participate in the March despite the nervousness and apprehension of his Vicar General, Stanley Zjawinski. Other bishops like Ritter and O’Boyle supported their

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<sup>148</sup> Grutka, “English In The Mass,” *OSVG*, November 22, 1964, 3A; Grutka, “The Change To English in the Divine Liturgy,” *OSVG*, December 6, 1964, 3A. In his column on December 6, 1964, Grutka wrote: “The realization of how long it took and what efforts were required to bring about this change should make its acceptance a matter of vital importance in a spirit of complete devotion. The Church makes no changes in its divine worship merely for the sake of change. The implementation of the Constitution on the Sacred Liturgy is intended to bring the people closer to the altar of sacrifice and into more active participation with the minister of the Holy Sacrifice. If this is done according to the mind of the Church, the result should show a renewal in the spiritual life and significant progress in more friendly human relations. Changes as important and significant as are now being made in the Liturgy should be done gradually and with careful forethought. Since approved music is still not readily available, throughout the Diocese and until further notice, High Masses will be limited to one a day in any Church or Chapel except in case of funerals and weddings.”

clergy to participate in the march. The Gary priests arrived in Montgomery in time to participate in conclusion of the march.<sup>149</sup>

### **Preparation for the Fourth and Final Session (1965)**

As he prepared to leave for the Fourth Session of the Council, Grutka instructed the faithful of the diocese to pray diligently and consistently for the proceedings of the Council. In all Masses, beginning September 14<sup>th</sup> until the final day of the Council, the prayer to the Holy Spirit was to be added to special weekday devotions.<sup>150</sup>

In preparing to leave, Grutka wrote the people of Gary:

As you read this message I will be flying to Rome to participate in the final session of the Second Vatican Council. In my absence Monsignor Stanley Zjawinski, the Vicar General, will be completely in charge and the Diocese will be in capable hands.

You will be in my mind, heart and prayer daily while I remain in the Eternal City and in return I beg for a remembrance in your prayers.

I am aware of the hopes and expectations not only that my own people have but also all the other people throughout the world.

Peace, security and respect for the Human Person are a universal demand. The Holy Father and the whole Council are keenly aware of this and are striving unceasingly to find ways to satisfy these necessities for human happiness.

The cry for peace is being voiced by many, and numerous theories for arriving at world peace are being offered. It is, however, apparent that the peace which the world offers is not a lasting one and that another must be sought-the one Christ offers.<sup>151</sup>

### **Fourth Session (September 14 to December 8, 1965)**

#### *Introduction*

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<sup>149</sup> “4 Area Priests Join Marchers,” *OSVG*, March 28, 1965, 1A; Doyle interview, 2008; Semancik interview, July 17, 2010. Paul Hallinan, archbishop of Atlanta, initially refused to let six of his priests go to Selma who had petitioned him to attend, “not out of deference to Toolen or concern for public opinion in Atlanta, but because of fear for their safety in Selma.” Twenty-four hours later he reversed his decision and let them attend. For more information, see Shelley, 231-233. Chapter Fifteen of Shelley’s work presents Hallinan’s efforts for racial justice in Atlanta.

<sup>150</sup> “Prayers For The Vatican Council,” *OSVG*, September 12, 1965, 1A; “Prayer To The Holy Spirit,” *OSVG*, September 12, 1965, 3A.

<sup>151</sup> “A Farewell Message,” *OSVG*, September 12, 1965, 1A.



Before the Council Fathers returned to Rome for the fourth session of the Council, Pope Paul addressed societal changes and misinterpretations of the purpose of the council and *aggiornamento* that were emerging. In a weekly general audience in July, the pope clarified the vision of the Council:

Today, unfortunately, one sees a weakening in the observance of the precepts which up to now the Church has proposed for the sanctification of and moral dignity of its sons. A spirit of criticism and even of indocility and rebellion places in question the sacrosanct norms of Christian life, of ecclesiastical deportment and of religious perfection. One speaks of 'liberation,' one makes man the center of every cult... The notion of sin is altered, obedience is impugned and its constitutional function in the ordering of the ecclesial community is contested... This '*aggiornamento*' is not to be conceived as working for the weakening of the moral temperament of the modern Catholic but rather for the growth of his energies and to make him more aware and more responsive to his duties. We must keep this in mind if we truly wish that Christianity, which the Catholic Church interprets and lives, may bring light, unity, regeneration, prosperity, peace and salvation to the modern world.<sup>152</sup>

The second issue Paul addressed, which Grutka and other bishops would find themselves needing to address, was maintaining the balance of remaining authentic to the integrated, balanced spirit of the Council, versus the extremes of those who sought “radical reformism” and those who sought “conservative hesitancy.” Paul confronted the radical reformers in their preoccupation that the “true Church be content with what they define as essential and reduced to a skeleton only, renouncing its role as a living body.” Paul reminded them of the need to remain connected to the vast, rich Tradition of the Catholic Church. He called those who espoused a conservative hesitancy “people who are suspicious of the council deliberations and accept only things they judge to be valid – as if it were permitted to doubt their authority, and as if deference to the will of the council could be limited to those things which do not demand any adaptation of one’s own mentality, but which merely confirm one’s viewpoint.” Both extremes were false

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<sup>152</sup> “Pope Paul Explains Purpose Of Aggiornamento in Church,” *OSVG*, July 18, 1965, 1A.

interpreters of the orthodoxy and failed to embrace the spirit of the Council. “When the teaching Church speaks officially, all must become disciples.”<sup>153</sup>

The fourth session of the Council witnessed a flurry of activity for the commissions and two unprecedented events by Pope Paul VI that would have never been conceivable even five years earlier. First, the Pope and Patriarch Athenagoras nullified the mutual Catholic-Orthodox excommunications of 1054. The nullification will be examined later in the chapter. Pope Paul VI announced his decision to accept an invitation to visit the United Nations on the occasion of its 20<sup>th</sup> anniversary.

On October 4 to 5, Pope Paul VI made history with his trip to the United Nations and his address to the General Assembly. Addressing the representatives of nations around the world, the Pope indeed gave witness to the bishops back in Rome, the ability and importance to cross interreligious, interracial and civic boundaries to proclaim the Gospel, to dialogue with the world and in charity and justice to work for the common good.

Pope Paul VI opened the council on September 14, 1965 praising and giving thanks to God the Father, Jesus Christ His Son and in the Holy Spirit for bringing all together for the final session. Facing the bishops and flanked by non-Catholic observers and the diplomatic corps accredited to the Holy See, Paul VI addressed the Council Fathers calling them to “strong and common determination” to loyalty to the Word of God and to “free and fervent study” of the problems facing the Church. He reached out to separated Christian brethren promising to forge stronger bonds of unity with them and addressed the world with a message of “friendship and salvation.”<sup>154</sup>

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<sup>153</sup> “Pope Hits Critics Of Church Teaching,” *OSVG*, August 8, 1965, 1A.

<sup>154</sup> “Pope Paul,” *Council Daybook, Session IV*, 4.

Pope Paul VI once again gave witness to the bishops' role in the church and the world. He continued his message by describing the council as a "great event" - one that demanded of the bishops certain moral and spiritual attitudes. The primary and essential attitude was charity. "Charity ought to characterize the conclusion of our ecumenical council." Paul said "therefore, in our search for truth, whether doctrinal or disciplinary, let love guides us..."<sup>155</sup> This act of love was to be threefold: 1) love for God, 2) love for the Church, including all of the people of God, the Mystical Body in an ecumenical spirit, and 3) love for all humanity.

Finally, Paul VI thanked the Council Fathers, including the members of the commissions and subcommissions for their work and for the work ahead. He announced the development of an episcopal synod composed of bishops from around the world to assist the work of the Curia. In his attempt to carry on Pope John XXIII's vision, Paul had to balance the desires of the bishops with the reality of the Curia, whose assistance he needed. In the speech, Paul avoided commenting on any of the issues the bishops were yet to discuss; expressing a desire to give them the autonomy to discuss the issues. At the same time, this session witnessed multiple times when Paul intervened, out of procedural norm, to insert or direct additions or edits to the texts.<sup>156</sup>

*Session Experience "A better man, a more devout priest, a more understanding bishop"*<sup>157</sup>

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<sup>155</sup> Ibid.

<sup>156</sup> Ibid., 4-7; See O'Malley and Alberigo's works for more analysis on the behind the scenes insertions and Pope Paul's inconsistent interventions and withdrawals.

<sup>157</sup> During this time in Rome, Grutka served as Editor of the October issue of *My Daily Visitor* published by Our Sunday Visitor, Inc. He offered a series of reflections and comments for the issue. Miss Frances Klecar to Grutka, October 27, 1965; Grutka to Klecar, November 13, 1965; Richard A. Greene to Grutka, November 1, 1965; and Grutka to Greene, November 13, 1965, "2<sup>nd</sup> Vatican Council, Letters, Misc. Matters," 02, AGP, ADG.

“As for myself, I believe I will come back to you and all the people in the Diocese a better man, a more devout priest and I hope a much more understanding bishop. I will do everything in my power to implement all that the Council has decided is best for the people of God.”<sup>158</sup> While previous sessions saw Grutka’s activities mixed with responsibilities with the Institute of Saints Cyril and Methodius and committee work on Eastern Churches, Grutka’s daily life held a similar routine. For the fourth year, he lived at the Little Company of Mary Hospital. During this session, Grutka took one trip home to address diocesan matters.

He began his day at 5:00 a.m. and offered Holy Mass. After a light breakfast, he vested and met other Council Fathers staying with him, particularly a number of prelates from Australia (Edward Doody, Francis Henschke, Patrick Mary O’Donnell). During his fourth session in Rome, Grutka took advantage of interacting with a wide variety of bishops, archbishops and cardinals whom he extended invitations to visit the Gary diocese. In past sessions he was driven to the Council daily sessions in a car, but this session, Grutka traveled with other Council Fathers on a bus, which took them to Saint Peter Basilica. Another bishop he enjoyed spending time with was Leo Pursley from Fort Wayne. Once the daily congregations ended, Grutka spent the afternoons and evenings either in committee work, studying the documents and order of business for the next day, or addressing correspondence and questions as part of his diocesan responsibilities.<sup>159</sup>

This session witnessed an incredible amount of work that kept the bishops, the commissions and the episcopal conferences at a consistent pace of work. A number of documents were to be approved by the Council Fathers and promulgated by Pope Paul VI.

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<sup>158</sup> Grutka to the Gary priests, November 27, 1965, “2<sup>nd</sup> Vatican Council, Letters, Misc. Matters,” 02, AGP, ADG.

<sup>159</sup> “A Day in the Roman Life of Bishop Grutka,” *OSVG*, October 31, 1965, 4 News.

After returning from the United Nations, the Pope addressed the Council Fathers reporting on the trip. His enthusiasm and confirmation of the Council's call to dialogue with the world was clearly manifested:

We give thanks to the Lord, venerable brothers, to have had the fortune to announce a message of peace, in a sense to men of all the world. The Gospel message has never before had such a large audience nor, we can say, an audience more ready and disposed to listen to it. Never before has such an announcement given the impression of interpreting jointly the merciful voice of heaven and the imploring voice of the earth, thus manifesting itself as the mysterious design of God for humanity and completely adequate to the profound aspiration of that same humanity. And never before has the mission of the Church as mediator between God and man been justified by more evident, providential and modern reasons.<sup>160</sup>

Eleven schemas were included in this last session. On October 28, 1965, the following documents were promulgated: 1) Decree on the Pastoral Duties of Bishops; 2) Decree on Religious renovation and seminaries; 3) Declaration on Christian education; and 4) Declaration on non-Christian religions. On November 18, 1965, the Dogmatic Constitution on Revelation and the Decree on the Lay Apostolate were promulgated. Paul also announced the beginning of the reform of the Roman curia, the introduction of the causes for the beatification for Pope Pius XII and Pope John XXIII, a Jubilee period and the convocation of the synod of bishops by 1967. On December 7<sup>th</sup>, Pope Paul VI promulgated: 1) the Pastoral Constitution on the Church in the Modern World; 2) the Declaration on Religious Liberty; 3) the Decree on Priests; and 4) the Decree on Missions.<sup>161</sup>

The bishops of the United States weighed in heavily on several documents, including, *Dignatais Humanae* (Religious Liberty), *Nostra Aetate* (On the Catholic Church's Relationship to non-Christian Religions), especially with Judaism, and

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<sup>160</sup> "Pope Paul," *Council Daybook, Session IV*, 97-98.

<sup>161</sup> "Vatican Council II Summary," *Council Daybook, Session IV*, 285-286.

*Gaudium et Spes* (On the Church in the Modern World), including racism and nuclear arms. The absence of Albert Cardinal Meyer, who died earlier in the year, was noticeable.

Grutka gave an interview to a *Chicago Tribune* reporter, entitled, “Ecumenical Council Ranks: Wasn’t Afraid to Face Problems, Bishop Notes,” Grutka stated:

The council’s outstanding achievement has been the willingness shown to delve into all the problems which most affect the peoples of the world... The decrees, decisions, declarations, and constitutions it issued will affect the people of God for years to come... When... the council fathers disperse to return to their dioceses... then another period of equally important work will begin for them: that of cultivating what had been sown by the council so the plants might blossom and produce rich and abundant fruits for all... Attending the council the fathers have come to know truly the meaning of this word [unity], because during the daily meeting with other bishops from all the countries of the Christian world this unity became evident as never before, right there in the assembly hall itself.<sup>162</sup>

Regarding specific examples, Grutka spoke on religious liberty and nuclear arms:

Grutka was personally satisfied with the proclamation on religious freedom and happy for the role played by the American episcopate in steering the document thru many obstacles to find adoption... I can easily understand the objections to the declaration expressed by fathers who had no experience living in a pluralistic society. [Regarding nuclear arms], I believe a total condemnation should be included in the council document [Church in the Modern World] dealing with the problem of war...<sup>163</sup>

Of the many issues the Council Fathers addressed, religious liberty and nuclear arms were two issues that highlighted the danger of labeling the Council Fathers either conservative or liberal. For the United States bishops, Grutka’s comment above highlights the dichotomy in which a number of U.S. bishops found themselves on certain issues as they balanced being a faithful Catholic and a loyal American when taking a stance on the social issues of the day. It is not the intention of this section to fully address this issue of being Catholic and American, but to use it to highlight how the

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<sup>162</sup> Gaggiottini, Henry, Rome Bureau Chief, Chicago Tribune Press Service, “Ecumenical Council Ranks: Wasn’t Afraid to Face Problems, Bishop Notes,” *Chicago Tribune*, Wednesday, n. d., n. p., AGP, ADG, Binder, no name.

<sup>163</sup> Ibid.

Church Fathers, including Grutka, could appear to be conservative on one issue and liberal on another.<sup>164</sup>

*Visit from Reverend Julius James*

Grutka received an important visitor this session: the Reverend Julius James, African-American, Baptist minister from Gary.<sup>165</sup> Grutka, with Litot's assistance, extended an invitation to Julius James, pastor of Saint John Baptist Church in Gary, Indiana, to come to Rome and attend the Council – an invitation that James accepted. James' departure and attendance at the Council proved an exciting experience for James and his Baptist community. He left for Rome on November 9<sup>th</sup>. James worked with Grutka on a number of efforts to promote the common good in Gary. James was known

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<sup>164</sup> Alfredo Cardinal Ottaviani, moderator of the Holy Office, and Francis Cardinal Spellman of New York and are two perfect examples. Ottaviani, seen as a leader of the minority group, and a symbol of "immovable conservatism in the Church," received one of the warmest and longest ovations in the council's four-year history from his brother bishops, when he emphatically called for a ban of all war absolutely. In his speech on October 7, 1965, Cardinal Ottaviani humbly offered five suggestions for justice and charity, which were needed to overcome wars. He asked the Council Fathers to give more development in the schema of "On the Church in the Modern World," to address the necessity for peace and to be more specific with the types of war. "144<sup>th</sup> General Congregation October 7, 1965," 103, and "Cardinal Ottaviani," 108, in *Council Daybook, Session IV*. Spellman spoke out against the use of the vernacular in Mass and yet, strongly advocated for religious liberty, including the insertion of John Courtney Murray as a *peritus* and architect of the document on religious liberty, a statement on the Jews, and a stance for nuclear arms. In a letter signed by eleven prelates, from the United States and other nations, and sent to all Council Fathers, Spellman's name appeared first to highlight the reality that "the possession of *arma scientifica* has preserved freedom for a very large portion of the world. The defense of a large portion of the world from aggression is not a crime, but a great service." In the background of the Council was the arms buildup as well as the Cold War between the democracies of the world, led by the United States, and the communist nations, led by Russia and China. "Letter on Nuclear Arms Issue," *Council Daybook, Session IV*, 278. The text of the letter and those prelates who signed the letter may be found on p. 278.

<sup>165</sup> Grutka to Pursley, November 19, 1965 and November 27, 1965, "2<sup>nd</sup> Vatican Council, Letters, Misc. Matters," 02, AGP, ADG. Reverend Julius James was pastor of Saint John Baptist Church in Gary, Indiana from 1955. He was the first vice-president of the Gary chapter of the NAACP, a member of the Gary Human Relations Commission (with Grutka), a member of the Lake County Council of Economic Opportunity, and past president of the Gary Freedom Movement Council and Gary Fellowship of Ministers. "Baptist Minister Guest of Bishop Grutka in Rome," *OSVG*, November 28, 1965, 1A.

for his efforts for interracial justice and interreligious cooperation. The invitation to James created a sense of good will in the Gary African-American community.<sup>166</sup>

Inviting James was one step for Grutka. Visiting Rome was one matter, but Grutka appealed for permission for James to witness the Council proceedings. In a letter to Archbishop Pericle Felici, Secretary General to the Second Vatican Council, Grutka wrote:

The Reverend Julius James, a negro Baptist minister and leader of the freedom movement in Gary has been invited by me to come to Rome in order to see first hand the work of the Second Vatican Council.

The City of Gary is now about sixty percent negro, but due to the close cooperation between ministers and priests, there have been no incidents comparable to those in many other cities in the United States. The Reverend Julius James is largely responsible for helping to keep the peace. I have worked with him very closely and find him understanding and cooperative.

I believe that giving him permission to witness proceedings at the Council from November 11<sup>th</sup> to the 19<sup>th</sup> would become a source of great edification for him as well as encouragement for more effective ecumenical action. I feel sure that only positive good would result from granting him permission to be present at these general sessions.<sup>167</sup>

Grutka met James at Fiumicino Airport in Rome and was his host for a major portion of his stay in Rome. James joined John Morkovsky, bishop of Houston, Texas, Father Misch and Father John Morales for dinner at Alfredo's to celebrate Grutka's birthday.<sup>168</sup> The next day, James was given special permission by Secretary General Felici to attend a number of general congregations of the Council. He attended the public session on November 18<sup>th</sup> when Pope Paul VI proclaimed and promulgated the Dogmatic Constitution on Divine Revelation and the Decree on the Lay Apostolate.<sup>169</sup>

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<sup>166</sup> Litot to Grutka, October 28, 1965, 2 & 3, "2<sup>nd</sup> Vatican Council - Letters, Misc. Matters," 02, AGP, ADG; Litot, "Close To Home," Editorial, *OSVG*, November 14, 1965, 3A.

<sup>167</sup> Grutka to Felici, November 3, 1965, "Second Vatican Council Letters, Misc. Matters," 02, AGP, ADG.

<sup>168</sup> Grutka to Pursley, November 19, 1965, "2<sup>nd</sup> Vatican Council, Letters, Misc. Matters," 02, AGP, ADG; Morales interview, July 2010.

<sup>169</sup> "Baptist Minister Guest of Bishop Grutka in Rome," "Pope Paul VI," and "Before One of the morning sessions," *OSVG*, November 28, 1965, picture caption, 1A. Another picture is present on the front page of the November 28, 1965 edition of *OSVG*, 1A, showing James and Pope Paul VI shaking hands.



Grutka arranged for James to meet a number of prelates including Laurean Cardinal Rugambwa of Bukoba, Tanganyika, Bishop Dominic Enkendem of Nigeria, John Cody, Archbishop of Chicago, and Morkovsky. The highlight of James' trip was the opportunity he had to personally meet Pope Paul VI. The Pope asked James about his work, his congregation and sent greetings to James' congregation, his family and friends.<sup>170</sup>

In a demonstration of crossing boundaries, James was asked by two Gary seminarians, David Hauskins and Pat Connolly, students at the NAC, to address the NAC student body. James agreed and spoke to a standing room only audience about civil rights in the United States and addressed questions for almost two hours afterwards. Grutka escorted James back to the airport. Upon returning, James glowed from the overwhelming experience.<sup>171</sup>

### *Conclusion of the Council*

During the last days of the fourth session, December 6-8<sup>th</sup>, Pope Paul VI addressed various audiences. On December 6<sup>th</sup>, Paul VI spoke to the observers. That set the tone and gave a profound witness to the bishops for post-conciliar hopes to promote ecumenical unity and the common good. Paul VI was fully aware that true ecumenical efforts take time, diligent dialogue, charity, and confidence in the Holy Spirit. Continuing to emphasize the pastoral nature of the Council, the commitment to renew the Catholic Church, the unity of the Christian Church, and the embrace of the world, Paul stated:

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<sup>170</sup> "Baptist Minister Guest of Bishop Grutka in Rome," *OSVG*, November 28, 1965, 1A.

<sup>171</sup> *Ibid.*; Litot to Grutka, November 28, 1965, pgs 1-3, "2<sup>nd</sup> Vatican Council, Letters, Misc. Matters, 02m AGP, ADG.

Gentlemen, dear observers, or rather allow us to call you by the name which has come to life in these four years of the ecumenical council: brothers, brothers and friends in Christ!...This obliges us to renew our thanks for your presence at our ecumenical council. We have greatly appreciated this presence. We have felt its influence. We have admired its nobility, its piety, its patience and its affability. And this is why we shall preserve a grateful memory of your coming. And in thinking back on the courtesy of these human and Christian relations, we shall know how to appreciate more in its true value, the historical significance of your presence, to search into its religious content as well into the mystery of the divine plans which seems to hide and indicate at the same time...

We have recognized certain failings and common sentiments that were not good. For these we have asked pardon of God and of you. We have discovered their un-Christian roots and have proposed to ourselves to change them, on our part, into sentiments worthy of the school of Christ; to abstain from preconceived and offensive controversy and not to bring into play questions of vain prestige...We want to resume human, serene, benevolent and confident relations.<sup>172</sup>

Unprecedented in the history of the Ecumenical Councils of the Catholic Church, Paul VI's comments demonstrated a positive, pastoral approach to those outside of the Catholic Church. Paul's commitment to humility and to charity further scored another unique characteristic of this Council – reaching out to non-Catholics with dialogue, charity, humility and no condemnations or anathemas:

You know, brothers, that our ecumenical council itself has gone forward to meet you in many ways: from the consideration which the council Fathers have not ceased to show for your presence, so dear to them, to the unanimous effort to avoid any expression lacking in consideration for you; from the spiritual joy of seeing your elite group associated with the religious ceremonies of the council to the formulation of doctrinal and disciplinary expressions able to remove obstacles and to open paths as wide and smoothed as possible for a better evaluation of the Christian religious inheritance which you preserve and develop.

The Roman Catholic Church, you can see, has shown its good will to understand you and to make itself understood. It has not pronounced anathemas, but invitations. It has not put any limits to its waiting, an more than to its fraternal offer to continue a dialogue in which it is engaged.<sup>173</sup>

The next day, December 7<sup>th</sup>, continuing a theme that love 'casts out fear,' Paul VI informed the bishops, via an Apostolic Letter, that he authorized a change of name and function for the "Sacred Congregation of the Holy Office," which would henceforth be called, the "Congregation For Doctrine of the Faith." The letter listed its purpose, functions and structure. The changes represented part of Paul VI's promise to reform the

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<sup>172</sup> "Pope Paul," *Council Daybook, Session IV*, 353.

<sup>173</sup> *Ibid.*

Curia and the spirit with which the Curia would operate. The change was extremely important considering the history and often negative and punitive image the “Holy Office” had established.<sup>174</sup>

One of the greatest witnesses of the fruits of the Council occurred on December 7, 1965. A joint Catholic-Orthodox Declaration was simultaneously read in a public meeting at the Council in Rome and in a special ceremony in Istanbul, when Pope Paul VI and Patriarch Athenagoras of Constantinople, nullified mutual excommunications dating back to 1054 A.D. The statement was a result of groundbreaking reconciliation on the part of both leaders, tracing back to their meetings in the Holy Land on January 4-6, 1964.<sup>175</sup>

Once again the bishops witnessed firsthand from Pope Paul VI the importance of charity, reconciliation and the fruits of dialogue. It is interesting to note two sections of the Catholic-Orthodox declaration:

Grateful to God, who mercifully favored them with a fraternal meeting at those holy places where the mystery of salvation was accomplished through the death and resurrection of the Lord Jesus Christ, and where the Church was born through the outpouring of the Holy Spirit, Pope Paul VI and Patriarch Athenagoras I have not lost sight of the determination each felt to omit nothing thereafter charity might inspire and which facilitate the development of fraternal relations thus taken up between the Roman Catholic Church and the Orthodox Church of Constantinople. They are persuaded that in acting this way, they are responding to the call of that divine grace which today is leading the Roman Catholic Church and the Orthodox Church, as well as all Christians, to overcome their differences in order to be again “one” as the Lord Jesus asked of His Father for them.

Among the obstacles along the road of the development of these fraternal relations of confidence and esteem, there is the memory of the decisions, actions and painful incidents which in 1054 resulted in the sentence of excommunication... One cannot pretend that these events were not what they were during this very troubled period of history. Today, however, they have been judged more fairly and serenely. Thus it is important to recognize the excesses, which accompanied them and later led to consequences which, insofar as we can judge, went much further than their authors had

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<sup>174</sup> “Apostolic Letter on Holy Office,” *Council Daybook, Session IV*, 354-355.

<sup>175</sup> “Statement Nullifying Excommunications Read,” *OSVG*, December 19, 1965, 1A; for an English translation of the declaration, please see “Catholic-Orthodox Declaration,” in *Council Daybook, Session IV*, 286. On December 7, 1965, Paul VI also addressed member of the special missions in the Sistine Chapel and announced a post-Council Jubilee on December 7<sup>th</sup>.

intended and foreseen. They had directed their censures against the persons concerned and not the Churches. These censures were not intended to break ecclesiastical communion between the Sees of Rome and Constantinople...

Pope Paul VI and Patriarch Athenagoras I with this synod realize that this gesture of justice and mutual pardon is not sufficient to end both old and more recent differences between the Roman Catholic Church and the Orthodox Church. Through the action of the Holy Spirit those differences will be overcome through cleansing of hearts, through regret for historical wrongs, and through efficacious determination to arrive at a common understanding and expression of the faith of the Apostles and its demands...<sup>176</sup>

The Second Vatican Council ended on December 8, 1965. With the council

Fathers gathered in Saint Peter's, Pope Paul VI addressed them one last time:

The hour for departure and separation has sounded. In a few moments you are about to leave the council assembly to go out to meet mankind and to bring the good news of the Gospel of Christ and of the renovation of His Church at which we have been working together for four years.

This is a unique moment, a moment of incomparable significance and riches. In this universal assembly, in this privileged point of time and space, there converge together the past, the present and the future—the past: for here, gathered in this spot, we have the Church of Christ with her tradition, her history, her councils, her doctors, her saints; the present: for we are taking leave of one another to go out toward the world of today with its miseries, its sufferings, its sins, but also with its prodigious accomplishments, its values, its virtues; and lastly the future is here in the urgent appeal of the peoples of the world for more justice, in their will for peace, in their conscious or unconscious thirst for a higher life, that life precisely which the Church of Christ can and wishes to give them.<sup>177</sup>

The Pope noted that voices from all corners of the world looked toward the council with questions and hopes for words of inspiration for them. He assured them and the council Father that the voices would not go unheeded. It has been the purpose of the council to work for them, ultimately symbolized in the *Constitution on the Church in the Modern World*, which the Fathers approved the day before. Drawing to an end, Pope Paul VI stated these final words: as a clarion call to the Fathers:

From our long meditation on Christ and His Church there should spring forth at this moment a first announcement of peace and salvation for the waiting multitudes. Before breaking up, the council wishes to fulfill this prophetic function and to translate into brief messages and a language accessible to all men, the “good news” which it has for the world and which some of its most respected spokesmen are now about to pronounce in your name for the whole of humanity.<sup>178</sup>

<sup>176</sup> “Catholic-Orthodox Declaration,” *Council Daybook, Session IV*, 286.

<sup>177</sup> Pope Paul VI, “Council Closing Messages,” *Council Daybook, Session IV*, 363.

<sup>178</sup> *Ibid.*

Next, cardinals from various countries read Pope Paul's message to groups, including: 1) rulers; 2) men of thought and science; 3) artists; 4) women; 5) the poor, the sick and the suffering; 6) workers; and 7) youth.<sup>179</sup>

After four years, four annual sessions, 168 general meetings, and 10 plenary meetings, and the promulgation of four constitutions, nine decrees and three declarations, the council ended.<sup>180</sup> Left unresolved at the time was the issue of artificial birth control, which Pope Paul VI reserved to the Pontifical Commission he appointed.

The Vatican II sessions were invigorating for Bishop Grutka. Grutka wrote to his priests to explain his final reflections on the Council. Rather than taking the time to describe his day-to-day activities, Grutka expressed his vision of the Council and the vision he experienced in collaboration with the other Council Fathers, Pope John XXIII and Pope Paul VI. He had truly been transformed by the experience:

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<sup>179</sup> Two United States cardinals were given the honor to assist in the reading of the messages: 1) Shehan, to artists; and 2) Ritter, to youth. I would like to quote part of the message to the youth as I believe it epitomized the hope that the bishops felt as they left the council. "Lastly, it is to you, young men and women of the world, that the council wishes to address its final message. For it is you who are to receive the torch from the hands of your elders and to love in the world at the period of the most gigantic transformations ever realized in its history. It is you who, receiving the best of the example of the teaching of your parents and your teachers, are to form the society of tomorrow. You will either save yourselves or you will perish with it... At the term of this imposing re-examination of life, she now turns to you. It is for you, youth, especially for you that the Church now comes through her council to enkindle your light, the light which illuminate the future, your future. The Church is anxious that this society that you are going to build up should respect the dignity, the liberty and the rights of individuals. These individuals are you... The Church looks to you with confidence and with love... It is in the name of Christ that we salute you, that we exhort you and bless you." Pope Paul VI, "Council Closing Messages," in *Council Daybook, Volume III*, 366.

<sup>180</sup> The constitutions included: 1) liturgy; 2) the nature of the Church; 3) divine revelation; and 4) the Church in the modern world. The decrees included: 1) on social communications; 2) ecumenism; 3) Eastern Catholic Churches; 4) pastoral duties of bishops; 5) renovation of the life of Religious men and women; 6) seminaries; 7) the lay apostolate; 8) missions; 9) the priestly life and ministry. The declarations included: 1) relations of the Church with non-Christian religions; 2) Christian education; 3) religious liberty. "Vatican Council II Summary," in *Council Daybook, Volume III*, 285. "Council Statistics," *Council Daybook, Session IV*, 366. Other important statistics presented on this page of the *Council Daybook* include: 1) The first session had 36 general meetings, the second 43, the third 48, the fourth 41; 2) During the general meetings there were 2, 212 speeches and 4,361 written interventions; 3) Average daily attendance of bishops was 2,200 with the peak of 2,392 on December 6, 1965; 4) 242 council Fathers died, including 12 cardinals; and 5) among the *periti* were 460, including 45 Jesuits, 42 Dominicans, and 15 Franciscans.

The Second Vatican Council is just about finished. In this instance the word, “finished” with its overtones of finality is hardly appropriate to indicate the close of so important an event. On December the eighth the *Paters Conciliares* will leave the Eternal City never again to return under these same circumstances... The term, “Mystical Body of Christ” is often used to help the faithful comprehend the unity that should exist among the followers of Christ, but in the Council chambers the term actually materializes into a vision of heartwarming and soul stirring delight...

It [the Council] will easily rank very high – if not the highest – in comparison with the other councils of the past. Its greatest distinction will be that it was not afraid to be as universal as the Church of Christ in every respect. The decrees, decisions, declarations and constitutions of this Council will affect the people of God for years to come and that is why the word, “finished” in this instance is indeed very relative.

In the future priests and theologians, scholars and just ordinary folks will discuss and debate the relative merits of each of the sixteen schemata. They will try to decide which one was the most outstanding, which had the most universal impact.

When the Council began the emphasis was on *aggiornamento* – bringing the Church up to date. Good Pope John XXIII was characterized as having opened a few doors and windows. It would be more correct to state that he opened some flood gates which were holding back life-giving waters and backing them up into crevices and caverns where they did little or no good.<sup>181</sup>

In addition to the priests, Grutka wrote to the people of the diocese:

On the Feast of the Immaculate Conception, December 8<sup>th</sup>, the Second Vatican Council will complete this task it began four years ago on October 11<sup>th</sup>, the Feast of the Maternity of the Blessed Virgin Mary. I focus your attention on her who is the Mother of Christ and who, as a result of the Council, is called the Mother of the Church...

I am convinced that as a result of this Council, this reflection of truth will be sharper, more piercing, more revealing and more glowing with consoling and comforting warmth.

Just as the light of the Star of Bethlehem on the first Christmas dispelled the gloom of ages and filled sad hearts with new hope; so may the light from the decrees and decisions of this Council dissipate the darkness of doubt, distrust and unbelief among many of the people and nations today.

I am positively certain that the Council has accomplished much and that it definitely reveals the touch of the Heavenly Father, the effectiveness of Christ’s teachings and the inspiration of the Holy Spirit. The Council has also disclosed that the latest successor of Peter, Pope Paul VI, is a great and holy pontiff.<sup>182</sup>

His admiration of the Council was one facet of Grutka’s experience. Another key aspect of the Council that inspired Grutka was the promotion of prayer and constant requests for guidance of the Holy Spirit. Grutka continued:

It is with the permission of the Holy Father that this pastoral note is being written to you from the Eternal City exhorting you at his suggestion, to observe the final three days before the solemn closing of the Council in fervent prayer and with deep devotion.

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<sup>181</sup> Grutka to Gary priests, November 27, 1965, “2<sup>nd</sup> Vatican Council, Letters, Misc. Matters,” 02, AGP, ADG. For a pictorial history of Grutka’s daily activity during the fourth session, see “A Day in the Roman Life of Bishop Grutka,” *OSVG*, October 31, 1965, News 4.

<sup>182</sup> Grutka, “Pastoral Exhortation From Rome,” *OSVG*, November 28, 1965, 3A.

Since there is no greater prayer than the Holy Sacrifice of the Mass, I ask that in all parish churches and chapels the Holy Sacrifice of the Mass be offered with full participation at times convenient for the maximum possible attendance on the part of the faithful during these days. At these Masses there will be homilies about the Apostolate of the Laity and about the lasting happiness to be found in serving God in all things.

Because the Scriptures clearly indicate the supreme importance of doing positive good, I urge all of you, my beloved priests, religious and laity to concentrate your efforts on doing as much positive good to others as you possibly can during these days.

On the final day, December 8<sup>th</sup>, in all the churches and chapels Holy Mass with full participation should be offered at eleven o'clock in the morning (This is the explicit wish of the Holy Father.). This Mass will begin with a solemn procession during which appropriate hymns will be sung. The homily at this Mass will be about the essence of religion, which is the conformity of the human to the divine will in everything.

May the glorious closing of the Second Vatican Council signal the beginning of a new era of peace among people. May this come about through the unmistakable recognition of the image of God in others no matter how obscurely reflected by them.<sup>183</sup>

Grutka, like many of his contemporaries, truly saw the end of the Council issue in a new beginning. The bishops were transformed by this experience. Now the real work produced by the Council and the abundant crop, which must be harvested and assimilated, lay ahead.<sup>184</sup>

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<sup>183</sup> Ibid.

<sup>184</sup> Grutka, "Christmas Message," *OSVG*, December 19, 1965, 3A.

## **CHAPTER SIX POST-CONCILIAR DIOCESAN INITIATIVES (1966 TO 1968)**

Grutka returned home from Rome to begin a new era of ministry in the post-conciliar Church. Transformed by the Council's proceedings, he took seriously the Vatican II mission and mandate to evangelize the Catholic Faithful, to dialogue with Christians and non-Christians, and to engage the world to promote the common good. While an examination of the details of these efforts is too comprehensive for this work, this chapter seeks to address and examine a number of initiatives that demonstrate creative efforts of a local bishop and his diocese to evangelize and implement the directives of the council: 1) his return from the Council and his leadership in diocesan affairs; 2) to increase the involvement of priests, religious and laity in diocesan initiatives to promote education and formation: Diocesan School Commission and Diocesan Pastoral Council; 3) to renew the liturgy and Christian life: Diocesan Commission on Church Worship; 4) to work for ecumenical and interreligious dialogue and unity: Diocesan Ecumenical Commission; and 5) to promote the common good, especially in race relations. In the midst of these activities, the Diocese of Gary celebrated its tenth anniversary (1957-1967). From 1966 until 1968, Grutka and the Faithful of the Diocese of Gary pursued a number of initiatives to implement these conciliar directives in diocesan structures.

The post-Vatican II years presented complexities and a shift in social structures that neither Grutka nor many of the Church Fathers could have ever predicted. Understanding these societal, ecclesiastical and sociological shifts is crucial when objectively examining the Council's proceedings and the post-conciliar initiatives.



## Return Home and Leadership

Grutka arrived back in Gary on December 9, 1965 from what he called “one of the greatest events in Church History.” His participation as a Council Father in all four sessions gave him a comprehensive perspective and experience of the Second Vatican Council. Of his participation and its implications for the Church universal and the Diocese of Gary, he wrote:

One of the greatest events in Church History reached a brilliant climax in the solemn closing of the II Vatican Ecumenical Council on December 8. Mine was the significant honor and privilege to be an active participant in all its sessions...I came back with my mind saturated with plans and ideas and my heart filled with the warmest sentiments of appreciation. It would be a distinct delight to share all of these with you now, but since this must be a brief pastoral message, I can only offer you a small bouquet from a vast garden of flowers.

When good Pope John XXIII convoked the II Vatican Council and gathered around himself some 2,400 Council Fathers - Cardinals, Patriarchs, Archbishops, Bishops and Heads of Religious Communities from all over the world, he stated the whole purpose of the convocation simply and succinctly – a matter of ‘aggiornamento’ – of updating the Church. He asked the windows and doors be opened and barricades be removed so that all people could look at the Church of Christ and recognize it for what it really was and is.

As the Council began its work, windows and doors were opened and barrier after barrier were removed. The brilliance of the Church’s divine mission was still dazzling even though tarnished by flaws emanating from human insufficiencies, which it did not attempt to hide. Through the Council the Church, keenly aware of its divine mission, began the task of self reformation under the guidance of the Holy Spirit. It made strenuous efforts to correct its human defects and to highlight its divine character and qualities.

Christ came to make all men happy. He established a Church for the benefit of all mankind and just as Christ so also the Church desires the salvation of all nations... The people of today’s world who will take cognizance of the decrees and decisions of the Council will find their attitudes improving and their actions all tending towards the positive good. They will find Christ walking before them; His presence will be felt by them in its divine splendour. This will cause them to become truly concerned about the poor, the sick, the oppressed and especially those tortured by the guilt of sin.

The Second Vatican Council has finished its work. The Fathers have produced an abundant crop, which now must be harvested and assimilated. May the end result be perfect charity and worldwide peace with all people unfailingly recognizing the image of God in each other and unalterably motivated to promote the spiritual and temporal welfare of each other with a love divine.<sup>1</sup>

Typical of Grutka over the three past sessions, he first met with his priests to share with them the details of the Council and the decrees and teachings. One of the first

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<sup>1</sup> Grutka, “Christmas Message,” *OSVG*, December 19, 1965, 3A.

ways he sought to implement the Council's teachings was to concelebrate Christmas Mass with his priests according to the directives from the conciliar Decree on Concelebration. Like many other bishops, Grutka insisted that liturgical experimentation was not acceptable. All ecclesial and liturgical changes were to be implemented systematically and in conjunction with approval from Rome and the United States Bishops Conference. Christmas 1965 witnessed Grutka, as principal celebrant, concelebrating Midnight Mass at Holy Angels Cathedral with John Witte, Cathedral rector, and other priests connected with the parish. Christmas Day morning Masses were also concelebrated.<sup>2</sup>

After meeting with his priests, Grutka was the featured speaker at the Fifth annual meeting of the Diocesan Saint Vincent DePaul Society. Members from the fourteen parish conferences in the diocese gathered to hear Grutka report on the Council. In his address, Grutka praised the men for their work and encouraged them "to help everyone in need, regardless of their religious affiliation, parish affiliation, or racial background." Vincent Lengerich, Spiritual Director of the Society and a Gary priest, spoke of the group's work in the context of the Liturgy and the Constitution on the Church.<sup>3</sup>

### **Greater Involvement in Diocesan Education and Formation**

The Council's emphasis on evangelization for the renewal of Christian life was reflected in Grutka's post-conciliar, diocesan initiatives to promote the education and formation of the faithful of the diocese. Grutka utilized already established structures in some cases to promote the initiatives, and in other circumstances, he empowered his

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<sup>2</sup> "Cathedral Midnight Mass Concelebration to Highlight Parish Christmas Masses," *OSVG*, December 26, 1965, 1A.

<sup>3</sup> "Bishop Urges Vincentians to Expand Conference," *OSVG*, December 19, 1965, 1A-2A.

priests to begin new initiatives, especially in the case of the Diocesan School Commission and Diocesan Pastoral Council.

One of the primary directives of the Council Fathers was the recognition of the laity's participation in the apostolic work of the Catholic Church and the call for increased ownership and participation of the laity in the life of the Church. Grutka and the Diocese of Gary were no exception to this mandate and mission. Rather, a study of the materials of the times and oral testimonies reveal a tremendous effort by Grutka and the number of Diocesan officials, including priests, religious and laity to connect the Council documents and directives with the education and the formation of the faithful of the Gary diocese. That education and formation included serious study of the documents themselves.

Evangelizing and educating in the post-conciliar Gary diocese had two major aims: 1) to expose the priests, religious and laity to the documents of the Second Vatican Council; and 2) to implement the directives and vision of the documents in diocesan apostolates. This section will highlight in general terms multiple initiatives and then focus more in-depth on two initiatives that flowed from one of Grutka's major diocesan priorities – Catholic education.

The education system of the Diocese of Gary featured primary and secondary institutions of learning as well as a Day School Seminary affiliated with Bishop Noll Institute. A Director of Vocations helped to promote vocations in the diocese with assistance of the Serra Clubs and events, such as Vocation Day and Parish Vocation

Week. All of the priests and religious were encouraged to assist with the promotion of vocations.<sup>4</sup>

Other programs for the youth included a strong Catholic Youth Organization (CYO), Hoosier Boys Town and Camp Lawrence. The CYO had a long, solid history in the Diocese of Gary, even in the days when the four-county area was part of the Diocese of Fort Wayne. The Diocesan Youth Office was located from 1957 to 1961 in the Gary Knights of Columbus building and moved to a new Catholic Service Center in Glen Park in 1961. In 1966, the Diocesan Office was transferred to the former All Saints School in Hammond. For young Catholic adults, the Catholic Young Adult (CYA) program, the Gary-Alerding Settlement House, Catholic Newman Centers at Indiana University Northwest and Purdue University Calumet, the “Search For Christian Maturity” retreat program, and the Pre-Cana program, formed a core of youth and young adult programs. (The Search program embodied the effort to meet the challenge of Vatican II, especially the decree, *On the Apostolate of the Laity* (Chapter Three).<sup>5</sup>

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<sup>4</sup> For more information on the schools and their efforts to implement the vision of the Second Vatican Council and the Council documents as well as efforts to promote vocations, see the following: “Diocese of Gary Handbook of the Diocesan School System,” (Department of Catholic Education, 1965); “Noll Institute Committed to Service of the Church,” *OSVG*, February 26, 1967, 11A and the study of the Vatican II documents, “Dogmatic Constitution on The Church” and “The Pastoral Constitution on The Church in the Modern World;” “Andrean High School First Institution Founded by Bishop” and “St. Mary High School Sees Bright Future,” *OSVG*, February 26, 1967, 12A and 13A; “St. Joseph College Calumet Campus” and “La Lumiere School Looks Toward First Graduating Class,” *OSVG*, February 26, 1967, 13A; “Day School’ Seminary Trains Future Priests: Minor Sem Students ‘Commute’ to Classes,” *OSVG*, February 26, 1967, 8A, and; “Vocations-Key to the Future” and “Serrans Cooperate in Gary Diocese Vocation Program,” *OSVG*, February 26, 1957, 9A.

<sup>5</sup> For more information on youth and young adult programs, please see the following: “At Gary Banquet Bishop Calls for Expanded Programs for Youth Work,” *OSVG*, February 6, 1966; “Program Outlined For Youth Rally,” *OSVG*, October 9, 1966, 1A; “Youth Matures With The Diocese,” *OSVG*, February 26, 1967, 16A-17A; “Camp Lawrence-Fun Spot for Youth,” *OSVG*, February 26, 1967, 17A and 29A; “Community that Kindness Built,” *OSVG*, February 26, 1967, 18A; “Pre-Cana Conference Holds Singular Place in Diocese,” *OSVG*, February 26, 1967, 27A; “Teenagers To Convene At Noll,” *OSVG*, March 5, 1967, 1A; “Gary Alerding House.....Partnership in Growth,” *OSVG*, March 5, 1967, 5A, and; “At Hoosier Boys’ Town Vocational Building Completed,” *OSVG*, August 6, 1967, 1A-2A.

For education and formation of the adult laity, Grutka utilized a number of already established and structured diocesan institutions to implement the new spirit of Vatican II and promote the lay apostolate, including the Diocesan Council of Catholic Women (DCCW) and the Diocesan Council of Catholic Men (DCCM). Of the two, the Diocesan Council of Catholic Women existed from the beginning of the erection of the diocese in spring 1957. By the end of the Second Vatican Council, both groups were asked to take responsibility to spread information on two key documents: 1) *Decree on the Lay Apostolate*; and 2) *Constitution on the Church*. In addition to the DCCW and the DCCM, the Diocese of Gary had an active Daughters of Isabella, a Christian Family Movement, a Cursillo program, and Knights of Columbus. Other sodalities and organizations were in existence to promote the devotional and faith lives of the laity on the parish, deanery and diocesan levels.<sup>6</sup>

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<sup>6</sup> For more information on diocesan efforts and program for adult education and formation, please see the following: Litot editorial, "Concrete Steps," *OSVG*, February 6, 1966, 3A; "The Cursillo-Living Christianity," *OSVG*, February 26, 1967, 27A; "CFM Grew with Young Diocese," *OSVG*, February 26, 1967, 28A; "Council of Catholic Women Unite Parish Organizations" and "Over 1,300 Women Belong to D. of I.," *OSVG*, February 26, 1967, 30A; and "Knights of Columbus in The Diocese," *OSVG*, February 26, 1967, 27A. One major post-conciliar initiative to promote a greater understanding of the Second Vatican Council for adult formation was a Conference on Christian Development. Michael Kenney, one of Grutka's priests, served as Chair of the Community Conference on Christian Development, where representatives from every parish in the diocese, contributed efforts to formulate and promote "effective programs of Christian formation and education in the modern world." The Conference was held on the weekend of September 9-11, 1966 and was open to everyone in the diocese and provided a model of involving laity from parishes and diocesan organizations, in formulating the ideas and planning the conference. Overall, the conference, held at Bishop Noll Institute, attracted 80 priests of the diocese to the Friday program, 650 people to the Saturday program of talks, discussions and workshops, and over 1300 adults to the final session. For more information on this program, please see: "To Involve Laity in Plans for September Conference," *OSVG*, July 17, 1966, 1A; "Parish Representatives Begin Planning Task of Conference," *OSVG*, July 31, 1966, 1A; "Diocesan Groups to Share in Work of Conference," *OSVG*, August 7, 1966, 1A; "Friday 'Open Meeting' to Help Plan Conference," *OSVG*, August 14, 1966, 1A; "Laity Express Concern for Success of Conference," *OSVG*, August 21, 1966, 1A; "Name Speakers for Conference," *OSVG*, August 28, 1966, 1A; "Sisters Plan for Sept. Conference," *OSVG*, September 4, 1966, 1A; "Expect 1000 at Conference on Christian Development," *OSVG*, September 11, 1966, 4A; and "Conference on Christian Development Draws 1300 Adults to Final Session," *OSVG*, September 18, 1966, 1A.

The programs, apostolates and initiatives represented various levels of cooperation and collaboration among priests, religious and laity for the education and formation of the faithful of the Diocese of Gary and the teaching of the Second Vatican Council. Three areas that achieved great success during Grutka's episcopacy were the Diocesan Education Handbook and the Diocesan School Commission, and the Diocesan Pastoral Council, all of which empowered the laity to contribute to policy-making decisions in the diocese.

*Diocesan Education Philosophy and the Diocesan School Commission*

Education and formation of young people was one key area that the Council Fathers sought to renew and update as well as increased lay participation in shaping diocesan policies. Grutka wasted no time taking up this initiative. Catholic education was a top priority of Grutka's and he expected all his priests to support that effort as well. He assigned his priest to teach, to promote vocations, and to lead in the education and formation of the laity.

After his attendance at the first session, he commissioned his priest, Ferdinand J. Melevage, his new Superintendent of Schools, to re-envision Catholic education of the diocese and the need to increase the participation of the laity in diocesan decisions regarding education. As Superintendent of Schools, Melevage was responsible for overseeing the diocesan policies and administration of the education system.

One of the first successes that occurred during the Council years was the creation of a new Diocesan Handbook of the School System, which articulated a revised curriculum and diocesan structure. One significant accomplishment of this initiative is

the input that laity were given to shape the curriculum and an articulation of a philosophy and vision of Catholic education on the primary and secondary levels in the Diocese of Gary. The updated “Diocese of Gary Handbook of the Diocesan School System,” reflecting the discussions of the Council Fathers at Vatican II, was printed in 1965. In the handbook, Grutka wrote his personal philosophy on the importance of Catholic education:

The tradition of excellence in Catholic education has been handed down to us by devoted and dedicated hands. The problems that faced the generations of educators before us have been solved and the solutions are taken for granted by us today. New problems and new solutions to these problems are ours to consider. The glories of the past give us the encouragement to solve our problems today. The steady path between the ultraconservative and the extreme reminds us of the prudence we must use if we are to be successful. Every decision for change must be made in the light of the whole picture of education retained in its proper perspective.

As we stand watching the opening of a new era in our civilization, the words of Our Divine Saviour “to teach all nations,” deepens our concern for the best methods for proclaiming the good news of salvation. The desire to share the good news is so great that we do not hesitate to explore the possibility of using new methods and forms of presenting truth to eager minds.

The truth belongs to everyone. Education which offers truth is the prize possession of everyone who strives to know the complete truth about God and the means everyone must use to reach God.

It is inevitable that a bishop will always have a deep concern for the education of all the souls in his diocese. In times of great change, as we have today, this deep concern is easily turned into a heavy cross. But this cross becomes a sweet yoke when it is realized that the truth is being given to thousands of children by hundreds of dedicated and devoted teachers with tender and loving care.<sup>7</sup>

The handbook presented characteristics of Catholic education that should deepen students’ love for God, help them master the American language, and instill a participation in American Citizenship. Individually, students were encouraged to “simply be a ‘good neighbor.’” This vision of Catholic education and the characteristics to be embraced were given direction and foundational grounding by the Diocesan Education statement of Philosophy:

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<sup>7</sup> Grutka, “Diocese of Gary Handbook of the Diocesan School System,” (Department of Catholic Education, 1965), 3.

Man comes from God and is destined to return to Him. It is clear that moral and religious training is a real necessity for education in view of the fact that man is a creature of God. Catholic Education aims toward perfecting the pupils in the present life as a means of preparing them for life with God hereafter. The child has definite basic relationships to God, to his fellowman, to nature and self, and the marvelous potentialities and powers infused by Baptism and the Gifts of the Holy Spirit must be realized as these relationships are strengthened through the Curriculum.<sup>8</sup>

This first Handbook attempted to demonstrate in a comprehensive way the organization of the Education System in the Diocese of Gary. By 1965, the Diocesan School System experienced its own set of growing pains, a challenge to organize, financial pressures, new understanding of Mathematics, the demand for a better pupil-teacher ratio, a shifting school population and other challenges facing modern education. Eighteen religious communities assisted diocesan personnel to provide quality education.<sup>9</sup>

The second major initiative highlighted was the directive and support Grutka gave to establish a Diocesan School Commission to increase lay involvement in diocesan policy-making decisions. With the end of the Second Vatican Council, Grutka acted on his plan to broaden the effectiveness and authority of a commission to guide the diocesan education system. In fall 1966, Grutka requested the cooperation of the faithful in the “selection of laymen and laywomen to serve on the Diocesan School Commission.” At this time, he stated in his announcement that the Commission would “exercise a broad range of authority.”<sup>10</sup>

The goal was to recruit extremely competent, qualified and dedicated people to become members of the Commission. According to Melevage, this goal was achieved and this Commission wielded the most authority of any Diocesan Commission. One

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<sup>8</sup> “Philosophy,” “Diocese of Gary Handbook of the Diocesan School System,” 5.

<sup>9</sup> Melevage, “Diocese of Gary Handbook of the Diocesan School System,” 40.

<sup>10</sup> Grutka, “Diocesan School Commission,” *OSV/G*, October 8, 1966, 3A.



question that arose in the first meeting in late December 1966 or January 1967 was the extent of authority of the commission – would the commission serve as an advisory commission or have decision-making power? According to Melevage, Mr. John Lyons, an attorney, point-blank asked Grutka the question of the authority of the commission, making it clear that he did not want to be part of group that was simply advisory. His commitment to the commission was to take an active role in the education system, even to the extent that the commission would have the authority to hire and fire the principals as well the Superintendent of Schools. Grutka in fact invested the Commission with legislative and governing powers despite any reservations he might have had. Its decision would be final; the bishop, however, retained the power of a veto over the Commission’s decisions, but Grutka made it clear that only in rare cases would he use a veto vote.<sup>11</sup> The first Commission members were:

Msgr. Ferdinand J. Melevage – Superintendent  
 Harry Brennan, Ph.D., research supervisor at American Oil Company  
 Mr. Walter Cisowski, estimator for Carlson-Reid builders  
 Mrs. Leon Kaminski, housewife and mother of six  
 John Michael Lyons, lawyer and prosecuting attorney  
 Mrs. Bryan Smith, licensed realtor and former school teacher  
 Rev. Leonard Cross, pastor of Queen of All Saints Church  
 Msgr. E. N. Klein, pastor of Saint John Bosco  
 Rev. Gilbert Wirtz, pastor of Saint Patrick Church  
 Rev. Albert Zimmerman, pastor of Saint Joseph Church<sup>12</sup>

Melevage served as the executive officer of the Commission. While he was to develop programs and policies to be submitted to the members of the Commission, he was a non-voting member. It was an intentional decision to have the Commission comprised mostly of lay people. In keeping with the recommendations of the National Catholic Education Association in Washington, D.C., members of Education

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<sup>11</sup> Melevage interview, January 20, 2012; “School Commission To Act as Legislative Body,” *OSVG*, January 29, 1967, 1A and 8A.

<sup>12</sup> “School Commission To Act as Legislative Body,” *OSVG*, January 29, 1967, 1A and 8A.

Commissions were to represent a “cross-section’ of the Diocese in their educational and professional skills as well as their places of residence.”<sup>13</sup>

The Commission wielded great influence in implementing the Council vision for Catholic education. The experience, commitment and expertise of the Commission members was welcome by Melevage and many positive accomplishments resulted from the honest discussion and authority of this group, including the revision of a diocesan salary scale and the prudent financing of building projects. Melevage wrote the history of his tenure as Superintendent of Schools (1962-1974) in his unpublished memoirs, which included the formation of the Commission. The Commission existed throughout Grutka’s entire episcopacy and is a testimony to: 1) Grutka’s willingness, whatever his hesitancy might have been, to trust a group with policy-making authority and to trust the spirit of Vatican II in implementing this initiative; and 2) the effectiveness of collaboration between bishop, priests, religious and laity when the right vision and commitment to understand and implement the teachings of the Second Vatican Council was present.<sup>14</sup>

### *Diocesan Pastoral Council*

During the twentieth century, prior to the Second Vatican Council and during the Second Vatican Council, a number of Church leaders, including Popes Pius XI, Pius XII, and John XXIII believed that the Lay Apostolate was a crucial component to the Catholic

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<sup>13</sup> Ibid.

<sup>14</sup> Melevage interview, January 20, 2012. During the interview, Melevage informed the author that his memoirs, entitled, “Record of Msgr. F.J. Melevage: Superintendent of Diocese Of Gary Schools from September 16, 1962 to June 30, 1974” is in the possession of Dominic Bertino, pastor of Saint Bridget Parish, in Hobart, Indiana. For information on the Diocesan School Commission, see pgs 29-33 of Melevage’s memoirs.

Church, especially in the United States. Lay Apostolates such as, Catholic Action, the Association of Catholic Trade Unionists, Diocesan Councils of Catholic Men and Women, were a number of opportunities for laity, under the moderation of a priest or bishop, to sanctify self and society. The establishment of post-conciliar Diocesan Pastoral Councils developed and increased involvement of the laity in the Church's life and decision-making process. Whereas the Diocesan School Commission guided the education vision of the diocesan educational system, the Diocesan Pastoral Council dealt with matters and issues for the entire diocese.

Suggested in the Second Vatican Council Decree, *Christus Dominus* (Decree on the Pastoral Office of Bishops in the Church, 1965), and implemented by Pope Paul VI in his *Motu Proprio, Ecclesiae Sanctae*<sup>15</sup> (August 9, 1966), the formation of Pastoral Councils represented the dream of the Council Fathers to empower laity, priests and religious to participate in greater ways in the formation and education of the diocese and in the implementation of Jesus' mandate to proclaim the gospel message to the world. On July 30, 1967, Grutka announced his intention to form a Diocesan Pastoral Council as the next project to implement the recommendations and directives of the Second Vatican Council. On October 4, 1967, he in fact established the Diocese of Gary Pastoral Council.

In his official announcement in the *OSVG*, Grutka wrote:

The directive of the Holy Father issued August 6, 1966, pertaining to the Pastoral Council states, "the Council is to investigate everything pertaining to pastoral activities, to weigh them carefully and to set forth practical conclusions concerning them so as to promote

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<sup>15</sup> *Ecclesiae Sanctae* implemented the following decrees of the Second Vatican Council: 1) *Christus Dominus* (Decree on the Pastoral Office of Bishops in the Church, 1965); 2) *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests, 1965); *Perfectae Caritatis* (Decree on the Adaptation and Renewal of Religious Life, 1965); and *Ad Gentes Divinitus* (Decree on the Missionary Activity of the Church, 1965). The decrees that affected the Council of Priests and the Pastoral Councils are no. 27 of *Christus Dominus* and no. 27 of *Presbyterorum Ordinis*.

conformity of the life and actions of the People of God with the Gospel.” This same directive indicates that the members should be “specifically chosen by the Bishop.”<sup>16</sup>

Since the responsibilities of the Pastoral Council would be extensive and significant, Grutka announced that the Council contained a number of highly qualified and dedicated members. The lay individuals included an attorney, a financier, an investment consultant, a sociologist, and the Presidents of the Diocesan Councils of Catholic Men and Women. In total, nineteen members served with Grutka to form the Council (nine laymen, two sisters, three priest members of religious orders, and five diocesan priests):

Reverend John N. Beckman	Mr. Harry M. Brennan
Reverend Leonard J. Cross	Mr. Francis A. Cizon
Monsignor Vincent Lengerich	Mr. Arthur Hazard
Reverend William L. Martin	Mr. Bernard Komasinski
Reverend Casimir E. Senderak	Mr. Joseph Levenda
Sister M. Alma Clare, C.S.C.	Mrs. Arthur Loverich
Sister M. Wilma, P.H.J.C.	Mr. Marion McPherson
Reverend Mirko Godino, O.F.M. Conv.	Mr. Cyril Melton
Reverend John Lefko, C.P.P.S.	Mr. William O’Connor <sup>17</sup>
Reverend Peter M. Miller, S.C.J.	

The first meeting of the Diocesan Pastoral Council was held on November 3, 1967 in the Catholic Service Center located on 3855 Broadway in Gary, Indiana. During the first meeting, Grutka welcomed the Pastoral Council into the diocese and explained that they were another means of “spreading the good news of the Gospel.” Ceasing the moment to guide them on their mission and the approach they were to use, Grutka said:

While the scope of the Pastoral Council may be broad, of necessity it must limit itself to specific works if any good is to be accomplished. Since the work of the Council is so great, it must consider an ecumenical approach to the fulfillment of its pastoral mission.<sup>18</sup>

<sup>16</sup> Pope Paul VI, *Ecclesiae Sanctae*, no 16 (1) and (3).

<sup>17</sup> Grutka, “Diocesan Pastoral Council,” *OSVG*, October 8, 1967, 1A and 3A; Document entitled, “The Pastoral Council Of The Diocese Of Gary,” November 3, 1967, Dr. Frank Cizon collection. In Summer 2010, during an interview of Dr. Frank Cizon and the author, Cizon gave the author a folder of primary source documents on the Gary Diocesan Pastoral Council. Cizon was active in the Diocese of Gary and served as one of the first members of the Diocesan Pastoral Council. Unless otherwise noted, material for the Diocesan Pastoral Council is taken from the Diocesan Pastoral Council Meeting minutes and materials given to the author by Dr. Frank Cizon on May 20, 2010.

<sup>18</sup> “The Pastoral Council Of The Diocese Of Gary,” November 3, 1967.

An ecumenical approach to civic issues was nothing new for Grutka who had worked with Jewish Rabbis, Protestant Ministers and Civic Officials for many years prior to the formation of the Council. In the spirit of the Second Vatican Council, an ecumenical approach would be used in church affairs. On the third meeting, on January 26, 1968, a provisional constitution, as suggested by the National Conference of Catholic Bishops, was adopted by the Pastoral Council.<sup>19</sup> Dr. Frank Cizon was elected Vice-Chairman and Sister Alma Clare, C.S.C., was elected Secretary. Grutka served as *ex officio* Chairman of the Council as he facilitated the meeting as well as prepared the agendas.<sup>20</sup>

Grutka's service as the Chairman of the Pastoral Council demonstrated his desire to empower the laity in diocesan affairs, but in an advisory capacity, which was a common principle for Catholic Church leaders of that time.<sup>21</sup> As an Advisory Board, the Pastoral Council was not a board of appeal.<sup>22</sup> The Diocesan Pastoral Council emphasized a new role for the laity. This evolution in the laity's role was a process filled with excitement, fear, hesitation and growing pains. Grutka explained, "the position of the Pastoral Council is not sound until it is effectively associated with the Parish Councils." Only one-third of the parishes had Parish Councils. Some parishes, like Saint Bridget Parish in Hobart, realized the potential of such a council. As for those parishes that had not yet established a parish council, Cizon stated, "the failure of [the establishment of] Parish Councils cannot be attributed just to the fears and hesitancy on the part of the priests, but the laity must change their attitudes to this new concept in

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<sup>19</sup> Diocesan Pastoral Council Meeting minutes, January 26, 1968, 2.

<sup>20</sup> Newspaper article, "Pastoral Council Elects Officers." No paper identified; possibly *OSVG* dated around January 26, 1968. Article found in the Cizon collection.

<sup>21</sup> Cizon interview, Thursday, May 20, 2010.

<sup>22</sup> Diocesan Pastoral Council Meeting minutes, Friday, September 13, 1968.

parochial cooperation.” The Pastoral Council went on record as favoring the establishment of Parish Councils as soon as possible.<sup>23</sup>

As for the mandate of the Diocesan Pastoral Council, the Preamble to the “Constitution of the Diocesan Pastoral Council” demonstrates the vision of the Second Vatican Council:

The Church is the entire People of God in whom the Spirit dwells to sanctify and save mankind. To achieve this goal, the Spirit furnishes and directs the People of God with various gifts, both hierarchical and charismatic. The laity, as well as priests and religious, have the responsibility of exercising the prophetic office of Christ and thus manifest their dignity and freedom as Sons of God. A Pastoral Council offers the Bishop the opportunity of listening to the Spirit through the charismatic gifts of the People of God. A Pastoral Council is the blending of hierarchical and charismatic gifts of the Spirit so that it becomes a sign or symbol of the intimate union of the whole People of God.<sup>24</sup>

Another task of the Pastoral Council was to establish subcommittees and elect chairmen.

1. Constitution and By Laws	Wilma
2. Liturgy and Worship	Lengerich
3. Parishes	Senderak
4. Education	Loverich
5. Organizations – Lay	Hazard
6. Organizations – Clergy & Religious	Godina
7. Social Services	O’Connor
8. Research and Public Information	Cizon
9. Building and Finance	Levenda <sup>25</sup>

In establishing these subcommittees, Grutka suggested that young people be included in these committees and that sub-committees not be overloaded with members of the Pastoral Council.<sup>26</sup> How did Grutka and the Diocesan Pastoral Council help parishes promote parish councils? John Beckman, Gary diocesan priest and member of the Diocesan Council, offered the suggestion that guidelines be formed for the establishment of parish councils.<sup>27</sup> How successful were the implementation of parish

<sup>23</sup> Diocesan Pastoral Council Meeting minutes, January 26, 1968.

<sup>24</sup> “Preamble To The Constitution” as found in the Cizon materials. The full “Constitution Of The Diocesan Pastoral Constitution is present in the Cizon material.

<sup>25</sup> Diocesan Pastoral Council Meeting minutes, Catholic Service Center, March 22, 1968.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

councils around the diocese? What efforts were made by Grutka and the priests to bring about their success?

An analysis of select Pastoral Council minutes from November 1967 to March 1969 provides a glimpse into the issues of the day. For the Diocese of Gary, five areas seem to have been important: 1) Establishment of Parish Councils and lay identity as well as discussions of population shifts to the suburbs; 2) Parochial Consciousness of the needs of the Disadvantaged; 3) Identity of the Inner City Black and Hispanic parishes; 4) Adult Religious Education; and 5) Identity of priests and religious in relationship to Church and Society.

At the February 23, 1968 meeting, an extensive discussion ensued regarding Parish Councils and the larger issue of the existence and success of Inner-City parishes. Richard Hatcher, a Gary City Councilman, was elected as the first African-American mayor of Gary and for a variety of reasons, “white flight” accelerated, creating lower attendance and loss of financial resources for the inner city parishes. Grutka cited a problem existing in two areas of the diocese, Gary and East Chicago, “which he felt was very urgent.” The problem centered on the Spanish-speaking people and their integration into the parishes. The parishes were primarily Holy Rosary, Holy Angels and St. Luke. While a feeling existed that a committee be developed to gather data and information to inform the Pastoral Council members, Grutka felt that Senderak, Martin and McPherson, as top experts in this field, could do more than a standing committee. One difficulty was that a number of council members were unfamiliar with the specific reality and accurate

statistics were difficult to gather due to the mobility of the Spanish-speaking peoples and the lack of the custom of registering at parishes.<sup>28</sup>

The issue of Black identity also came to the fore in the Pastoral Council as is evident in a discussion of the issue by McPherson and Grutka. McPherson noted the movement in the Black community away from inter-racialism to “black power.” Bishop Grutka acknowledged the movement away from inter-racialism to black power, and pointed the problems that it created in the Catholic community:

Mr. McPherson brought up the phenomenon, which he called “getting identity.” People today are searching for identity. This is why segregation is becoming more popular with the Negro, and that is why we hear cries of “black power.” Integration only makes the Negro one of the mob, but if he can remain segregated he sees his identity in his own group. Mexicans, Latins, Puerto Ricans are very dissimilar in their backgrounds, but suddenly they find they have one thing in common, a language with which they communicate with one another. They appreciate being spoken to in their own language, and this is why they have so many of their own little churches.

Bishop Grutka continued that this is the problem with some of the Clergy who do not understand this desire for identity, and continually ask why the Negro and the Latin American cannot become part of the existing parish. He continued that patience should be the guideline for operations. For a time at least we should give the Spanish people their own Mass. We have broken through the barrier with the other ethnic groups but we must still make allowances for the two main groups in our area, namely, the Negro and the Spanish speaking Catholic. Our only course of action is Christian understanding and compassion.<sup>29</sup>

The question of identity resonated during these times of the mid to late 1960s on the national and international levels as well. The United States Bishops in April 1968 issued a pastoral called *Statement on National Race Crisis* arguing that “white racism was a key factor in creating and maintaining the explosive ghettos of our cities” and admitting that “it is evident that we did not do enough [in the last ten years] and failed to change the attitudes of many believers.”<sup>30</sup> Pope Paul VI in his encyclical, *Populorum Progressio* (On the Development of Peoples, 1967), spoke of the need for basic education and the evil of racism, which holds the “inviolable rights of the human person...in scorn,

<sup>28</sup> Diocesan Pastoral Council Meeting minutes, February 23, 1968, 1-3.

<sup>29</sup> Ibid.

<sup>30</sup> “Statement on National Race Crisis” in Nolan, *PL: Volume III 1962-1974*, no. 4, p. 156.



as they [individuals and families]...are unjustly subjected to a regime of discrimination because of their race or their color.”<sup>31</sup>

The previous era of confidence for the Catholic Church was in transition as Catholic laity, religious, priest, and members of the hierarchy sought to hold true to Catholicism and venture forth into the post-Vatican II era. African-Americans, in particular, sought to establish their identity. The era of inter-racialism was coming to an end and the realities of “black power” and “black identity” represented a growing frustration with on-going racism and racial injustice.

Another characteristic of the immediate post-conciliar era that the Pastoral Council encountered was the experimentation of crossing boundaries of church and state in educational matters, especially in response to Vatican II’s call to serve the poor in the modern world. Marquette High School in Michigan City, Indiana, the Catholic diocesan high school, explored in theory, a half day at Marquette, half day at the public high school, called Dual Enrollment. Melevage presented the idea where students would attend the Catholic School for part of the day to learn theology and some of the liberal arts subjects, and then they would attend the public school, which would be adjacent to the Catholic School, for sciences and industrial arts. The goal was to utilize the strengths of both systems. Funds were raised to build the school and the Holy Cross Sisters made a commitment to staff the Catholic School. The initiative dissolved when the Mother General of the Holy Cross Sisters, upon closer examination, expressed reservation about the Dual Enrollment concept. Monies were given back to the donors. While the effort failed and upon retrospect, the decision of the Holy Cross Sisters was seen as a blessing,

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<sup>31</sup> Pope Paul VI, *Populorum progressio* in Carlen, *Encyclicals, 1958-1981*, no. 35, p. 189 and no. 63, pgs. 194-195.

the initiative does present a model of a willingness of Church leaders to be creative in the education of youth adapting the new theories and technologies, and engage society in positive, pastoral ways, as called for by the Vatican II documents, *On the Church in the Modern World* and *Declaration on Christian Education*.<sup>32</sup>

One project that the Gary Diocesan Pastoral Council dealt with was the experiment of using Priest-Teachers in Public Schools. On April 26, 1968, Rev. James P. Burns, C.S.B., a member of the Basilian Order and a Science Teacher at Andrean High School requested permission from the Council to teach at Roosevelt High School (a public, inner-city, traditionally all-black high school) through the Teacher Corps Program<sup>33</sup> as a team leader. Burns explained that the 1967 General Chapter of the Basilian Fathers approved “experimentation in new forms of the teaching apostolate of Basilians.” Basilian communities were directed to free some Basilians each year to participate in the experiment.<sup>34</sup>

Burns’ call to serve the poor and disadvantaged was in response to the Church’s call to engage the world and serve the underprivileged. As Burns explained, “most teachers do not want to teach in these schools [in poverty areas].” He continued in his explanation with a quote that summarize the struggle of the times:

At a time when qualified, experienced teachers more and more follow the Pied Piper to the neat affluent suburbs, some of us feel a strong urge to go in the opposite direction, to teach the Poor in the hopeless heart of the old city because their lives are more than a mess, because there is in them a beauty and goodness and a potential for development

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<sup>32</sup> Melevage interview, January 21, 2012.

<sup>33</sup> “The Teacher Corps Program is a federal poverty program whose three-fold purpose is: 1) To provide qualified teachers for service in disadvantaged schools; 2) To provide opportunity for persons outside the educational profession to train for teaching; and 3) To reconstitute the School-Community environment.” Memorandum from Rev. James P. Burns, C.S.B. to Members of the Gary Diocesan Pastoral Council, July 16, 1968, 2, Cizon collection. The memorandum was written in response to the Pastoral Council’s rejection of the Priest-Teacher Program.

<sup>34</sup> Burns to Members of the Gary Diocesan Pastoral Council, July 16, 1968, 2, Cizon collection.

that means hope and growth for them and means opportunity for them becoming themselves and helping build a city worthwhile for all the people. (JMS)<sup>35</sup>

Burns' argument was a solid one. The Gary Diocesan Council itself was wrestling with how to serve the needs of the disadvantaged. The Pastoral Council meeting on April 26, 1968 discussed and rejected the Burns proposal. Although no reference to the issue is contained in the written minutes, the *OSVG* reported that the Burn's proposal "received almost unanimous veto from the Diocesan Pastoral Council." The members of the Council felt the program would adversely affect the Catholic School System, which would offset any success.<sup>36</sup>

Grutka certainly empathized with the need to serve the underprivileged and address the problems of the inner city as well as offer Christian witness to society; something Grutka himself had engaged. The major obstacle to the program was the requirement of the Gary Public School Administration and School Board that "the clerical title and dress would be omitted." Grutka expressed in a meeting with Father Gibbons, Burns' major superior, that "he had no objections to this type of experiment provided the priests did not hide the fact that they were priests and provided they lived in community."<sup>37</sup>

In the end, Grutka declined the request on advice of the Council and in consultation with diocesan priests and religious. He stated:

It is my conviction confirmed by consultations with diocesan priests and religious that the best interests of our diocesan schools and the Religious Communities within the Diocese would not be furthered by the role you contemplate.<sup>38</sup>

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<sup>35</sup> Burns to Members of the Gary Diocesan Pastoral Council, July 16, 1968, 1, Cizon material.

<sup>36</sup> Diocesan Pastoral Council Meeting minutes, April 26, 1968; "Diocesan Pastoral Council Acts on Two Vital Issues," *OSVG*, May 5, 1968, 1.

<sup>37</sup> Memorandum from Rev. James P. Burns, C.S.B. to Members of the Gary Diocesan Pastoral Council, July 16, 1968, 1, Cizon material. The meeting between Gibbons and Grutka was held in December 1967.

<sup>38</sup> Grutka to Burns, June 11, 1968, copy of the letter attached to the Burns memorandum.

The decision received adverse publicity. Letters were sent to Pastoral Council members and a council member wondered if it was advantageous to meet with the letter writers. In ensuing discussion on the matter, the Council, desiring to clarify the previous meeting's decision, submitted a change of wording in their stance, which stated: "It was the opinion of almost all members that this experiment [of Religious teaching in the public schools] would affect our own schools adversely and the objectives that were intended could not be accomplished."<sup>39</sup> The Council acted on a policy matter and not a matter of dealing with personalities. Grutka assured the group that issues such as this one would present themselves again and it was a matter of sticking with proper procedure.<sup>40</sup>

In 1968 and 1969, the Pastoral Council created the Diocesan Adult Education Program to deal with the issue of developing the education of the people of the Diocese of Gary with particular attentiveness to the disadvantaged. It is interesting to note that inner cities were described with the language "disadvantaged" and the suburbs were described as "advantaged." The three-fold thrust of Adult Education in the Diocese was to: 1) prepare pastors and other influential people to understand the need for adult education in the Diocese; 2) prepare to upgrade the disadvantaged; and 3) prepare the advantaged to open their doors to the disadvantaged. Other discussion focused on the hiring of a coordinator, locating the program in the Pastoral Council structure, and providing salary for the programs. A proposal was made to contact the Archdiocese of Detroit, Michigan and Diocese of Lansing, Michigan where Adult Education Programs were already in place.<sup>41</sup>

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<sup>39</sup> Diocesan Pastoral Council Meeting minutes, Friday, September 13, 1968, 1.

<sup>40</sup> Ibid.

<sup>41</sup> "Minutes Of The Education Committee For The Gary Diocesan Pastoral Council," Tuesday, November 12, 1968, 1; "Recommendations To The Diocesan Pastoral Council From The Education Committee For A

In attempting to meet the needs of educating the Catholics in the diocese, the issue of building new parishes was discussed in the Council. Seeking advice from council members on a document called “The Possibility of a Moratorium on Building,” Grutka expressed the reality that the ability to build new churches due to self-financing in the past was no longer a viable option. Seeking assistance from banks and their interest rates were becoming a reality. Curtailing construction for the present moment seemed prudent due to the financial situation of the diocese.<sup>42</sup>

The Pastoral Council continued for the duration of Grutka’s episcopacy. This initiative represented another effort by Grutka and the faithful of the Gary Diocese to take up Vatican II’s call to increase the involvement of priests, religious and laity in greater leadership roles in diocesan affairs.

### **Diocesan Commission on Church Worship**

The implementation of the post-Vatican II liturgy on the diocesan and parish level was one initiative that had successes and failures. While the will and desire was present to help make a smooth and competent transition for the priests and the laity to implement the new missal, the reality was at times, not so smooth. The implementation of the new liturgy depended on the priests and the parishes, and not all of them were well prepared for or accepting of the innovations.<sup>43</sup>

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Diocesan Adult Education Program,” n.d.; Diocesan Pastoral Council Meeting minutes from November 6, 1968, December 13, 1968, and March 14, 1969.

<sup>42</sup> “Diocesan Pastoral Council, Catholic Service Center, March 14, 1969,” 1.

<sup>43</sup> Lengerich interview, August 2011. For a history of the diocesan efforts in liturgical renewal and reform prior to and including the Second Vatican Council, see, “Ten Years of Liturgical Progress,” *OSVG*, February 26, 1967, 26A; and “Proper Liturgical Setting Is Music Commission’s Goal,” *OSVG*, February 26, 1967, 29A.

On August 1, 1967, Grutka, grounding his efforts in the Second Vatican Council's *Constitution on the Sacred Liturgy*, established the new Diocesan Commission on Church Worship, which included subareas of Liturgy, Sacred Music and Art and Architecture. The new Commission was Grutka's attempt to combine various dimensions of liturgical worship, liturgical renewal, and liturgical commissions already in place into a single commission at the request of the *Constitution on the Sacred Liturgy*.<sup>44</sup> The intention of the Commission was to address the call for renewal of Christian life, and to educate the priests and faithful on the new liturgy and to implement the new liturgy and liturgical practices. In one way, this new Commission was to be an evolution of the older commissions, in that, lay, religious and priests would make up its membership. Grutka appointed Carl Mengeling, S.T.D., spiritual director at Bishop Noll Institute and Assistant Pastor of Sacred Heart Parish in Whiting, to chair the new Commission.

Prior to establishing the Commission, Grutka empowered study groups to "investigate the possibility of amalgamating the three commissions into one body which could better promote and coordinate the efforts at liturgical renewal in the Diocese."<sup>45</sup> In accordance with the Second Vatican Council's emphasis on clergy and lay participation in church life, Grutka wanted the Commission membership to represent various segments of the diocese. He asked the pastors of all parishes, therefore, to submit suggestions for

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<sup>44</sup> "Bishop Creates Commission To Aid Renewal in Diocese," *OSVG*, August 6, 2011, 1A. The actual text of the *Constitution on the Sacred Liturgy* (46) reads: "For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate. Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art. These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission." [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) on August 7, 2011. The second half of number forty-six was quoted in the August 6, 1967 *OSVG* edition.

<sup>45</sup> "Bishop Creates Commission To Aid Renewal in Diocese," *OSVG*, August 6, 1967, 1A.

Commission members and appointed, on the basis of those suggestions, a mixture of priests, religious and male and female lay members from different Deaneries to the Commission.

The Commission had four primary duties:

Pastoral-liturgical actions are to be coordinated with the Commission, which is under the direction of the Bishop;

1. To implement carefully what is proposed in the meetings by competent authority and to keep abreast of studies and programs which are taking place elsewhere in this field;
2. To suggest and promote practical undertakings of every kind which may help promote the liturgy, especially those which assist priests already engaged in pastoral activity;
3. In individual cases, or also for the entire Diocese to suggest steps in the work of pastoral liturgy, to prepare suitable materials and aids and to call upon qualified persons, who, on occasion, may help priests in this matter; and
4. To see to it the program in the Diocese to promote church worship progresses with a harmonious spirit, and is coordinated with scripture, catechesis, pastoral care and with every kind of religious association of the laity.<sup>46</sup>

The Commission involved an extensive number of priests, religious, and lay men and women as members. The Commission was comprised of three sections: 1) Sacred Liturgy; 2) Sacred Music; and 3) Art-Architecture. The effectiveness of the Commission on the diocesan and parish levels, its practical efforts and initiatives to promote training and coordination of the Second Vatican Council's call for liturgical renewal, and its longevity need further study and research.

### **Diocesan Ecumenical Commission**

Ecumenical and Interreligious work for the common good were not new to Grutka and a number of his priests, religious and laity. These efforts, confirmed by the actions of Popes John XXIII and Paul VI, were well established by Grutka before the Second Vatican Council. Grutka had long been involved in ecumenical and interfaith efforts,

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<sup>46</sup> Ibid.

such as the Urban League, Gary Crime Commission and the Mayor's Advisory Committee on Human Relations. The key difference during and after Vatican II was that now, Catholics were encouraged to pray with members of other faiths and religions, even inside their respective churches and places of worship.

At the conclusion of the Vatican II, Grutka established the Diocesan Ecumenical Commission and appointed one of his priests, Edward Litot, to chair the Commission. The Commission was established "for the purpose of fostering ecumenical understanding and good works."<sup>47</sup> Working with and dialoging with members of the Northwest Indiana Council of Churches and local ministerial associations became the backbone of successful ecumenical and inter-faith efforts of the Commission.<sup>48</sup>

These efforts were not limited to ministry for the common good on social issues. Cooperation in prayer and spiritual growth were encouraged and promoted. The first "Interfaith Tea," a gathering of Jewish, Catholic, Protestant and Unitarian panelists involved 300 people from fifty-one churches.<sup>49</sup> Catholic and Orthodox priests and Protestant ministers from Northwest Indiana met at the Capuchin Seminary in Schererville, Indiana in an "Ecumenical Conversation." These various diocesan and ecumenical and interreligious gatherings motivated people in the Gary area to dialogue, pray, and work together. In January 1966, the Week of Prayer for Christian Unity was

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<sup>47</sup> "Ecumenical Commission Shows The Way in Today's Dialogue," *OSVG*, February 26, 1967, 28A.

<sup>48</sup> Two examples of ministerial cooperation among priests of the Gary Diocese and a number of Protestant churches were seen in Fr. Frank Lazar's work with Migrant Ministry, and in inner-city non-denominational efforts engaged by Pat Meehan and Casimir Senderak, two Gary priests, who were sent to the Urban Training Center in Chicago to receive training and preparation for this inner-city apostolate. See "Ecumenical Commission Shows The Way in Today's Dialogue," *OSVG*, February 26, 1967, 28A.

<sup>49</sup> Laity of the Gary area, as well as members of the Jewish faith, and Protestant and Unitarian religions met together to celebrate the first "Interfaith Tea," held on January 31, 1966 at the 43<sup>rd</sup> Avenue Presbyterian Church. The audience was filled with members of fifty-one churches who listened to the four panelists about the Jewish, Catholic, Protestant and Unitarian religions, "Interfaith Tea Attracts 300," *OSVG*, February 13, 1966, News 4 "Council Decree Basis for 'Ecumenical Conversation,'" *OSVG*, March 20, 1966, 1A. Directing the days events were Arthur Anderson of the Northwest Indiana Council of Churches and James Coriden of the Catholic Service Center, Gary;



observed by interfaith services at ten diocesan centers. These services marked the first time in the United States that a common prayer and devotional leaflet was used by various denominations. A series of Extraordinary Jubilee services and ecumenical services for Christian Unity were held throughout ten diocesan centers from January 23 to 30, 1966. These meetings featured explanations of the Council Decrees, a Profession of Faith, and a Pontifical Mass.<sup>50</sup>

The following year, the Week of Prayer for Christian Unity, January 18-25, 1967, witnessed Ecumenical Services held throughout the United States. Compared to 1966, an increase of twenty plus services were held in all four counties of the Gary Diocese: Lake, Porter, LaPorte, and Starke. Two services were held in LaPorte on Sunday, January 15, 1967. On Sunday, January 22, 1967, services were held in Crown Point, Demotte (two services), East Chicago (two services), Gary (three services), Griffith, Hammond (two services), Highland, Hobart, Knox, LaPorte (two services), Lowell, Michigan City, Munster, Portage, Valparaiso, and Whiting. On Sunday, February 12, 1967, an Ecumenical Prayer Service was held in Chesterton.<sup>51</sup>

The Faith and Order Division of the Northwest Indiana Council of Churches, the Commission for Ecumenical Affairs of the Roman Catholic Diocese of Gary, and the

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<sup>50</sup> Picture and text, "Bishop Andrew G. Grutka," *OSVG*, January 16, 1966, 1A; "Interfaith Services for Christian Unity To be Held in Ten Diocesan Centers," *OSVG*, January 23, 1966, 1A, "Enthusiasm Marks Spirit of Church Unity Services," *OSVG*, January 30, 1966, 1A, "Interfaith Services in Northwest Indiana," *OSVG*, February 6, 1966, News 4 and "Ecumenical Day Views Council, Protestant Ideas," *OSVG*, February 6, 1966, 3A; Other events that pertained to crossing boundaries included the second series of six sessions on Church and City, which was held at Purdue University Calumet Campus in Hammond, Indiana beginning on January 9, 1966 and continuing into the year, see "Second Series on Church and City Begun at Purdue," *OSVG*, January 6, 1966, 1A; Grutka endorsed a series of Extraordinary Jubilee services, beginning on Sunday, February 27, 1966, and held on March 6<sup>th</sup>, March 13<sup>th</sup>, March 20<sup>th</sup>, March 27<sup>th</sup>, and April 10<sup>th</sup>, which were open to all people of an area featuring explanations on Council Decrees, a Profession of Faith and a Pontifical Mass, Grutka, "Extraordinary Jubilee," *OSVG*, February 13, 1966, 3A, Grutka, "Come To The Jubilee," *OSVG*, February 27, 1966, 1A, and "Servers, Priests, and Bishop," *OSVG*, March 6, 1966, 1A.

<sup>51</sup> "Plan Interfaith Services for Christian Unity," *OSVG*, January 15, 1967, 1A & 5A.

local ministerial associations sponsored the services. Edward Litot, editor of *Our Sunday Visitor* and Chairman of the Commission for Ecumenical Affairs for the Gary Diocese,<sup>52</sup> and the Reverend John P. Adams, senior pastor of the Woodmar Methodist Church and the Vice-President of the Northwest Indiana Council of Churches for the Faith and Order Division, co-chaired the General Committee and planned and coordinated the events.<sup>53</sup>

Diocesan priests, Coriden, co-chancellor of the Gary Diocese, and Carl Mengeling, Spiritual Advisor of Bishop Noll Institute, and Hermes Kreilkamp, Capuchin priest on the faculty of Saint Mary Seminary, were additional members of the General Planning Committee. As with the previous two years, Catholic, Protestant, and Orthodox clergy led the prayers and preached brief sermons. Grutka, himself, led the Central-Gary Service, which was held at First Baptist Church, Gary, Indiana. Among the ecumenical leaders celebrating with Grutka was Pastor Robert Lowery of Saint Timothy Community Church. A number of Gary Diocesan clergy participated in the services.<sup>54</sup>

An examination of these events demonstrates the collaboration and participation of Catholic, Protestant, and Orthodox religious leaders combining to lead the services, preach at the services, and serve as the liturgists for the services. A diverse representation of faiths offered choral services. The Ecumenical Services were held at predominately Roman Catholic Churches and a variety of Protestant Churches; one service was held at Valparaiso Memorial Chapel and one at the Whiting Community Center.<sup>55</sup>

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<sup>52</sup> Litot was appointed Chair of the Diocesan Commission on Ecumensim on May 30, 1965. "OSV Editor Named Pastor," *OSVG*, February 12, 1967, 1A.

<sup>53</sup> "Plan Interfaith Services for Christian Unity," *OSVG*, January 15, 1967, 1A & 5A.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

A gathering of communities called Fellowship Hours were provided by the committees in each community “to allow for informal conversation and for a meeting of Christians of all denominations.” Most of the planning committees had previously established pilot Lay Dialogue groups using “Living Room Dialogue” materials, which had been jointly published by Protestant, Orthodox, and Roman Catholics. The purpose of the dialogues was for “five or six couples from different religious traditions [to] meet in one another’s homes to discuss their faith, their ways of worship, and the possibilities of joint-Christian witness.” The goal was to foster an environment, which would facilitate the growth of additional lay groups who could meet across denominational lines.”<sup>56</sup>

While these gatherings would lose momentum by the 1970s, three valuable lessons are gained from this time period and from the success of these efforts. In other words, we are compelled to ask what allowed these ecumenical and inter-faith gatherings to be so successful and offer a template for future generations? How did these efforts provide examples of maintaining one’s Catholic identity, while being open to and fostering the faith lives of non-Catholics? These lessons are gathered from a study of this era. First, the Council Fathers were grounded in their Catholic Faith and Tradition. Secondly, this confidence and grounding allowed a number of them, like Grutka, to cross boundaries for efforts to promote the common good on social issues. Thirdly, Pope John XXIII’s and Pope Paul VI’s witness and willingness to seek what different faiths have in common and to reach out to members of other faiths with a spirit of dialogue and charity allowed for cooperation to occur.

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<sup>56</sup> Ibid.

These Catholic leaders laid a solid foundation for future generations. A topic that needs to be addressed, but not in this work at this time, is the understanding of the Council Fathers that religious liberty and respect of other religions and faiths, as expressed in *Lumen Gentium*, *Nostra Aetate*, and *Dignitatis Humanae*, did not imply religious indifference or watering down of Catholicism. The ecumenical and inter-faith efforts of Grutka and other Catholic Church leaders like him proceeded from the core of their Catholic faith and Jesus' mandate to love God and love neighbor.

### **Ten-Year Anniversary**

On February 25, 1967, the Diocese of Gary and Grutka celebrated the tenth year of his episcopacy and the ten-year anniversary of the diocese. While still relatively young, Grutka and the faithful of the diocese had a great deal to celebrate. Without a blueprint and very few financial resources, the diocese grew and prospered. In ten short years, the diocese encountered a major steel strike, its first steps establishing a diocesan administration, diocesan buildings and ministries, a major ecumenical council, racial tensions and significant population shifts that were occurring in other Midwest dioceses such as, Chicago, Indianapolis, and Detroit.

In 1957, there were 193 priests in the Gary diocese. In 1967, the number grew to 264 priests. In 1957, there were 77 parishes, two high schools enrolling 1,738 students and 63 elementary schools serving 21,303 students. In 1967, there were 84 parishes, four high schools enrolling 4,495 students and 56 elementary schools serving 21,887 students.

In 1957, the total Catholic population numbered 135,485. In 1967, the total Catholic population was 186,742.<sup>57</sup>

On Sunday, February 26, 1967, a Mass of Thanksgiving was held at 4:00 p.m. at the Holy Angels Cathedral; standing room only. John Patrick Cody, archbishop of Chicago, and Leo Pursley, bishop of Fort Wayne-South Bend, Grutka's co-consecrators in 1957, joined Grutka as con-celebrants of the Mass of Thanksgiving. As in 1957 at the Installation Mass, Paul C. Schulte, archbishop of Indianapolis, delivered the homily. Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State, who served as the Apostolic Delegate to the United States when Grutka was consecrated bishop, was unable to attend.<sup>58</sup>

NBC Television aired excerpts of the Mass and Radio Station, WWCA in Gary, broadcast the Mass and homily of Archbishop Schulte to the local area and beyond. Protestant and Jewish leaders, distinguished civil dignitaries, and representatives of every parish in the diocese were in attendance at the Mass.<sup>59</sup>

Following the Mass of Thanksgiving, a crowd of over 2,400 gathered at Bishop Noll Fieldhouse for a testimonial dinner honoring Grutka and the ten-year anniversary of his consecration and the installation of the Diocese of Gary. Lay representatives from all parishes of the four counties joined the priests and religious of the Gary Diocese in

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<sup>57</sup> "Ten Years 1957 1967: Look Ahead! Look Back!," *OSVG*, February 26, 1967, 1A. For more diocesan statistics, see Appendix E: Diocese of Gary Statistics, Regional and National Statistics, pgs 498-500. For statistical comparison with general census numbers, see Appendix F: United States Census Indiana Statistics, pgs. 501-502.

<sup>58</sup> Cicognani wrote John Charlebois, the Gary Diocesan Chancellor, and thanked him for the invitation. While he desired to attend, his schedule of duties as Secretary of State to Pope Paul VI prevented him from attending the anniversary. He wrote: "ten years have passed so rapidly and I know that the Diocese of Gary, under the dedicated and exemplary direction of its shepherd, Bishop Grutka, much has been accomplished. I can recall with a sense of true happiness the early beginnings of your diocese..." A picture of the letter may be found in *OSVG*, February 26, 1967, 3A.

<sup>59</sup> "Mass Highlights 10<sup>th</sup> Anniversary Commemoration," *OSVG*, March 5, 1967, 1A.

attendance at the dinner. Other guests included: Indiana Senators; local Congressional representatives; mayors of the principal cities in the Diocese and their wives; and representatives of the Jewish and Protestant ministerial associations. Pursley served as the Principal speaker at the dinner and Cody, Zjawinski, the Vicar General of the Diocese, and Congressman Ray J. Madden of Gary, offered testimonials.

During his time to speak, Cody complemented Grutka and called him, “an exemplar of what Vatican II Council would define as the bishop of tomorrow” and commended him on his role “as a teacher, preacher, administrator and a man of the people.” He continued his comments saying, “Bishop Grutka has exemplified unity, coordination...he has been progressive in enhancing the role of the laity.”<sup>60</sup>

Pursley commented on Grutka and referred to him as “a true shepherd who is trying to meet the needs of his people.” He acknowledged the many problems and challenges, which faced Grutka and the diocese during the last ten years, but “he [Grutka] solved a majority of them to bring about the achievements of which you here tonight are witnesses.”<sup>61</sup>

Catholic leaders were not the only ones that had a role in this anniversary. Grutka demonstrated his support of interreligious and ecumenical efforts by inviting Julius James, the pastor of Saint John Baptist Church and his close friend, to give the invocation. Grutka asked Carl I. Miller, Rabbi of Temple Israel of Gary and his close friend, to deliver the benediction.<sup>62</sup>

As for Grutka, he prepared a special Tenth-Anniversary message, which was read in all of the churches and chapels of the Diocese. During the ceremonies, Grutka gave

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<sup>60</sup> “2,500 Honor Gary Bishop,” *The Hammond Times*, February 27, 1967, 1.

<sup>61</sup> *Ibid.*

<sup>62</sup> *Ibid.*

thanks to his priests for their loyalty saying, “nothing is so fine in the world as friendship.” He emphasized the importance of prayer and devotions in “keeping up the flame of faith.” Finally, he appealed to all present when he said, “try to the best of your ability to make good neighbors and friends with the hope God will make us His friends.”<sup>63</sup>

In his expression of gratitude for the kindness showered on him on the anniversary of the diocese and his episcopal consecration, he wrote: “my sincerest and profound thanks to all...I am simply overwhelmed by all the expressions of appreciation and reflections of devotion.”<sup>64</sup> The ten-year anniversary of the Diocese of Gary was a cause for celebration. The next ten years however, would represent a completely different era in the history of the diocese as well as the nation and the world.<sup>65</sup>

### **The Years of Transition, 1967 to 1968: A Changing Church, Society and Race Relations**

As this era came to an end, Grutka like many of his contemporaries remained optimistic about the implementation of the Council. A major concern, though, were his apprehensions and frustrations with the misinterpretation of the teachings of the Council from any side. Balance and fidelity to the spirit of the council and to the measured and thoughtful implementation of the teachings were paramount. Paul Hallinan, archbishop of Atlanta, Georgia, echoed Grutka’s feelings when he wrote:

Those who nostalgically look back at a church whose note was immobility, whose language was obscure, whose altars were ornaments are not on the right path. Those who

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<sup>63</sup> Ibid., 2.

<sup>64</sup> Grutka, “Thanks,” *OSVG*, March 5, 1967, 1A.

<sup>65</sup> For more information on the ten-year Anniversary, see “Diocese Observes Tenth Anniversary,” *OSVG*, February 19, 1967, 1A; “2,500 Honor Gary Bishop,” *The Hammond Times*, February 27, 1967, pgs 1 and 2; and “Mass Highlights 10th Anniversary Commemoration,” *OSVG*, March 5, 1967, 1A.

carelessly seek the new, without regard to the sacred tradition that was so dear to the man they call their patron, Pope John XXIII, will not find a refreshed, revitalized faith.<sup>66</sup>

The late 1960s and 1970s brought vast changes to the city of Gary and the urban areas of the Diocese of Gary.<sup>67</sup> White flight, racial tensions, economic depression, and deindustrialization all played their part in the turmoil of those years. Yet Bishop Grutka maintained his commitment to the rights of all people.

### **Race Relations**

During the second half of the 1960s, Grutka continued his work to support race relations and promote racial justice and charity. His struggle, as with other bishops of his time, to pursue the common good, in particular in race relations was consistent with the vision of *Gaudium et Spes*. In January 1966, he attended the consecration of the black Catholic Bishop Harold R. Perry, S.V.D. in the Saint Louis Basilica, New Orleans, Louisiana. In 1966, as a member of the Administrative Board of United States Bishops, Grutka was recommended by James Cardinal McIntyre to edit the 1966 Pastoral Letter entitled, *Pastoral Statement on Race Relations and Poverty*.<sup>68</sup>

#### *The Election of Richard G. Hatcher and Grutka's 1968 Pastoral Letter*

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<sup>66</sup> Hallinan, Easter pastoral letter, *Georgia Bulletin*, March 23, 1967, quoted in Thomas J. Shelley, *Paul J. Hallinan: First Archbishop of Atlanta* with Introduction by John Tracy Ellis (Wilmington, DE: Michael Glazier, 1989), 2.

<sup>67</sup> See Appendixes E and F, pgs. 498 and 501, respectively, for information on the Diocese of Gary statistics and the United States Census Indiana statistics.

<sup>68</sup> "Minutes Annual Meeting National Conference of Catholic Bishops November 14 – 18, 1966 Forty-eighth Annual Meeting of the Bishops of the United States," pg. 163, N.C.W.C.: Bishops' General Meeting Minutes (Printed copies 1963-1966), 70, NCWC/USCC, ACUA. McIntyre also recommended Bishops Malone (Apostolic Administrator of Youngstown, Ohio in 1966), Gerety (Coadjutor Bishop of Portland, Massachusetts in 1966) and Boudreaux (Auxiliary Bishop of Lafayette, Louisiana in 1966). For the full text of the statement, see Nolan, ed., "Pastoral Statement on Race Relations and Poverty" in *Pastoral Letters of the United States Catholic Bishops: Volume III, 1962-1974*, 84-87.



In addition to the decline of the steel industry in the 1970s and early 1980s, the single greatest factor in the changing demographics of the Gary area often centers on Richard Gordon Hatcher, mayor of Gary from 1968 to 1987. The history of Hatcher's rise to power and his governance over the city of Gary cannot be underestimated nor easily explained. James Lane offers an objective critique of the Hatcher years in *Gary's First Hundred Years: A Centennial History of Gary, Indiana, 1906-2006*.<sup>69</sup>

In brief, Hatcher worked in the Gary political scene for a number of years before his election. Blacks and whites on the local and national scene supported his candidacy, which flared racial tensions and bigotry. Hatcher's election, in fall 1967, as one of the first African-American leaders of a major level mid-city, was a triumph for the black community in Gary and a cause for concern among many whites in the area; especially as Hatcher's style of leadership seemingly fueled racism in its own way. In 1968 with rising racial tensions as a result of Hatcher's election and with the presence of white flight from Gary to the suburbs, Grutka republished his Pastoral Letter, *How Good A Neighbor Am I?*,<sup>70</sup> to remember its five year anniversary and to address these racial tensions with a spirit of charity.<sup>71</sup>

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<sup>69</sup> For Lane's documentation and assessment of Richard Hatcher and his years in office, see James B. Lane's work, *Gary First Hundred Years: A Centennial History of Gary, Indiana, 1906-2006, Steel Shavings*, Vol. 37 (Gary, Indiana: Calumet Regional Archives, Indiana University Northwest), 212-218, and 219-234.

<sup>70</sup> Grutka, *How Good A Neighbor Am I?*, (Middletown, CT: Catholic Information Society, 1968). The 1968 publication is the same as the 1963 publication with two exceptions: 1) a section from paragraph number three on page five was removed ("To teach, guide and sanctify is the obligation incumbent upon the Bishop because of his pastoral office. This letter, however, is not written as the fulfillment of an official duty. It is rather the expression of a deep and painfully felt concern for many sorely tried and shamefully treated members of our community, Negroes in particular."); and 2) the 1968 letter includes quotations from other church pronouncements. Bertino's diocesan history, *In The Presence of Angels, A History of the Diocese of Gary*, pgs. 40 and 49, correctly cites that *How Good A Neighbor Am I?*, was published in 1968. However, Bertino does not record that the letter was first published in August 1963.

<sup>71</sup> Gehring interview, December 2011. The interview with Gehring helped fill in some of the historical circumstances and tensions of the time.

The reasons and the circumstances of Grutka's decision to republish the pastoral letter and the timing of publication need further examination. The date of Hatcher's inauguration (January 1968) and Dr. Martin Luther King Jr.'s assassination (April 4, 1968) are known. What is unclear after consulting multiple sources, including Bertino's diocesan history and the Calumet Regional Archives, is the actual month of publication of the pastoral letter in the midst of these events.<sup>72</sup> It is clear that Grutka perceived the limits of pushing his teaching on racial justice in the Calumet Region. His stance for racial justice was unequivocally clear and his support of Hatcher, not as a matter of politics, but as a matter of justice, was one for which he was admired or despised during the remaining years of his episcopacy. To the extent that Hatcher reciprocated that support of Grutka or used Grutka has often been debated. The racial tensions in Gary were in sync with the tensions around the nation, though no riots every broke out in Gary. Perhaps, Grutka's leadership on racial issues and his collaboration with religious and civic leaders across interracial, interreligious and social boundaries had some influence in Gary.

*Dr. Martin Luther King, Jr. Assassination*

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<sup>72</sup> The Catholic Information Society, which published the 1968 edition of *How Good A Neighbor Am I?: Racial Justice and Charity*, is no longer in existence. The author was able to contact one of the former employees of the Publication Department, but was informed that no record exists of the month of publication. The Gary Public Library does not have the pastoral letter in their collection. Coriden, Litot, Mengeling, Morales and Semanick did not remember the month of publication of the 1968 letter. The December 29, 1968 edition of *OSVG* has a picture of Grutka showing Archbishop R. B. Athaide of the Diocese of Agra, India a copy of the 1968 Pastoral Letter, *How Good A Neighbor Am I?* See picture and text, "Archbishop Athaide," *OSVG*, December 29, 1968, 1A. Another analysis of the 1968 collection of *Our Sunday Visitor, Gary Edition*, or the *Gary Post-Tribune* might reveal the answer. It is important to ascertain the date of publication of the pastoral letter so as to give further insight into Grutka's decision to republish according to the events of that year (e.g. Did Grutka republish the letter before the King assassination to address the realities in the Calumet Region, or after the King assassination to highlight a broader vision on the national level as well for racial justice and charity?)

On April 4, 1968 in Memphis, Tennessee, the Reverend Dr. Martin Luther King, Jr. was assassinated. In response to his death, Grutka issued a statement that a set of petitions be read at all of the Sunday Masses in support of the work and memory of Dr. Martin Luther King, Jr. The note stated: "These petitions are to be used in the Prayers of the Faithful at all Masses in all churches during the period of mourning for Rev. Martin Luther King Jr."<sup>73</sup>

The petitions were as follows:

That the supreme sacrifice of Dr. Martin Luther King, Jr. bring about a reconciliation among the members of the American family, we pray to the Lord ... Lord, Hear Our Prayer;

That the genuine Christian spirit of Reverend Martin Luther King, Jr. impel us all to be good neighbors, we pray to the Lord;

That the vision of freedom and equality for which he lived and died soon become a reality, we pray to the Lord;

That the precious heritage of civil peace and the power of the non-violence he taught so clearly guide our efforts for national unity, we pray to the Lord;

That light eternal shine upon Dr. Martin Luther King, Jr. and bliss eternal be his reward, we pray to the Lord.<sup>74</sup>

On Monday, April 8, 1968 Grutka attended an Interfaith, Ecumenical, Memorial Service in memory of the Dr. Martin Luther King Jr. at Saint Paul Baptist Church in Gary. The Memorial Service featured an interfaith choir, remarks from religious leaders, representing the Interdenominational Ministers Alliance, Gary Fellowship of Ministers, Baptist Ministers Conference and the Jewish Community. Grutka offered the eulogy.<sup>75</sup>

Later in the day, a Memorial Service for Dr. Martin Luther King Jr. was held at Holy Angels Cathedral. Grutka, Richard Hatcher, mayor of Gary, and a number of religious leaders from the Gary community, including J. Claude Allen, bishop of the Christian Methodist Episcopal Church, Robert Lowery, close friend of Grutka and pastor

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<sup>73</sup> Grutka memo sent to all parishes concerning petitions for that upcoming Sunday, 1968, unfiled, AGP, ADG.

<sup>74</sup> Ibid.

<sup>75</sup> Xeroxed copy of "An Interfaith, Ecumenical, Memorial Service In Memory of Dr. Martin Luther King," program, April 8, 1968, "Race Problems #1," ADG.

of Saint Timothy Community Church, and Rabbi Carl Miller of Temple Jerusalem participated in the service. Lowery gave an address entitled, “The Life of Dr. Martin Luther King, Jr. Hatcher offered an address entitled “The Dream of Dr. Martin Luther King, Jr.” Grutka and Miller participated in the Litany of Prayers.<sup>76</sup>

Ten days later in the *OSVG*, Grutka wrote a reflection on Dr. Martin Luther King, Jr. in his personal column for the faithful of his diocese:

Among Christians, Holy Week is a time for contemplating the Passion and Death of Him Who came that all men might have life and have it more abundantly. But Holy Week, this year, was not only a time of mourning for Christ Crucified, but also for the martyred apostle of freedom and equality, Dr. Martin Luther King, Jr.

A great man is best honored by the fulfillment of his teaching and aspirations. Dr. King lived and died that men might be equal. The day before he died, from the mountaintop he saw a vision of that to which he had dedicated his entire life and with heroic resignation devoid of all fears he looked to the hour of its realization, even though he felt he would not be present. His voice has now been stilled, but the blood he shed, like the blood of martyrs, will be the seed of beneficent truth fruits for men everywhere.

Let us pick up the echo of his clear strong voice and make it resound with the force of the trumpets of Jericho so as to topple all the barriers to human freedom and dignity. May we do this in his spirit, free of any hateful spite or vengeful violence, so that the land he loved so much may really be the promised land of brotherhood under the fatherhood of God.<sup>77</sup>

Shortly after King’s assassination, Hatcher named Grutka and John Armenta, Gary City Councilman-At-Large, co-chairs of the Gary Martin Luther King Memorial Fund Committee. The Committee initiated a general fund drive for the Greater Gary Area to “solicit funds in memory of the late slain civil rights leader.” The Committee instructed that any funds raised were to be given to Mrs. King and the Southern Christian Leadership Conference to “further the work of Dr. King.”<sup>78</sup>

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<sup>76</sup> Ibid. The total list of participants included: J. Claude Allen; Rev. James A. Anderson, Church of God; Rev. F. Jan Bengtson of Bethlehem Lutheran Church; Rev. S. Walton Cole, City Methodist Church; Rev. James A. Coriden, Saint Monica Catholic Church; Rev. V.W. Douglas, New Revelation Baptist Church; Grutka; Hatcher; Lowery; Miller; Rev. Stanley A. Terry, Westminster Presbyterian Church; and Rev. W. James Walker, Saint Augustine Episcopal Church.

<sup>77</sup> Grutka, “Dr. Martin Luther King, Jr.,” *OSVG*, April 14, 1968, 3A.

<sup>78</sup> Xeroxed copy of a memorandum entitled, “Gary Martin Luther King Memorial Fund Committee,” “Race Problems #1,” ADG. Committee members included: Grutka; John Armenta; George Coker of the Gary Urban League; Dean John Buhner of Indiana University; Jesse Bell, Administrative Assistant to Mayor

Grounded in their desire to promote the common good, the efforts of the Gary community leaders, as exemplified by Grutka and the others, to address King's assassination offer a powerful and pastoral example of the Second Vatican Council's call to work with religious and civic leaders. In these events, both religious services and civic efforts, Grutka crossed interreligious, interracial and civic boundaries.

As this era came to an end, King's assassination was one of a number of events in 1968 that represented a fundamental shift in the world that the Council Fathers experienced in 1962 when they began the Second Vatican Council.<sup>79</sup> King had made two visits to Gary, Indiana to challenge the city to pursue racial justice and to compliment the city leaders on their racial justice.<sup>80</sup> But more challenges for Grutka and the diocese awaited.

## Conclusion

In 1970, as the previous decade came to an end and a new one began, Grutka reflected back on his experience at the Second Vatican Council, his role as bishop, the

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Hatcher; Rev. Julius James; Maurice Baptiste, City Comptroller; Hilbert Bradley; Marc Milgram; George Jedenoff, General Superintendent of U. S. Steel's Gary Steel Works; and Rev. Stanley Terry.

<sup>79</sup> Another major event that occurred in 1968 and formed a crucial historical background to this time period was the meeting of the Black Catholic Clergy Caucus, which met in Detroit in April 1968 on the eve of the spring meeting of the National Conference of Catholic Bishops. On April 18, 1968, member of the Black Catholic Clergy Caucus issued a statement, which stated that the Catholic Church in the United States "is primarily a white, racist institution." In the statement, the members of the Black Catholic Clergy Caucus issued nine demands. Xeroxed copy of "Statement Of Black Catholic Clergy Caucus, April 18, 1968," "Race Problems #1," ADG. See also John R. Sullivan, NC News Service, "Negro Priest Call Church 'White, Racist Institution,'" NC News Service 4/18/68-4/24/68, Race Relations Statement 1968, Box numbers 129 and 108, Higgins Papers, ACUA. The Higgins Papers were being processed during my time of research at the ACUA.

<sup>80</sup> Dr. Martin Luther King, Jr. visited Gary, Indiana on at least two occasions: 1) April 22, 1959 when he delivered a speech at Memorial Auditorium; and 2) June 10-11, 1962 when he delivered a speech at Memorial Auditorium in Gary, Indiana on June 10<sup>th</sup>. See Jim Driscoll, "Non-Violent Method: King Predicts Desegregation in Southland Soon," *The Gary Post-Tribune*, April 23, 1959, C7; and Audrey Pawlicki, *Post-Tribune* Staff Reporter, "1,500 Hear Rev. King At Gary Freedom Rally," *The Gary Post-Tribune*, June 12, 1962, A-1.

purpose of the council, and challenges of the day. In his address to the priests at the Diocesan Clergy Conference, Grutka said:

The Second Vatican Council says: “A Bishop should stand in the midst of his people as one who serves. Let him be a good shepherd who knows his sheep and whose sheep know him. Let him so gather and mold the whole family of his flock that everyone, conscious of his own duties, may live and work in the community of love.” Sensitively aware of my obligations as a Bishop and painfully aware of the losses of our diocesan priestly fraternity has suffered this year, I address these words to you in the hope that they may serve as a healing balm and refreshing stimulant...

With a deep sense of satisfaction I note the sincere efforts being made to implement the teachings of the Second Vatican Council. However, our eagerness in searching for renewal and adaptation should not lead us away from what is basic and fundamental in the religious life, if we know what we are searching for. As a participant in the Second Vatican Council and using basic principles which are completely in accord with this Council, I would like to share with you the following ideas which constitute the essence of any life which aspires to imitate Christ.

As priests and religious, the harmonious quality and natural flow of the tenor of our lives depends on the depth of our conviction. And this in turn, is dependent on our priority of values. This is the big question – what comes first in our scale of values, God? – the work of my parish, of my school, of my diocese or congregation? – Unquestionably many have come face to face with grave doubts about the very meaning of priestly or religious life. So many professional groups are doing the same work that we do, and in some cases doing it much more efficiently. Let us take a long serious look at the Christ whom we profess to follow, by going exactly where Vatican II tells us to go....back to the gospels. The gospels clearly indicate that Christ is to be imitated and this meant to act as He acted. It is equally true that this is impossible unless we think as He thought.<sup>81</sup>

Looking back on the post-conciliar years (1966-1968) Grutka and the Diocese of Gary had much to celebrate. On multiple levels, the directives and decrees of the Second Vatican Council were implemented across many areas in the education and formation of the priests, religious and laity. The Diocesan Commissions on Education, Liturgy and Ecumenism as well as the Diocesan Pastoral Council provide witness of how a bishop and diocese successfully and faithfully promoted the Council teachings. More analysis is needed to determine how effective these initiatives were at the local parish level, but at the diocesan level, the results seem to be quite positive.

The societal issues, especially race relations, fueled a tempest of transition and conflict that the United States bishops might have never imagined. In ten years, from

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<sup>81</sup> Grutka, “Diocesan Clergy Conference,” Thursday, December 17, 1970, 1, “Bishop, Articles, Addresses, Speeches, #1,” 17, AGP, ADG.

1958 to 1968, they issued four separate statements on Race issues. This dissertation contends that in no other period in the twentieth-century did the US bishops promote and offer consistent effort for racial justice and charity. As the next chapter will demonstrate, racial justice would begin to take a back seat to a plethora of other pro-life issues, the Vietnam War, deindustrialization, loss of inner-city identity, and, as Grutka's 1970 address to the clergy indicated, the departure of men from the priesthood.<sup>82</sup>

For the Diocese of Gary and for Grutka, this post-conciliar era offers key insights into the issues that surrounded the implementation of Vatican II. Pope John XXIII, Pope Paul VI, Grutka, and other bishops, saw the dangers of unnecessary and imprudent experimentation and watering down Catholicism to be inclusive. Their intention to dialogue with other faiths and the world was grounded in the confidence and training of the Catholic Faith and Tradition. They were able to accomplish great things and provide a new understanding of ministry across the board, precisely because they had such a solid foundation.

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<sup>82</sup> The issue of clergy leaving the priesthood during this time period is extremely complex. For more information on the newly ordained clergy of the time, see Andrew M. Greeley, "A New Breed: There aren't very many of them as yet, but they are important just the same," *America* 110, no. 21 (1964): 706-709; and Raymond A. Schroth, S.J., "The Trouble with the Younger Men": A View From The Bridge," *Woodstock Letters* 94, no. 1 (Winter 1965): 45-54.

## CHAPTER SEVEN CHANGING TIMES AND THE FINAL YEARS (1968 TO 1993)

This chapter covers the last fourteen years of Grutka's episcopacy (1968-1984) and his years of retirement (1984-1993). During this period Grutka and the Diocese of Gary, like all bishops and dioceses in the United States, were affected by the ecclesiastical and societal challenges of the 1960s and early 1970s. The Catholic Church was undergoing the process of implementing the teachings and mandates of the Second Vatican Council. *Humanae Vitae* (On the Regulation of Birth<sup>1</sup>), the papal encyclical issued by Paul VI on July 25, 1968, dealing with artificial birth control, was challenged or ignored by many Catholics. Continuing a trend beginning in the early 1960s, large numbers of priests and religious left the ministry while fewer men entered the seminaries. On the local level, the mayoral installation and tenure of Richard G. Hatcher (1968-1987), the economic downturn of the steel industry of the 1970s and 1980s, and the deterioration of Gary, Indiana were important realities that impacted the Calumet Region and the Diocese of Gary. On the world stage, the assassinations of John F. Kennedy (1963), Malcolm X (1965), Martin Luther King, Jr. and Robert Kennedy (1968), the race riots, the rise of black nationalism, and the growing outcries against the Vietnam War, characterized a major cultural shift from order to disorder, from acceptance of authority to a questioning of authority, and from respect for institutions to a pursuit of individual freedom. The *Roe v. Wade* (1973) Supreme Court decision was emblematic of the notion of freedom of choice, while disputes arose with respect to other issues regarding the ethic of life.

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<sup>1</sup> In *Humanae Vitae*, Pope Paul VI addressed a Catholic understanding of marital love and reaffirmed the Catholic Church's teaching on the use of birth control. Pope Paul VI never issued another encyclical during his pontificate.



The orderly world and the orderly Church that the bishops enjoyed at the beginning of the Second Vatican Council did not exist by the time the Council ended. Many external absolutes were gone, and internal absolutes were being challenged. Over the later years of Grutka's episcopacy and life, a growing societal cynicism and malaise, materialism, assault on truth and authority, and a sense of the predominance of individual rights over the common good emerged.

Throughout this long period, Grutka stayed true to the virtues of justice and charity and the love of God and neighbor that had guided him throughout his life. He embraced and implemented the reforms of Vatican II, but was frustrated by what he perceived as the misinterpretation of the Council's teachings and decrees. He was disappointed by the loss of many good priests, many of whom he sent away for advanced degrees to assist with the future education and formation of the faithful of the diocese. At times, he was frustrated by society's moral relativism and a declining respect for authority and life itself. While some bishops adopted an autocratic style in the face of these challenges, Grutka continued to work collaboratively and pastorally with his priests and the faithful. Yet he could demonstrate paternalism, at times, which seemed outdated and caused frustration with some of his priests, especially the newer generation of priests. He continued though, to develop and expand his work with interreligious, interracial and civic leaders.

One of his greatest struggles in these years was his continued commitment to the Catholic Church and the community in the city of Gary and northern Lake County. As more and more Catholics moved out of the city to the suburbs, Grutka's commitment to

the inner city caused him to make decisions that had some unfortunate consequences for the future of the diocese.

This chapter describes Grutka's leadership during this period of change and focuses on three things: 1) his administrative and pastoral leadership of the diocese, changes in administrative structure, and the development of education and formation programs for laity and the diaconate in response to Vatican II reforms; 2) his national and international leadership on issues relating to a consistent ethic of life, including prison reform, peace in Vietnam, capital punishment, and abortion; 3) and finally his celebrations of his jubilees, his retirement and his death.

### **Administrative and Pastoral Leadership**

The experience of the Second Vatican Council transformed Grutka and his vision of leadership of the Diocese of Gary. He steadily implemented the teachings as well as the sacramental and liturgical reforms of the Council. He remained faithful in his belief in the Second Vatican Council and addressed what he believed were misunderstandings of the Council. Grutka and other diocesan leaders took steps to empower the laity to take expanded roles in ministry and established a permanent diaconate program. His support of an empowered laity reached a limit, however, when a group of teachers in diocesan schools sought to organize a union.

During this transitional and, at times, tumultuous period, Grutka remained committed to Gary and the cities of northern Lake County, yet his desire to support the city of Gary and stand for integration and against white flight was out of sync with the spread of the population to growing suburbs as families sought newer homes and better

schools (as well, undoubtedly, as an escape from the changing inner city). The downside of Grutka's decisions to keep diocesan assets concentrated in northern Lake County was that opportunities to build a presence in other parts of the diocese were missed.

A study of Grutka's speeches, homilies, and pastoral editorials from this period suggest that he was troubled by what he perceived as a breakdown of respect of authority, attacks on human dignity, and a growing despair among individuals and in society. He attributed many of these societal ills to the loss of a sense of God from people's lives and a failure to embrace the Christian love towards one's neighbor. Although Grutka never renounced the Council or saw it as flawed, he did feel that many of the teachings of the Council were "misinterpreted and abused." He felt that "we need to get back to the Vatican II issues."<sup>2</sup>

Teachings about the priesthood of all baptized and the importance of service led some priests to misunderstand their priestly identity. Some men left the priesthood and priestly vocations declined, events that disturbed Grutka and caused concern from persons in the pews as well as from the Pope himself. Maintaining the centrality of priestly identity was a major issue for the Catholic Church in the late 1960s and into the 1970s. Addressing an audience in Rome in February 1972, Pope Paul VI said, "the identity of priests and their role in the Church can be answered with the words that they are 'chosen,' 'disciples' and 'apostles.'"<sup>3</sup>

The confusion and struggle with priestly identity was only one part of the difficulty of this new era. Civil strife, an assault on the sanctity of life on multiple levels,

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<sup>2</sup> Nancy Pekarek, "Former Gary Diocese bishop at peace," n.d., "Bishop Personal Articles, Letters, etc. 1980 to 1991," 17, AGP, ADG.

<sup>3</sup> "Pope: 'Three Words Identify the Priest,'" *OSVG*, February 27, 1972, 1A.

the continuing tensions between racial and ethnic groups, and the questioning of authority were all part of Grutka's vision of a religious decline caused by a separation from God.

*Calumet Community Congress (CCC)*<sup>4</sup>

By 1970, the Civil Rights movement led to a counter movement among, white, ethnic, working-class people who desired to combat accusations against them of being racist and began empowering themselves to develop community organizations and political participation. In Northwest Indiana, such a group was known as the Calumet Community Congress. A coalition and alliance of "blue collar, white collar and clerical collar" to "unite community groups to deal with problems too broad or too complex for any localized group to handle effectively." The group demonstrated the complexities of a people who would vote for John F. Kennedy if given the chance or just as strongly vote for George Wallace.<sup>5</sup>

Efforts to form the Calumet Community Congress began to gain strong momentum in 1970. On September 28, 1970, a clergy conference called, "We Are Many," sponsored by the Lake County Inner City Task Force gathered clergy of various Christian denominations and interreligious leaders. The event was held at Holy Angels School in Gary, Indiana. Grutka offered the invocation and Gino Baroni, Director of Program Development and Task Force on Urban Problems of the USCCB, delivered the Keynote Address.<sup>6</sup>

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<sup>4</sup> I am grateful to Robert Gehring for letting me know about the CCC and Grutka's support for the organization. Gehring interview, June 12, 2009.

<sup>5</sup> Brochure, "We Are Many: Clergy Conference on the issues facing the Working People of Northwest Indiana," Box 1 of 1, CRA #95, Calumet Community Congress Collection, CRA.

<sup>6</sup> Ibid, 3. Religious denominations represented on the Task Force included: 1) United Presbyterian Church, U.S.A.; 2) Synod of Indiana, Calumet District, United Methodist Church; 3) Indiana Association of Christian Churches; 4) Episcopalian Diocese of Northern Indiana; 5) Roman Catholic Diocese of Gary; 5)

Discussion centered on the challenges of working class people who felt frustrated with their inability to change injustices they experienced each and every day and whose anger was misdirected due to fear and prejudice against minority groups. Summarizing the situation, the task force stated:

The working man is over-taxed and under-served at every level of government. He does not have fancy lawyers or expensive lobbyists getting him tax breaks on his income. Being a homeowner he shoulders the rising property taxes-the major revenue source for the municipalities in which he lives. Yet he enjoys very little from these unfair and burdensome levies. Because of restrictive eligibility requirements linked either to income or "target areas," he gets no help from Federal programs. If he wants to buy in the "old Neighborhood" he cannot get an FHA loan. Out in the sub-division he finds his house is identical to his neighbor and both are constructed with second-grade materials. Heavy industrial complexes along the choice lakefront property have virtually ravaged all the area's natural and recreational resources.<sup>7</sup>

The conference not only included the cooperation and crossing of religious boundaries by Grutka and other religious leaders, but aimed at educating the group. Participants watched a film on the history of the labor movement and a discussion session on Labor in Lake County in the 1930s and 1960s was led by George Patterson, retired organizer of the United States Steel Workers, AFL-CIO. Grutka provided not only the facility for the gathering and the invocation, but also a number of his priests as discussion leaders. Diocesan priests James Fisko, John Kalicky, Michael Kenney, Vincent Lengerich, and Casimir Senderak, the vicar general of the Diocese of Gary, served along side Protestant Ministers of multiple denominations from Northwest Indiana and David Roth, associate director of the American Jewish Committee, in Chicago.<sup>8</sup>

Grutka wrote a letter to his priests:

Along with a number of other Religious Denominations, the Diocese of Gary is involved in the formation of the Calumet Community Congress. The aim of this

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Indiana, Kentucky Synod Lutheran Church of America; 6) Indiana, Kentucky Conference, United Church of Christ; and 7) Indiana Baptist Association of American Baptist Convention.

<sup>7</sup> Ibid., 2.

<sup>8</sup> Ibid., 3-4. No record exists of the number in attendance. Protestant leaders included Methodist, Presbyterian, and Baptist. In total, nineteen discussion leaders were present.

Congress is to unite community groups to deal with problems too broad or too complex for any localized group to handle effectively.

In preparation for this Congress, a Steering Committee will meet at the Andean High School at 7:00 p.m., Sunday, November 15. It would be helpful to ask two or three parishioners to attend this meeting for the obtainment of precise information about the goals of the Calumet Community Congress.

December 5 is the date on which delegates from interested groups, societies, organizations, clubs and parishes will gather to found the Calumet Community Congress. Participation by concerned and able people as delegated of parochial societies or organizations should be conscientiously promoted.

The liaison person for our Diocese in this endeavor is Reverend Casimir Senderak, V. G.

The Gospel directive that all may be one has become imperative if the blessings of peaceful living are to be attained.<sup>9</sup>

While a number of his priests responded, others had concerns. In addition to those priests who served as discussion leaders, other priests, James Coriden, Robert Gehring, Michael Kenney, and Joseph Sedlak became active in the CCC.

James Wright and Michael Barnes, two professional community workers and graduates of the Saul Alinsky Industrial Areas Foundation Training Institute, helped plan the working of the CCC. These men were eventually given a salary, funded by the religious organization, of which Grutka provided \$12,000 for salary and other expenses.<sup>10</sup>

In March 1970, members of the temporary Steering Committee took action against DuPont Chemical Company in the Calumet Region, to support the union and to stop pollution practices of the company. A series of communications were sent back and

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<sup>9</sup> Grutka to Diocese of Gary priests, November 9, 1970, Box 1 of 1, CRA #95, Calumet Community Congress Collection, CRA.

<sup>10</sup> Saul Alinsky was born in Chicago in 1909. A student at Saint Procopius (Grutka's alma mater), Alinsky pursued graduate studies in criminology at the University of Chicago. He was known for his organizing the poor to fight for their rights as citizens in the Back of the Yards area in Chicago, Illinois. In 1940, he began the Industrial Area Foundation, where he expanded his efforts across the country. His most famous student was Cesar Chavez. In the inside cover of copy of his book, *Rules For Radicals: A Pragmatic Primer for Realistic Radicals* (New York: Random House, 1971), that he gave to Grutka, Alinsky wrote, "To my dear friend and fellow St. Procopius LLD. Bishop Andrew Grutka that rarity in life. A Bishop who is also a Christian. Affectionately Saul Alinsky." Grutka sent Gehring to Alinsky's Institute. Gehring interview, July 12, 2009.

forth between members of the Steering Committee, which was chaired by Joseph Sedlak, a priest of the Gary Diocese, and DuPont officials.<sup>11</sup>

A special meeting to gather support and develop a Constitution was held at Andean High School. The general meeting at Andean High was a contentious one. On the one hand, were members of organizations supporting the CCC movement. On the other hand, a group called the “Alert Americans,” numbering approximately 100 people, led by James Forsythe, John Krupa, Lake County Democratic Chairman, and Sydney Garner, County Councilman and Crown Point Republican, led the opposition to the CCC.<sup>12</sup>

The meeting was the first public meeting of the Calumet Community Congress. Approximately 600 people gathered at Andean High School to hear reports and ask questions about the CCC. During the meeting, explanations of the goals of the congress were given and committee reports were given on final plans for the organization’s founding congress scheduled for December 5<sup>th</sup>. Members of the “Alert Americans” group passed out copies of a Chicago newspaper article inferring that Lynd, one of the group’s volunteer leaders, was a communist. Supporters of the CCC and opponents of the CCC were almost evenly divided. Supporters cited the need for a democratic organization that could represent the needs of individuals and smaller groups to fight

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<sup>11</sup> Document entitled “Action Summary of “Ad Hoc Du Pont Pollution Committee,” Box 1 of 1, CRA #95, Calumet Community Congress Collection, CRA. Channel 50 taped a show on the Du Pont issue, which included union officials, Sedlak, and the Head of the East Chicago Air Quality Control, on March 24, 1970.

<sup>12</sup> Forsythe was a member of a Concerned Catholic group that had caused a strong controversy movement against the “Discovery” series by the Paulist Press, which led to the program being banned from use by Saint Mary Catholic Church in Crown Point. The group claimed the program was communistic. Forsythe challenged the diocese for its contribution of \$12,000 for the CCC. George Crile, *Post-Tribune* Staff Reporter, “Krupa turns fire on Community Congress,” *PT*, Tuesday, November 24, 1970, n.p.

pollution, crime, high taxes, etc, to work within the system. Opponents criticized the organization as a grab for great power by communists.<sup>13</sup>

A week after the meeting at Andean, Krupa took the offensive, stating that the CCC was “motivated by the Godless, atheistic force of Communism” and predicted that CCC would eventually stand for “Calumet Communist Congress.” He centered the communist accusation on the role of Staughton Lynd, a part-time volunteer for the organization. In his attack, Krupa accused James Wright, one of the organizers of the CCC, as being a radical and accused Mayor Richard Hatcher, mayor of Gary, as attracting radicals.<sup>14</sup>

Political figures were not the only ones Krupa attacked. He attacked Grutka and the other religious leaders for providing financial support to fund the CCC. In his harsh words against Grutka and warning of Communist infiltration, Krupa stated:

It’s hard for me to see why my bishop doesn’t realize he is supporting a revolutionary movement, but it’s obvious what’s at the root of the organization. You know who’ll be the first ones to be victimized, don’t you? It’ll be the churches...The religious leaders sponsoring the CCC are after more power for themselves. The church is simply trying to become both church and state. It’s an attempt to usurp the authority of people elected by the wishes of voters of this community and country...Right now, the CCC has the appearance of a knight in white armour. The organizers are picking on good causes – on things that should have been acted on long ago, like pollution and law enforcement. They’re stirring up well-meaning individuals to get them involved in the movement. Later, all those issues and programs will turn out to be nothing but a false front for the real intent and purposes of the CCC, which is the elimination of the establishment.<sup>15</sup>

Grutka, not one to publically seek conflict or controversy, addressed Krupa’s accusations. Asserting the intention of the CCC, Grutka stated:

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<sup>13</sup> Crile, “Power for people aim of new area community project,” *PT*, Sunday, November 15, 1970, p. 10, F-2); “Controversy on new citizen group,” *PT*, Tuesday, November 17, 1970, n.p.; picture caption, “Calumet Community Congress,” *PT*, Monday, November 16, 1970, n.p.; and “Region’s Right, Left Clash at Meeting,” *Times*, Tuesday, November 17, 1970, n.p, “Calumet Community Congress (August 3, 1970-March 6, 1971), Box no. 7, Coll. No. 309, CRA.

<sup>14</sup> George Crile, *Post-Tribune* staff reporter, “Krupa turns fire on Community Congress,” *PT*, Tuesday, November 24, 1970, n.p.

<sup>15</sup> *Ibid.*



The CCC doesn't aim to overthrow the existing form of government, just to make it more effective. After all, there are some eight denominations involved and they have just one thing in mind – the total welfare of the people. I'd like to see anyone prove that a Communist has actually been the guiding force behind this organization or even involved in it.<sup>16</sup>

Grutka continued his comments by offering an analysis of the resistance and offered clarification of the roles of Wright and Barnes:

It ought to be very apparent that the most disturbed people in regard to the CCC are the people, by and large, outside the congested cities...where this organization is attempting to focus attention on people within the cities and highlight their responsibility to do something about their problems...Mr. Wright and Mr. Barnes are only organizers and will carry out the objectives decided on by the people at the CCC's founding congress Dec. 5.

We have kept some control on the organizers. We know what's going on, but then it would be questionable for us to have taken a dictatorial attitude toward their activities. The CCC isn't and can't be dictated to by the organizers or by the churches...[Activities of the church and the CCC are] quite similar to what was taking place in the 15<sup>th</sup> century during the Reformation. There was a much more profound concern for the common man then, for the person we now call the blue collar workers. There was even a similar reaction that divided people. We don't want to see the same thing happen here as in South America where the poor are neglected and the talented and affluent are given all the attention. The unique feature of the CCC is that it is ecumenical.

When I was first approached by the Rev. Mr. Balsley [former Methodist superintendent in the Calumet area] about the CCC, I was quick to point out the potential for good but at the same time see the dangers involved. The best way to insure the CCC works is to have people participate in it. The churches have no intention of running this. We're just helping to get it started.<sup>17</sup>

The meeting highlighted the divergence of political opinions and approaches to address the social issues of the day. The views of the CCC varied if one was on the political right or the left. Some people saw the CCC as a means to bring about justice through democratic means, while other people saw the CCC as using religious leaders, such as Grutka, to support Communist beliefs.

Prior to the congress meeting on December 5, 1970, a number of editorials expressed opinions on both sides of the spectrum on the intentions of the CCC. One of the editorials seemed to sum up the problem well. In an editorial called "Why CCC,"

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<sup>16</sup> Crile, "Area church leaders rap Krupa charges," *PT*, Wednesday, November 25, 1970, A-4, xerox copy, Box 1 of 1, CRA #95, Calumet Community Congress Collection, CRA.

<sup>17</sup> *Ibid.*

Govert wrote: “It is more and more disgusting to watch certain local politicians drag all sorts of red herrings across the path of the Calumet Community Congress. Not being able to attack the purposes of the CCC, they attack those connected with it, and thus try to distract people from the real issues...The issue is not Wright or Barnes or Lynd or Alinsky or Balsey or Grutka or anyone else. The issue is pollution and fair taxation and crime and public transportation and jetports and recreation and quality education and public utility policies, etc.”<sup>18</sup>

On December 5, 1970 at Hammond Clark High School, 143 organizations from across the Calumet region, participated in the founding session of the Calumet Community Congress. Participating members represented a wide spectrum of old and new groups. Close to forty religious organizations comprised the largest category of organizations, along with union locals, neighborhood and social groups, and civic associations, among others. The CCC represented a collaboration of interreligious, social and civic groups willing to cross boundaries to address issues for the common good. An organization was defined as any group with ten or more people. Officers were elected, delegates appointed and a constitution approved. The twenty elected officers, included a president, two vice-presidents, two secretaries, treasurer, and fourteen directors. The mixture of the leadership group was symbolic of the diversity of the organizations – mainly white, union members, ethnic wage earners. Raymond Fowerbaugh, a priest of the Diocese of Gary, was elected treasurer. The congress also

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<sup>18</sup> Leigh S. Plummer, “Thinking It Over,” *Glen Park Herald*, Thursday, November 19, 1970, n.p., and H. Govert, “Why CCC,” *Times*, December 3, 1970, n.p. Other editorials included S.E. Garner, “Churches and CCC,” *Times*, Thursday, November 19, 1970; Everett W. Batcheller, “No witch hunt,” *Times*, December 3, 1970, n.p.; and “Give CCC a fair chance,” *PT*, December 3, 1970, n.p, copies of the editorials are found in Calumet Community Congress (August 3, 1970 to March 6, 1971),” Box No. 7, Coll. No. 309, CRA.

approved a series of resolutions to take direct action against pollution, fraud against consumers, and municipal corruption.<sup>19</sup>

The congress, which aimed at organizing largely white, working-class people, a first of its kind in the United States, was seen as a model for other blue collar organizations. The congress not only generated attention on the local level, but national attention among the media, politicians and group organizers. Representatives from other ethnic, labor cities, such as Baltimore, Philadelphia, Newark and Providence were present at the meeting. Senators Edmund Muskie and Edward Kennedy as well as John Gardner, former secretary of Health, Education and Welfare, sent congratulatory telegrams to congress members.<sup>20</sup>

According to *Newsweek*, ethnic people, tired of simply complaining, were taking action to address issues of the day. Similar groups in Boston, Providence, Newark, Philadelphia, Baltimore, Pittsburgh, Cleveland, Detroit, and Chicago were forming. “If we don’t organize them [ethnics], George Wallace or some other demagogue will,” said one CCC member. In the 1968 Democratic Presidential primary, Glen Park residents, a white ethnic enclave on the south side of Gary, voted for Wallace.<sup>21</sup>

The group dynamics reflected the complex times of the 1970s, which brought together heated opinions from multiple sides. While the CCC was a white-based

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<sup>19</sup> Crile, “CCC participants diversified,” December 13, 1970, n.p., “Calumet Community Congress (August 3, 1970-March 6, 1971), Box No. 7, Coll. No. 309, CRA; Haynes Johnson, “Ethnic Workers Seek Social Reform,” *The Washington Post*, Monday, December 7, 1970, n.p., Box 1 of 1, CRA #95, Calumet Community Congress Collection, CRA. See Crile’s article for a full listing of groups. Groups from various religious comprised the congress, including Methodist, Episcopal, Presbyterian, United Church of Christ, Baptist, Jewish and Catholic. Catholic Churches, Parish Councils, and student groups from around the diocese also sent representatives.

<sup>20</sup> *Newsweek* published a story called “A Rising Cry: ‘Ethnic Power,’” which included material on the CCC and a summary of an interview with Grutka. (*Newsweek*, December 21, 1970, n.p, 33 & 36)

<sup>21</sup> Xerox copy of the article, *Newsweek*, December 21, 1970, 33, in Box 1 of 1, CRA #95, Calumet Community Congress Collection, CRA.

organization, Grutka, on behalf of other religious leaders expressed a desire to create a similar organization for blacks that would emulate the groups' aim "to merge, or at least see that they 'work together' from a position of equality toward common goals."<sup>22</sup>

Grutka believed that one would receive a bit of reaction from these efforts. He said "you've got to risk that in trying to change the status quo."<sup>23</sup>

In the end, the CCC failed to reach its' goals. Plagued by division from within, accusations from without by Krupa and others that the CCC was atheistic and communistic, a departure of leaders and withdrawal of funding from the religious organizations, the CCC ceased to exist by December 1972. An experiment to unite working-class people and organize across civic, religious, and social boundaries was a concrete model of groups crossing boundaries to promote justice and the common good. The group did have some success against corruption and pollution that should be noted. At the same time, whether fear, or bigotry, or racial tensions, or divisions between left and right, were to blame, the CCC experience left a bad taste for Grutka, one he would not forget in the remainder of his episcopacy. He would not be so willing to support such a group as this in the future.<sup>24</sup>

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<sup>22</sup> *Newsweek*, 36.

<sup>23</sup> *Ibid.* In the article, Senator Kennedy was quoted, saying "perhaps in years to come the entire country will look to this [Calumet Community] Congress as proof that the democratic system can be made to respond to citizens united by common cause and concern."

<sup>24</sup> "CCC Gives Fraud Data To FBI," *Times*, March 18, 1971, n.p.; "Subpoenas eyed for CCC vote probers," *Post-Tribune*, March 18, 1971, n.p.; Kafantaris to Bonta, email, Monday, August 15, 2011; Letter from Msgr. John Egan, Director, The Center For Pastoral and Social Ministry, University of Notre Dame, to Grutka, November 6, 1979, "Labor Concerns, NWI 79-80 Calumet Religious Community Conference," AGP, ADG.

## *Changing Times*

In the fall of 1973, Grutka reflected on this era and shared his concerns with the Gary faithful. In his official editorial, he carried an uncharacteristically negative note when he wrote:

My dear People:

Our era has to be regarded as a painfully festering boil, one of history's worst. It is a critical rupture with tradition – a rebellious transition. It is in a critical fever, which after it passes may result in an exceptionally good period of health – strong in resistance to corruption.

In the meanwhile, economic, cultural, racial, ethnic and religious gaps between people keep generating pits of desperation.

The decayed and decaying prevalence of injustice which permits one person to exploit another person effectively prevents man's proper respect for man. As a consequence, a human being is reduced to a number – a piece of material – a means to an end.

As long as the unwritten law of the jungle beasts reigns among us, mutual respect will have difficulty finding a secure place as also will the basic Christian principle: do not do to others what you do not want them doing to you.

The taste of creature comforts and the desire for wealth, constantly stimulated by the profit-minded, has turned into a senseless compulsion...And still we do not believe enough, not perseveringly enough, nor deeply enough, nor creatively enough. God is not everything to us.

The first step to a serious journey on the way back to God is the abandonment of the way exclusively our own...<sup>25</sup>

Some of his priests saw his leadership style in this period as paternalistic, anachronistic and nostalgic for an era when priestly identity and Church authority were less subject to question. Nevertheless, evidence exists that he demonstrated a spirit of collaboration and a willingness to empower his priests. Grutka was grounded in the authority of his office and can be characterized as a persuader rather than either an autocrat or a consensus builder.

By the mid 1970s, the needs of the diocese were changing. The Chancery building at Grutka's residence consisted of the Bishop's Office, the Diocesan Comptroller, Rose Lapara, and Anna Mae Gondell, Assistant Comptroller, John

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<sup>25</sup> "The First Step Back To God," *OSVG*, September 9, 1973, 1A.

Siekierski, J.C.L., who lived at the residence and served as Presiding Judge of the Tribunal, along with Valerie McManus, his assistant, and Sr. M. Genevieve, P.H.J.C. attendant to the Diocesan files. Administrative times were changing and the familial style of the chancery at the residence on Pierce St. was no longer meeting the needs of the growing bureaucratic demands of running a diocese. Priests and staff continued to discuss these needs with Grutka and the need for a new space. Grutka acknowledged that he needed to prepare the diocese for his successor.<sup>26</sup>

After two years of planning, the Diocesan Chancery relocated from the house on Pierce Street to the third floor of the Holy Angels School building on 6<sup>th</sup> Avenue. This move allowed for more space and centralization of the diocesan offices. Rather than offices operating out of individual parishes or the Catholic Service Center at 3857 Broadway, the Bishop's Office, the Chancellor's Office, the Diocesan Tribunal, Diocese of Gary Schools, Religious Education/CCD, and *Our Sunday Visitor*, Gary edition, were housed together. The move represented an end of an era and a more personal administrative structure. Both Grutka's desire to move forward and his longing for an era of respect for authority are seen in the way he handled education and formation, the permanent diaconate, and the unionization challenge from his teachers.<sup>27</sup>

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<sup>26</sup> "Remember When?," *OSVG Silver Jubilee 1957-1982*, February 21, 1982, 71. Interview of Valerie McManus, Executive Secretary to Bishop Norbert Gaughan and Bishop Dale Melzcek, with author, January 19, 2010. Ms. Valerie McManus recounted in her interview that the move was not an easy one for sentimental reasons. The Chancery was a home. Holidays at Christmas were festive ones where the house was decorated and visitors were plenty.

<sup>27</sup> "Bishop, Chancery Offices Move To New Location," *OSVG*, January 7, 1979, 1A; "1978 January," 22 and "1979 January," 50, *OSVG Silver Jubilee 1957-1982*, February 21, 1982; McManus interview, January 19, 2010; Siekierski interview, July 2010; Semancik interview, April 18, 2011.

## **Education and Formation**

Vatican II's emphasis on the Church as People of God led to redefinitions of ministerial roles. Lay people would be encouraged and educated to assume responsibilities previously reserved for clergy and religious. These roles included religious education, and Grutka and the Diocese of Gary would be among the first in the United States to prepare lay people for this role. Only with the re-establishment of the order of the permanent diaconate, mandated by the Vatican Council II, was the Gary diocese slower to respond than Chicago or Fort Wayne.

Before Vatican II, clergy and religious were largely responsible for education and formation programs for adults and youth. A priest moderator typically guided and supervised the education of the laity on the tenets of the Catholic faith and Catholic social justice principles through programs such as Catholic Action, Diocesan Councils of Men and Women, and the Association of Catholic Trade Unionists, as well as through individual marriage preparation. To ensure high-quality teachers among the clergy, Grutka sent his priests outside the diocese to earn advanced degrees. Grutka utilized religious discussion classes to teach young people their Catholic faith and its applicability to life. The nuns and priests promulgated the Catholic faith through school-release programs, settlement homes, and catechetical instruction.

From the mid 1960s to the early 1970s, however, this model of faith formation and education was becoming less effective. First, a number of the priests whom Grutka had sent for advanced degrees left the priesthood or the diocese or were needed in parish ministry. Second, the number of sisters in the Catholic Schools and other ministries greatly diminished, and the responsibility for passing on the Catholic faith fell more and

more upon a laity who needed training and formation. Finally, many of the organizations like Catholic Action, Diocesan Councils for Men and Women and the Association of Catholic Trade Unionist saw a drop in numbers or were dissolved in the face of new realities of church life and society.<sup>28</sup>

### *The Institute of Religion*

In response to these trends, Grutka and others began to consider establishing a credit program to prepare qualified lay religion teachers. Grutka and Mengeling, Director of the School of Religion Board, announced the program in February 1973, and the vision and details of the program evolved between February and June 1973.<sup>29</sup> Originally a component of the School of Religion Board, the program became the Institute of Religion, a combined effort of the Diocese of Gary and Calumet College in Whiting, Indiana, originally affiliated with Saint Joseph College in Rensselaer. Mengeling and Grace Clements, O.S.F. from Mishawaka, Indiana, served as co-directors of the program.<sup>30</sup> The Institute of Religion provided college credit programs in instruction for parish school teachers, high school teachers, CCD teachers, permanent deacons, program directors, and any other persons who sought to deepen their understanding of the Catholic faith.

The program was based on three documents of the Catholic Church: 1) *General Catechetical Directory* [of the Sacred Congregation for Clergy]; 2) *Basic Teachings for Catholic Religious Education*, and 3) *To Teach as Jesus Taught* [the Pastoral Letter of the United States Conference of Catholic Bishops]. The 30-hour certificate program included

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<sup>28</sup> Mengeling interview, July 16, 2010.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.



seven 3-hour courses and nine hours of workshop seminars. The courses included: ‘Catholic Belief and Living,’ an overview course, which covered the basic teachings of the Catholic faith as found in the United States Bishops’ Catechetical Directory; ‘Old Testament;’ ‘New Testament;’ ‘Christian Worship and the Sacraments;’ ‘The Church: Her Nature and Life,’ ‘Life in Christ: Christian Spirituality,’ and ‘Christian Morality.’<sup>31</sup>

Credentialed instructors, both priests and religious, taught the courses, including a number of the priests who had been sent by Grutka for advanced degrees.<sup>32</sup> To make the program accessible and to promote the diocesan nature of the program, courses were conducted at six locations throughout the diocese: Andean High School, Merrillville; Bishop Noll Institute, Hammond; Our Lady of Grace Parish, Highland; St. Peter’s Parish, LaPorte; Marquette High School, Michigan City; and Nativity of Our Savior Parish, Portage.<sup>33</sup> Courses were offered in September and January and on various evenings, so that students could enroll in multiple courses. Completion of a 30-credit-hour program or ten courses led to a teaching certificate in religion from Calumet College as well as in the Gary Diocese. Expenses were split three ways, between the diocese, the parish and the student to ensure affordability.<sup>34</sup>

Once the program was up and running, Grutka, in conjunction with Saint Joseph’s Calumet College, applied for official approval from the Sacred Congregation for Clerics to confer diplomas and to recognize recipients as worthy to teach Catholic Doctrine. In November 1973, the Sacred Congregation authorized the Institute to grant catechetical

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<sup>31</sup> Ibid. See also “Institute of Religion Offers 15 Theology Classes,” *OSVG*, December 11, 1983, 1A & 8A.

<sup>32</sup> “Institute of Religion Offers 15 Theology Classes,” *OSVG*, December 11, 1983, 1A & 8A; Mengeling interview, July 16, 2010.

<sup>33</sup> Interview of Mary Ann Fehring, former Bishop Noll High School religion teacher, with author, June 1, 2010.

<sup>34</sup> “Institute of Religion Offers 15 Theology Classes,” *OSVG*, December 11, 1983, 1A & 8A.

certificates through the diocese; becoming only the fifth instructional program so recognized in the United States. The statement read:

Having examined the Aims and Purposes of the Institute of Religion of the Diocese of Gary in the United States of America for the formation of Catechists, canonically established by the Most Reverend Andrew G. Grutka and the Diocese of Gary; and having reviewed the curricula of studies, the composition and credentials of the faculty of the Institute; The Sacred Congregation for Clerics grants to the faculty of the Institute the right to confer the diploma of the Institute of Religion to all those who regularly have attended the classes and having successfully passed the exams, the Sacred Congregation for Clerics recognizes said recipients as worthy to teach Catholic Doctrine.<sup>35</sup>

In its first semester, Fall 1973, 254 students enrolled in the combined Associate Degree and Certificate programs of the Institute. On November 30<sup>th</sup> and December 1<sup>st</sup>, the first of a series of workshops for Institute participants was conducted at SS. Peter and Paul Parish in Merrillville, Indiana. Dr. Daniel A. Gawronski, assistant professor of psychology and education from Saint Joseph College, conducted the workshop, entitled “The Effect of Human Development in the Teaching of the Mystery of God.” Grutka delivered the keynote address.<sup>36</sup>

One leadership attribute that Grutka consistently revealed throughout each phase of his ministry as a priest and bishop was to provide the best education possible for the people in his pastoral care. The Institute of Religion reflected this desire and was considered one of the most effective in the United States. It existed from 1973 to the late 1980s.<sup>37</sup>

### *Permanent Diaconate*

The ministry of the diaconate (*diaconia*, or service) had a long tradition in the Catholic Church from the beginnings of the apostolic era. Over the centuries as the

<sup>35</sup> Mengeling interview, July 16, 2010; “Institute of Religion Approved,” *OSVG*, December 2, 1973, 1A.

<sup>36</sup> “Institute of Religion Approved,” *OSVG*, December 2, 1973, 1A.

<sup>37</sup> Mengeling interview, July 16, 2010; “Bishop Grutka’s Anniversary,” November 30, 1983, 3. Unfiled, AGP, ADG.

discipline and sequence of orders to the priesthood evolved, the permanent diaconate decreased until a point of extinction in Roman Catholic Church practice. Gradually, with the efforts of *resourcement*, the idea grew and matured to restore this sacred order in the 20<sup>th</sup> century. Briefly mentioned by Pope Pius XII and treated by the Church Fathers in the third session of the Second Vatican Council, the principle of the renewal of the diaconate was ratified in October 1964.<sup>38</sup>

For the most part, Grutka was ahead of or in sync with his contemporaries in implementing the decrees of the Second Vatican Council, following closely the actions of Rome and the Archdiocese of Chicago.<sup>39</sup> With respect to the implementation of the Permanent Diaconate program, however, Gary lagged behind other dioceses. While Lawrence Cardinal Shehan of the Archdiocese of Baltimore ordained six married men on June 12, 1971 and Joseph Cardinal Dearden of the Archdiocese of Detroit ordained thirteen married men on June 18, 1971 (the first ordinations in the United States from diocesan-sponsored permanent diaconate programs), the Diocese of Gary did not implement the Permanent Diaconate program until the late 1970s and did not ordain its first permanent deacons until 1981.

The reason for the delay in implementing the permanent diaconate program is difficult to ascertain since both Grutka and William Martin, priest of the Diocese of Gary

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<sup>38</sup> Pope Paul VI, Motu Proprio, "Apostolic Letter Containing Norms For The Order Of Diaconate," (*Ad Pascendum*) August 15, 1972 in *Origins, NC Documentary Service* Vol. 2, No. 13 (September 21, 1972), pgs 206, 217-218; *Dogmatic Constitution on the Church (Lumen Gentium)* in Abbott, *The Documents of Vatican II*, pgs 14-96, no. 29. It should be noted that in Austin Flannery's translation of Pope Paul VI's, "Apostolic Letter Containing Norms For The Order Of Diaconate," in *Vatican Council II: The Conciliar and Post Conciliar Documents* (1975 edition and the 1992 Study edition), he refers to article 19 of *Lumen Gentium* as the reference to the diaconate. According to the *Origins* translation as cited above and to the [www.vatican.va](http://www.vatican.va) translation of Paul VI's Motu Proprio, the actual number is the 29<sup>th</sup> article. Pope Paul VI also issued guidelines on ministries and the subdiaconate in his Motu Proprio, *Ministeria quaedam*, issued on August 15, 1972.

<sup>39</sup> Morales interview, July 12, 2010.

who served as the catalyst for the program and its first moderator and Director, are deceased. Grutka usually favored implementation of the Council initiatives and generally followed the example of Chicago Archdiocese, which began its Permanent Diaconate program in 1970, with first ordinations in December 1972. But Gary did not follow this pattern on the implementation of the permanent diaconate.

One possible reason Gary lagged in this area is that the Archdiocese of Indianapolis clergy voted against the Permanent Diaconate, and Grutka may not have wanted to go against the Provincial See. (Indianapolis first ordained Permanent Deacons in 2008.) Another reason may be that Grutka did not have the academic resources among his priests to educate, train, and form Permanent Deacons by the late 1960s. It is clear that many of the Gary priests were not against the permanent diaconate.<sup>40</sup>

Whatever the reason for the delay, the first members of the Diocese of Gary permanent diaconate program began on October 23, 1977 when they met with Martin for the first time. Grutka embraced the program, and the deacons made significant contributions to the diocese. He ordained three classes of deacons between 1981 and 1984 at Holy Angels Cathedral. The first class contained fourteen men ordained on February 22, 1981. The second class of eleven men was ordained on June 20, 1982 and the third and final class, the largest class, with seventeen men, was ordained in June 1984. Married men of ages ranging from thirty-five to sixty-six years of age representing parishes from Lake, LaPorte and Porter counties comprised the class of 1984. Priests involved as teachers in the Lay Institute Program served as faculty of the diaconate

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<sup>40</sup> Semancik interview, June 18, 2010; Morales interview, July 12, 2010; Mengeling interview, July 17, 2010; *Origins, NC Documentary Series*, "On File," p. 104 (June 30, 1971) Volume 1: No. 6; Fr. Mike Ahlstrom (Vicar for the Diaconate Community, Archdiocese of Chicago) with author, August 11, 2010; Email attachment, Ahlstrom to author, August 8, 2010.

program. The formation program, comprising academic and formation components, lasted three years for each class. Originally, Camp Lawrence was the site of classes and formation, but eventually the site was transferred to the Seimetz Center at Bishop Noll Institute.<sup>41</sup>

The 1984 class was Grutka's last, one month before his retirement. It was also the last in the diocese for a number of years.<sup>42</sup> Bishop Norbert Gaughan, Second Bishop of the Diocese of Gary (1984-1996), suspended the Permanent Diaconate program. Gaughan, whose former Diocese of Greensburg, Pennsylvania did not have permanent deacons, did not support the permanent diaconate. He was not convinced that their formation was sufficient or that their role was clearly understood. Gaughan further suspended preaching faculties for the deacons, believing that his own priests needed to improve their own preaching skills. Bishop Dale Melczek, Apostolic Administrator of the Diocese of Gary and Third Bishop of the Diocese of Gary, reinstated the Permanent Diaconate Program in 1997.<sup>43</sup>

### **Grutka v. Barbour: The Diocese of Gary and the National Labor Relations Board<sup>44</sup>**

From 1974 to 1977, Grutka grappled with a conflict of principles that would make this one of the most difficult periods of his episcopacy. He had long espoused the value of unions and the rights of the worker. As the son of a steelworker and a steelworker

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<sup>41</sup> Bertino, 58.

<sup>42</sup> Robert Bonta Sr. (Senior Deacon, Nativity of Our Savior Parish, Portage, Indiana) with author, August 15, 2010; "Ordination For Deacons Sunday at Cathedral," *OSVG*, June 17, 1984, 1A.

<sup>43</sup> Robert Bonta Sr. interview, February 14, 2011; Bertino, 90-91.

<sup>44</sup> See *Grutka v. Barbour*, 549 F.2d 5 (7<sup>th</sup> Cir. 1977), *cert. denied*, 97 S.Ct. 1706 (1977) in *Federal Reporter, Second Series*, Volume 549 F.2d (St. Paul, Minnesota: West Publishing CO.), 5-10. In this dissertation section, footnotes labeled *Grutka v. Barbour* refer to the United States Court of Appeals, Seventh Case with Andrew G. Grutka, as Bishop of the Catholic Diocese of Gary, Indiana, Plaintiff-Appellee versus Alex V. Barbour, Regional Director of the Thirteenth Region, National Labor Relations Board, et al., Defendants-Appellants argued on January 21, 1977 and decided on February 2, 1977 unless otherwise noted.

himself, Grutka had a life-long empathy for the laborer. His work with the Association of Catholic Trade Unionists as a pastor at Holy Trinity and the effect of the steel strike of 1959 and other strikes fostered in Grutka a desire to seek cooperation and harmony between management and workers. From fall 1974 to spring 1977, a series of events within his diocese led to a court case involving the American Federation of Teachers (AFT) and the National Labor Relations Board (NLRB), representing a number of his own diocesan lay teachers and nurses, against the Diocese of Gary.

In the fall of 1974, lay teachers and nurses at Catholic schools of the diocese sought, with the support of some priest faculty members at the Bishop Noll Institute, to organize a collective bargaining unit. Concerns over teachers' salaries and about the Gary diocesan pension program led to a legal process that eventually proceeded to the United States Court of Appeals, Seventh Circuit, and became a test of the right of the Diocese to “govern our schools according to the mind of the Church and in them, to teach as Jesus did.”<sup>45</sup> One contentious issue involved a diocesan requirement that the pension program required ten years of consecutive service, which excluded anyone from taking time to stay home after childbirth to raise his or her children.<sup>46</sup>

A history of the case is important here as it demonstrates a complexity of issues, including Grutka’s style of persuasion and his typical preference to rule with charity rather than authority. The desire of lay diocesan employees to form a union and participate in collective bargaining presented a clear challenge to Grutka who had in the

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<sup>45</sup> Grutka to Diocese of Gary people, March 8, 1976, unfiled, 2, AGP, ADG.

<sup>46</sup> Bertino, 54. For this section, I relied on contextual material from Bertino’s account of the incident in his diocesan history, *In The Presence of Angels: A History of The Diocese of Gary* (Strasbourg, France: Éditions du Signe, 2006), 54-55. Bertino’s account is limited. The case extended past the October 1976 reference made by Bertino. Bertino was a priest on the faculty of Bishop Noll Institute from Fall 1975 through the 1986-87 school year. I am grateful for the oral testimonies given by other priests and laity of the Diocese of Gary to establish context and accuracy of information.

past supported unions, but had never considered the possibility of unions within the Church's own ministry. Grutka often demonstrated a strong idealism in his writings with a nostalgic view of the church and a strong sense of piety and pious language. In dealing with issues, his nostalgia and idealism were truly sincere, yet was at times perceived as being out of touch with reality. This nostalgia, idealism and piety could come across, at times, in sermons and explanations, as disconnected from core realities.

This case offers insights into Grutka's limitations in dealing with the structural realities of an issue as well as demonstrating a divergence in personal beliefs versus loyalty to Church authority. This case also reflects a challenge that was occurring in other dioceses in the United States when Catholic laity began to call for the practice the social justice teachings within the Catholic Church, teachings consistent with the pronouncements of the Second Vatican Council.

There were many conflicts of values and principles at work here. A laity and clergy educated and formed in the spirit of Vatican II spoke out against what they saw as a practice that was unjust and at odds with the Church's stances on labor and on marriage and the family. They collided with the authority of the episcopacy of the Catholic Church and the principle of the separation of Church and State. Bishops did not want to give up their jurisdiction over internal church operations, which they believed would happen if they allowed unions to operate within their dioceses. On the one hand, the Church supported just wages and the right of workers to form unions; on the other hand, the support for the right of bishops to control internal operations of the Church itself, especially the education of youth.

In many ways, Grutka was caught in the middle; a loyal son of the Church and a man committed to justice and charity. His leadership style of engaging people and providing pastoral care found itself in direct conflict with church concerns, including the possible lack of financial resources within the diocese to afford just wages and provide an extensive retirement plan. A number of Grutka's priests found themselves caught in the middle as well.

Originally the teachers hoped to discuss with the Superintendent of Schools, Raymond Fowerbaugh, a change of the policy requiring ten years of consecutive employment to qualify for a pension. Between Fall 1974 and early 1975, a number of lay faculty, with the assistance of some of the priest faculty at Bishop Noll Institute, drafted a letter to Fowerbaugh, which discussed the issue of collective bargaining and the Church's support of unions. They grounded their appeal to form an independent union on the writings of Pope Leo XIII and Pope Pius XI as well as the teachings of the Second Vatican Council. A suggestion was made to affiliate the effort with the AFT. Fowerbaugh replied in May 1975 that a teachers' union in the Catholic school system was "incompatible with the faith community effort."<sup>47</sup>

Two priest faculty members who had supported the faculty were transferred. One of those priests, Ted Mens, was removed on October 1, 1975 and made Diocesan Director of Pro-Life Activities and an associate pastor at Saint Thomas More Parish in Munster, Indiana. Some people, both lay and clerical, believed that Mens was 'exiled' for his support of the faculty.<sup>48</sup> If the men were transferred because of their support of the

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<sup>47</sup> Bertino, 54.

<sup>48</sup> Bertino, 54; Interview with a Gary Diocesan priest. (This information was shared in confidence, and the name of the interviewee is withheld by mutual agreement.) In actuality, five priests from the 1974-1975 school year were no longer on the faculty for the 1975-1976 year: 1) John Halo was an older priest who



faculty, only Grutka knew. It was not his style to embarrass his priests, and he never spoke publicly of the matter.

At the beginning of the 1975-1976 school year, Grutka attended an open faculty meeting at Bishop Noll Institute, accompanied by the new principal, Patrick Connolly. Grutka expressed his support for Catholic education and said he would take care of the teachers. He pointed to the construction of Andrean High School, the remodeling and expansion of Bishop Noll Institute, and the construction of Marquette High School, as well as his support of Catholic grade schools as evidence. Privately, Grutka informed the priest faculty members that they were not to make any public statements on the issue.

Talk of a vote to unionize arose among the laity.<sup>49</sup> Fowerbaugh wrote a letter to all teachers in the diocese, which stated: “Either we as Catholics are in the field of education together, or there is no human or Faith reason for Catholic schools to exist. He who wants to choose up sides forgets that the Catholic Faith is unifying in its concept, not divisive or adversarial in nature.”<sup>50</sup> The core issue was a conflict between key Catholic Church principles: the theology of the Church as the Mystical Body and the Church's support of unions, on the one hand, and the Principle of Harmony and Ecclesiastical Authority and the Church's opposition to interference from the state in its affairs, on the other. The Gary diocesan pension policy requiring ten consecutive years of employment was seemingly contradictory to Catholic Church teaching on the family

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wanted to go into parish ministry; 2) Theodore Mens; 3) Joseph Mosko was leaving the priesthood - he left in 1975; 4) Michael Ruggaber left the priesthood in 1975 or 1976; and 5) Paul Tomasula left the priesthood in 1977. These men were not on the faculty list the following school year as noted in *The Official Catholic Directory 1975*, p. 331 & *The Official Catholic Directory 1976*, p. 336; Morales interview, July 9, 2010.

<sup>49</sup> Bertino, 54.

<sup>50</sup> Bertino, 54. The author was not able to find a copy of the letter in the Grutka papers.

and procreation. Yet the Church has to be free from outside interference to pass on its faith. The issue was painful and divisive.<sup>51</sup>

Notwithstanding Grutka's promise to take care of the teachers and his support of education, in October 1975, the lay teachers, primarily from Bishop Noll Institute, affiliated themselves with the American Federation of Teachers as an informal union called "The Lay Teachers Federation of Gary Diocese, Local 3493, American Federation of Teachers."<sup>52</sup> In February 1976, the "president" of the "diocesan teachers' union" was fired by the Diocese for publishing an open letter claiming that Grutka's reputation as a supporter of labor needed to be "exposed for the sham it is." Three months later in May, the union president filed an unfair labor practice charge against Grutka, alleging: "the union official had been discharged because of his union activities in violation of the National Labor Relations Act."<sup>53</sup>

Bringing a representative petition to Alex Barbour, the Regional Director of the 13<sup>th</sup> Region of the NLRB, the group sought his support to hold a vote to establish a union representing full-time and part-time lay teachers, counselors and school nurses employed by the Roman Catholic Diocese of Gary, Indiana in the grammar and high schools. Upon

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<sup>51</sup> This case was one in a long history of court cases involving Church and State and, in particular, the Catholic Church and the United States. For a definitive work on legal cases involving the Church and State issues in the field of education, see the work of Anson Phelps Stokes and Leo Pfeffer called *Church and State in the United States*, (New York, Evanston, and London: Harper & Row, 1964). Chapters Five, Nine, Fifteen, and Sixteen cover multiple issues of Catholic education; Morris J. MacGregor, *Steadfast in the Faith: The Life of Patrick Cardinal O'Boyle*, (Washington, D.C.: The Catholic University of America, 2006), 121.

<sup>52</sup> Grutka to Diocese of Gary Teachers, n.d., rough draft letter, unfiled, 2, AGP, ADG; *Grutka v. Barbour*, 549 F.2d 5 (7<sup>th</sup> Cir. 1977), 6n1.

<sup>53</sup> Bertino, 54; *Grutka v. Barbour*, 7.

hearing their case, Barbour determined that the NLRB had jurisdiction and scheduled a future representation election for October 7, 1976.<sup>54</sup>

Being accused of unfair labor practices, the Diocese pursued legal action to maintain its autonomy. Some people believed that Grutka hired top lawyers for the case, but Grutka did not hire lawyers.<sup>55</sup> Mr. Bill O'Connor, legal counsel of the Diocese of Gary and friend of Grutka, led the efforts. He apparently discussed the case with a close friend, Mr. William Ball, a lawyer from Harrisburg, Pennsylvania, while Ball was visiting Northwest Indiana with his wife. Ball specialized in constitutional law and entanglement issues and provided legal advice to O'Connor; the diocese never hired Ball.<sup>56</sup>

Until this point, Fowerbaugh kept Grutka informed and Grutka had not spoken out about the conflict. Following the "principle of subsidiarity," Grutka empowered his priests in their assignments and rarely interfered in their areas of responsibility. Subsidiarity, a term first used by Pope Pius XI in his encyclical, *Quadragesimo Anno*, stressed that individuals or organizations in higher levels of authority should allow individuals, social organizations or government at lower levels of authority to accomplish what they are able to accomplish on their own initiative and to assist those groups only when necessary for the common good.<sup>57</sup>

Grutka was aware that authority of the diocese rested in his episcopal office, but he preferred to persuade people to follow the proper course of action. He saw his role

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<sup>54</sup> Grutka to Diocesan Teachers, n.d., rough draft letter, unfiled, 2, AGP, ADG; *Grutka v. Barbour*, 6 and 6n2.

<sup>55</sup> Interview with a Gary Diocesan priest. (This information was shared in confidence, and the name of the interviewee is withheld by mutual agreement.)

<sup>56</sup> Morales interview, July 8, 2010.

<sup>57</sup> Edward P. DeBerri and others. *Catholic Social Teaching: Our Best Kept Secret*, 4<sup>th</sup> ed; Revised Edition. (Washington, D.C.: Center Of Concern; Maryknoll, NY: Orbis Books, 1992), 28-29. Citations are to the Orbis edition.

primarily as teacher and shepherd, promoting the positive good through his service and witness. As the issue continued to escalate, however, Grutka was pressured to make his mind known and could no longer be silent on the matter. He drafted a letter to the teachers, but did not send it due to a potential violation of NLRB law. On March 8, 1976, however, he wrote a letter to the people of the Gary Diocese, expressing his support for Catholic education but explaining the need to maintain the Church's autonomy from government intervention. In a letter published in the *OSVG*, Grutka wrote, “My dear People:

Ever since the day the spiritual welfare of the Diocese of Gary was entrusted to my care, my deepest concern has been for the provision of a solid Catholic education in keeping with modern progress for all the children of our parishioners.

The record of our support of Catholic education shows that this support has far exceeded that of any other projects in the Diocese. Despite all this support and dedication to our schools, conditions are presently developing which may compel a search for alternatives to the kind of Catholic schooling with which we are familiar.

The right to govern our schools according to the mind of the Church and in them – to teach as Jesus did – is being threatened. This is the real reason why we are struggling to prevent anyone from interfering with the ecclesiastical jurisdiction over our schools.

Most reluctantly we had to resort to a Court of Justice in order to question as firmly as possible the propriety of an agency of the United States Government entangling itself with our schools in response to a demand by some of our lay teachers.

The United States Government – through repeated decisions by its Supreme Court – has consistently ruled that our schools were religious institutions and therefore ineligible for supporting funds from the Government. This means that our schools are denied the financial aids which would enable them to pay their teachers salaries equal to teachers in the public schools.

Very painfully distressing to me is the seeming lack of vision on the part of some of our teachers in the perception of the ultimate consequences of the actions they have initiated.

Problems of whatever kind involving the Church should be solved within the Church Community. Entanglement with governmental and other secular agencies should be scrupulously avoided. We shall resist with all our strength any interference from outside sources in the conduct of our schools. It is the height of foolishness to seek aid from organizations fundamentally opposed to any forms of public assistance to children attending non-public schools and committed to the prevention of our parochial schools ever becoming an integral component of American education.

This letter is being written in response to considerable pressure directed at the office of the Bishop to reveal his mind in this situation. There has been an awareness on my part of the unrest in one or another of our schools for some time. My very strong belief in the principle that one who governs best is one who governs least, kept delaying

my intervention. The tension has now reached the point where decisive action on my part becomes absolutely unavoidable."<sup>58</sup>

After expressing his mind on the core issues and discussing the necessity to defend Catholic schools against outside interference, Grutka grounded his action in his authority as Bishop. Citing the Second Vatican Council Dogmatic Constitution on the Church, *Lumen Gentium*, Grutka explained the role of bishop as “authentic teacher...endowed with the authority of Christ” and in turn the faith community’s responsibility to believe and put into practice the teachings of Christ and the Catholic Church as expressed by the local bishop. Quoting extensively from the *Directory on the Pastoral Ministry of Bishops*, Grutka cited the qualities of a bishop, “gentleness, fortitude, mercy, along with the authority to govern” as well the crucial responsibility of the bishop overseeing Catholic education. The key issue of the case for Grutka and the other bishops was the core right of the bishops, as successors of Christ, to govern their own schools for the salvation of souls and the education and formation of their students.<sup>59</sup>

In the next part of the letter, Grutka set forth his ideal for Catholic education and the purpose it holds for promotion of vocations. His ideas and hopes were sincere, yet one can see how in some areas, his explanations might be disconnected from the economic issues that some of the teachers were struggling to address. Grutka wrote:

Sensitively aware of the dramatic changes taking place in our educational institutions, we have and continue to encourage the establishment of a thoroughly Catholic educational community comprised of teachers, parents, parish priests, students

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<sup>58</sup> Grutka’s leadership style was markedly different than some of his contemporaries like Cody (Chicago), Robert Lucey (San Antonio) and O’Boyle (Washington, D.C.). These bishops operated out of a stronger authoritative, even autocratic styles. Grutka to Diocesan Teachers, rough draft letter, n.d., unfiled, 2, AGP, ADG; Grutka to Diocese of Gary people, March 8, 1976, unfiled, 2, AGP, ADG.

<sup>59</sup> Pastoral Constitution, *On The Church In The Modern World*, no. 25 and *Directory on the Pastoral Ministry of Bishops*, nos 32, 30, 61 and 66, quoted in Letter from Grutka to Diocese of Gary People, March 8, 1976, unfiled, 2, AGP, ADG. In the letter, the quote cited from the *Directory on the Pastoral Ministry of Bishops*, no. 29 is actually from no. 30.

and administrators. It is sincerely hoped that this community would address itself knowledgeably to everything involved in making our schools scholarly, joyful and bright centers for fueling the faith, so that their graduates can reveal themselves as persons who know what life is all about – why they are here, Who put them here – persons ready to do their part in the promotion of positive good in this world while at the same time looking forward through a way of life to joining the company of God, His angels and saints in the world to come.

To bring about this type of an educational community, a great deal of sincere communication is necessary. This community should consider the availability of means for the businesslike management of all our schools in accordance with Christian principles for social justice. The cost of operating our schools should never become so expensive as to give them an image of exclusiveness and make them prohibitive for the greater majority of our people. Many of our schools have already become very expensive. This places tremendous pressure on those responsible for their maintenance because it forces them to demonstrate greater accomplishments to justify the extra sacrifices.

It is, nevertheless, my conviction that a thoroughly Catholic educational community, understanding and cooperative, can restore the kind of religious atmosphere in our schools that at one time not only made possible their construction, but at the same time promoted the growth of religious vocation to staff them...<sup>60</sup>

In the final section of the letter, Grutka expressed concerns which other Church leaders were experiencing at this time. From his comments, one can see he is indeed a church leader formed in an earlier church era:

The accelerating speed of scientific progress, with all of its fascinating discoveries stirs up hopes in the potential for eventually solving all problems in the Catholic Church since the Second Vatican Council, and the cynical questioning of all that is traditional, not excepting (sic) the principle of legitimate authority including the authority of the Church and the authenticity of its teachings, is not surprising.

When the teaching authority of the Church is challenged, complicated confrontations are sure to ensue, often resulting in the infliction of wounds, which might leave ugly scars.

Because of the industrial, ecological and ethnic structures within the territory of the Diocese of Gary, the rapidity of the changes in technology, as well as the broad changes in the Catholic devotional life, have disturbed many of our people far more than we appreciate and plunged them into shadowy states of doubt. Nagging torments of doubt leave little or no room for tranquility and happiness. For some the depressiveness of uncertainty became unbearable causing them to abandon commitments to be life-long; this in turn checked the flow and increase of replacements.

Many of our key administrators are also involved in the daily care of a parish. The pressures of time and work cause them to make decisions relying on their own resources and judgment, thus increasing the chances of making mistakes, despite the best of good will. My fervent prayer for these is to be humbly mindful “one’s first strength is the recognition of one’s weaknesses” and that they be open to correction and reconciliation.

My belief in the value of Catholic education has not waned despite numerous setbacks and skyrocketing costs. My only sorrow is that more cannot enjoy its wonderful benefits.

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<sup>60</sup> Grutka to Diocese of Gary faithful, March 8, 1976, 2-3, unfiled, 2, AGP, ADG.

Finally it is my hope that all of us interested in an education, good for time and eternity, will now focus much of our attention, strength and resources toward the establishment of a Catholic educational community perfect enough to satisfy the creature needs of everyone involved in teaching as Jesus did in our schools; happy, righteous and holy enough to attract the very favorable attention of God, Our Father, and dispose him to shower us with an abundance of His choicest blessings.<sup>61</sup>

One has to wonder how Grutka's words were taken. The letter did not directly address the teachers' concerns or the issue of the pension plan. In fact, Grutka's style was to keep the statement so general that it would be difficult to be sure whom he meant and what he was referring to. One can speculate whether he was intentionally vague so as to avoid conflict or confrontation, especially since some of his own priests supported the teachers and did not agree with his handling of the situation.<sup>62</sup>

Despite Grutka's hopes, good intentions and assertion of his episcopal authority, the case continued into the 1976 to 1977 school year. Barbour, the AFT, and the union members moved forward to hold the representative election on October 7, 1976. Personally, Grutka was not concerned about the outcome of the election; he believed that the employees would make the right choice. Yet, determined to prevent the NLRB from holding the election, O'Connor, on behalf of Grutka, filed a complaint in the Hammond District Court with the intention of enjoining the NLRB from 1) holding the October 1976 election; 2) continuing with the unfair labor practice proceeding; and 3) asserting jurisdiction over the bishop. The complaint asked the district court to "declare the National Labor Relations Act unconstitutional as applied to lay teachers in parochial schools. Eight days later the Bishop [Grutka] also sought a temporary restraining order seeking a similar relief."<sup>63</sup>

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<sup>61</sup> Ibid.

<sup>62</sup> Morales interview, July 9, 2010; Mengeling interview, July 17, 2010; Semancik interview, July 18, 2010.

<sup>63</sup> Morales interview, July 9, 2010; *Grutka v. Barbour*, 7.

On October 5, 1976, the United States District Court for the Northern District of Indiana, Hammond Division, handed down a decision in favor of Grutka and the Diocese of Gary. The memorandum decision enjoined, “the counting of the ballots in the representative election or any other proceedings in the representation case and [enjoined] further proceedings in the unfair labor practice case.” The district court offered a ruling for two reasons: 1) the court wished to wait for a decision from the Seventh District Court of Appeals of the constitutional issue in a similar case, *Catholic Bishop of Chicago v. National Labor Relations Board*, No. 76-1600, which was to be argued on January 21, 1977; and 2) the district court felt that it had jurisdiction because “the plaintiff had presented a ‘not clearly frivolous’ First Amendment challenge to the [NLRB’s] actions.”<sup>64</sup> On October 26, 1976, it seems that the Union was allowed to intervene and hold the vote, but the injunction against tallying the ballots was enforced; the Union’s motion to modify the injunction was denied. Both the NLRB and the Union appealed.<sup>65</sup>

The case was sent to the United States Court of Appeals, Seventh Circuit, in Chicago, Illinois. Grutka was the Plaintiff-Appellee and Barbour, et al. were the Defendants-Appellants. Arguments began on January 21, 1977. Morales and O’Connor traveled to Chicago daily. While Grutka was never called to testify, Mengeling and Sendarek were present as advocates for the diocese; Mengeling was called to testify. The case dragged on for weeks.<sup>66</sup>

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<sup>64</sup> *Grutka v. Barbour*, 7.

<sup>65</sup> *Ibid.*

<sup>66</sup> Morales interview, July 9, 2010; Mengeling interview, July 17, 2010. The case involved not only the Gary diocese, but similar legal cases from the Diocese of Fort Wayne-South Bend and the Archdiocese of Chicago. Cardinal Cody allowed the Gary diocesan officials access to his legal team to help defray expenses. See “Judge Bars NLRB Union Elections in Philadelphia,” *OSVG*, February 27, 1977, 1A and 4N, for more information on other cases in the United States.



The Seventh Circuit Court handed down a decision on February 2, 1977. The Seventh Circuit ultimately allowed for the tally of the ballots to proceed but assured the Diocese that, if the vote count favored the establishment of a union, then Grutka would have cause to argue a First Amendment violation. In its decision, the Seventh Circuit Court made several rulings: 1) the district court did not have the jurisdiction to enjoin the Labor Board from conducting a representative election or unfair labor practice proceedings; a judicial review of these issues belongs primarily in the court of appeals; and 2) the administrative remedies to resolve these issues were not “exhausted” and must be “exhausted” as a prerequisite to federal jurisdiction; as such, the *raison d’être* of the exhaustion doctrine is irrelevant when the Board breaches its proper authority, which did not happen in this case; and 3) Grutka's arguments that the NLRB and its action presented a “chilling effect” and entanglement of the First Amendment were invalid.

The Circuit Court held, however, that Grutka was protected by the First Amendment for two reasons: 1) he would not have to bargain with the Union, if approved by the vote; and 2) if the union president prevailed in his unfair labor practice trial, Grutka could defend an enforcement suit in the Seventh Circuit.<sup>67</sup> An appeal to the Supreme Court, by both parties (the *Certiorari* (97 S.Ct. 1706), was denied on May 2, 1977. In the end, the Gary employees voted 260 to 172 against a decision to unionize. The teachers vindicated Grutka’s plea to avoid interference of the State in Church educational matters. Morales summarized the decision by stating, “I think it

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<sup>67</sup> *Grutka v. Barbour*, 7-10.

[the vote] indicated that our teachers see the wisdom of noninterference by the government in our schools.’<sup>68</sup>

Twenty-three days later after the Circuit Court’s decision, the Diocese of Gary and Grutka celebrated their Twentieth Anniversary. On Friday, February 18, 1977, Grutka, Fowerbaugh, and Father Don C. Grass, Rector of Holy Angels Cathedral concelebrated morning Mass for “representatives of the religious faculties, lay faculties, and student bodies of the Catholic secondary and elementary schools.”<sup>69</sup>

To the degree that Grutka responded to the case or addressed the diocese about the ramifications of the court decision or vote needs more analysis. The author was unable to find any evidence that Grutka directly addressed the diocese on the issue. However, in his diocesan letter to celebrate the Twentieth Anniversary of the Diocese of Gary, Grutka wrote:

The prayerful celebration of the Twentieth Anniversary of the establishment of the Diocese of Gary provides us with another opportunity for a glance backwards to see how faithfully we have reflected the image of the original Church founded by Christ and entrusted to the twelve apostles for its furtherance...

Modern scientific progress has generated a climate conducive to rapid change; it also captivates our imaginations with its successes and so fascinates our hearts and minds with its promises of more marvelous things to come that there becomes a tendency to forget the God of good works for the good works of God. In turn, this leads to our minimizing of the sacred, a dwindling in faith and a gradual estrangement from God. A drift away from a religious way of living follows and we end up floundering, strangers to each other, residing in artificial jungles full of pitiless materialism.

The Diocese of Gary has distressfully felt the effects of some of the abuses stemming from a lack of understanding of what was in the mind of the Church in sanctioning reforms. Thanks to the hardiness, patient perseverance and solid faith of many of our parishioners, who know what it means to work diligently, to suffer and sacrifice, we have managed to stay on the pilgrim’s path traced out by Christ, the Divine Master.<sup>70</sup>

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<sup>68</sup> Ibid., 5 and 10; Bertino, 55.

<sup>69</sup> Special Supplement, *OSVG*, February 20, 1977, 49B.

<sup>70</sup> Grutka to the Diocese of Gary people, February 20, 1977, *OSVG 20<sup>th</sup> Anniversary Issue*, February 20, 1977, 2B.

Leading the concerns of the diocese and the Catholic Church, Grutka was appealing for autonomy to operate Catholic schools without state interference. In the spirit of the principle of harmony, Grutka understood disagreements, or differences of opinions, but as a representative of Church Authority, he could not stand for those differences causing disruption or destructive dissent. As he and other church leaders saw it, the desire to question authority was one of the misguided realities of the day. By undermining authority, Truth was undermined and an undermining of Truth caused uncertainty and confusion. As open as he was to empowering the laity and supporting priesthood, Grutka, like other bishops of his time formed in a pre-Vatican II paternalistic style, had great difficulty with this clash of cultures and understanding of truth, authority, freedom and conscience. Despite his struggles with the questioning, he attempted to give his priests the autonomy to handle matters on their own levels.

Having established his understanding of Catholic education and his hopes for the future, he confronted and identified the reasons, as he perceived them, which were causing people to go astray. Grutka believed in the positive nature of humanity and certainly believed that all people were made in the image of God. Yet, as with other church leaders of his time, he distrusted and was frustrated by the trends of society that encouraged endless questioning of authority. This type of questioning led to a variety of social ills, to despair and to dissention in the Church.

Grutka's record in supporting education and unions was solid. His entire life he had supported the cause of unions and believed firmly in the importance of Catholic education. The ultimate issue for Grutka in this case was the interference of the State into Catholic education and the bottom line was the right of the Catholic Church to

govern its own schools, “to teach as Jesus did.” Most disturbing for Grutka was that the teachers were misguided and misinformed. Equally frustrating for Grutka was the fact that none of the teachers contacted him or his office to arrange a meeting to discuss their concerns.<sup>71</sup>

After multiple interviews of diocesan priests and laity, it is unclear why the teachers and Grutka never met to discuss the issues. A failure to meet to handle things in a positive, constructive, pastoral way was not Grutka’s nature. Was there a lack of communication? Were teachers not permitted to see Grutka by certain diocesan officials? Did NLRB laws prohibit the conversation once legal action was sought and once the NLRB was brought into the picture? What is known is that in the beginning, Grutka struggled with restraints on him to talk to teachers per advice given by O’Connor on unfair labor practices. Even when the case went to Court, Grutka was constrained from intervening in a positive, just way; it is not known if the teachers knew the restraints he was under. Either way, Grutka felt that he was accessible.<sup>72</sup>

One has to ask: was Grutka kept in the loop as to the core issues of economic justice? When he said that his “only sorrow is that more cannot enjoy its wonderful benefits,” how was that interpreted? While rightly concerned about government interference in Catholic schools, were he and the diocesan educational leadership out of touch with the teachers’ concerns, especially the restrictions in the pension policy? Why did the teachers not meet with Grutka or why did they continue to press ahead? What were the teachers’ goals and hopes in forming this union?

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<sup>71</sup> Grutka to Diocese of Gary Teachers, n.d., unfiled, 2, AGP, ADG.

<sup>72</sup> Morales interview, July 8, 2010; Mengeling interview, July 17, 2010; Interview of Ted Mens, pastor, Saint Mary Church in Griffith, Indiana, Saint Ann Church in Gary, Indiana, and Diocesan Director of Pro-Life Activities, Diocese of Gary, with author, August 1, 2010; Fehring interview; Semancik interview; Coriden interview.

A conflict of philosophies and interests was evident. The teachers were appealing for justice in the form of a just wage and just pension practices. This effort coincided with an effort to unionize the hospital employees in the Gary Diocese. One side believed the resistance to the formation of the union by the Diocese was a financial issue. On this side, a number of his own priests were disappointed in Grutka for fighting this issue in court. They felt that Bishop Grutka was a strong supporter of unions before it hit him personally; then he did a 180-degree swing on this issue. Next to the loss of many of his priests, this court case was the greatest ecclesiastical challenge in the post-Vatican II era for Grutka and one that weighed heavily upon him.

### **Leadership in Consistent Ethic of Life issues**

During the 1960s, initiatives to foster racial justice and civil rights were key focuses of the U.S. bishops, and a number of bishops took strong stands in this area. In the late 1960s and 1970s, as some of those bishops with the strongest voice on civil rights died or retired, and the moral issues facing the Church and the United States would broaden and become more intense, the focus of Grutka's involvement in the Church beyond Gary would shift.

In the late 1960s, racial tensions were exploding into riots in major cities. The assassinations of Martin Luther King and Robert F. Kennedy in 1968 had a profoundly unsettling effect on the culture and society. Protests against the Vietnam War were increasingly strident, causing local authorities to call in National Guards, as at the Democratic National Convention in Chicago in 1968 and, with tragic results, at Kent State University in 1970. Issues of sexual morality had intensified with the easy

availability of artificial birth control, which Pope Paul VI condemned in *Humanae Vitae* in 1968. Then in 1973, the U.S. Supreme Court's decision in *Roe v. Wade* struck down state restrictions against abortion, and the Church began to promote its position in favor of a consistent ethic of life.

Grutka's episcopal advisory roles would evolve within this context, as a study of his writings and speeches shows. He would maintain his leadership of Catholic prison chaplains and from that position would speak out on the need for prison reform. He would advocate against the death penalty within the framework of a consistent ethic of life, taking a position informed by his knowledge of the penal system. He would also become involved in the cause of peace, including taking a trip in 1974 to North Vietnam.

*Episcopal Advisor to the American Catholic Correctional Chaplains Association (ACCCA)*

One of the greatest examples of Grutka's ability to implement a consistent ethic of life and cross boundaries was in his role as national episcopal advisor for Catholic prison chaplains. This role exposed him to a much broader picture of justice and injustice than he had seen in previous roles and formed his thinking about the need for prison reform.

As episcopal advisor of the American Catholic Correctional Chaplains, Grutka advocated not only for the chaplains, but also for the incarcerated and prison staffs. He spoke regularly at the annual American Catholic Correctional Chaplains Association (ACCCA) meetings and also attended the American Chaplain Association meetings in conjunction with the ACCCA meetings. He encouraged bishops to advocate and provide for chaplains and prison services. He wrote a column for the Chaplains' newsletter, "The Chap-Lett" and appealed to Rome to relax fast requirements for prisoners and chaplains.

In 1961, he obtained for Chaplains in Correctional Institutions "twice a week the relaxation of the obligation of the Eucharistic Fast in favor of the inmates," an example of his ability to listen to people, assess their needs, and act on them. Grutka took pride in this role and worked hard to improve ministry to prison inmates and the work of the prison chaplains. During his time as advisor, he made three major contributions to the improvement of prison ministry: 1) publication of the first chaplain training manual and development of a certification program through Catholic University of America; 2) lead authorship of the United States Bishops' Pastoral Letter, *The Reform of Correctional Institutions in the 1970s*; and 3) consistent efforts as an advocate for the rehabilitation of the incarcerated and opposition to capital punishment as a violation to human dignity.



Grutka at Indiana State Prison in Michigan City, Indiana, 1962  
 (Photo courtesy of the Andrew G. Grutka Papers)

When Grutka assumed the position of Episcopal Advisor, no certified national program existed to assist the newly-assigned chaplains. On August 27, 1963, Grutka announced at the annual ACCCA meeting a major policy to establish a prison chaplain's training program in Portland, Oregon. The training program was accredited and supervised by Catholic University of America in Washington, D.C.<sup>73</sup>

Grutka noted that the training program was in response to a tendency of prison chaplains to misunderstand their proper role. Chaplains were often placed within the recreational program with the result that "It is not uncommon to try to make the chaplain

<sup>73</sup> "Chaplain Training Course Announced by Bishop," *OSVG*, September 1, 1963, 1A.



fill the role of a sociologist, counselor or a guidance counselor.”<sup>74</sup> While Grutka valued these roles as a means to help a chaplain fulfill his role, he astutely observed that these activities “must never become (his) primary concern.” The proper role of a chaplain was:

Giving the men that which they lost – a sense of the sacred in their human relationships...“The disregard for man as something sacred causes men to become strangers to God...and to each other,” and this leads logically to a disregard for the sacredness of all laws, divine and human. In contrast, the chaplain must strive to show this sense of the sacred in all his dealing with the inmates. He must demonstrate his own faith in the reality of God. “Up and down the bare and lonely corridors the chaplain’s first obligation is to bear witness to Christ, and ...to bear witness to the truth and love manifested in Him. In a world of lying and hatred, expressions of love and truth are striking. Deeds of love make men credible.”<sup>75</sup>

While service and activity were important, the most important witness of the priests’ spiritual growth was their participation at Mass and their relationship with God; they were first and foremost ministers proclaiming God’s love and promoting faith. Grutka noted that a manual was being prepared to assist the chaplains and to “point out the unusual opportunities and the stubborn obstacles to be encountered.”<sup>76</sup>

Correspondence and grass roots efforts with prison chaplains, prison inmates, and prison ministry raised his awareness of structural issues regarding poverty and crime.<sup>77</sup> Grutka strongly advocated for rehabilitation and became a vocal critic of discrimination in the justice system, which punished low-income offenders while showing leniency to white-collar crime. His experience of and exposure to the incarcerated broadened his vision and ministry to include the support of the underprivileged. While not actively seeking the public forum on these issues, Grutka nevertheless used his episcopal ministry

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<sup>74</sup> Jerome D. Hannan, bishop of Scranton, Pennsylvania, to Grutka, July 12, 1961; “Bishop Personal, Miscellaneous, 1960-61,” 14, AGP, ADG; “Chaplain Training Course Announced by Bishop,” *OSVG*, September 1, 1963, 1A.

<sup>75</sup> *Ibid.*

<sup>76</sup> “Chaplain Training Course Announced by Bishop,” *OSVG*, September 1, 1963, 1A.

<sup>77</sup> Multiple letters from inmates to Grutka, “Corrections, ACCCA,” 6, AGP, ADG.

to push for reform. His role as episcopal advisor provided him with a forum to raise justice issues on local, regional and national levels.

At the November 13, 1973 Annual Meeting of the National Conference of Catholic Bishops in Washington, D.C., Grutka presented the statement *The Reform of Correctional Institutions in the 1970s*<sup>78</sup> to the bishops for discussion. A score of people, including “prison chaplains, minority group representatives, administrative and custodial personnel of correctional institutions, and representatives of an ex-offender organization [as well as] comments from the Federal Bureau of Prisons” had been consulted in drafting the Statement.<sup>79</sup>

One of the most important contributions Grutka offered as episcopal advisor to the Catholic Prison Chaplains was his understanding of priesthood and the integrity of priestly identity. Grutka understood the value of psychology and social work as tools to assist a priest or chaplain, but not as replacements for faith or forbearing a witness to God’s love. Grutka's role as episcopal advisor to Catholic prison chaplains connected him to questions about capital punishment and led him to speak out against it as a contradiction to Catholic teaching on the consistent ethic of life.

### *Capital Punishment*

Although for much of the history of Catholic theology, capital punishment was considered justified in certain circumstances, the devastation of World War II, Pope John XXIII’s encyclical, *Pacem in Terris*, and the Second Vatican Council’s teaching on the

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<sup>78</sup> The complete text of *The Reform of Correctional Institutions in the 1970s* can be found in Hugh J. Nolan, ed.’s work, *Pastoral Letters of the United States Catholic Bishops, Volume III 1962-1974* (Washington, D.C.: United States Catholic Conference, 1981), 390-403. See also *Origins NC Documentary Service* 3:22 (November 22, 1973): 344-350.

<sup>79</sup> “The Reform of Correctional Institutions in the 1970s,” 390.

dignity of the human being and the sacredness of human life caused a substantial portion of the U.S. hierarchy (and of U.S. Catholics) to question previous teachings on the death penalty. By the end of 1967, there was an unofficial moratorium on capital punishment in the United States, as cases before the Supreme Court challenged the death penalty as a form of “cruel and unusual punishment.”<sup>80</sup>

In August 1971, thirteen U.S. religious organizations, including two Catholic groups -- the National Catholic Conference for Inter-racial Justice and the National Coalition of American Nuns filed an amicus brief with the Supreme Court urging that the death penalty be ruled unconstitutional on the grounds that it violated the Eighth Amendment's prohibition of “cruel and unusual punishment.”<sup>81</sup> Arguments in the first constitutional challenges to capital punishment before the Supreme Court began in January 1972. The Catholic bishops of Indiana, a state with seven men on Indiana’s death row, seem to have been “the first group of Catholic bishops to issue a clear, public call for abolition of the death penalty in its state.” Stressing the sacredness of all life, the Indiana bishops stated:

"The gift of life belongs to God alone, who shares it with man. He is the author and sustainer of life...  
Special efforts must be made to protect the life of the weak and the defenseless – the unborn, children, the elderly, the sick, the poor."<sup>82</sup>

To address capital punishment, and the injustice and inequality of the justice system, they relied on one of their previous documents, “Social and Moral Questions

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<sup>80</sup> For a more in-depth look at the Roman Catholic position on Capital Punishment and the United States Catholic Bishops evolution in thought, please refer to James J. Megivern’s work, *The Death Penalty: An Historical and Theological Survey* (New York: Paulist Press, 1997); Megivern, 333.

<sup>81</sup> “Capital Punishment: Grave Doubts,” *Origins: NC documentary service* 1:32 (January 27, 1972): 529, 531-532, & 542-544; and Megivern, 339-340.

<sup>82</sup> “Capital Punishment: Grave Doubts,” *Origins: NC documentary service* 1:32 (January 27, 1972): 529. The complete text of the statement is printed in this article.

Facing the People of Indiana.” The insights Grutka gained in his prison ministry are seen in that document:

Much can be said of the inequality of application of the death penalty. Two of our most noted penologists, wardens Lawes and Duffy, have testified to the fact that the majority of those executed have been financially unable to afford good counsel. Thus we find that the death penalty falls unreasonably high on the indigent, the friendless, the Negro and upon males.<sup>83</sup>

In a split decision on June 29, 1972 the Supreme Court ruled, in *Furman v. Georgia* that “the imposition and carrying out of the death penalty in these cases did constitute cruel and unusual punishment in violation of the Eighth and Fourteenth Amendments;” however, the decision did not result in the abolition of the death penalty. During a contentious discussion on capital punishment at the annual Catholic Bishops’ meeting from November 18 to 22, 1974, “Grutka, who had headed the commission on prison reform the previous year, spoke in favor of a statement for the abolition of the death penalty, observing that he had never met a prison chaplain or a professional corrections officer who thought capital punishment was an appropriate solution.”<sup>84</sup> He also stated that the bishops “should have a position which is pro-life in every respect” and advocated for alternatives to capital punishment. A vote was called and the statement was rejected by a vote of 119 to 103 (with 3 abstentions).<sup>85</sup>

Later that day, John May, bishop of Mobile, Alabama proposed a one-sentence resolution: “The United States Catholic Conference goes on record in opposition to capital punishment.” The measure passed with a simple majority of one hundred eight to

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<sup>83</sup> Indiana Catholic Conference, “Social and Moral Questions Facing the People of Indiana,” p. 5 as found in “Capital Punishment: Grave Doubts,” *Origins: NC documentary service* 1:32 (January 27, 1972): 529.

<sup>84</sup> Megivern, 348.

<sup>85</sup> Megivern, 340-341, and 349 with reference to Thomas Reese, S.J., ed.’s work, *Episcopal Conferences: Historical, Canonical & Theological Studies* (Georgetown University Press, 1989), 114.

sixty-three.<sup>86</sup> This resolution is the only statement of the NCCB/USCC that “was approved by less than two-thirds of those voting.”<sup>87</sup> The stance on capital punishment remained divided into the later 1970s. On January 17, 1977, the execution of the convict, Gary Gilmore in Utah ended a ten-year moratorium on executions.<sup>88</sup>

On June 16, 1980, Grutka took part in a United States Catholic Conference (USCC) Department of Social Development and World Peace’s visit to death row at the Ellis Unit of the Texas Department of Corrections in Huntsville, Texas. That experience helped the bishops formulate a new policy statement on capital punishment. When the United States Catholic Bishops, thereafter, gathered for their Annual Meeting in November 1980, Bishop Edward Head of Buffalo, New York, and the bishops’ Committee on Social Development and World Peace presented a proposed *Statement on Capital Punishment* to the bishops. After discussion and debate, Bishop Thomas Kelly of Louisville, Kentucky announced that 217 votes had been cast: 145 in favor of the Statement, 31 against, and 41 abstentions, the highest number of abstentions ever recorded in the conference.<sup>89</sup>

Reese contends that the closeness of the votes on the 1974 and 1980 statements on capital punishment indicate their controversial nature. A conflict existed between the position that the Church must demonstrate a consistent ethic of life and the position that to reject capital punishment is to reject church tradition, which had acknowledged the

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<sup>86</sup> Nolan, *Resolution against Capital Punishment* in *PL*, 464.

<sup>87</sup> Thomas J. Reese, S.J. *A Flock of Shepherds: The National Conference of Catholic Bishops* (Kansas City, MO: Sheed & Ward, 1992), 149.

<sup>88</sup> Megivern, 356.

<sup>89</sup> Megivern, 364-369; Reese, *A Flock of Shepherds*, 149-150; and Nolan, *PL, Volume IV*, 292-293.

state's right to protect itself by the execution of criminals. The bishops also debated whether to condemn "capital punishment in principle or on contingent grounds."<sup>90</sup>

Grutka's personal experience, understanding of gospel values, and his belief in the dignity of the human being allowed him to transcend an abstract ideology of the manual system that justified capital punishment and to see capital punishment in the context of his understanding of the consistent ethic of life. For Grutka, the matter of rejecting capital punishment was based in part on his real life experience of having the Indiana State Prison in Michigan City, Indiana, within the boundaries of the Gary diocese, and an institution that performed capital punishment by electrocution. More research is needed to determine the theological reasons why Grutka rejected capital punishment. One clear observation is that Grutka, since 1974, favored abolition of the death penalty as a pro-life matter and his belief in the dignity of the human being as well as his knowledge of the injustices in the penal system.

### *Abortion*

Grutka was as clear and strong in his defense of human life from the moment of conception as he was in his stand against capital punishment. He ordered that his weekly column in the diocesan paper be read at all Masses for Abortion and Respect Life Sunday on January 20, 1974. In that statement, Grutka reminded his people of the 1973 Supreme Court decision, which legalized abortion. Severely critical of the decision, Grutka stated that the decision denied: "the self-evident truths enunciated in the Declaration of Independence...[and] contradict[ed] the religious belief...that human life is sacred and

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<sup>90</sup> Reese, 150.

that the killing of an innocent human being is morally wrong.” In legalizing abortion, moreover, the court exceeded its competence.<sup>91</sup>

Grutka stated that abortion was not only a Catholic issue, but also an issue that cut across religious and secular lines. He espoused a consistent ethic of life from conception to death that was grounded in God’s creation of each and every human being and in Christ’s redemption for all people. No court, legislative body or individual can “assign less value to the life of any individual or class of human beings.”<sup>92</sup>

In particular, the late 1960s through the early 1970s witnessed an assault on human life, especially through cases before the United States courts. The awakening in Catholic thought on human dignity was grounded in Pope John XXIII’s *Pacem in Terris*. In a 1974 letter to the faithful of the Diocese, Grutka quoted John XXIII’s encyclical:

Any society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely that every human being is a person that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature. These rights are therefore universal, inviolable, and inalienable. Every man has the right to life, bodily integrity, and to means which are necessary and suitable for the proper development of life.<sup>93</sup>

Quoting from the National Conference of Catholic Bishops statement on Abortion in February 1973, he stressed the need for Catholics to “join with other concerned men and women of good will” to call for an end to abortion.<sup>94</sup> Not surprisingly given his positions on life issues, Grutka spoke out for peace and an end to the war in Vietnam. In 1974 he was chosen to be part of a delegation visiting North Vietnam to see the status of religion and inquire about those soldiers missing in action.

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<sup>91</sup> Grutka, “Respect Life,” a statement read on Sunday, January 20, 1974, 1, “Bishop’s Articles, Addresses and Speeches #4,” 17, AGP, ADG.

<sup>92</sup> Ibid.

<sup>93</sup> Grutka, “Respect Life,” 2; *Pacem in Terris*, nos 9 and 11.

<sup>94</sup> Grutka, “Respect Life,” 2.

*Visit to Vietnam*

The Vietnam War had long been on the mind of Pope Paul VI and the United States Catholic Bishops, as the United States had been sending advisors and then troops to Vietnam since the early 1960s. At their annual fall meeting in 1966, the United States Catholic Bishops issued a *Statement on Peace and Vietnam*, where they raised concern that the longevity of the war “might diminish our moral sensitivities to its evils.”<sup>95</sup>

Grutka was asked to take the lead on drafting the bishops’ response to the escalation of violence in Vietnam. He chaired a committee, which was responsible for drafting a statement adopted by the National Conference on Vietnam. The United States Bishops passed the resolution, called *Resolution On Peace*, and published it on November 16, 1967. In the resolution, they acknowledged that the “reactions of responsible segments of our society” proved that moral sensitivity of the American people to the evils of war had not diminished, but “increased and intensified.” The bishops asserted an “ever-deepening yearning of the American people for peace.”<sup>96</sup>

Recognizing divisions among the American people, the bishops expressed concern for Armed Service members at home and abroad as well as compassion for victims of war. They pleaded for more rational debate, mutual understanding, and adherence to “our moral and civic responsibilities.” While expressing gratitude for repeated government negotiations and refuting a desire for “peace at any price,” they pleaded for a peace, quoting Pope Paul VI, that is “never to be separated from justice for

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<sup>95</sup> Nolan, ed., *Statement on Peace and Vietnam in Pastoral Letters of the United States Catholic Bishops, Volume III 1962-1974* (Washington, D.C.: United States Catholic Conference, 1983), 77.

<sup>96</sup> Nolan, ed., *Resolution on Peace in PL, Volume III*, 90; “U.S. Bishops Act On Many Matters,” *OSVG*, 1A & 4A.



nations nor from freedom for citizens and peoples.”<sup>97</sup> In 1969, Grutka had called “for a halt to the fighting in Vietnam and a peace capable of healing all wounds radiant with hope and consolidation.”<sup>98</sup> He added, “military weapons and power politics in themselves do not effect peace.”<sup>99</sup>

The protests against the Vietnam War were a flash point for tension in the United States, ended the Johnson Administration, created numerous draft dodgers, caused war protestors to burn draft cards, and occasionally the murder of student war protestors, like those students at Kent State University. Finally, on January 28, 1973 a tentative cease-fire was signed in Paris. One major concern was the return of America soldiers missing in action (MIAs). It was against this background that officials from the Democratic Republic of North Vietnam asked American churches to send a delegation of five church leaders to visit North Vietnam in November 1974. The invitation “marked the first time that governmental figures of the democratic republic of [North] Vietnam have asked American churches to send a delegation.” The North Vietnamese Committee for Solidarity with the American People extended the invitation “in the interest of reconstruction and reconciliation.” The visit was the apparent outgrowth of efforts by the Clergy and Laity Concerned organization “seeking to learn about the fate of Americans who are missing in action from the Vietnam War.”<sup>100</sup>

Grutka was chosen to be part of the delegation because of his work with prison reform and his personal commitment to ending the war. Along with four other church leaders, Grutka visited North Vietnam from November 23 to December 8, 1974. The

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<sup>97</sup> *Resolution on Peace*, nos. 2 and 3, p. 90.

<sup>98</sup> “Bishop Grutka to Tour North Vietnam,” *OSVG*, November 24, 1974, 1A.

<sup>99</sup> *Ibid.*

<sup>100</sup> *Ibid.*

other leaders were Bishop Paul Washburn of the United Methodist Northern Illinois Conference and President of his denomination for Global Ministries; the Reverend Paul Gregory, the Secretary General of the United Church of Christ's Board of World Ministries, representing the United Church of Christ; Mr. James Gettings, an editor of A.D. magazine, representing the United Presbyterian Church in the United States of America and Mr. Don Luce, Executive Director of Clergy and Laity Concerned.<sup>101</sup> The other four leaders left John F. Kennedy Airport in New York City on November 20, 1974 and arrived in Hanoi on November 23<sup>rd</sup>. Grutka, who was in Washington, D.C. at the annual Bishops Conference at that time, joined them on route to Hanoi.<sup>102</sup>

The delegation visited two provinces: 1) Hai Hung in the northeast, and 2) Ninh Binh in the South, as well as the capital, Hanoi. The delegation took photographs at will, visited churches, cooperatives, collective farms, workshops, museums, hospitals and schools, and conversed with more than fifty Vietnamese ranging from farmers to the Archbishop of Hanoi, Archbishop Joseph-Marie Trinh nhu Khue, as well as the Prime Minister.<sup>103</sup> During their visit, the group toured many areas of devastation. They met with representative leaders to “discuss the needs in various sectors of their society,

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<sup>101</sup> Statement issued by Bishop Grutka on the Vietnam visit, unfiled, AGP, ADG; “Bishop To Tour North Vietnam,” *OSVG*, November 24, 1974, 1A; and *Origins, NC Documentary Service* 4:24 (December 5, 1974): 370.

<sup>102</sup> Document labeled “Itinerary For Nov. 20, Hanoi” from Anniversary Tours,” “North Vietnam Trip, November 20 to December 8, 1974,” AGP, ADG; “Bishop To Tour North Vietnam,” *OSVG*, 1A. Grutka left for North Vietnam from Washington, D.C. after the annual meeting of the National Conference of Catholic Bishops, November 18-22, 1974.

<sup>103</sup> Document labeled “Observations On North Vietnam,” a report Bishop Grutka issued upon the delegation's return to the United States, “North Vietnam Trip, November 20 to December 8, 1974,” AGP, ADG; “With Hanoi Archbishop,” unfiled document referring to an unknown newspaper story on December 20, 1974, unfiled, AGP, ADG.

including scientific, medical, religious, community, educational, and other human concerns.”<sup>104</sup>

In his meeting with Prime Minister Pham Van Dong in Hanoi on December 2, 1974, Grutka expressed his appreciation of the country and its hospitality and his hope for positive future relations, saying:

Mr. Prime Minister, a window has been opened for us into the hearts and minds of your people. We are deeply touched to see them full of love for their fatherland and permeated with an intense desire for reconciliation...

The privilege of witnessing your people at work, at play and in worship has impressed us. They have found a warm spot in the shrine of our hearts.

We are however painfully aware and truly regretful of the wounds of violence, which have afflicted them, the ugly scars of which are still visible.

We humbly pray that our visit here is the first step in the direction of developing a friendly relationship, which will compensate for our transgressions.

May our efforts at finding a way to work together bring about a way of life here, which will become pure delight replete with the closest of divine blessing.<sup>105</sup>

When the delegation asked about missing American soldiers, North Vietnamese officials explained to the delegation that a list of 300 names of American soldiers in addition to twenty American journalists had been compiled and efforts were under way to locate them. The Hanoi government assured the delegation that the missing Americans were not in North Vietnam.<sup>106</sup>

On returning to the United States, Grutka and the delegation offered twelve observations to the American people:

1. Bomb damage was incalculably worse than Americans can imagine. Not only roads, bridges and factories were destroyed, but also, in great numbers, churches, hospitals, schools, residential areas, even farm villages. Obviously, some of the bombing was World War II-style terror bombing and not related to tactical objectives. The reconstruction task in North Vietnam is immense, and we believe that Americans of the U.S. and particularly, Christians should share in it.
2. ... Warm clothing is in short supply, and gifts of clothing will be accepted.

<sup>104</sup> Statement issued by Bishop Grutka on the Vietnam visit, unfiled, AGP, ADG; “Bishop To Tour North Vietnam,” *OSVG*, November 24, 1974, 1A.

<sup>105</sup> Document entitled “Remarks of Bishop Andrew G. Grutka to the Prime Minister of North Vietnam, December 2, 1974,” “North Vietnam Trip, November 20 to December 8, 1974, AGP ADG.

<sup>106</sup> “Bishop Cites N. Vietnam Needs; Hopeful Church Future Seen,” *OSVG*, December 15, 1974, 1A & 8A

3. Much is needed by way of educational and medical supplies and construction materials. Again, gifts of non-Governmental groups will be accepted.
4. North Vietnam appears to be a functioning, unified nation whose appearance, inside the country, is pacific... We and other foreigners walked about freely, our appearance not particularly noticed by adult citizens, though children showed great interest in us.
5. The churches, both Catholic and Protestant, are alive in North Vietnam, though hampered by a shortage of clergy. Those churches that we attended were full on Sunday mornings.
6. The North Vietnamese see themselves as only half a nation. The other half, they continually assert, lies below the 17<sup>th</sup> parallel. They expect to be unified.
7. We detected a willingness to wait a reasonable length of time for reunification. We know that North Vietnamese require and desire a period of peace to rebuild their shattered nation. They may expect the period of waiting to be of extended duration.
8. The Vietnamese believe we, the United States, have never attempted to implement the Paris Agreement. They look to us to implement its promises, withdrawal of military and political support from Saigon, convening of a unification committee. The members of the delegation agree with them.
9. It is difficult for an U.S. American to endure the sight of the results of our bombing. We had not realized that the U.S. Air Force planes had created many Vietnamese Coventrys and Dresdens.
10. We think the Vietnamese need the help of the U.S. The help of the Church they can and will receive. U.S. Government assistance they, will not accept, as long as General Thieu's Government bombs their territories using American planes and bombs, or destroys areas under control of the Provisional Revolutionary Government (Vietcong).
11. The two members of the delegation who visited South Vietnam affirm that the life of ordinary people is freer, better, more decent and more democratic in North Vietnam than it is in the Saigon area.
12. The Vietnamese we met made a clear distinction between the U.S. military policy makers and the people of the U.S.A.<sup>107</sup>

For his part, Grutka returned from the ten-day trip with “a plea for help for the Vietnamese people, on a person-to-person basis.” Acknowledging the damage inflicted on the Vietnamese people in a “seemingly endless” war for the last twenty-five years, he commented, “charity surpasses all things” and expressed confidence that Americans “with their kindness and sense of fair play will respond to this great need.” He shared that a pledge of \$3 million was made by the World Council of Churches for the restoration of hospitals in North Vietnam. He personally committed a portion of the 1974 Thanksgiving Clothing Collection taken up in the Diocese of Gary to the North

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<sup>107</sup> Document entitled, “Observations On North Vietnam” and signed by Grutka, Washburn, Gittings, Gregory, and Luce, “North Vietnam Trip November 20 to December 8, 1974,” AGP, ADG.

Vietnamese people, to be channeled through Catholic Charities to Catholic Relief Services. He called on Catholic Charities to help find homes in the Diocese for Vietnamese refugees.<sup>108</sup>

Regarding conditions of the Church in the country, Grutka stated, “although I must maintain a basic distrust of any Marxist-Leninist oriented regime, as of this moment, the possibility of the survival of religion in North Vietnam seems good.” While the Buddhist religion is the predominate religion, Christian Churches always seem to be filled.”<sup>109</sup> Regarding the Catholic faith, Grutka explained that government officials voiced concern with the lack of priestly vocations and observed that the lack of vocations was aggravated by the destruction of twenty-five of thirty seminaries during the bombings. Grutka received criticism for his comments from within his diocese and from secular critics.<sup>110</sup>

One wonders what Grutka must have felt when the North Vietnamese began a series of offensive actions into South Vietnam beginning in late December 1974 throughout 1975 until they overran Saigon and forced an unconditional surrender on April 30, 1975. Grutka’s efforts and his comments in his statement on behalf of the group, may have been construed, accurately or not, as a critical assessment of the United States Government and their military policies against North Vietnam. No record could be found by this author of any reaction or thought by Grutka on the North Vietnamese offensive. If Grutka was silent, was his silence an indication that his earlier statements may have been naive? Whether naive or not, Grutka did work with his diocesan Catholic

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<sup>108</sup> “Bishop Cites North Vietnam Needs: Hopeful Church Future Seen,” *OSVG*, December 15, 1974, 1A & 8A.

<sup>109</sup> *Ibid.*

<sup>110</sup> *Ibid.*; Morales interview, July 9, 2010; Mengeling interview, July 16, 2010.

Charities office to coordinate parish cooperation for assistance to Vietnamese refugees and provide housing locations for Vietnamese families who relocated to the diocese of Gary area.

Grutka's pleas for peace focused not only on Vietnam. At the spring meeting of the United States Catholic Bishops on May 3, 1983 in Chicago, Illinois, the bishops adopted the Pastoral Letter on War and Peace called *Challenge of Peace: God's Promise and Our Response*. The 150-page document was the Church's first comprehensive appraisal of the moral imperatives in the nuclear age.

Grutka, with other Indiana bishops, Edward T. O'Meara (Indianapolis), George A. Fulcher (Lafayette), William E. McManus and Joseph R. Crowley, Auxiliary (Fort Wayne-South Bend), and Francis R. Shea (Evansville), voiced strong support for the *Challenge of Peace* document. In expressing his own thoughts on the document, Grutka called the statement, "an honest statement of our convictions about the need to pursue world peace...[which] brings the truth of the Gospel to bear on the nuclear age."<sup>111</sup>

Grutka described the intent of the Pastoral letter to serve as a guide for Catholics and others in understanding and addressing the moral issues of the time, which could threaten the world. He further warned against relying on secular interpretations of the document. Rather, he said, "the document can only be fully understood in terms of the Church's vision of peace from the time of Christ to the present."<sup>112</sup>

### **The Final Years: Jubilees, Retirement and Death**

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<sup>111</sup> "Indiana Bishops Voice Support for Pastoral," *OSVG*, May 15, 1983, 1A.

<sup>112</sup> *Ibid.*, 1A & 11A.

The final two years of Grutka's active episcopacy as bishop were busy ones. In the midst of diocesan duties and responsibilities and outside ministries to prison chaplains, promotion of the Slovak faith and the North American College, Grutka celebrated two major events in his life: the twenty-fifth anniversary of the diocese and his episcopacy as well as his fiftieth anniversary as a priest.

### *Jubilees*

In February 1982, the Diocese of Gary and Grutka celebrated the twenty-fifth jubilee of the diocese and his episcopacy with two masses, one to which the entire diocese was invited, and a more intimate celebration with the priests of the diocese and invited guests, followed by a dinner. The diocesan celebration was held in the new Genesis Center in Gary, Indiana. Mayor Hatcher expressed pride that he helped workers put the finishing touches on the Center the night before the event.

On Sunday, February 21, 1982, the Diocesan Mass and celebration began. At Grutka's invitation, Hatcher delivered the official welcome at the Sunday Mass after the opening song. Grutka presided with three concelebrants: John Cardinal Cody, Archbishop of Chicago; John Cardinal Carberry, former Archbishop of Saint Louis and at one time Bishop of Lafayette-in-Indiana; and Edward T. O'Meara, Metropolitan and Archbishop of Indianapolis, who was the homilist.<sup>113</sup>

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<sup>113</sup> The Twenty-Fifth Anniversary Mass of Thanksgiving booklet (copy), Sunday, February 21, 1982, pgs. 5-11; "Bishop Personal Articles, Letters, etc. 1980 to 1991," 17, AGP, ADG; "Anniversary will mark past, present milestones," *PT*, Saturday, February 20, 1982, A6; "25<sup>th</sup> Anniversary," unfiled, AGP, ADG. O'Meara was following in the footsteps of Schulte, who delivered the sermon at Grutka's consecration.

As metropolitan of the Indiana Province, O'Meara congratulated and commended Grutka on his efforts in the diocese. O'Meara, feeling it necessary to let the people know the gift they had in Grutka, wrote:

you who are the Church of Gary deserve to be informed...that your Bishop has brought all of you great distinction by the way he has discharged that part of his ministry which he owes to the rest of the Church and the world. His concern for our brothers and sisters in the Church of Silence in Eastern Europe, his compassion for the imprisoned, his pain at the plight of the poor everywhere, his fine mind and great heart, have brought him to the attention of Popes, and made him one of the most respected members of the College of Bishops.<sup>114</sup>

Grutka and the Diocese of Gary received many letters of congratulations from spiritual and civic leaders, and organizations. One of the letters came from Bishop Jozef Tomko, Secretaria Generalis, Synodus Episcoporum, who sent regrets for being unable to attend and commended Grutka for "setting up a diocese as institution and as community of love." Tomko wrote:

Indeed your activity reaches beyond the confines of your diocese...thank you for all that which the love for the heredity of Saints Cyril and Methodius, for our people and our culture has inspired you to do and especially concerning the Institute of Saints Cyril and Methodius in Rome.<sup>115</sup>

December 5, 1983, marked Grutka's fiftieth ordination anniversary and the diocese also celebrated this event. On December 11, 1983, a Mass of Thanksgiving was offered at Bishop Noll Institute Fieldhouse in Hammond with approximately 4,000 people in attendance. The Fieldhouse could accommodate the larger numbers compared to the Cathedral, which could only hold approximately 750 worshipers.

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<sup>114</sup> O'Meara to Friends in the Lord Jesus, February 5, 1982, (copy) "25<sup>th</sup> Anniversary Diocese of Gary," unfiled, AGP, ADG. The Twenty-Fifth Anniversary Mass of Thanksgiving booklet (copy) dated Sunday, February 21, 1982, pgs. 5-11; "Bishop Personal Articles, Letters, etc. 1980 to 1991," 17, AGP, ADG; "Anniversary will mark past, present milestones," *PT*, Saturday, February 20, 1982, A6; "25<sup>th</sup> Anniversary," unfiled, AGP, ADG. One participant at the 25<sup>th</sup> Anniversary was His Excellency, The Most Reverend Michael Rusnak, C.S.S.R., D.D., Eparch of Slovaks of the Byzantine Rite of Canada

<sup>115</sup> Tomko to Grutka, January 29, 1982, (copy) "25<sup>th</sup> Anniversary Diocese of Gary," unfiled, AGP, ADG.





Grutka with Pope John Paul II. (Photo courtesy of the Andrew G. Grutka Papers)

Grutka served as the principal celebrant, co-presiding with George Cardinal Flahiff, C.S.B., former Archbishop of Winnipeg in Canada; Pio Laghi, Archbishop and Apostolic Delegate of the United States; Carberry; and O’Meara. Other concelebrants included bishops, classmates and 175 priests of the Diocese of Gary. Parishioners from all areas of the Diocese joined in the celebration. In his homily, Pio Laghi conveyed greetings and congratulations from Pope John Paul II. Pio Laghi called Grutka a “living sign of Jesus Christ and the minister of God’s Word in this area” and acknowledged the cooperation of the priests, religious and laity with Grutka’s service “to the Word of God.” Sister M. Genevieve, a ninety-year old member of the Poor Handmaids of Jesus Christ, Chancery employee, and long-time friend of Grutka’s, proclaimed the Second Reading.

As was typical of Grutka, he remembered his friends, supporters and colleagues in these celebrations.

Two Bishop Noll choirs and numerous parish choirs offered their services. Near the end of the Mass, Grutka gave thanks to everyone who made the day possible.

Reflecting on his years as priest and bishop, Grutka acknowledged the tremendous debt of gratitude he had to so many people after fifty years of priesthood:

My dear people:

Immediately after my ordination to the Priesthood in Rome, while on my knees in the solitude of my room, I pondered the debts of gratitude I owed to ever so many person. I wondered how they could ever be repaid. Suddenly the Apostle Peter's description of the Lord as a Man Who went about doing good to others came to mind. This would be the way, perhaps the only way for me – do good to everyone.

After fifty years, once again I ponder these debts of gratitude I still owe, and find they have increased enormously, with little time left for their repayment. Only the Lord can adequately repay the great goodness of my benefactors. May this repayment be a gift of an intimate perception of His divine satisfaction and delight for them.

In childlike I turn also to the Lord's Mother, Mary, and plead for her unfailing aid, so that my faith, and the faith of all those I have been privileged to serve, glows with her Son's bright light; that together our voices harmoniously praise and thank Him as do those of His apostles and evangelists; and that our accomplishments give Him honor as did those of His martyrs and saints.<sup>116</sup>

In his fifty years as a priest and twenty-six as a bishop, he kept a routine he had established as Pastor of Holy Trinity Parish. He started his day with prayer and Mass in his private chapel, followed by breakfast and reading his mail. After a day of meetings at the chancery, he often devoted his evening to meetings or office work. He closed the day with prayer, meditation, preparation for speeches or sermons, and possibly some reading. This routine helped give Grutka the grounding he needed in making decisions and leading a diocese.<sup>117</sup>

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<sup>116</sup> Bertino, 59; "Diocese Says 'Happy Anniversary' To Bishop at Golden Jubilee Mass," *OSVG*, December 18, 1983, 1A and 8A; "Ubi Caritas Ibi Deus," *OSVG*, December 11, 1983, 1A; Litot interview, July 14, 2010.

<sup>117</sup> Litot, "Anniversary," *OSVG* editorial, December 11, 1983, 3A.

Prayer was always crucial to Grutka for his life and his ministry. On his Golden Anniversary to the ordination to the priesthood he shared his vision of the importance of prayer:

#### PRAY ALWAYS

Essentially prayer is the praise of God. Substantially, every human being is a prayer because living beings praise God through their very existence.

Prayer is God's delight in us and out of us – His strength in us and out of us. It behooves us to utilize and show prayer as a truly potent instrument. Prayer has more power than we can imagine. It is the Lord Who tells us to pray always.

Blessing ourselves with the sign of the Cross is an assurance that we understand the significance of the Cross and are prepared to take it upon ourselves. All of us have to carry a cross – our own or someone else's.

Prayer bolsters our responsibilities for ourselves as well as those around us and enables us to glow with a convincing faith and an all-embracing love.

Every devout Christian prays for many others. Apropos – just how do others get the idea that we should pray for them? Could it be an innate belief in prayer?

Once convinced that life is a prayer and prayer is life, can we toy with or deny anyone life – especially the higher life?

The sane way of living is not so much a matter of what we know, but rather what we show.

Do be assured of remembrances in my prayers. Please be mindful of me in yours.

WHERE THERE IS LOVE; THERE IS GOD<sup>118</sup>

On November 17, 1983, Grutka celebrated his seventy-fifth birthday and, as required, submitted his letter of resignation. This last year would not be a year to ease into retirement. Instead, Grutka embarked on what he called “his busiest year as a Bishop.”<sup>119</sup> He finished a number of projects and assisted with the transition for the new bishop. Grutka demonstrated his appreciation to sixteen priests by requesting that they be honored with various Monsignor ranks. On November 1, 1983, he sent Agostino Cardinal Casaroli, Secretary of State, letters petitioning His Holiness, Pope John Paul II, to honor these priests. In the letters, Grutka requested the rank to be bestowed and summarized the qualities and accomplishments of each.<sup>120</sup>

<sup>118</sup> Grutka Fiftieth Anniversary Priesthood card, Mengeling collection, July 17, 2010.

<sup>119</sup> Grutka to Most Reverend Pio Laghi, Pro Nuncio to the United States of America, June 25, 1984, (copy) “Priest File 3 Grutka Most Reverend Andrew G,” ADG.

<sup>120</sup> Grutka to His Eminence Agostino Cardinal Casaroli, Secretary of State, November 1, 1983, “Bishop, Articles, Letters and Addresses, 1983 to 1986,” 17, AGP, ADG. “The Secretariat of State or Papal

Though Grutka encouraged his priests to seek advanced education and formation and acknowledged and rewarded their efforts, he did not ask for his priests to be promoted to the episcopacy as ecclesiastical leaders like Dearden, O'Boyle, Ritter, and Spellman did. This is puzzling, especially since he had a significant number of talented, faithful, dedicated, and well-educated priests under his leadership and had connections that would have helped him lobby for their elevation to the episcopal ranks.<sup>121</sup>

A long-time goal which Grutka reached during his last year as bishop was to see the completion and dedication of a retirement home for the clergy located on the campus of Bishop Noll Institute in Hammond, Indiana. The Albertine sisters staffed the retirement home, which is known as the Albertine Home. A number of diocesan priests had wanted Grutka to locate the retirement home at Camp Lawrence where retired clergy could enjoy nature, but Grutka disagreed. He was committed to northern Lake County and felt a retirement home in an urban area would afford the priests access to medical care and would keep them from feeling isolated. Grutka moved ahead and dedicated the newly completed facility on Sunday, July 22, 1984. Many priests made arrangements to purchase their own condominiums or homes in quiet sections of the diocese. Grutka himself made arrangements to retire in a rectory of one of his priests in the Michigan City area, but he decided to retire to a house on the grounds of Camp Lawrence.<sup>122</sup> Despite

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Secretariat, offers the closest assistance to the Supreme Pontiff both in the care of the universal Church and in dealings with the branches of the Roman Curia. The Secretariat handles anything the Supreme Pontiff entrusts to it as well as matters of ordinary business which do not fall within the competence of the departments of the Roman Curia." *The Official Catholic Directory: Anno Domini 1984*, "The Roman Curia," xiii.

<sup>121</sup> In November 1995, however, after Grutka's death, Monsignor Carl Mengeling, a member of the Diocese of Gary's first ordination class and pastor of Saint Thomas More in Munster, Indiana, was named the fourth Bishop of Lansing, Michigan. Mengeling served as bishop of Lansing from January 25, 1996 to April 29, 2008.

<sup>122</sup> Edward Litot, *Police Chaplain's Diary: A Happy Life Despite 80 Years of Fibromyalgia* (Bloomington, IN: AuthorHouse, 2009), 199 & 204-205.

his best intentions, the Albertine Home never appealed to enough priests to fill it to capacity.

On July 9, 1984, Grutka's retirement was official. He was appointed Apostolic Administrator until his successor was installed. On July 24, 1984, the Most Reverend Nibert Felix Gaughan, Auxiliary Bishop of Greensburg, Pennsylvania was appointed the second ordinary of the Diocese of Gary. Gaughan was installed on October 2, 1984 at Holy Angels Cathedral in Gary. Archbishop Pio Laghi, Apostolic Delegate to the United States, read the installation document of Pope John Paul II.

In his last letter in the *OSVG*, Grutka, shared his thoughts on his twenty-seven years as the first bishop of the Diocese of Gary:

My dear People:

The colorful and softly glowing kind of light that now tantalizes me in the evening of my life has a flawless way of depicting past events, a realistic manner of illuminating present events, and a positive way of focusing on everlasting events. It is comforting to bask in the radiance of this light as it ever so assuringly dissipates the gloom enveloping some worldly events and dissolves the gruesome fear they tend to generate.

This mysteriously revealing light also has the charming facility to prod the mind into more clearly viewing and better appreciating the beauty and value of the natural and divine virtues, which are capable of transforming human beings into truly lovable creatures just a bit less than angels.

#### **OVER FIFTY YEARS**

It lets me see that the over fifty years as a priest and bishop – forty-two of them spent in Lake County and over forty in the City of Gary – were all blest with much happiness. There were periods which were not devoid of disturbing incidents, a few of them bordering on the desperate and three of them that hovered around the brink of the terminal.

It shows that the happiest years were those as an assistant priest.

It discloses that it was my first pastorate which provided the inspiration that set a pattern for all my pastoral ministry. Actually it started with a brief welcoming address of a little girl whose message I have never forgotten and now share a few excerpts with you.

#### **THE LITTLE GIRL'S MESSAGE**

Though custom directs us to welcome you, yet in reality it is you who receive us. You are not coming to us, but we are coming to you.

“You are the Shepherd of our souls. You will always watch over us and direct us along the path of virtue. You will be our dearest friend in times of sorrow and tribulations, ever eager to lighten our troubles. We look to you for special counsel, for words that we may hold in our remembering hearts. You will lead us into a peaceful pasture, feeding our souls with the Food that will fit us for the thornset road ahead...”

#### **EFFECTIVE INSPIRATION**

It confirms the effectiveness of this inspirational message which enabled me to exercise a joyful ministry there and shortly thereafter to another truly loyal and dedicated group of parishioners whose love made sacrifice a joy.

All this served as an excellent preparation for the awesome responsibility of the tasks of a bishop.

Shepherding the people of God in the Diocese of Gary for over twenty-seven years, which some thought would be a most complex challenge, turned out to be otherwise because of the warmth of the love for the Church of the priests, religious, and laity throughout the entire territory of the new diocese.

#### **ENDURING SORROWS**

This light lets me see that my most enduring sorrow stems from a failure to bring more people to live together as true neighbors. I am sensitively aware that the unwillingness of many church members to live as neighbors in the scriptural meaning of the term neighbor is greatly responsible for the serious difficulties affecting our important cities and the agonies and fears their citizens have to endure.

It makes me wonder where there are really that many decent and honest people that their moving away from each other without a qualm makes much sense. It causes me to ponder whether life is that lengthy that people can go on hating each other for any length of time.

#### **VICE OF PRIDE**

It hurts to admit that the vice of pride which causes person to look down upon others is so widespread that it obliterates the vision of the magnificence of the mosaic being fabricated from countless different individuals by the Divine Creator. Will the unwillingness to forget about past offenses be allowed to continually frustrate the amazing healing spirit of genuine forgiveness.

As this light casts its rays on these challenges and lets me get a glimpse of coming changes in attitude, I am delighted to foresee how this will make for much better and friendlier neighborliness and also restore our cities and communities, turning them into delightful places in which to live happily, work successfully and worship God lovingly.<sup>123</sup>

With Gaughan's arrival and installation, Grutka's era as bishop of the Diocese of Gary and Apostolic Administrator ended. Grutka seems to have relinquished authority and not interfered with diocesan affairs, remaining active in non-diocesan affairs inside and outside of the diocese and focusing on other ministerial activities that were close to his heart.<sup>124</sup>

Though Grutka and Gaughan were cordial to each other, more research is needed to understand the dynamic between them. Gaughan does not seem to have used Grutka as a resource or had any desire to follow in his footsteps. Gaughan took several actions that broke with Grutka's legacy: 1) He replaced the *Our Sunday Visitor, Gary Edition*

<sup>123</sup> Grutka, "The Peace of the Lord Be With You," *OSVG*, September 23, 1984, 1A.

<sup>124</sup> Valerie McManus interview, January 19, 2010; Morales interview, July 13, 2010; Mengeling interview, July 17, 2010.

with a new diocesan paper, *The Northwest Indiana Catholic*; 2) He took up residence in Valparaiso, Indiana in a suburban, predominantly white area; 3) He placed a moratorium on the Permanent Diaconate program and parish support of the Catholic high schools; and 4) He moved the Pastoral Center from Gary to the south side of Merrillville, Indiana.

Grutka avoided commenting on Gaughan's leadership. If he was hurt or offended by Gaughan's changes, he kept his feelings to himself. When Gaughan suffered a stroke and the Vatican asked Cardinal Joseph Bernardin, archbishop of Chicago, to meet with Gaughan to assess his condition, Grutka respectfully went with Bernardin, at his request. Grutka never mentioned the visit; he kept the matter to himself.<sup>125</sup>

#### *Post-Retirement Activities and Awards*<sup>126</sup>

<sup>125</sup> Morales interview, July 13, 2010; Mengeling interview, July 17, 2010; McManus interview, January 19, 2010.

<sup>126</sup> Grutka received many awards, honors and accolades after his retirement. While I focus on his commitment to the Slovak community in his retirement, he received a number of honors from institutions in the Calumet Region. One in particular occurred on Thursday, May 9, 1985, when Grutka was bestowed with Doctor of Humane Letters, Honorary degree from Indiana University Northwest. At the Conferral of the Honorary Degree, a testimony read as follows:

The life of Andrew G. Grutka, Bishop Emeritus of the Diocese of Gary, Indiana, has touched a wide community. His warmth of spirit and deep personal commitment to the service of humanity have brought comfort, opportunity, and new freedom to people in all walks of life. Where he saw social wrongs he has taken courageous action to right them, and with compassionate understanding of human needs has put his energy and devotion to work in the promotion of positive good.

Throughout his distinguished career, during which he rose to the highest levels of his religious order and achieved international renown, Bishop Grutka has worked to end racial discrimination, improve living and working conditions for lower-income families, and provide for the education and well-being of young people. He is known not only in the community of Northwest Indiana but throughout the United States for his dedication to the concerns of all sectors of society, and for his powerful and persuasive expression for human rights.

In carrying out his deeply felt commitment to racial justice, educational opportunity, and human welfare, Bishop Grutka has not hesitated to take actions that demand rare courage. For many years, black doctors were not permitted to practice in hospitals in this part of the country. Bishop Grutka used the power of his office to open up Catholic medical facilities, beginning with Mercy Hospital [in Gary] to black physicians. He admitted minority children to Catholic schools, providing new opportunity for thousands of young people...

For over fifty years, Bishop Grutka has dedicated himself to the people of Northwest Indiana. His love for humanity in its diversity has lighted the way for all who have been touched by his life. "Bishop Grutka to get NAACP Wilkins award," *PT*, April 28, 1981, A4; Kirk R. White, Assistant to the Vice President, University Relations, Indiana University Northwest to Grutka, April 9, 1985, (copy), "Miscellaneous

After retirement, Grutka remained active in endeavors that had been important to him throughout his life, notably the support of Slovak Catholics and the welfare of the City of Gary. Local efforts to help youth and all people, of course, included Grutka's effort for racial justice and service to the African-American community. In 1981, in honor of his many years of service to the NAACP, Grutka with Mr. Sammy Davis Jr. was a co-recipient of the 1981 NAACP Lifetime Membership Roy Wilkins Award.<sup>127</sup> A Tuesday, May 12, 1981 *Post-Tribune* editorial best summarized Grutka's efforts:

It is in no doubt in the nature of his assignment [as a priest] that Bishop Grutka should emanate the spirit of brotherhood. The veteran bishop, however, has gone far beyond the call of clerical duty in his continuing campaigns for meaningful equality. There is in him a sense of fair play bred in a working class home that has effectively marked him as a fitting recipient of the highest civil rights distinction in his area.<sup>128</sup>

In addition to his continued involvement for racial justice, Grutka continued to do what he could to help Slovak Catholics in the United States. Throughout his entire episcopacy, the "warm faith of the Slovak people" as Grutka referred to it, had been both a joy and a tremendous responsibility. As the only 100% Slovak-American bishop, he worked tirelessly to promote the Catholic faith and vocations to the priesthood and religious life of the Slovak people. Grutka had long hoped to visit his parents' homeland, in part to "resolve the distribution of funds, mostly named in wills, destined for specific purposes in Slovakia." In a letter to Pio Laghi, the Apostolic Nuncio, Grutka expressed concern about the suspicious nature of accurate information on the amount of funding and interest accrued. As a result of his collaborative efforts with Radio Free Europe and

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Papers," 2, AGP, ADG; Indiana University Northwest Commencement 1985, Nineteenth Commencement, Thursday, May 9 Booklet, pgs 6-7, "Miscellaneous Papers," 2, AGP, ADG.

<sup>127</sup> 18<sup>th</sup> Annual N.A.A.C.P. Life Membership Awards & Freedom Dinner Booklet, (copy), unfiled, AGP, ADG; Roy Wilkins. *American National Autobiography Online*. [February 2000; cited 28 April 2005]. Available from <http://www.anb.org/articles>. "Roy Wilkins (August 30, 1901 to August 4, 1981), civil rights organization executive who believed that legal and political action and not direct action had to be the main thrust of the civil rights struggle. He served the NAACP for forty-six years."

<sup>128</sup> "Not 3 of a kind, but 3 of kind hearts," *PT*, May 12, 1981, A6.



Vatican City Radio to promote the Catholic Faith and support the people of Slovakia, Grutka had been denied a visa to visit his parents' homeland. Even as late as 1984, Grutka wrote to Laghi that "after waiting for a long time to receive the visas which was promised me, the answer just recently was as before 'to this gentleman, it is not permissible.' [He was] told that Bratislava was in favor but Prague was not."<sup>129</sup> With the thawing of relations between the Eastern Block and the West in the late 1980s, Grutka was able to return to his parents' homeland, Slovakia, before his death.

With his retirement, Slovaks at the 1984 Slovak World Congress held in New York questioned him about the "possibility of another Ordinary of Slovak extraction in the United States." Grutka assured them that the matter was under consideration.<sup>130</sup> Eventually other 100% Slovak-American bishops were ordained, including Richard Sklba, retired auxiliary bishop of the Archdiocese of Milwaukee, Wisconsin and Joseph Adamec, retired bishop of the Diocese of Altoona-Johnston, Pennsylvania.

Well into his retirement, Grutka continued to stay involved with the Slovak Fraternal Organizations and Associations, such as, The First Catholic Slovak Ladies Association and The Slovak World Congress. His service to the Slovak community did not go unrecognized or unappreciated. In June 1973 at the Slovak World Congress General Assembly Banquet held in Chicago, Illinois, Grutka was honored with "Hlinka Cup Award" [Hlinkov Pokál Award in Slovak]. Professor Joseph Kirschbaum bestowed the honor of Lifetime Honorary President of the Slovak World Congress on Grutka. In 1975 in Rome, Italy at the General Assembly of the Slovak World Congress banquet, Grutka was granted the National Award of the Slovak World Congress. Dr. Jaroslav

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<sup>129</sup> Grutka to Pio Laghi, Pro Nuncio, June 25, 1984, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG.

<sup>130</sup> Grutka to Pio Laghi, June 25, 1984, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG.

Pelikan, Lutheran Theologian and Historian at Yale University, delivered the citation.

The award diploma written in the Slovak language was translated:

The Slovak World Congress in accordance with the tradition of the Slovak nation to spread humanity, truth and justice, is paying tribute to those, who in the spirit of these values exceptionally enhanced the honour, and defended the rights and freedom of Slovaks, and in proof of that is presenting His Excellency, Andrew G. Grutka, the Bishop of Gary, Indiana, who in a gentle nobleness is raising the good name of Slovaks among the religious and political representatives of other nations in his awareness of solidarity with them, publicly pronounces his affiliation with them, supports their religious, cultural and fraternal efforts and is leading them to preserve and expand the heritage of their forefathers, with NATIONAL AWARD, which we solemnly confirm by this diploma and our signatures.<sup>131</sup>

One of the greatest recognitions given to Grutka for his service to the Slovak community and the people of the United States was his reception of the Ellis Island Medal of Honor. Originally nominated in 1986, Grutka's application did not win the support of the National Ethnic Coalition Of Organizations, Inc. (N.E.C.O.) at that time. In 1986, Matthew R. Brozovic, O.F.M., a member of the Slovak Franciscan Community at Saint Mary Friary in Columbiana, Ohio, gathered information for nominating Grutka. Brozovic submitted six typed pages of material to the National Ethnic Coalition Of Organizations, Inc (N.E.C.O.), with a summary page that read:

I nominate the Most Reverend Andrew G. Grutka, D.D. an American citizen of Slovak ancestry for the Ellis Island Medal of Honor because: his life for the City of God and the City of Man fulfills all of the criteria for the Ellis Island Medal of Honor in such a wise [way] that he is looked upon as the honorary spiritual head of over 3,000,000 Americans of Slovak ancestry. His life style is thoroughly American season[ed] with his Slovak heritage. He has championed the American ideals of the right to life, liberty and the pursuit of happiness in society as well as within the framework of the Slovak-American heritage groups who look to him for guidance and leadership in keeping alive their heritage in our pluralistic society.<sup>132</sup>

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<sup>131</sup> Typed notes in "Priest File 2 Grutka Most Reverend Andrew G," ADG.

<sup>132</sup> Ellis Island Medal of Honor Nomination Form, n.d., (copy), "Bishop Grutka Ellis Island Award," 2, AGP, ADG. The original text states "American season." For a copy of the longer nomination letter by Matthew R. Brozovic, O.F.M., please see "Bishop Grutka Ellis Island Award," 2, AGP, ADG.

The 1990 nomination process was a different matter and Grutka was awarded the prestigious Ellis Island Medal of Honor.<sup>133</sup> The Statue of Liberty-Ellis Island Foundation created the Ellis Island Medals of Honor in 1986, 100 years after the dedication of the Statue of Liberty, to celebrate the American values of pluralism and democracy, which allowed ancestry groups to maintain their identities as they played an integral part in building America.<sup>134</sup> The medals honored Americans who distinguished themselves as citizens of the United States in their outstanding contributions to America as well as in their positive role models for their respective ethnic groups.

Grutka traveled to New York for the award ceremony. The day of events included Mass and an ecumenical service at Saint Patrick's Cathedral, followed by the medal ceremony at Ellis Island and a gala dinner at the Waldorf-Astoria. Ninety-four people were honored, including Joseph Cardinal Bernardin, Archbishop of Chicago; Richard M. Daley, Mayor of Chicago; General Colin L. Powell; Frank Sinatra; and Danny Thomas<sup>135</sup> Grutka was the only honoree of Slovak descent. Grutka's reception of the award did not go unnoticed among civic leaders. Former Mayor of Gary, Richard Hatcher and United States House of Representative, Peter J. Visclosky sent their congratulations among others.<sup>136</sup>

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<sup>133</sup> Brozovic to Grutka, October 18, 1986, (copy), "Bishop Grutka Ellis Island Award," 2, AGP, ADG; *USA TODAY*, August 19, 1986, n.p. (Xeroxed copy attached to Brozovic letter); William Denis Fugazy, Honorary Chairman of the Ellis Island Medals of Honor, National Ethnic Coalition of Organizations, Inc. dated November 13, 1990, (copy) and Larry Marquez to Grutka, November 19, 1990, (copy), "Bishop Grutka Ellis Island Award," 2, AGP, ADG.

<sup>134</sup> "The Ellis Island Medal of Honor" (application brochure), n.d., (copy), "Bishop Grutka Ellis Island Award," 2, AGP, ADG; Fugazy to Grutka (copy), "Bishop Grutka Ellis Island Award," 2, AGP, ADG.

<sup>135</sup> Ellis Island Medals Of Honor Awards Dinner Schedule, (copy), "Bishop Grutka Ellis Island Award," 2, AGP, ADG; Ellis Island Medals Of Honor Ceremony Booklet, Sunday, December 9, 1990, "Bishop Grutka Ellis Island Award," 2, AGP, ADG.

<sup>136</sup> Hatcher to Grutka, November 19, 1990 (copy) and Visclosky to Grutka, November 20, 1990, (copy) "Bishop Personal Articles, Letters, etc. 1980 to 1991," 17, AGP, ADG.

Grutka's passion for the city of Gary also continued during his retirement. He lamented white flight and felt that the move of businesses out of Gary and to the suburbs had contributed to it. He commented that “business doesn’t have a soul” and is primarily motivated by profit.<sup>137</sup> He regretted that as Catholics and others moved out of Gary, Hammond, and East Chicago, churches had little choice but to follow them. New churches needed to be built to meet the increased growth.

Grutka believed that the greatest effect of white flight was the negative message the flight of people and churches sent to people who remained in Gary by choice or by necessity. In a 1983 interview, he said, “In human relationships, and the religious way of life, it’s what one shows that matters. The church is supposed to bring people together, regardless of their condition. If we move, it tells those people something, doesn’t it?”<sup>138</sup>

Throughout his life, Grutka resisted the pressure to leave the city. As pastor of Holy Trinity Parish, he built the new church in Gary, and then again as bishop, he refused to move the diocesan offices out of Gary through the remainder of his episcopacy. He believed it was important not just to talk about a commitment to the city or to decry the flight to the suburbs, but to give witness personally, and on behalf of the Church, to that commitment. He spoke of the pressure put on others, but he “never gave it a thought.”<sup>139</sup> He continued to see Gary as the key to Northwest Indiana. He believed that Gary could reclaim its glory days as symbolized by his longing for the return of trolley cars to the city and of a sense of community that had been lost.

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<sup>137</sup> Norman Shaw, “Former bishop says churches follows members to suburbs,” *PT*, n.p., n.d., copy in folder, “Priest File 3 Grutka Most Reverend Andrew G,” ADG.

<sup>138</sup> *Ibid.*

<sup>139</sup> *Ibid.*

*Illness and Death*

In June 1978, Grutka went to Mayo Clinic in Minnesota where doctors removed a cancerous tumor and a section of his colon. He spent six weeks in recuperation at Camp Lawrence in his home cared for by the Albertine Sisters. But in early 1992, the cancer returned and by 1993 his health severely waned. The struggle to the end began.<sup>140</sup>

Sensing the inevitable, Diocese of Gary officials planned a special 60<sup>th</sup> ordination anniversary for Grutka for Tuesday, July 6, 1993, six months before the actual anniversary date. Unfortunately, a few days before the scheduled event, Grutka informed Melczek regretfully that he would not be able to attend, and Melczek cancelled the event. When congratulatory wishes came for Grutka from Cardinal Sodano, the Secretary of State, Vatican City, on behalf of Pope John Paul II, Melczek informed Archbishop Agostino Cacciavillan, Apostolic Pro-Nuncio to the United States, that Grutka's health was failing and that his cancer was terminal.<sup>141</sup>

On August 17, 1993, Grutka suffered a fracture of his right femur bone, associated with a fall down a flight of stairs at home. He was taken to Saint Anthony Hospital in Crown Point, Indiana, for surgery to repair the damage and stabilize the leg. This same leg had been weakened by cancer and the treatments he had been receiving. By the end of September, Grutka was bedridden, with cancer slowly taking away his strength and his life.<sup>142</sup>

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<sup>140</sup> Bertino, 86. There is a discrepancy in the year of the first appearance of cancer, whether the year was 1976 or 1978.

<sup>141</sup> Melczek to Diocese of Gary priests, July 1, 1993, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG; Melczek to Most Reverend Agostino Cacciavillan, Apostolic Pro-Nuncio to the United States, July 6, 1993. (copy) "Priest File 3 Grutka Most Reverend Andrew G," ADG.

<sup>142</sup> Ciesla, 5. "Priest File 3 Grutka Most Reverend Andrew G," ADG; Monsignor Ed Litot, *Police Chaplain's Diary: A True Story; A Happy Life Despite 80 Years of Fibromyalgia* (Bloomington, IN: AuthorHouse, 2009), 224.

Grutka knew his time was coming and was at peace as he began to take care of his final affairs. A year earlier in the spring of 1992, Stephen McShane, Archivist and Curator of the Calumet Regional Archives, Indiana University Northwest, worked with Bishop Grutka to commemorate the thirty-fifth anniversary of his consecration as bishop of Gary. When the exhibit closed, Grutka donated a number of items to the Calumet Regional Archives: his scrapbooks; bound copies of *The Vincentian*, 1937-1941, and *The Trinitarian*, 1944 to 1957; photographs; and a few files from the Gary Chapter of the Association of Catholic Trade Unionists. McShane felt Grutka was a “significant historical figure” of Northwest Indiana.<sup>143</sup>

During the summer of 1993, a trust agreement was arranged by O’Connor between Grutka and Melczek for the Diocese of Gary to establish “Bishop Grutka funds” for Bishop Noll and Andrean High Schools. Grutka desired to have the funds available for the 1993 to 1994 school year. Melczek informed Ms. Suzan LaPeer, Principal of Bishop Noll Institute, and Reverend Michael Cerretto, C.S.B., Principal of Andrean High School, that Grutka had established “Bishop Andrew G. Grutka Scholarship Trust Fund” for both schools, which would be held and administered by the Diocese of Gary. Interest from the account could be used to pay fees and tuition of deserving Catholic students. Grutka stipulated certain qualifications for the students and application of the scholarship:

The interest shall be used each year to pay fees and tuition for deserving Catholic students within the jurisdiction of each high school and having the intelligence and character required by the school, giving priority to those students of parents or parent or guardian or custodian whose income is insufficient to pay such tuition and fees and

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<sup>143</sup> Stephen McShane, Archivist and Curator of the Calumet Regional Archives, Indiana University Northwest, to Bishop Dale J. Melczek, Apostolic Administrator of the Diocese of Gary, January 10, 1994, (copy of the ltr.), “Priest File #3, Grutka Most Reverend Andrew G,” ADG. According to Rose Lepara, Bishop Grutka desired that his collection be stored in a Catholic institution, Lepara interview, April 3, 2006.

otherwise support the family at the generally accepted poverty level of income established by the Federal government.<sup>144</sup>

An effort was begun to gather funds for a Bishop Grutka Endowment Fund at Andrean High School to assist students who desired to attend Andrean, but Bishop Gaughan halted the effort. Gaughan felt that this scholarship drive would conflict with the Diocesan Catholic Services Appeal, which served many needs in the diocese.<sup>145</sup>

Grutka wished to be buried in Holy Angels Cathedral. His long-time friend and attorney, William O'Connor, did some research to see if it would be permissible, and he learned from the Department of Health and the Department of Building Services that a single body mausoleum was permissible and that it would not require construction of a ventilation system or permission from any government organization. When O'Connor informed Melczek of his research, Melczek moved forward with Grutka request for burial in the Cathedral.<sup>146</sup>

"He [Grutka] was anticipating and looking forward to that meeting with the Lord he served to the best of his ability."<sup>147</sup> In the presence of his long-time secretary, Rose, in his home that he loved on the grounds of Camp Lawrence in Valparaiso, Indiana, Bishop Andrew Gregory Grutka died peacefully at the age of eighty-four at 1:00 a.m. on November 11, 1993. He joined his deceased parents, Simon and Sophia; his brother, Michael; and his sister, Sophia. He was survived by brother, Joseph, and two sisters,

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<sup>144</sup> Melczek to Ms. Suzanne LaPeer and Father Cerretto, O.S.B., July 12, 1993, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG; O'Connor to Ceretto and LaPeer, August 16, 1993, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG.

<sup>145</sup> Notes of Rose Lepara on a sample copy of the fundraising letter of Rev. Michael P. Cerretto, C.S.B., n.d., "Priest File #3 Grutka Most Reverend Andrew G," ADG.

<sup>146</sup> O'Connor to Melczek, August 20, 1993 (copy); Melczek to O'Connor, August 27, 1993, (copy), "Priest File #3, Grutka Most Reverend Andrew G," ADG.

<sup>147</sup> Nancy Nau Sullivan, "Mourners pay respects to Grutka at memorial Mass," *The Hammond Times, Ridge Local*, Monday, November 15, 1993, Section B, n.p., (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG.

Helen and Gertrude, all living in Joliet, Illinois. That same day, Melczek sent a letter informing the priests of the diocese of Grutka's death and of the funeral arrangements. As news of his death spread and funeral arrangements were made, accolades and wishes of sympathy poured in from local, national and international lay, civic and religious leaders.<sup>148</sup>

The funeral mass was set for Monday, November 15<sup>th</sup> at Holy Angels Cathedral, and a two-day wake was scheduled beforehand. On Saturday, November 13<sup>th</sup>, Grutka's body was brought to Holy Trinity Parish; the former pastor had come home to honor his former parishioners and be honored by them. Pallbearers Harold Rueth, William O'Connor, Joseph Levenda, Jacob Kochis, Dr. Richard Purcell and Dr. Joseph Bajo carried Grutka into the church. On Sunday, November 14<sup>th</sup>, after Sunday Masses at Holy Trinity, the casket was closed and Grutka was taken by motorcade to Holy Angels Cathedral. Honor Guard Members of the Knights of Columbus and the Knights of Peter Claver met the procession of the body into the Cathedral where Melczek presided over the Rite of Reception and Evening Prayer. Semancik delivered the homily at the reception service.<sup>149</sup>

On Monday, November 15, 1993 the doors of the Cathedral were opened to welcome mourners. Siekierski presided over a Morning Prayer Service and thereafter the Funeral Mass began. Holy Angels Cathedral was filled to capacity with more than 1,000 people present to pay their final respects. Joseph Brunini, retired bishop of Jackson, Mississippi and a classmate of Grutka's at the North American College, was the principal

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<sup>148</sup> Grutka's death was covered by a number of local papers, including *Post-Tribune*, various issues of *The Times*, and *The Vidette-Messenger* of Porter County, Indiana. *Chicago Tribune* also carried an obituary. Copies of these papers were found in "Priest File 3 Grutka Most Reverend Andrew G," ADG.

<sup>149</sup> Bertino, 86-87; Dale J. Melczek to the priests of Gary, November 11, 1993, "Priest File 3 Grutka Most Reverend Andrew G," ADG.



celebrant. The two men had been ordained at the same time and had remained close their entire lives. During this homily, Brunini paid tribute to Grutka:

Bishop Grutka is not dead. He is very much alive. His immortal soul will never die...He [Bishop Grutka] was given the privilege and the burden of being the first bishop of Gary...He never boasted of himself, but if I listed all of Bishop Grutka's accomplishments, we would be here all afternoon...I am sure he will be greeted by our divine Savior with these words, 'Come, good and faithful servant.'<sup>150</sup>

Brunini recognized that Grutka never had a chance to "break in" as an Auxiliary Bishop, before taking over a diocese, like most of his other four classmates who became members of the United States episcopacy. Brunini spoke of Grutka's love for the Mass and the "faith, hope and love, that Grutka used to guide the way he lived his life."<sup>151</sup>

Following the final commendation, a small procession led the casket to an alcove for entombment. Grutka was laid to rest and entombed in the Cathedral of the Holy Angels where thirty-six years earlier he was consecrated the Diocese of Gary's first bishop. Melczek asked that within the next thirty days, a Special Mass or memorial prayer service be celebrated at ever parish and diocesan institution on Grutka's behalf.<sup>152</sup>

One of the most powerful statements acknowledging the accomplishments of Bishop Grutka and giving testimony to his life came from Richard Hatcher, Former Mayor of Gary, Indiana, 1968-1988. Hatcher said:

anyone who had the opportunity to meet him knew him as a person who was a friend to all, regardless of race, color or status in life...he left a lasting imprint, not just on the community but on people...his [Grutka's] was a very real concern for everyone who worked for a living...Grutka often took unpopular positions, such as staying in Gary in the midst of 'white flight,' but he never backed down, never backed away. He inspired others that you can stand for what is right, and even if they don't agree with you, they will respect you for doing it. He put some backbone into an awful lot of people...He really believed that color did not matter, that people could come together and achieve good things.<sup>153</sup>

<sup>150</sup> "Farewell, faithful servant," *Northwest Indiana Catholic*, November 21, 1993, 16. Henceforth, the *Northwest Indiana Catholic* will be abbreviated as *NIC*.

<sup>151</sup> *Ibid.*

<sup>152</sup> Melczek to the priests of Gary, November 11, 1993, "Priest File 3 Grutka Most Reverend Andrew G," ADG.

<sup>153</sup> "Many friends, many memories," *NIC*, November 21, 1993, 12.

Numerous testimonies of his priests spoke of his prayer, his daily routines and his personal passions. Grutka had a deep spirituality grounded in daily prayer, the celebration of daily Mass, as well as a love of the Liturgy Hours and a special dedication to Mary. He prayed the rosary regularly. Whether at the Holy Trinity Rectory, at his episcopal residence, or at his retirement home at Camp Lawrence, Grutka had a private chapel where he regularly spent time in personal prayer and celebration of the Eucharist. As he exhorted his priests to be men of prayer, he led by example.<sup>154</sup>

Grutka enjoyed the simple joys of life. Fostered in his youth, he maintained a love and appreciation of outdoor activities. He enjoyed playing cards, especially pinochle with friends and his priests. He modeled for his priests the importance of relaxing and enjoying themselves.<sup>155</sup>

One of Grutka's closest friends was Julius James, Pastor of Saint John Baptist Church in Gary and one of the first African American residents of the Glen Park district in Gary. James and Grutka met during a civil rights protest for open housing in Gary in 1963. James, who joined Grutka in Rome during the fourth session of the Second Vatican Council, often referred to Grutka as "his bishop." James recalled his relationship with Grutka saying, "we became swift friends, and our friendship remained all these years...[his] love for humanity was all-encompassing, and that he bridged the gap between the races."<sup>156</sup>

Thomas V. Barnes, the Mayor of Gary and Parishioner of Saints Monica and Luke Parish, notified Melczek that a tribute was being prepared to be presented to the

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<sup>154</sup> Ciesla, 1, "Priest File 3 Grutka Most Reverend Andrew G," ADG; Mengeling interview, July 17, 2010.

<sup>155</sup> "Many friends, many memories," *NIC*, November 21, 1993, 12; Ciesla, 3 and 4;

<sup>156</sup> "Many friends, many memories," *NIC*, November 21, 1993, 12.

Diocese of Gary to honor their first bishop. The tribute read: “In memoriam of Bishop Andrew G. Grutka, D.D., 1908-1993, First Bishop of Gary. A religious leader whose humanity, courage, uncompromising impatience with intolerance has etched the spirit and fabric of Gary for all times. This 15<sup>th</sup> day of November, 1993.”<sup>157</sup>

A number of his priests offered words of gratitude and testimony about Grutka. Mengeling spoke of Grutka’s efforts to build the newly created diocese and fight racism: “what an immense task was placed on his shoulders – to create a diocese in this part of the state that was misunderstood and ignored, but rich in its people and resources...He had a deep sensitivity to ethnicity, and because of that he made a tremendous difference to the people of Northwest Indiana.”<sup>158</sup> Reflecting on Grutka’s ministry and life, Litot wrote: “He was a great prelate who showed his love for all men by working tirelessly for civil rights...and showing great concern for the poor. He refused to move his residence and chancery out of what many would identify as the ghetto area of the see city. He even elected to remain there in death.”<sup>159</sup>

Even in his death Grutka continued to do good for others. With the settling of his estate in 1994, promissory notes were distributed, via O’Connor, to a number of Grutka’s beneficiaries. The list of notes reveals his generosity to deeply held causes and his trait of remembering those who had helped him. His greatest donation was an endowment of \$150,000 to the Roman Catholic Diocese of Gary to establish the Bishop Andrew G. Grutka Scholarship Fund. The interest of the fund was to be used to defray tuition and

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<sup>157</sup> Ibid.

<sup>158</sup> “Mourners pay respect to Grutka at memorial Mass,” *The Times, Ridge Local*, Monday, November 15, 1993, section B, 1.

<sup>159</sup> Litot, 224.

other expenses for students from the Diocese of Gary or Indiana Province who would attend the North American College in Rome.<sup>160</sup>

He remembered people and organizations that had impacted his life: the Institute of Saints Cyril and Methodius and the sisters serving there; the North American College; Saint Procopius Abbey; the Albertine Sisters in Hammond who cared for the retired priests of Gary; the Benedictine Sisters in Lisle, Illinois; the Basilian Fathers serving at Andean High School and the Sisters of Saint Cyril and Methodius at Danville, Pennsylvania, who served Andean High School and Holy Trinity Parish; and the Carmelite Sisters of the Divine Heart of Jesus, who faithfully ministered to the children in the Carmelite Home for Boys and Girls in the Diocese of Gary. He remembered the Catholic Parish in Stara Ves, Slovakia, the parish of his mother and father. His generosity extended as well to organizations that represented ministerial priorities in his life: NAACP of Gary, Indiana; Hospice of the Calumet Area, Inc.; and Trade Winds Rehabilitation Center, which Grutka supported for many years as Fundraising Chairman.<sup>161</sup>

Ever the priest, Grutka provided for spiritual intercessions as well: to The Society of the Divine Word for Masses of [Sins of] Omission, if any, by Grutka; Saint Procopius Abbey for the repose of his soul and those of all of his teachers; Benedictine Abbey of Saint Andrew, Cleveland, Ohio for Masses for repose of souls of parents, relatives and friends of Grutka; Institute of Saints Cyril and Methodius for Masses for the poor souls in

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<sup>160</sup> O'Connor to Reverend Joseph M. Pawlowski (Vicar General, Diocese of Gary), November 2, 1994, (copy), "Priest File #3, Grutka Most Reverend Andrew G," ADG; *The Pontifical North American College Newsletter*, Spring 1995, "Alumni set example for seminarians...with dedication, love and generosity," 3; "No. Amer-College-Nora Et Vetera 1936-1995," 4, AGP, ADG. *Nora Et Vetera* was the monthly newsletter of the North American College Alumni.

<sup>161</sup> O'Connor to Pawlowski, November 2, 1994, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG.

Purgatory; and finally, to the Diocese of Gary for all of the priests, living and deceased whom he had ordained, as well as the priests, living and deceased who served under his administration while he was ordinary of the Diocese of Gary.<sup>162</sup>

In the years following Grutka's death, there was an effort to establish an archive and Grutka collection at the Pastoral Center. The effort stalled, however, and eventually an agreement was established with Calumet College, in Whiting, Indiana to transfer the files and create a Grutka collection there. Grutka's legacy indeed continued. Grutka was a pastor in the truest sense throughout his entire life. He was a man who believed that God never made a mistake and committed his life to doing good to all those he encountered, because as he believed, we are neighbors to all. His story offers lessons of faith and life for today's Catholics and non-Catholics, believers and nonbelievers alike.

He was honored by many in ecclesiastical and civic circles, both during his life and after his death, for his love for God and respect for all human beings regardless of race, creed, or class, his love and generosity to the education, development and holistic formation of youth, his promotion of the Catholic faith and vocations to the Slovak people, his commitment to the people of Northwest Indiana, and his desire to be neighbor to all people, which emboldened him to demonstrate and seek justice and charity for all.

Upon his death, the Slovak newspaper, *Jednota*, wrote a statement, which accurately described how many saw him: "cognizant of his simple origins, he led a simple life and was always conscious of the needs of the poor and the simple within the

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<sup>162</sup> O'Connor to Pawlowski, November 2, 1994, (copy), "Priest File 3 Grutka Most Reverend Andrew G," ADG.

parishes where he served, and eventually in the diocese that became his responsibility.”<sup>163</sup>

In 1999, former Mayor Richard Hatcher gave a tribute to Grutka during “The Region on Trial” Conference on March 16, 1999. In his comments called, “A Perspective: Mosaic or Melting Pot,” Hatcher cited past ills of race in the area and focused on the uniqueness of the area. Recollecting Grutka’s vision, Hatcher said:

There is room for all flowers to bloom in the Calumet Region if we can make our diversity a strength instead of a weakness, an asset instead of a liability. Every community, every city, every town in this area is unique and has something to contribute to the whole. The melting pot theory has failed, because it requires some of us to subjugate our heritage and history to that of the majority. Most minorities reject this concept. A better approach would be that espoused by a man for whom I had great admiration while he was with us, Bishop Andrew Grutka. Bishop Grutka spoke of a mosaic. Made up of many small pieces of multi-colored glass anchored in cement, to form a beautiful picture. Our region has all the pieces, black, white, brown, red and yellow. Our job, yours and mine, is to bring those pieces together and create Bishop Grutka’s beautiful dream of a Calumet Region Mosaic. A kaleidoscope of colors, all individual and different, but working together to form a region that teaches the rest of America how to build together, play together, worship together, educate our children together and prosper together. We are the Keepers of the Dream...<sup>164</sup>

Grutka would have appreciated hearing these words and their celebration of the diversity and beauty of the Calumet Region that he himself loved so deeply.

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<sup>163</sup> Richard A. Portasik, O.F.M., “Modern Day Apostle,” in *Fraternally Yours, ŽENSKÁ JEDNOTA*, Volume 79, No. 4, January 1994 (Cleveland, Ohio), 3. Saint Elizabeth’s, the oldest Slovak church in Pittsburgh, remained in existence until the recent reorganization in the diocese. *Fraternally Yours, ŽENSKÁ JEDNOTA*, is a monthly magazine published by the First Catholic Slovak Ladies Association. In this edition in an article on page four called “80<sup>th</sup> Anniversary For *Fraternally Yours*,” the history of the Association is explained in the following statements: “In 1913 at the First Catholic Ladies Association XII Convention in Milwaukee, WI, a proposal was made to start an official paper by Mrs. Anna Novajovsky. Named *Zenska Jednota*, the first edition, dated January 1, 1914, and subsequent editions were printed at the Jednota Printery in Middletown, PA.”

<sup>164</sup> Richard Gordon Hatcher, “A Perspective: Mosaic or Melting Pot,” *Indiana Business Review*, 74, no. 10 (Bloomington: Fall 1999): 19. Richard G. Hatcher is Professor of Law, Valparaiso University and former Mayor of Gary, Indiana, 1968-1988.

## CONCLUSION

Andrew Gregory Grutka, son of Slovak immigrants from Joliet, Illinois, dedicated his ministry and life to the promotion of the Catholic Faith and its' application in all areas of life. Catholic leaders like Grutka dispel the image of Catholic leaders or pastors of national parishes as simply "ghetto Catholics." Grutka, and other ecclesiastical leaders of his time (e.g., Hallinan, Meyer, O'Boyle and Ritter) anticipated many of the teachings, directives and vision of the Second Vatican Council for the Church's involvement in the world. Yet, the experience of the Second Vatican Council radically transformed Grutka and the others in their understanding of the universality of the Church, the collegiality of the episcopacy, the importance of fidelity to the Church, the importance of dialogue and the primacy of charity in all things. Grutka and other United States bishops brought to the forefront their pastoral experience in promoting a number of key issues at the Council (e.g. religious liberty, racial justice, ecumenical dialogue, lay apostolate and collegiality).

Before the Second Vatican Council and before the major efforts of the Civil Rights movement of the late 1950s and 1960s, Grutka's commitment to pursue Jesus' call to proclaim the gospel for the salvation of all and Jesus' mandate to interconnect love of God with love of neighbor empowered him to cross interracial, interreligious and civic boundaries to promote the common good and address the major social issues of the day. As an associate and then as a pastor, he pursued the vision of Pope Pius XI's call to promote Catholic Action, the sanctification of self and society, in his efforts to educate and form the Catholic faithful, especially young people. From the beginning of his ministry, Grutka perceived and engaged the belief that faith must be connected to one's

actions, and the desire to grow in knowledge and service of others must lead people back to a deeper relationship with God.

His recognition of the dignity of all human beings and his promotion of justice, especially racial justice, were grounded in living his episcopal motto – “Where There Is Charity, There Is God.” In the only published pastoral letter, *How Good A Neighbor Am I?*, Grutka wrote:

The infinite wisdom and creative genius of Almighty God reveals itself delightfully in the countless varieties with which it surrounds us, all combining to form one majestic and magnificent mosaic – the World. Mosaics are made of many small stones of various colors and sizes which arranged artistically and skillfully form a pleasing picture... The most precious pieces in the divine mosaic of the world are human beings. Although each differs from the other in color, shape, size and brilliance, together they give tone, quality and character to the mosaic.<sup>1</sup>

These words were not merely the results of ideas. They were part of his everyday experience in the gigantic mosaic between Joliet, Illinois and Gary, Indiana. Grutka perceived individuals and their personalities as unique gifts of God. In the time when ‘melting pot’ was the common image of the United States of America, Grutka saw further. He envisioned humanity as a ‘mosaic’ - with each individual as important as the next, contributing to the whole, yet preserving individual dignity, potential, and particular identity.

Grutka’s confidence in Catholicism, his education and formation, and his core convictions enabled him to serve a diversity of people in a multitude of ways within the larger community. In prayer, word and deed, he challenged the sins of racial prejudice, discrimination, and segregation. Integration of churches, education, hospitals, etc., supported the means to achieve true salvation. From 1934 to 1968 Grutka advanced from

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<sup>1</sup> Grutka, *How Good A Neighbor Am I?*, 5.



local to national and international levels to teach and promote the dignity of the human person within the Catholic Church and within society.

Grutka challenged indifference and apathy by his teaching and called, not only Catholics, but all people to live out their religious values. He believed that one's Catholic Faith must be witnessed in word and deed – Charity. He often said to his youth, service to others was important, but only if the service was grounded in and deepened a Eucharistic relationship with Christ. An authentic relationship with Christ calls Christians to be neighbors to all. He rose above timidity and platitudes and concretely addressed spiritual, social and racial and social issues. For his efforts, ecclesial and civic groups recognized him time and time again for promoting “the positive good.”

This vision summoned him to embrace Christ's mandate to serve all people, in confronting multiple social issues: 1) education and formation of youth; 2) racial prejudice and discrimination; 3) labor and capital issues in the multiple steel strikes; 4) reform of correctional institutions and advocacy for the abolition of capital punishment; and 5) promotion of the Catholic Faith to Slovaks and Slovak-Americans.<sup>2</sup>

In executing his vision, Grutka was, at times, paternalistic, but not autocratic, and at other times, a visionary and a collaborator. He promoted the education and formation of his priests. Yet it is interesting that none of his priests went on to become a bishop. He supported the education and formation of his laity and empowered the lay apostolate as a pastor and bishop. He passionately embraced the directives of the Second Vatican Council and empowered his priests and laity to pursue them. He gave decision-making

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<sup>2</sup> The author acknowledges that further research and writing needs to be done to adequately represent and give credit to the efforts, contributions and legacy, which Bishop Grutka provided the Slovak Catholic community. His efforts, ministry, honors and accomplishments in other ecclesial, civic and social areas, far exceed the topics covered in this dissertation, which seeks to lay the groundwork for future research and writing about his ministry and life.

authority to the Education Commission and at other times, he went against the wishes and desires of his priests and laity with decisions regarding the location of the new Holy Trinity Church and the purchase of the Capuchin Seminary.

On the one hand, Grutka's commitment to an integrated Gary represented a profound vision of a mosaic of the inner city population. On the other hand, Grutka's commitment to this vision was at times contrary to the wishes and suggestions of some parishioners and some of his clergy. His desire and undying hope for a revitalized Gary coexisted with a determination that could at times be unbending. His conviction that people could love one another and remain in Gary to promote racial harmony, integration and revitalization, was sincere and unshakeable. It was considered by some naïve, yet it represented a complex mixture of his understanding of charity, his astute perception of human nature, and his awareness of the changing times, with an inability to accept sociological change. For example, his belief that flight from Gary, especially white flight, was primarily a racial issue or a lack of charity was not in fact the whole story. Many times leaving Gary reflected a family's desires for bettering their lives. They simply desired to breath cleaner air, to live in a house and a plot of land that had room for kids to play.

Grutka's conviction, commitment and decision to protect the parishes and ministry of the cities in northern Lake County (e.g., Gary, Hammond, East Chicago and Whiting) was perceived by some, as a neglect or failure to acknowledge the growth of the suburbs and the need for ministry in those areas. In one aspect, an argument can be made that his decisions: 1) to keep Calumet College in Whiting, Indiana; 2) to keep the Pastoral Center in Gary, Indiana; 3) to forfeit the opportunity to purchase the Capuchin Seminary

grounds in Schererville, Indiana and allow Hyles Anderson Baptist College to buy the property; and 4) build small parishes in Merrillville and Valparaiso, Indiana had detrimental consequences for the future of the diocese as a whole. A case can be made that his convictions and his beliefs prevented him from perceiving that his unwavering convictions, particularly about Gary, were unrealistic in light of social, cultural and economic transformations in the Calumet Region. Nonetheless to view his mindset and decisions as naïve and unbending does not capture the whole of this complex picture. In part, one must take into account his commitment to justice and charity in northern Lake County. One must also remember his foresight to purchase property and accept donations of land that would be used for the future growth and expansion of the diocese, including parishes and the new Pastoral Center, which was established under Bishop Norbert Gaughan's episcopacy.

Grutka's pre and post Vatican II episcopacy and ministry were not entirely unique. Although he worked in a small, four county diocese, his experience was very similar to what was happening in dioceses across the United States in a time of tremendous transition within the Church and upheaval in societal structures. His episcopal ministry paralleled the experiences and issues of his big city contemporaries (e.g., Hallinan of Atlanta, Meyer of Chicago, O'Boyle of Washington, D.C., Ritter of Saint Louis, and Rummel of New Orleans.)

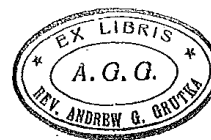
Further study of these bishops and others may demonstrate that the popular model of the pre-Vatican II brick and mortar episcopacy is not entirely an adequate or accurate description of these bishops who participated in the Second Vatican Council. They readily accepted the documents that called for episcopal service to the church and the

world. Grutka, and the others, provide an important episcopal model when they emphasized: 1) the necessity of combining education and formation of religious, laity and youth; 2) the essential connection of love of God and love of neighbor; 3) the importance of dialogue and discussion to address ecclesial and civic issues; and 4) service, cooperation and action with interreligious, interracial and civic leaders and communities to promote the common good. At the beginning of this project, I set out to write an accurate and balanced account of the life and ministry of Bishop Andrew Grutka. The goal was to record the life of a church leader and his ministerial efforts in order to provide valuable lessons and examples for his episcopal successors. Bishop Andrew Grutka left a tremendous legacy as a man of deep faith, a consistent promoter of love of God and love of neighbor, a loyal churchman, and a faithful servant of God.



Grutka at his desk, 1984. Courtesy of the Andrew G. Grutka Papers.

**Appendix A - North American College Rules of Discipline**



J.M.J.

RULES OF DISCIPLINE  
GOVERNING  
THE NORTH AMERICAN COLLEGE,  
ROME ITALY.

STUDENT; .....

J.M.J.

PREAMBLE TO RULE.

The Pontifical College of North America is an Institution founded for the purpose of training young men for the Sacred Ministry. Those only therefore will be admitted who intend studying and training themselves for this holy vocation; as none will be allowed to remain therein who give evidence by their life and conduct of unfitness for it.

This external evidence of fitness or unfitness is manifested chiefly in these two things: (1) PIETY, (2) STUDY.

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(1) PIETY.

The man, who feels called to the priestly life, will instinctively feel, if that call be from God, a deep religious sense of all that concerns his soul. The youth, who gives no sign of devotion more active, more ardent, more solid than that of the common lay man, is out of place in a seminary.

The priest is a man of God - the minister of the sacred mysteries - one who daily must hold in his hands the precious body of Christ - He who professes to be called to be a priest, must show by his daily life that he understands all that is required of such a lofty state.

This is a place for the training of good priests; it is a sacrilege, an awful crime to train any other. And the good priest is and can only be naturally the pious seminarian ordained. The bad priest is generally only the indolent, tepid, careless seminarian ordained and put in even remote occasion of sin.

The first absolute requisite qualification, therefore, of one who is fitting himself for the sacred ministry is Piety. By that is meant everything that goes to make up the holiness of interior and exterior life.

A. The Interior Life: - All prayer, meditation, spiritual reading, communion, all the common exercises of piety in a word, should be attended with that interior devotion, recollection and fervor which shall turn to profit every moment spent in such exercises.

1. Prayer should be from the heart; there is surely enough to command sincere and heartfelt petition, considering the demands of our daily life - to make us humble, patient, dutiful; and considering too the future, which shall depend much upon our habit of prayer.

J.M.J.

2. Meditation:- should be serious and earnest; we shall preach to others, instruct, exhort, counsel others only in proportion as we have realized in our own souls the meaning of the doctrines we teach. Only the food which we digest nourishes our bodies. Only the truths upon which we ponder and which we dissect and assimilate build up our souls. The mere theologian may write books or discuss dogma. He can never really preach or direct souls without meditation.

3. Spiritual Reading: does for the soul and heart what Theology does for the mind. By it we learn the principles of spiritual life, the beauty of virtue, the happiness, the peace of moral goodness. And in the lives of holy men, we see the heights to which our nature may climb when assisted by God.

4. Confession teaches us our weaknesses, and affords us direction in our attempts to form our spiritual character. The seminarian must not content himself with the mere confession of sin - even if venial sin. To fully know himself he must open himself entirely to his confessor. His tendencies, his inclinations, the defects of character which may not even be sinful. How else can he improve his moral make-up! How else can he break down old habits - how most of all can he be sure of his vocation! He should not only receive counsel, he should ask it. The seminarian is as yet a stranger to the life of the priest. His best guide in this unknown country is his confessor.

5. The Examen of Conscience is one of the most profitable of the daily exercises? In it we examine ourselves; not only our soul for sin, but our character, our disposition for defects. By its light the examination of conscience for confession is simplified. Progress or retrogression not only in virtue as such, but in our external relations with our surroundings is easily marked. It may not be necessarily long; it must be searching and earnest.

B. The Exterior Life :- All this relates to the inner life. But it is not sufficient for the priest to be holy. His life is set for the example of others. Every christian is bound by a common law to give good example. The priest is bound not only by the common law but by his very profession, by the very nature of his state to edify others: so that his influence must not only be negatively good, he is bound to make others good? He is the light of the world - not hid under a bushel, but set forth before all, by which they may see and read. He therefore who aspires to the priesthood must train himself not only in inner acts of virtue and goodness but his bearing, his speech, his manner, in a word his outer life - must give evidence of interior piety.

J.M.J.

Whatever therefore savors of mere worldliness must be banished from the precincts of the seminary and its atmosphere must be distinctly and pervadingly clerical, ecclesiastical, religious.

1. Dress: The seminarian should learn to love his habit. It is his distinctive badge - the uniform of his regiment.
  2. His manner of assisting at the SACRED CEREMONIES of which he is afterward to be the sacred minister must be full of that reverence and respect which indicates his love for the beauty of the house of God. The humblest offices of the church he must learn to consider as honors - the least of them a privilege.
  3. His GENTLENESS to his equals, his submissiveness and reverence for his superiors must distinguish him as one who understands both words - charity and duty.
  4. He must learn and feel too that whatever is of a sacred character, whether it be the sacred mysteries, a holy book, the sacred Scriptures, or the priest himself should receive not only interior respect but external reverence. In a word, whatever external deference the soldier is taught to show for his officer, his flag, his country, the seminarian must transfer to his ecclesiastical superiors, the sacred mysteries and the church. And all this not merely in interior feeling but in external manner. The inner life is indispensable, a necessity; the outer demonstration is a duty. There should be in the good levite a natural combination of both. Because one should despise hypocrisy; a mean substitution of appearance for reality, is no reason why he should ever neglect to supplement to his inner virtue the outer dress of external piety. This need be neither too demonstrative nor grotesque, it must be simple and natural. No christian man ought ever be ashamed thus to do - the lack of it in the priest is a scandal. "Sic luceat lux vestra coram hominibus ut videant opera vestra bona, et glorificent Patrem vestrum qui in coelis est."
- But most of all and above all must he show his interior sincerity and earnestness by his observance of the Rule which governs his daily life.

The two prime requisites for the priestly life and character are self-denial and obedience, they are its very foundation and defence. The man who is not trained to both can never be anything but a discontented, unhappy and unreliable member of society - utterly out of place in Holy Orders.

Self-denial and Obedience: If you examine even cursorily and as at a glance the sacerdotal life, it will be plain from the start, that he who wishes to follow it, must renounce very much of what is naturally agreeable. His life is set apart - he is out of the circle of much society. His duties are of such a nature as demand patience, forbearance, self-control.



J.M.J.

No man who has not schooled himself for years to suppress his own inclinations ought ever dare to cross the threshold of orders. If in his sacrilegious temerity he should do so, the self which he has not learned daily to subdue, will be to him a merciless whip of scorpions, that shall lash him until death.

As no society can exist without law, no community can exist without a rule. The only man who is a law to himself is the hermit. The moment one submits to live in society with others that moment must he submit to a common law. And the very moment one enters the doors of a community must he likewise resolve to observe the common rule - and observe it just as long as his lot is cast in that community. In proportion as the citizens of a country observe and respect and reverence law, in just that proportion is the country happy, peaceful and at ease to pursue its various duties within and without. And in just that degree in which the individuals of a community love, honor and obey its rule is the community happy, contented and its members free to busy themselves about their duties, studies and devotions.

It must be plain then, that as the anarchist is the bane of the state, the loose observer of the rule is the disturber of a community. The Rule of a seminary is a sacred thing. It is the result of the study and observation of wise and good men; not a mere arbitrary collection of commands, but a summary of profitable precepts, the observance of which is a sure guarantee at once of the peace of superiors, the happiness of the students, and the well being of the whole community. Its aim then is the common good of all. It is therefore to the plain advantage of all not only to observe it, but for each to see that it is observed. It is not simply the duty of the superior to punish its infraction it is the duty of each individual to make him who disturbs its order feel that he is an intruder.

This, as concerns the merely material observance of the rule. But as it is intended in the seminary not only as a preservation of order and harmony but as a training of character and a discipline of conduct, the student must consider not only that he must obey, but also how he must obey. One might pass his whole course in the college, be observant of the rule, and yet in the end leave without having profited by his stay, if he has simply obeyed through fear or grudgingly or tardily. The Priest, as an absolute condition for his safety and happiness must have acquired the habitual virtue of obedience, so that once knowing the will of his Bishop he promptly, willingly gladly executes it. And this habitual readiness to obey is acquired only by constant attention to this virtue in the seminary.

From the moment he enters the sacred ministry till the day he dies he is to be under command. He can never escape it, because it is the very nature of the organization of the church.

J.M.J.

He is not like the soldier who weary of serving can doff his uniform and retire to the life of a civilian. His ordination once received he is and must be a soldier till death. A happy soldier if he obeys. A miserable, hapless, degraded deserter if he does not.

With this absolute necessity of self-subduence and constant obedience in view, who can wonder that those responsible to God and the church watch with unceasing vigilance the formation of character in those entrusted to their training, which shall give evidence of these two qualities. To them the very straws, which to others are nothing, become pregnant signs. In the light of God and judgement upon those who open the gates to the hickling or the wolf, what wonder that they measure solemnly even the hair's breadth that to others seems almost insignificant. To them the indulgent, lazy, self-seeking student as far as they can be supposed to know not merely a clog to the life of the community; he is in their eyes a menace to the church - a scandal to a future congregation. And in like manner the impertinent, self-sufficient, self-conscious, insubordinate seminarian is not only a Rector's daily cross - he is a seed which once sown will surely grow to be the torture of his Bishop, a thorn to his pastor, and who knows perhaps finally a rebel. Here then we have the natural outcome of lack of training in self control and obedience to others - the scandalous and rebellious priest, who by the very nature of his position is not only a menace to himself but involves the danger of thousands of souls. Over and above therefore all other external manifestations of character which indicate fitness for holy orders, is the exact, habitual and cheerful observance of the seminary rule.

The seminarian therefore who truly desires to form his character to this habit, must of himself study to make his obedience to the rule, exact, prompt and willing. The superior cannot do this for him. He must accomplish it for himself by himself. Exact obedience means that whatever is commanded is to be observed. There is no difference to him therefore of great or small. It is the rule that suffices. Promptness implies his ever readiness to do what is prescribed. Not after deliberation. He knows that is not his business. The rule was not framed to suit his notions; nor does it wait for his approbation. A bell rung is an immediate call to duty. Then, that moment, at once, that duty must be done. It may suit his individual convenience to dally; but it keeps others inconveniently waiting. And the object of the rule is not individual but collective convenience. Willing too ought his observance be. Willing or unwilling he must obey. We need not consider disobedience in the American College. There can be no such thing, for its existence as soon as discovered is at once removed and in the most summary and complete manner. Willingly or unwillingly therefore I repeat one must obey. The choice remains with the student. And who that is

J. M. J.

sensible would hesitate to choose. He who has not learned cheerfully to submit, where submission is an absolute necessity, has strewn his whole life road with thorns and thistles. Travel that road he must and he knows he must: either that or leave the road. Why should he add to his own discomfiture by his own fault? Therefore it would seem only human prudence, not to speak of supernatural motives to train one's will to pleasant subjection to that rule, which he finds his daily law in whatever state of life he may be.

But over and above all this comes the great consideration - the rule is God's will. If we really have a vocation then it is by God's will that we are here. And while here it is certainly God's will that we are governed as we are. The Rule therefore will in every particular be the indication of that will. And he who resisteth the ordinance resisteth God.

The unwilling obedience of Rule produces the grumbler, who is not only intent upon being unhappy himself, but who is determined that no one within his uncomfortable influence shall be happy either. The grumbler is generally born a grumbler. It is most always the result of a sour disposition. Either that or he has been made by petting and indulgence. He has never learned that in life most things happen to us as we should not choose them were we consulted - and he cannot reconcile himself as a man to that, which as a child he should have learned. Dissatisfaction is the quality that makes the discontented man. Dissatisfaction communicated is what makes the grumbler. He is not openly disobedient - would that he were! He obeys with a scowl or a sneer, concealed from superiors and ever present to his fellows. His influence is worse than open disobedience - for he is constantly justifying himself by plausible phrases which sound well to his listeners. He is never wrong, it is always something or somebody else. He is always sure that what is ought not to be, and that what is not ought to be. It is a disease of the mind, to be sure, but more still of the will. His judgement is wrong for he would see otherwise that grumbling never secures its end. For if there is really a complaint to make the easiest and readiest way to remedy the fault is to speak to those who can change matters, and who if the complaint is just and reasonable and remediable consider it a favor to know it. To complain of what is a part of the system of training and therefore exists purposely is folly. But in things which one may easily know to be abuses, such as neglect of servants, whether in matter of food or service or similar matters, the easiest as the surest way of removing the fault is either by consulting with the prefect or directly with the Rector, who will best be able to judge whether the cause of complaint be removable or not. With this direct and easy remedy at hand it is plain that it is worse than useless to lament and worry to others and with others who are helpless to do ought to help the case.

J.M.J.

The grumbler therefore is unnecessary. There will always be enough necessary evils to contend with. Let us eliminate all the unnecessary ones. There is, all things considered, very little that calls for reasonable or just complaint. There is indeed as a very general rule very little grumbling and extremely few, if any, grumblers. Let us see that we keep it so.

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SECTION 1  
 OF RULE.

DISCIPLINE.

1.- The Rector is the Spiritual Father, Superior and friend of the students. To each of them while here he represents God. He is entitled to the respect, love and confidence of those under him. His commands are to be heard respectfully and obeyed promptly. His admonitions received docilely and submissively; and should he unhappily be constrained to impose punishment upon any student, it must be accepted humbly and patiently. His position as the responsible head of the college gives him a right to the polite deference and courtesy of all. His duties are exacting, varied and delicate. They are made more easy of accomplishment and more profitable to the community, when he is assisted by the hearty cooperation of each under his charge - by their respect for his person, their obedience to his commands and their loyalty to his honor and good name. As we sow so shall we reap. The seminarian who honors his superiors may expect when the time comes the honor and respect of his parishoners. And there is no doubt that the unhappiness and heartache, which tries the life of some priests, in the rebellion and disunion of their people is the fruit in flowing measure of their own conduct in college.

2.- The Prefects in all that concerns the rule are to be obeyed. So long as the rule is strictly observed, there will be no need to fear the interference of the Prefect. When it is not obeyed the offender has himself to blame if he is corrected even by an equal. They should be considerate, as gentlemen, of the delicate position of the Prefect, who is himself severely reprimanded in turn, unless he sees that his camerata observes faithfully the rule. They will certainly themselves be unworthy of consideration if they expect others to suffer for their fault.

3.- For any exemption from the general rule the permission of the Rector is necessary, which must then be reported to the Prefect.

J.M.J.

4.- During the time of study no student may communicate with another of his own camerata without notifying his prefect. If he should of rare necessity desire to go to another part of the house, he must notify also the Rector. !

5.- All communication with servants when necessary, as the tailor, shoemaker and steward, must be done through the prefect to Vice Rector.

6.- Absence from any of the exercises must immediately afterwards be reported to the prefect, and the next morning to the Rector.

7.- In case of illness the prefect should be at once notified; and during the illness whatever is needed as well as any lack of attention on the part of the doctor or servants should be reported to him.

In a word the prefect is the elder brother of the family which composes the camerata- its general intermediary and representative.

In the life of the camerata charity should reign supreme. Each member of it should consider it his duty not only to observe the rule, but to make known to those who show a disposition to disregard it, that they heartily disapprove of their conduct. In the questions which are apt to rise, when the wishes of all cannot be consulted as in the choide of walks, etc., they should remember that in a body of even 10 men it is impossible always to satisfy all. In a word a little yielding of personal pleasure is always necessary to the general good of any body however small.

## SECTION II OF RULE.

### CARE OF ROOM AND PERSON.

1.- Simplicity in the dress and dwelling of an ecclesiastic is a quality to be cultivated and observed because it stamps him as opposed to the man of the world. As his attire should be free from the petty finery of the fop, so should his room be free from the decoration of the boucior. Both clothes and room should be simple in character. But simplicity is no synonym for carelessness or slovenliness. The priest as a godly man must also be a cleanly man. Cleanly in himself, his person, his dress, his house and all that is his. His attire may be worn threadbare, but it must be spotless. He is not expected to dress as a dandy, but he is, certainly as a gentleman. At all times of the day his hair must be in order, his teeth cared for, his hands and face clean, his nails trimmed and clean, his clothes

J.M.J.

brushed, his shoes polished. If this is all done systematically and in order it becomes a second nature as it should. So that one thus habituated feels a positive discomfort in being otherwise.

In a word, the priest is not a mere private individual representing himself alone and responsible only to himself - his very dress presents him as a representative of the most honorable body in the world, the church. He is by that very fact bound to bear himself in all his appearances accordingly. Each student will therefore see that he accustoms himself now to this obligation. He is supplied with clothing which with care will always give him a neat appearance. For that he must be responsible and to that he will be held. If by his neglect his clothing becomes unsuitable and unbecoming he will be compelled to procure other clothing at his own expense.

The care of the clothes does not stop with brushing them while worn; it extends to the manner of keeping them when not in actual use. The place provided to hang them is their proper place and not upon the chairs or bed.

2.- BOOKS: The books must be arranged in order upon the shelves, and the table or desk should be free for use and not laden with unnecessary encumbrance.

3.- The basin and bagnarola should be kept in proper condition and the waste paper thrown into some proper receptacle for it to be afterwards deposited in the box kept for the purpose in the washroom.

4.- Should any of the furniture of the room or house be broken or put out of repair it should at once be reported to the prefect who will notify the Rector. The students will be expected to make good any culpable breakage or damage done to any belongings of the college.

5.- No student is permitted to bring into his room other furniture than that provided by the college without having received special permission from the Rector.

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### SECTION III OF RULE.

#### SILENCE.

1.- The necessity of rigorous adherence to the rule of silence in a community established for purposes of study and devotion will be at once evident. Wherever laxity in this re-

J.M.J.

spect is allowed to creep in, levity, frivolity and waste of time are sure to follow. This rule therefore both with regard to time and place should be rigorously observed. Exactness in this particular is but another part in the training of character to quick and ready obedience. At the sound of the bell or at arriving at the place where silence begins, instant obedience is expected. It is much easier to break off a conversation when and where each one expects it to stop than afterwards.

2.- THE TIME OF SILENCE is as follows:-

- 1) From rising until after grace before breakfast.
- 2) During all study time.
- 3) From the prayers before leaving house for school or walks until the cameratas reach the street.
- 4) Going and coming to or from rooms, all chapel exercises or to and from refectory.
- 5) From the sound of the bell after the dinner and supper recreations.
- 6) From night prayers until the following morning.

3.- This regulation of silence is to be considered as one of utmost importance. If at any time by necessity and with permission a student be allowed to break this silence he should be very careful to speak in the lowest tone and for as short a time as possible.

4.- THE SACRISTANS must see that all talk of a boisterous or unbecoming character have no place in the sacristies. All who are there to assist the sacristans should see that they perform their share of the work quickly and noiselessly as possible and then return at once to their room or wherever their companions happen to be.

#### SECTION IV OF RULE.

#### AT TABLE.

It is at table that the real gentleman shows himself; there as well as elsewhere the priest must prove his right to that title. One should show his respect for himself and consideration for others from the beginning to the end of the meal. That will be evident even in his appearance. Even one eating alone should come to his meal neat and tidy in person. Much more so when he eats in company with others.

Selfishness of character is most quickly detected at

J. H. J.

table. To choose and select just what suits us or to appropriate what will deprive another of his share is to stamp oneself as inconsiderate and inselicate to say no more. Self-respecting men of the world, who act only from worldly motives, would never dare to do that which others whose motives are supposed to be nobler and higher often do without compunction.

Enough is intended to be supplied for all. Should there not be sufficient after each has taken a share of what there is, then the prefect must be informed whose duty it is to send for more. But first it is the plain duty of each to see that the food goes the length of the table.

If it should so happen that the food has run out and no more can be brought, it must be reported by the prefect to the Rector, after the meal - meanwhile good manners not less than good sense would dictate that the best be made of an accident.

During the meal kindness and politeness in all things should be manifest. The reading should be listened to respectfully and to that end all unnecessary clashing of plates should be avoided. The reading of the Scripture, the Martyrology and the Following of Christ is a religious exercise; both reader and listeners must treat it with reverence.

SECTION V  
OF RULE.

MISCELLANEOUS.

1. In walking to class or in promenade the students must take care to keep camera form, and maintain the air and bearing of ecclesiastical students.
- 2.- In the morning after rising they must arrange the bed for airing, before the bell rings for meditation, and leave the door open upon leaving room for chapel.
- 3.- The bed must be made immediately after breakfast.
- 4.- The students will clean and put well in order, each his own room on Sundays and Thursdays immediately after breakfast.
5. Communication with any of the employees of the college is most rigorously prohibited. The prefects, librarians, sacristans and other officers of the house shall transact their business with the Vide Rector. Any student disobeying this rule should remember that he makes himself liable to a severe reprimand and moreover may be the cause of having the servant sent away.



J.M.J.

6.- Any neglect of duty on the part of any employee of the house as it concerns the students should be reported to the Rector. But no one but he should take it upon himself to reprimand or give orders to any of the servants of the house.

7.- On all walks the students of each camerata should keep together; this rule applies even when on the entrance to a villa the ranks are broken; even there they must not separate themselves far from one another.

8.- In recreation they are to remember that even the relaxation of a cleric should be suitable to him. A gentleman should be one not only in the parlor but on the ball-field or in the play-hall. Brawling either in song or speech has no countenance from him, much less is he guilty of it himself. Coarse language, rude and offensive speech are entirely foreign to him. In a word he can enjoy himself without descending either to buffonery, horse-play or vulgarity.

9.- Smoking in the college is absolutely prohibited.

10.- On no conditions are the students to enter one another's rooms. When one is sick the Rector alone may grant this permission. Then and there only two students of his camerata go to his room by appointment of his prefect.

11.- It is forbidden to walk or speak with externs outside the college. They will be received by permission of the Rector in the College parlor.

12.- All letters, books and parcels sent either to or by the students must pass through the Rector's hands. He has the right at any time to open and read anything received or sent by the students.

13.- It is absolutely prohibited to any student to send correspondence for publication to any paper, magazine or review whatsoever without special permission from the Rector.

14.- On leaving the room for any exercise the windows are to be fastened back, and the door held open by a chair or some other object.

15.- STUDY All the time devoted to study must be employed for that end. Experience will easily prove that there is no time to waste, if one really does his duty towards the tasks set him in his class.

J.M.J.

Magazines and periodicals such as are allowed must be read not in the room of the student,

If by examination it is found that a student has not been faithful to the duty of study during the year, he will be obliged to repeat that course another year.

16.- It is absolutely forbidden for any student of the college to visit or make calls. If it is discovered that this rule is not observed, the privilege of going out alone will be afterward denied that student.

17.- Students will not be permitted to go into the city, except for special reasons; whenever possible commissions should be done through those appointed for that work.

18.- The ordinary time for seeing the Rector or the Vice Rector is in the morning immediately after breakfast.

19.- All lights must be extinguished at 10, when the bell rings for repose.

20.- Care must be taken that at the afternoon lunch water be not thrown on the floor, or crumbs scattered about the refectory.

21.- No glasses, bottles or any other of the table utensils must be taken from the refectory.

22.- After night prayers the students must go directly to their rooms. No one shall go downstairs at that time for water or for any other purpose. Water bottles may be kept in the rooms, and they should be filled after the walk and before the bell rings for study.

23.- On Monday after breakfast is the time to obtain everything needed in the way of clothing, etc., from the Vice Rector.

24.- In case of sickness students should at once report to the prefect, who will advise with the Vice Rector.

25. Permission to go out for any but a necessary reason need not be asked, as it will be refused. When such permission is necessary, it will be granted through the prefect, who will accompany such men of his own camerata, as are allowed to go out. This permission will be granted for the morning only.

26.- In the evening after the supper the students must take recreation in the place assigned and not go to their own rooms.

J. M. J.

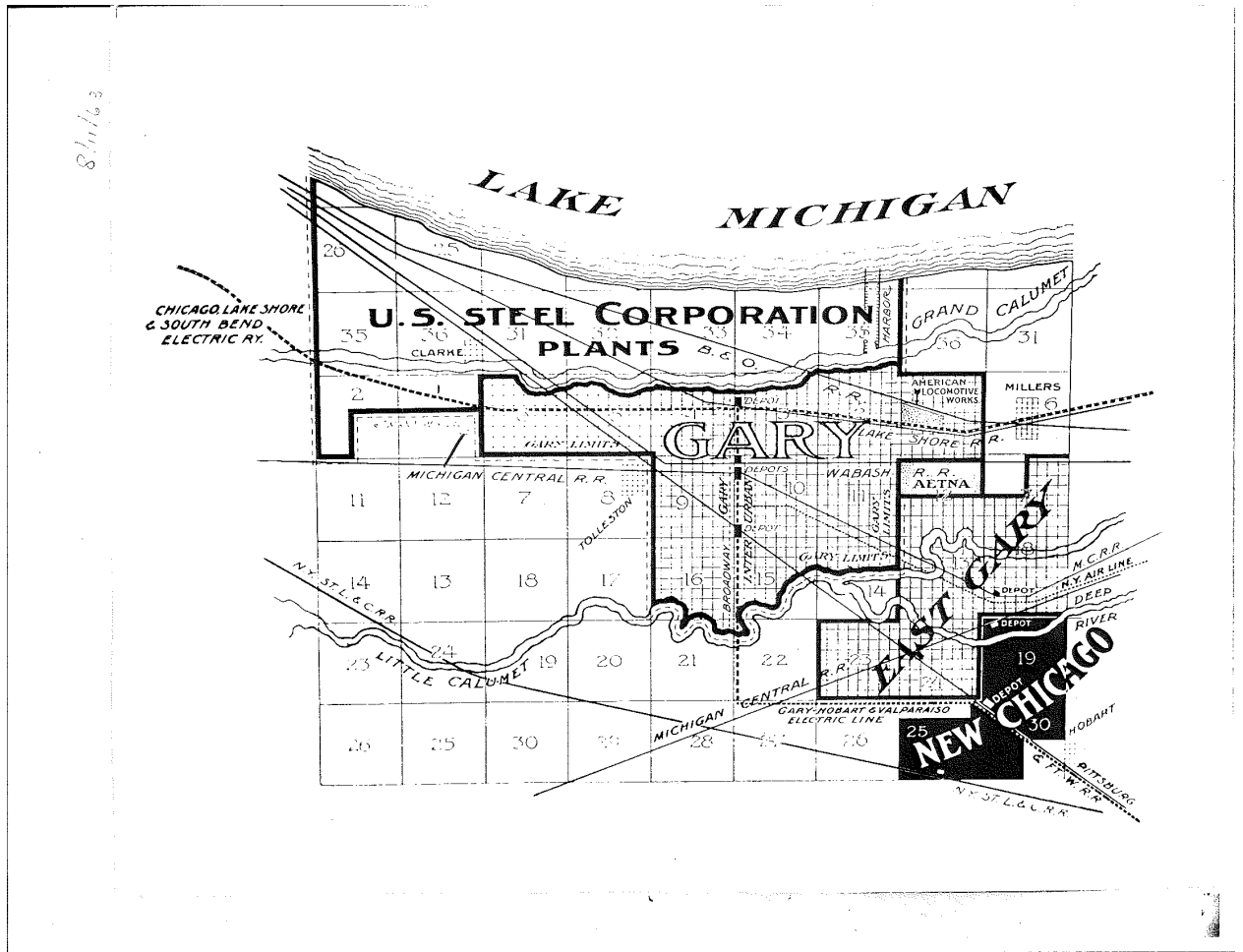
- 27.- All the students must attend the Italian classes. Again they are exhorted to apply themselves seriously while attending these classes to the learning of Italian. No one will be permitted to pass from one class to the other or to leave the second class, who at the end of the term does not give satisfaction in the examination.
- 28.- Neither the room or anything in the room may be locked at any time.
- 29.- The members of each camerata should never mingle with those of another except in the garden, or in cortile at proper time.
- 30.- No one should leave the chapel during Mass or any other spiritual exercise, nor between Mass and meditation, spiritual reading and examen or Rpsary. Much of this going out is entirely unnecessary and can be easily avoided by forethought.
- 31.- During the time of study the students must remain each in his room, occupied with his studies or duties. The prefects must always be notified by the student who wishes to communicate with another; and should this happen frequently the prefect has orders to refuse permission.
- 32.- It is strictly prohibited to keep tobacco or liquor of any kind in the rooms.
- 33.- It is never allowed to enter any Cafe, Restaurant or other such resort in the City of Rome. The breaking of this rule exposes the offender to expulsion.
- 34.- Students are recommended not to throw about the garden or cortile waste paper, envelopes, etc.

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Appendix B – Map of Indiana Counties



Appendix C – Maps of Gary, Indiana



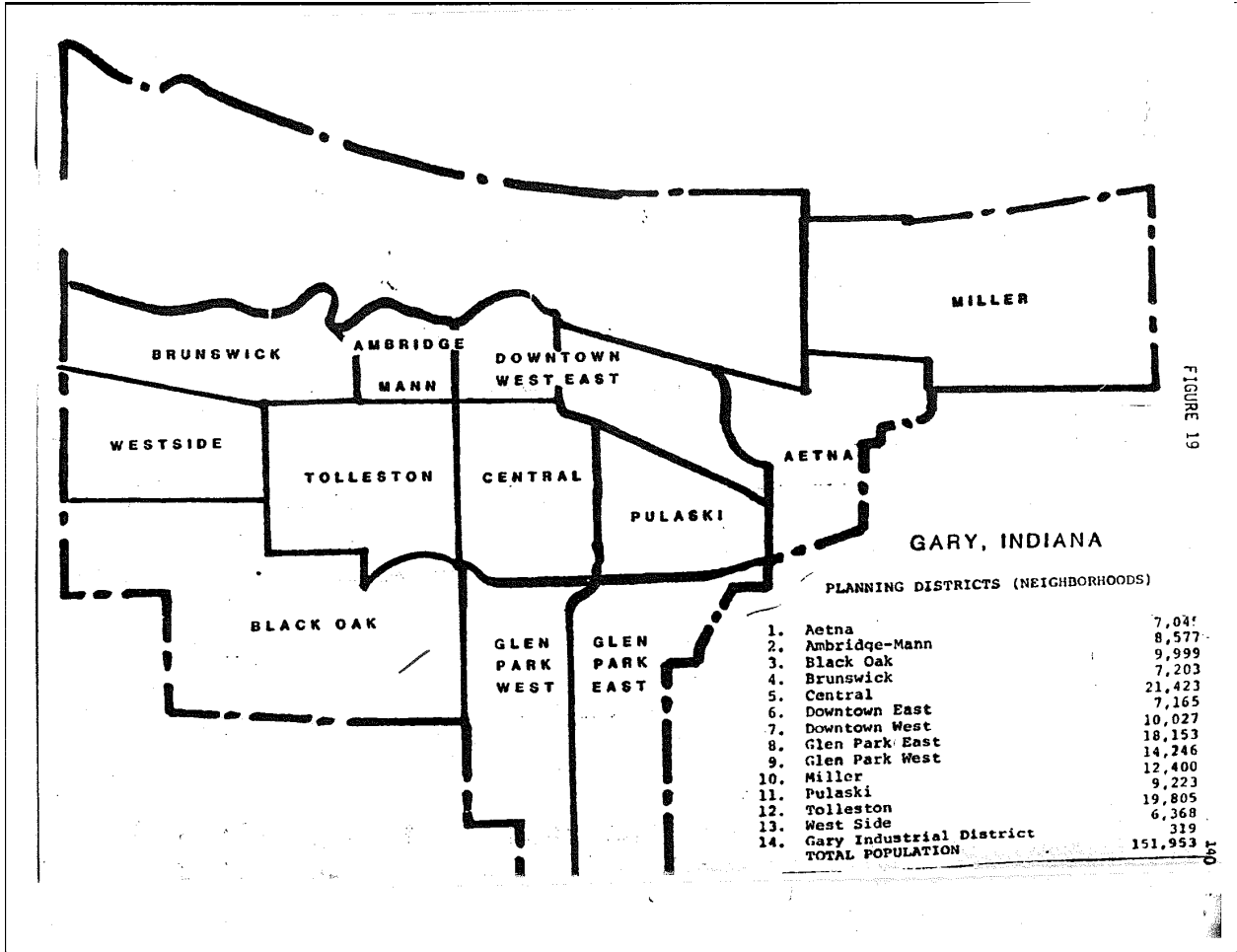
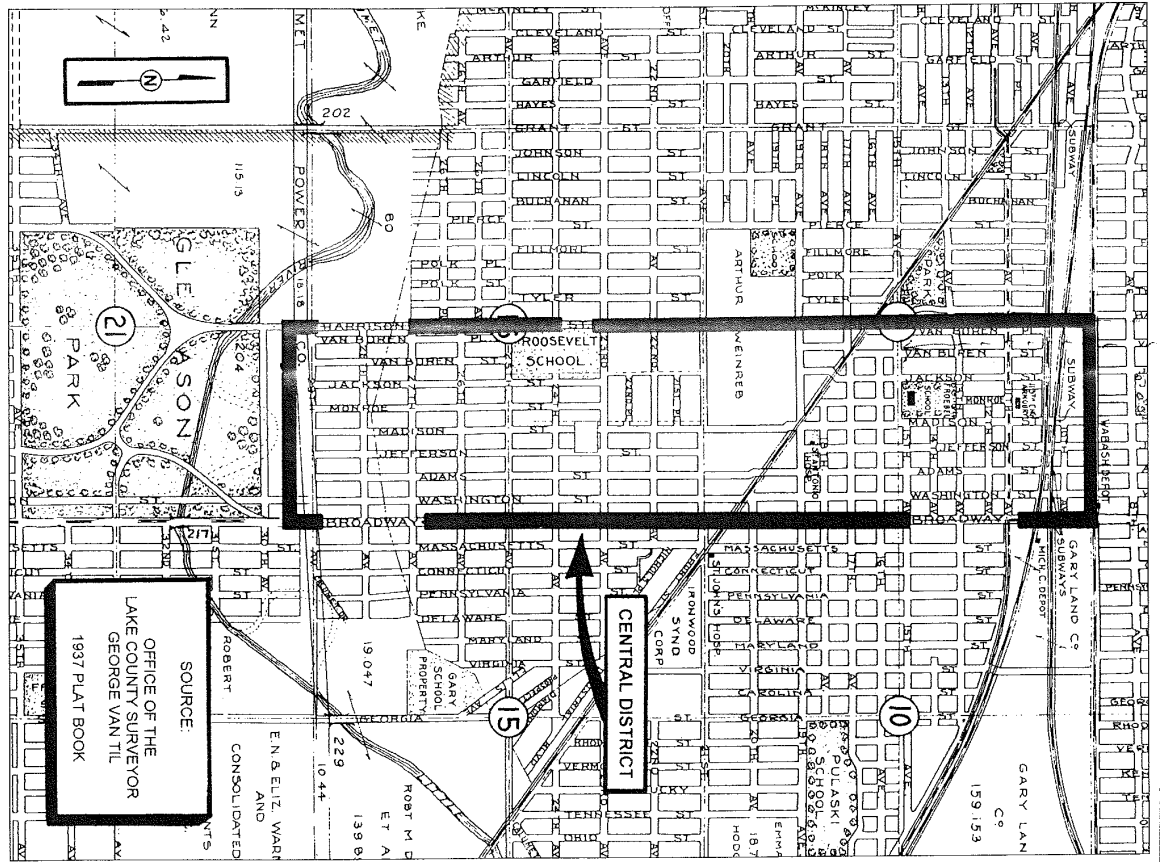


FIGURE 19

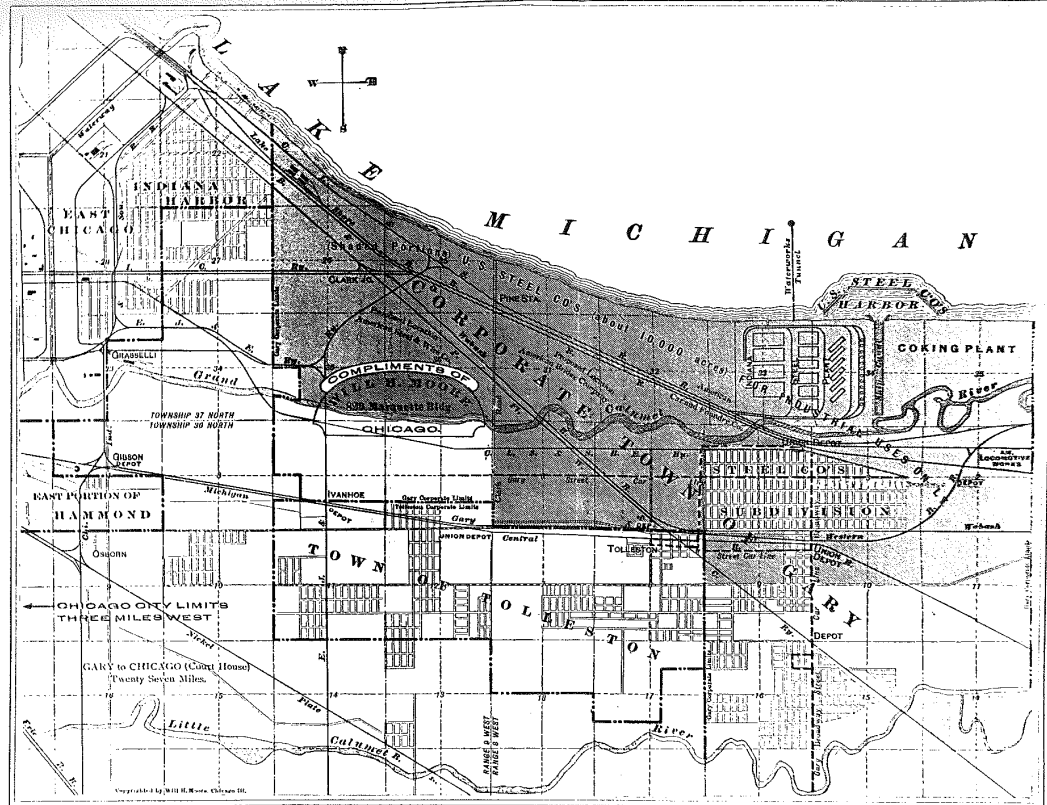
MAP OF GARY'S CENTRAL DISTRICT.



SOURCE:  
OFFICE OF THE  
LAKE COUNTY SURVEYOR  
GEORGE VAN TIL  
1937 PLAT BOOK

CENTRAL DISTRICT

8/1/16



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**Appendix D – Papal Decrees for the Diocese of Gary, Indiana**

Pius the Bishop, the Servant of the Servants of God.

For a Perpetual Remembrance

Circumstances and the utility of the Christian cause sometimes demand that this Apostolic See divides Dioceses which either embrace an immense territory, or have developed by religious activity and labor, and from them establishes new limits, the source and foundation of a new hope. Wherefore, because the counties called in the vernacular Lake, Porter, LaPorte and Starke, in the Diocese of Fort Wayne, have made great progress in every way, Our Venerable brother, Amleto Giovanni Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate to the United States of North America, having consulted Our beloved son, Samuel Alphonsus Cardinal Stritch, Archbishop of Chicago and our venerable brothers Paul Schulte, Archbishop of Indianapolis, Joseph E. Ritter, Archbishop of St. Louis, and Leo A. Pursley, titular Bishop of Hadrianapolis in Pisidia, and of recent date the Administrator Apostolic of the Diocese of Fort Wayne whilst the See was occupied, has asked that a new diocese be established in that region for the benefit of the Catholic cause. We, judging this counsel to be advantageous to the good of souls, having fully deliberated on the affair, with the assistance of the counsel of those who have some right in this matter, and with the favorable opinion of our brothers, the Cardinals of the Holy Roman Church at the head of the Sacred Consistorial Congregation, by Our supreme apostolic authority establish and

command the following: We withdraw<sup>-2-</sup> from the territory of the Diocese of Fort Wayne the following counties

Lake, Porter, LaPorte and Starke, which We establish as a new diocese to be named the Diocese of Gary, from Gary, the principal city, which is situated in Lake County, in which city We wish the bishop to have his See and domicile with the See of authority and episcopal power located in the church of the Holy Angels, which, therefore, We raise to the dignity of a Cathedral. We give the same rights, privileges, ensignia which pertain to all other churches of like dignity and to all bishops to the new diocese and to its bishop, thereby imposing on him all the burdens and obligations proper to his office. Moreover, we decree, in order that the law and institute of the Church be safeguarded, that the See and its bishops be suffragans of the Archdiocese of Indianapolis and its Metropolitan. Because it contributes much to the honor of God Most High if a group of qualified men assist the Bishop, be it in carrying out the sacred functions in solemn rite, or in administering the diocese, We command that in the Cathedral Church of Gary a College of Canons be established, which, if it cannot be done at once, Diocesan Consultants, so-named, are to be chosen, who will cease from this office when the College of Canons is established. As to the government and administration of the diocese, likewise as to the election of a Vicar-Capitular, when the See is vacant, and as to the rights and duties of the clergy and people in all these matters and similar matters, the norms

-3-

of ecclesiastical law are to be observed. When these Our Letters have been put into effect, that part of the clergy which has a domicile in the territory of the new See is to be considered assigned to it. Finally the acts and documents which in any way pertain to the newly established Diocese are to be sent at once to its Curia and are to be kept with great care in its archives. We wish finally that our venerable brother, Amleto Giovanni Cicognani, execute this Decree, granting him the faculties which he can delegate, if he decides that it will be good to do so, to another provided that person is an ecclesiastical dignitary. Once the matter has been carried out, the same venerable brother will draw up documents and without delay will send authentic copies to the Sacred Consistorial Congregation. We will that these Our Letters be efficacious now and in the future in such a way that the things decreed by them be religiously carried out by those concerned, and have their full effect. All prescriptions to the contrary notwithstanding, because by these letters We revoke all such prescriptions. Wherefore if anyone, regardless of what authority he possesses, knowingly or unknowingly, acts contrary to what We have decreed, We order it to be considered entirely null and void. Moreover, no one may withdraw from or corrupt this document of Our will. Moreover the copies of these letters, be they printed or drawn up by hand, which carry the seal of one constituted in ecclesiastical dignity and at the same time signed by a Public Notary, must be given the same credence which

-4-

would be given to these letters if they were shown. If anyone either spurns or in any way detracts from Our decree in its totality let him know that he will undergo the penalties established by law for those who have not carried out the commands of the Supreme Pontiff.

Given at Rome at St. Peter's on the 17th day of December in the year of Our Lord 1956 in the 18th year of Our Pontificate.

/s/ Fr. Adeodatus J. Cardinal Piazza  
Secretary of the Sacred Consistorial Congregation

Celsus Cardinal Constantini  
Chancellor of the Holy Roman Church

Amleto Tondini  
Regent of the Apostolic Chancellery

Albert Serafini, Prothonotary Apostolic

Sylvius Sericano  
Prothonotary Apostolic



3339 MASSACHUSETTS AVENUE  
WASHINGTON 8, D. C.

No. 50/57

THIS NO. SHOULD BE PREFIXED TO THE ANSWER

15 February 1957

Most Reverend Andrew Grutka, DD  
Bishop-elect of Gary  
425 West 12th Avenue  
Gary, Indiana

Your Excellency:

Under this cover I am sending you two DECREES: one for the establishment of the Diocese of Gary and the second for your episcopal consecration. Should the apostolic bulls arrive within the next few days they will be forwarded immediately to you.

You will also find herewith copies of the profession of faith and the oaths of fidelity and against modernism. They must be executed before a bishop and, as you know, previous to the rite of consecration. Eventually they must be returned to me for transmission to the Holy See.

In addition there are also three copies of the Certificate of Consecration. You will retain one copy but the other two must be sent back to the Apostolic Delegation that there may be a copy onfile here and also one on file at the Sacred Consistorial Congregation.

Finally, there is a note requesting certain information for the "Annuario Pontificio". This may be returned with the other documents.

With cordial regards and best wishes, I remain

Sincerely yours in Christ,

+ *A. G. Cicognani*  
Archbishop of Laodicea  
Apostolic Delegate

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HAMLETUS IOANNES CICOGNANI  
Dei et Apostolicae Sedis Gratia  
Archiepiscopus Titularis Ecclesiae Laodicensis in Phrygia  
ac in Civitatibus Foederatis Americae Septentrionalis  
DELEGATUS APOSTOLICUS

D E C R E T U M

Decreto a Sacra Congregatione Consistoriali iam edito, incoepata-  
que Apostolicarum sub plumbo Litterarum expeditione de Excmo ac Revmo Do-  
mino ANDREA GRUTKA, ad nuper erectam Ecclesiam episcopalem GARIENSEM  
promovendo, Ssmus D. N. PIUS, Divina Providentia Papa Duodecimus, per tra-  
mitem eiusdem Sacrae Congregationis Consistorialis, benigne indulset ut, non  
obstante adhuc inexpleta praefatarum Litterarum expeditione, memoratus Excmus  
ac Revmus D. ANDREAS GRUTKA, fidei professione rite emissa praestitisque  
suetis iuramentis, consecrationis munus extra Urbem suscipere possit et possesi-  
onem canonicam Dioeceseos GARIENSIS capere valeat, cum id cleri populi-  
que magis in bonum cedat, servatis tamen ceteris de iure servandis.

Contrariis quibuscumque non obstantibus.

In quorum fidem praesens Decretum manu Nostra subsignatum et  
sigillo Nostro munitum emisimus.

Datum Washingtonii, ex Aedibus Delegationis Apostolicae, die vige-  
sima-secunda mensis Februarii, in Cathedra Sancti Petri Apostoli Antiochiae,  
anno Domini millesimo nongentesimo quinquagesimo septimo.

*+ Hamletus Joannes Cicognani*

Archiepiscopus Laodicensis  
Delegatus Apostolicus

## AMLETO GIOVANNI CICOGNANI

By the grace of God and the favor of the Apostolic See  
Titular Archbishop Laodicea in Phrygia and Apostolic  
Delegate to the United States of America.

## D E C R E E

The Sacred Consistorial Congregation has issued the decree promoting  
His Excellency, the Most Reverend Andrew Grutka to the newly erected  
Episcopal See of Gary. The process of the Apostolic Letters has already  
begun. His Holiness, Pius XII, by the Divine Providence Pope, now gra-  
ciously permits that even though the above mentioned Letters have not ar-  
rived, His Excellency, the Most Reverend Andrew Grutka is hereby em-  
powered to receive Consecration outside the city of Rome and to take  
canonical possession of the Diocese of Gary. This is permitted because  
it will benefit both the clergy and the laity. His Excellency will first make  
the Profession of Faith and take the required oaths and will carefully  
observe all the other prescriptions of the law. All things to the contrary  
not withstanding. In testimony of these facts We have signed this Decree  
with our own hand and have certified it with Our Seal.



Given at Washington, from the Apostolic Delegation, on the twenty-second day of the month of February, the feast of St. Peter's Chair at Antioch in the year of Our Lord one thousand nine hundred and fifty seven.

Amleto Giovanni Cicognani

Archbishop of Laodicea

Apostolic Delegate

HAMLETUS IOANNES CICOGNANI  
 Dei et Apostolicae Sedis Gratia  
 Archiepiscopus Titularis Ecclesiae Laodicensis in Phrygia  
 ac in Civitatibus Foederatis Americae Septentrionalis  
 DELEGATUS APOSTOLICUS

D E C R E T U M

Norunt omnes quanta sollicitudine curent Romani Pontifices ecclesias circumscribere earumque hierarchicum ordinem immutare, quoties regimen animarum et locorum temporumque adiuncta id in Domino exigere videantur. Hac de causa SSmus D. N. PIUS, Divina Providentia PP. XII, rebus mature perpensis, auditis interesse habentibus, suppletoque quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant, consensu, territorium Dioecesis WAYNE-CASTRENSIS dividere censuit et ex illa parte a memorato territorio avulsa novam constituere dioecesim. In quem finem Sanctitas Sua Apostolicas sub plumbo Litteras emisit, atque opportunas praescriptiones dedit, et ad haec omnia executioni demandanda Nos seligere dignata est.

Nos itaque Hamletus Ioannes Cicognani, a SSmo D. N. PIO benigne delecti ac apostolicis facultatibus ad hoc necessariis et opportunis instructi, mandatum Sanctitatis Suae reverenter exequentes, ea quae sequuntur decernimus ac statuimus, et omnibus et singulis, illis praesertim quorum interest, authentica declaratione nota facimus:

A Dioecesi WAYNE-CASTRENSI eam territorii partem separamus complectentem civilis comitatus: Lake, Porter, La Porte et Starke, atque ex ea

novam ac distinctam erigimus dioecesim erectamque declaramus, ipsamque ab urbe Gario GARIENSEM nuncupari volumus et decernimus, coarctatis proinde finibus Dioecesis WAYNE-CASTRENSIS. Novae dioecesis sedem in urbe Gariensi statuimus, quam propterea ad civitatis episcopalis fastigium extollimus; Episcopi vero Cathedralam in paroeciali ecclesia Sanctorum Angelorum dicata, in eadem urbe extante, figimus, quam igitur ad Cathedralis Ecclesiae gradum et dignitatem erigimus.

Eidem urbi Gariensi iura et privilegia concedimus quibus ceterae episcopales civitates pollent; eius Cathedrali et pro tempore Episcopo omnia tribuimus iura, privilegia, honores, insignia, gratias et praerogativas quibus ceterae Cathedrales ecclesiae earumque Praesules iure communi gaudent et fruuntur, cum iisdem oneribus et obligationibus. Quod vero attinet ad Dioecesis huius regimen, administrationem, dotationem, itemque ad fidelium iura et onera, aliaque id genus, servanda iubemus quae hac de re sacri canones necnon Concilium plenum Baltimoreense tertium praescribunt. Quod autem ad clerum spectat, decernimus ut clerici ecclesiae illi censeantur adscripti in cuius territorio nunc legitime extant. Loco Canonicorum Capituli in Cathedrali huius novae Dioecesis, Dioecesani Consultores ad iuris tramitem seligantur et adhibeantur. Documenta et acta quae novam Dioecesim respiciunt, quamprimum fieri possit, a Dioecesis WAYNE-CASTRENSIS Curia tradantur Curiae Episcopali GARIENSI ut in eius archivo religiose asserventur.

Volumus enique ac decernimus ut hoc Nostrum Decretum Executoriale suum plenum effectum et vim iuridicam sortiatur ab hac ipsa die vigesima-quinta

mensis Februarii anni millesimi nongentesimi quinquagesimi septimi.

In quorum fidem praesens Decretum manu Nostra subsignatum et sigillo Nostro munitum expedire mandavimus.

Datum Washingtoni, ex Aedibus Delegationis Apostolicae, die vigesima-secunda mensis Februarii, in festo Cathedrae Sancti Petri Apostoli Antiochiae, anno Domini millesimo nongentesimo quinquagesimo septimo.

*Hamletus Joannes Cicognani*

Archiepiscopus Laodicensis  
Delegatus Apostolicus

## AMLETO GIOVANNI CICOGNANI

By the grace of God and the favor of the Apostolic See  
Titular Archbishop Laodicea in Phrygia and Apostolic  
Delegate to the United States of America.

## D E C R E E

All know the solicitude and care of the Roman Pontiffs shown in their policy of limiting the territory of dioceses and changing their hierarchial government whenever the care of souls, the new conditions of time and place demand this. Guided by this policy His Holiness, Pius XII, by Divine Providence Pope, having carefully considered this matter and having considered the opinion of those concerned in this matter and wherever necessary having complemented their opinion and with the assurance of their approval, has decided to limit the territory of Fort Wayne and to establish a part separated from the above mentioned territory a new Diocese.

For this purpose His Holiness has sent the Apostolic Letters under the seal, has given necessary directions and has deigned to designate Us to execute all that is required for this purpose. Therefore, We, Amleto

-2-

Giovanni Cicognani graciously chosen by His Holiness Pope Pius and duly provided with the Apostolic faculties necessary for this, reverently fulfilling the command of His Holiness, determine and decree all the following and We make known by official declaration to each and to all, especially to those who are concerned, the following:

From the Diocese of Fort Wayne We separate that part of its territory comprising the Civil counties of Lake, Porter, LaPorte and Starke. From these We erect a new and separate Diocese. We declare that We wish and determine the Diocese from the name of the city of Gary to be called the Diocese of Gary thereby limiting the extent of the Diocese of Fort Wayne. We establish the seat of the new diocese in the City of Gary which We raise to the rank of an episcopal city. We fix the episcopal seat in the said parochial Church of the Holy Angels that is in the same city and We elevate that Church to the rank and dignity of a Cathedral Church. To the same city of Gary We grant the rights and privileges which all other episcopal Cities enjoy. To its Cathedral and its lawful Bishop We give all the rights, privileges, honors, ensignia, favors and prerogatives which other Cathedral Churches and those who preside over them enjoy by common law together with the burdens and

-3-

obligations. In regard to all that concerns the government, administration, the property of the diocese as well as the rights and duties of the faithful and all that pertain to these matters. We command that all those prescriptions of the Sacred Canons as well as the Decrees of the Third Plenary Council of Baltimore be observed.

Concerning that which pertains to the Clergy, We determine that the Clergy be considered attached to that Diocese in whose territory they are now canonically assigned. In the place of the Chapter of the Canons of the Cathedral of this New Diocese, let Diocesan Consultors be chosen and function according to the provision of the law.

The Documents and Acts which concern the new Diocese shall be given as soon as possible by the Chancery of the Diocese of Fort Wayne to the Episcopal Chancery of Gary that the said Documents and Acts may be preserved most carefully. Finally We wish and determine that this Our Decree of execution have its complete and juridical effect from this twenty-fifth day of the month of February - nineteen hundred and fifty seven. In witness of these things We have commanded that this decree be executed, signed with Our own hand and certified by Our seal. Given at Washington from the

Apostolic Delegation the twenty second day of the month of February on  
the feast of St. Peter's Chair at Antioch, in the year of Our Lord one  
thousand nine hundred and fifty seven.

Amleto Giovanni Cicognani

Archbishop of Laodicea

Apostolic Delegate



TESTIMONIUM CONSECRATIONIS EPISCOPALIS  
EXTRA URBEM RECEPTAE

Cum Exc.mo ac Rev.mo D. ANDREAE GREGORIO GRUTKA  
nuper renunciato..... Episcopo Ecclesiae Gariensis  
Apostolicis sub plumbo Litteris facultas data fuerit consecrationis munus extra Curiam  
Romanam rite suscipiendi a quolibet Episcopo gratiam et communionem cum Sede Apo-  
stolica habente, duobus aliis Catholicis Episcopis assistentibus, per praesentes litteras a  
Nobis subsignatas et Nostro sigillo munitas fidem facimus ac testamur praefatum Exc.  
mum et Rev.mum D. ANDREAM GREGORIUM GRUTKA, fidei  
professione emissa ac suetis juramentis praestitis juxta formulas a Sancta Sede statutas,  
consecrationem episcopalem inter Pontificalia solemnna a Nobis recepisse, assistentibus  
Exc.mo et Rev.mo D. Ioanne P. Cody, Episcopo  
Kansan. -S. Ioseph, et Exc.mo et Rev.mo D. Leone A. Pursley  
Episcopo ~~electo~~ dioc. Wayne-Cast., die 25a mensis Februarii anni 1957  
in Ecclesia Cathedrali Sanctorum Angelorum, loci v. Gary, Indiana.  
Datum Garii, die vigesima-quinta  
mensis Februarii, anno 1957.

*+ M. J. Caricagnani, Archiep. tit. Laodicensis*  
*+ Joannes P. Cody, Epis. Kansanopolitanae*  
*dioc. S. Iosephi*  
*+ Leo A. Pursley, Electus Wayne-Castensis*

## Appendix E - Diocese of Gary Statistics, Regional and National Statistics

Gary Diocese	1957	1962	1967	1972	1977	1984	2007
<b>Total Population</b>	530,318	686,570	735,000	757,989	778,846	735,000	784,510
<b>Catholics Population</b>	135,485	171,643	181,742	184,876	192,765	195,032	185,570
<b>% Catholic - Total</b>	25.55	25.00	24.72	24.39	24.75	26.65	23.65
<b>Total Priests</b>	<b>193</b>	<b>250</b>	<b>264</b>	<b>232</b>	<b>231</b>	<b>214</b>	<b>148</b>
Active Diocesan Priests	129	133	127	113	114	114	70
Active Outside Diocese	3	8	9	8	7	10	5
Retired, Sick, or Absent	9	12	16	21	25	15	29
Religious Priests Resident	52	97	112	90	78	69	43
Priests in Foreign Missions	NG	NG	NG	NG	7	6	1
Priests from Other Diocese	4	12	18	9	4	1	-
Transitional Deacons	NG	NG	NG	NG	1	2	-
Permanent Deacons	NG	NG	NG	NG	2	26	42
Total Brothers	27	104	100	42	36	27	13
Total Sisters	NG	599	562	415	373	266	84
<b>Parishes</b>	<b>77</b>	<b>81</b>	<b>84</b>	<b>87</b>	<b>84</b>	<b>83</b>	<b>72</b>
w/ Resident Pastor	75	80	81	84	83	82	56
non Resident Pastor	2	1	3	3	1	1	5
w/ Pastor Admin. By Priests							11
<b>Parishes in Gary</b>	<b>17</b>	<b>17</b>	<b>17</b>	<b>15</b>	<b>14</b>	<b>13</b>	<b>9</b>
Stud. Diocese Other Seminaries		140					
<b>Total Seminarians</b>	<b>105</b>	<b>285</b>	<b>236</b>	<b>141</b>	<b>39</b>	<b>21</b>	<b>18</b>
Seminarians from Diocese			1	1	1		
Religious Seminarians	1	2	2	2	1		1

source: *The Official Catholic Directories* New York: P.J. Kennedy and Sons, 1957.

<b>Gary Diocese</b>		1957	1962	1967	1972	1977	1984	2007
<b>Total Baptisms</b>		<b>5,626</b>	<b>6,608</b>	<b>5,147</b>	<b>4,270</b>	<b>3,712</b>	<b>3,569</b>	<b>1,766</b>
	Infant Baptisms	4,945	5,972	4,493	3,881	3,276	3,113	1,765
	Converts	681	636	654	389	436	456	201
<b>Total Marriages</b>		<b>1,446</b>	<b>1,226</b>	<b>1,437</b>	<b>1,718</b>	<b>1,311</b>	<b>915</b>	<b>558</b>
	Catholic	963	854	929	1,020	778	571	375
	Mixed/Interfaith	483	372	508	698	533	344	185
<b>Deaths</b>		<b>1,036</b>	<b>1,358</b>	<b>1,479</b>	<b>1,634</b>	<b>1,647</b>	<b>1,773</b>	<b>1,669</b>
<b>Orphanages, Infant Asylums, Etc.</b>		2	2	2	2	2	3	3
<b>Totals</b>		<b>95</b>	<b>93</b>	<b>103</b>	<b>105</b>	<b>125</b>	<b>158</b>	<b>232</b>
	Boys	45	43	55	50	75	114	NA
	Girls	50	50	48	55	50	44	NA
<b>Children in Foster Homes</b>		80	111	15	NA	NA	NA	NA
<b>General Hospital</b>		5	5	5	5	7	7	7
	Patients	115,226	169,302	201,900	227,056	405,464	686,767	1,051,612
<b>Special Hospitals/Sanitariums</b>		2	2	1	NA	NA	NA	NA
		5,341	5,959	806	NA	NA	NA	NA
<b>Homes for Aged</b>		2	3	1	2	2	3	3
		133	227	110	295	324	388	466
<b>Schools for Nurses</b>		2	2	2	NA	NA	NA	NA
	Student Nurses	155	147	71	NA	NA	NA	NA

source: *The Official Catholic Directory* New York: P.J. Kennedy and Sons, 1957.

<b>Gary Diocese</b>	1957	1962	1967	1972	1977	1984	2007
<b>Colleges/Universities</b>		1	1	1	1	1	1
Total Students		<b>608</b>	<b>1,064</b>	<b>1,665</b>	<b>1,538</b>	<b>1,297</b>	<b>1,275</b>
Male		334	584	1,035	952	509	NA
Female		274	480	630	586	788	NA
<b>High Schools Diocesan/Parochial</b>	2	3	3	3	3	3	3
Total Students	1,738	3,338	4,430	3,248	3,086	2,780	1,299
Male	843	1,676	2,214	1,592	1,485	1,351	NA
Female	895	1,662	2,216	1,656	1,601	1,429	NA
<b>Elementary Schools Parochial</b>	63	63	53	45	44	40	23
Total Students	21,303	24,329	20,686	14,752	12,718	11,339	6,125
Male	10,837	12,383	10,260	7,077	NA	NA	NA
Female	10,466	11,946	10,426	7,675	NA	NA	NA
<b>Elementary School Interparochial</b>			3				
			1,201				
			576				
			625				
<b>Total Youths Under Cath. Inst.</b>	33,638	40,172	42,913	47,167	34,030	28,599	18,332
<b>Teachers in Diocese</b>	<b>539*</b>	<b>734</b>	<b>883</b>	<b>810</b>	<b>813</b>	<b>760</b>	<b>389</b>
Priests, fulltime	7	40	62	49	33	30	4
Sisters	431	449	415	266	221	132	9
Lay	96	245	394	480	526	576	375
Scholastics			2	5	9	3	
Brothers			10	10	24	19	1
*Reported Numbers Don't Add Up							

source: *The Official Catholic Directories* New York: PJ Kennedy and Sons, 1957.

## Appendix F – United States Census Indiana Statistics

### State of Indiana Cities Populations 1950 - Chart 1

Cities	Total Population	Native White		Foreign Born White		Negro		Other	
		Population	%	Population	%	Population	%		%
East Chicago	54,263	34,071	62.79%	10,092	18.60%	10,050	18.52%	50	0.09%
Evansville	128,636	119,036	92.54%	1,085	0.84%	8,483	6.59%	32	0.02%
Fort Wayne	133,607	124,716	93.35%	3,597	2.69%	5,202	3.89%	92	0.07%
Gary	133,911	79,625	59.46%	14,960	11.17%	39,253	29.31%	73	0.05%
Hammond	87,594	78,662	89.80%	7,754	8.85%	1,152	1.32%	26	0.03%
Indianapolis	427,173	354,163	82.91%	8,919	2.09%	63,867	14.95%	224	0.05%
Lafayette	35,569	34,543	97.12%	650	1.83%	357	1.00%	18	0.05%
La Porte	17,882	16,733	93.57%	1,047	5.86%	97	0.54%	5	0.03%
Michigan City	28,395	24,834	87.46%	1,705	6.00%	1,845	6.50%	11	0.04%
Valparaiso	12,028	11,632	96.71%	377	3.13%	3	0.02%	16	0.13%

Source: US Department of Commerce, Bureau of the Census Washington D.C.: United States Government Printing Office, 1952.

### State of Indiana Cities Populations 1960- Chart 2

Cities	Total Population	Native White		Foreign Born White		Negro		Other	
		Population	%	Population	%	Population	%		%
East Chicago									
Evansville	141,531	131,370	92.82%	792	0.56%	9,254	6.54%	115	0.08%
Fort Wayne	161,776	145,649	90.03%	4,137	2.56%	11,674	7.22%	316	0.20%
Gary	178,312	95,444	53.53%	13,505	7.57%	69,129	38.77%	234	0.13%
Hammond	111,698	102,369	91.65%	6,761	6.05%	2,381	2.13%	187	0.17%
Indianapolis	476,258	369,495	77.58%	8,231	1.73%	97,736	20.52%	796	0.17%
Lafayette									
La Porte									
Michigan City									
Valparaiso									

Source: US Department of Commerce, Bureau of the Census Washington D.C.: United States Government Printing Office, 1962.

## State of Indiana Cities Populations 1970 - Chart 3

<i>Cities</i>	<i>Total Population</i>	<i>Native White Population</i>	<i>%</i>	<i>Negro Population</i>	<i>%</i>	<i>Other</i>	<i>%</i>
East Chicago							
Evansville	138,764	128,380	92.52%	10,102	7.28%	282	0.20%
Fort Wayne	177,671	157,993	88.92%	18,921	10.65%	757	0.43%
Gary	175,415	81,854	46.66%	92,695	52.84%	866	0.49%
Hammond	107,790	102,784	95.36%	4,677	4.34%	329	0.31%
Indianapolis	744,624	607,902	81.64%	134,320	18.04%	2402	0.32%
Lafayette							
La Porte							
Michigan City							
Valparaiso							

Source: US Department of Commerce, Bureau of the Census Washington D.C.: United States Government Printing Office, 1972.

## State of Indiana Counties Populations 1950/1960 - Chart 4

<i>1950 Counties</i>	<i>Total Population</i>	<i>Native White Population</i>	<i>%</i>	<i>Foreign Born White Population</i>	<i>%</i>	<i>Negro Population</i>	<i>%</i>	<i>Other Population</i>	<i>%</i>
Lake	368,152	278,004	75.51%	39,247	10.66%	50,726	13.78%	175	0.05%
LaPorte	76,808	70,275	91.49%	4,057	5.28%	2,453	3.19%	23	0.03%
Porter	40,076	38,164	95.23%	1,860	4.64%	32	0.08%	20	0.05%
Starke	15,282	14,056	91.98%	1,195	7.82%	6	0.04%	25	0.16%
<b>1960</b>									
<i>Counties</i>									
Lake	513,269	425,641	82.93%	N/A		87,109	16.97%	519	0.10%
LaPorte	95,111	90,146	94.78%	N/A		4,890	5.14%	75	0.08%
Porter	60,279	60,183	99.84%	N/A		69	0.11%	27	0.04%
Starke	17,911	17,872	99.78%	N/A		19	0.11%	20	0.11%

Source: US Department of Commerce, Bureau of the Census Washington D.C.: United States Government Printing Office, 1962

## Appendix G – Grutka 1963 Pastoral Letter, “How Good A Neighbor Am I?”

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5 August 1963

### HOW GOOD A NEIGHBOR AM I?

(A Pastoral Letter on Racial Justice and Charity)

The infinite wisdom and creative genius of Almighty God reveals itself delightfully in the countless varieties with which it surrounds us, all combining to form one majestic and magnificent mosaic - the World. Mosaics are made of many small stones of various colors and sizes which arranged artistically and skillfully form a pleasing picture. Even a momentary consideration of the variety easily seen in the different kinds of flowers, birds, animals, insects, and even in the stars and planets prompts us to exclaim with St. Paul: "Oh, the depth of the riches of the wisdom and of the knowledge of God." (Rom. 11, 33)

The most precious pieces in the divine mosaic of the world are human beings. Although each differs from the other in color, shape, size and brilliance, together they give tone, quality and character to the mosaic. Because God is a flawless Artisan, each piece fits perfectly and contributes faultlessly to the harmonious unity of the divine masterpiece.

Hateful spite can make even the most beautiful mosaic an object of brutal defacement. Of the many attempts at disfigurement which persistently plague the divine mosaic of mankind, none are more annoying and none more in need of prevention than those stemming from racial tension. These tensions exist in all parts of the world, in many cities of our own country, and right here around us. It is to the elimination of racial injustice that this letter is addressed. The purpose of this pastoral message is to focus attention as sharply as possible on the divine mosaic with the hope that the blotches and scars on it will be recognized for what they really are - heinous crimes against God and man. The intellectual conviction that racial segregation and

Duplicate

Page 2

discrimination are not Christian - is sterile without the total commitment of our souls and hearts to this fact. To teach, guide and sanctify is the obligation incumbent upon the Bishop because of his pastoral office. This letter, however, is not written as the fulfillment of an official duty. It is rather the expression of a deep and painfully felt concern for many sorely tired and shamefully treated members of our community, Negroes in particular.

The inbred social evils of generations will require strong and sometimes drastic action to dispel them. When a disease afflicts parts of a body and threatens the life of the person, drastic measures are often necessary to eradicate it. Prejudice, segregation and discrimination are symptoms of a malignancy that threaten the spiritual and material welfare of the whole human race. As in the case of malignancies, complete eradication is the only possible remedy.

Persistent racial injustice has so sensitized the feelings and emotions of those affected that they no longer can endure the pain and anguish of constant frustration. In a determined effort, Negroes are pooling their resources, uniting their energies, enduring hardships and making sacrifices for the complete suppression of racial injustice and the free exercise of their human rights and dignities. Right thinking persons and practicing Christians should lend them a hand in this determined effort. Furthermore the knowledge that growth in personal perfection is not possible while the blemish of racial injustice stains the conscience should stimulate genuine concern and effective cooperation.

This message offers no simple or easy solution for the elimination of prejudice, discrimination or segregation. It means to depict the repeated defacing, disfiguring and distorting of the divine mosaic of mankind as malevolent



Duplicate

Page 3

acts of vandalism. It proposes a search of the soul - piercing enough to recognize the devilishness of the evil and contrite enough to bring about a real change in attitude. It hopes to shine the light of divine truth as found in the Gospels brightly enough to dispel the blinding darkness of prejudice and reveal the joy and goodness of living in fraternal unity.

THE CHRISTIAN TEACHING ON RACE

PART I

"By this will all men know that you are my disciples if you have love for one another." (John 13, 35). The true meaning of "Christian" has never been more clearly stated. "A New Commandment I give you that you love one another." (John 13, 34). No words in the New Testament are more explicit, more exacting. For the Christian it is not enough to know the teachings of Christ. He must comprehend them, proclaim them and apply them to his daily living.

Racial injustice calls attention to words such as prejudice, discrimination and segregation, and places them frequently on our lips. The ugly and brutal significance of these terms is not thoroughly understood. In this letter prejudice is considered an attitude of mind and heart, whether conscious or unconscious, in which an adverse judgement about a person or group of persons is made because of preconceived notions, regardless of fact. People often judge individuals on the real, or supposed, characteristics of a group, and just as often judge a whole group by one individual. Discrimination and segregation can be considered as the practice of such prejudice.

Christian tradition reveals fundamental beliefs about man which eliminate any rational basis for racial prejudice, discrimination or segregation. As the simile of the mosaic indicates there are differences among people but each person is essential to the perfect picture.

THE COMMON ORIGIN AND DESTINY OF MAN

In the story of creation the Holy Bible teaches the basic unity and the equal dignity of all men. (Gn. 1-2). People in the depths of political and social oppression have always taken heart in the truth that all men have

Duplicate

Page 4

been created in the image of God. (Gn. 1,26,)) and have the same human parents in Adam and Eve. It is in this sense that we have been created equal and have been endowed with certain inalienable rights. The ultimate tragedy of every form of racism is its stubborn, obstinate refusal to take God's Word seriously, that members of other races are equally God's image and equally our brothers. The prophets of the Old Testament insisted further that the Lord God is Ruler of all peoples, even those outside the special providence of Israel, and that He is leading all in hidden, mysterious ways to a common destiny. Thus the Old Testament, with its account of a common creation of man and his fall, its hope of one redemption, sees a meaning in the movement of human history that makes equals of us all.

CHRIST, THE UNIVERSAL MEANS OF SALVATION

In God's own good time, He spoke in various ways and at various times by the prophets. In the final age of our history God spoke to us by His own Son. (Hebr. 1, 1-2) Here speech was accompanied with action, for the Son had come to give His life as a ransom for all. (Mt. 20, 28; Mk. 14, 24)

St. Paul, who summed up in himself the wisdom of the Old Law and the vision of the New, recapitulated the teachings of faith on the unity of the human race: its unity in one Father, one destiny, and one way to the Father, Jesus Christ. "God, Our Saviour...wishes all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, Christ Jesus, Himself Man, Who gave Himself a ransom for all.... (1 Tim, 2, 4-6). In speaking specifically to Christians Paul becomes even clearer, "You are, in fact, all children of God through faith in Jesus Christ, since all of you who have come to Christ by baptism have clothed yourselves with Christ. No longer is there Jew or Greek; no longer is there slave or freeman; no longer is there male or female. You are all one in Christ Jesus." (Gal. 3, 16)

Duplicate

Page 5

THE COMMUNAL NATURE OF SALVATION IN CHRIST

What Paul would have us realize, is that the salvation of an individual is worked out in a social world. His pilgrimage back to God is as one of the people of God. The awareness that we are God's people appears to be increasing. As we grow in this understanding we find that to become "brothers in Christ", members of Him, compels us to rise above distinctions of race and readily accept cultural and other accidental differences in human beings. The feeling of the solidarity of the human family will grow as this truth is grasped. Our bond of unity will be the Providence of God and not culture, color, race or any other factor.

Pope Pius XII provides a strong summary of this teaching of faith on the unity of the human race.

"It is a marvelous vision which makes one contemplate the unity of the human race in the unity of its origin in God, 'One God the Father of us all Who is above all and Who is in all things and in each of us' (Eph. 4, 6); in the unity of its nature equally composed in all of us a material body and a spiritual, immortal soul; in the unity of its immediate end and of its mission in the world; in the unity of its dwelling place, the earth, whose goods all men by right of nature can use to sustain and develop life; in the unity of its supernatural end which is God Himself to Whom we must all tend and in the unity of the common means to attain this end." (Summi Pontificatus, October 20, 1939)

THE PRACTICE OF INTERRACIAL JUSTICE AND CHARITY

In the practical application of Christian teaching familiarity with the virtues of justice and of charity is essential. It is clear, or should be, that prejudice, discrimination and segregation based on race alone violate man's obligation to his neighbor and make a mockery of the virtues of justice and charity. Pope John XXIII's words are very appropriate in this regard:

Duplicate

Page 6

"Very often, experience has taught us, individuals will be found to differ considerably in knowledge, virtue, talent and wealth. Yet these inequalities must never be held to excuse any man's attempt to lord it over his neighbors unjustly. They constitute rather a source of greater responsibility in the contribution which each and everyone must make towards mutual improvement ...it is not true that some human beings are by nature superior and others inferior. All men are equal in their natural dignity...nor must it be forgotten, in this connection, that peoples can be highly sensitive, and with good reason, in matters touching their dignity and honor." (Encyclical - Peace on Earth.)

In justice every individual has the right to the full development of his personality. Denial of opportunities for worship without embarrassing obstructions, the denial of the right to education and religious and cultural development, of the right to earn a decent living, of the right to free association, degrade a man's dignity as a human being. The Bishops of the United States, speaking on this question in 1958, made this official comment:

".....all men are equal in the sight of God...Men are unequal in talent and achievement. They differ in culture and personal characteristics. Some are saintly, some seem to be evil, most are men of good will, though beset with human frailty. On the basis of personal differences we may distinguish among our fellow men. But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievements, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity."

Racial prejudice, discrimination and segregation oppose the virtue of charity because they imply an exclusion from the common bond of love. Hatred, contempt, disdain or even studied indifference are contrary to the fundamental law of Christian love. "How then, can the love of God abide in him who seeing

Duplicate

Page 7

his brother in need, closes his heart to Him? Little children, let us not love merely in word or with the tongue, but in action, in reality!" (1John 3, 17-18)

AREAS OF CONCERN

## PART II

Human society is the arena within which the prize of personal salvation is to be won. The social conditions fostered or tolerated by us aid or hinder our own salvation as well as that of those who live with us under them. "I tell you the plain truth, inasmuch as you did this to one of these brethren of mine, you did it to me." (Matt. 25, 40). Living in peace with our fellow men is not a matter of choice but a divine command. In living with our fellow men mistakes will be made, some honest, some deceitful. They will be disturbing but they must be finally forgiven and forgotten. The forgiveness of our own faults against others is absolutely contingent on our willingness to forgive others their transgressions against us; and not the slightest hint of any other way is to be found in Sacred Scriptures.

The record of oppression due to racial prejudice is shamefully long. Its blot smears the pages of history. Each wave of immigrants to our country experienced the sting of prejudice. They were poor, unskilled, uneducated and unable to communicate. Many were forced because of social and economic necessity to segregate themselves. Their efforts to improve their status were often met with scorn and contempt. Gradually the 'foreigners' gained acceptance. This acceptance came about not so much by a change of attitude based on Christian justice and charity but more by natural assimilation. Second and third generations could not readily be recognized as a distinct ethnic group.

The Negro is faced with similar challenges in housing, employment, education and political denomination. For him, however, the challenge is intensified and perpetuated by the high visibility of his darker skin. Regardless of his personal qualifications, he is seldom, if ever, acceptable without

Duplicate

Page 8

any reservation in the dominant white society. He is not free to live where he chooses in accordance with his economic status. He is often thwarted in his employment and educational aspirations. He is politically restricted, religiously frustrated, socially ostracized and individually demoralized. So consistent has this pattern of discrimination against him been that today the United States as a nation is being accused of hypocrisy and Religion of failure in view of the glaring discrepancies between principle and practice.

#### PARTICULAR ISSUES

Prejudice, segregation and discrimination defile every thing they touch but their effects on housing, employment, education, religion and associations are especially deplorable.

HOUSING. The evidences of segregation in housing are strikingly acute. So is the evidence that this is deliberate. This containment implies that one race is not fit to live with another. This is immoral. Some of our cities and all of our suburban areas are virtually devoid of Negro homes. This condition is far from a matter of choice on the part of the Negro. Christian Doctrine and Democratic Principles affirm the rights of all persons to live where they choose and in homes which their economic position can afford.

Segregated housing inevitably leads to overcrowded housing. This in turn gives rise to slum conditions and the consequent problems of physical, social and spiritual deterioration. It is cruel to advertise the benefits of good housing and then tolerate slums in which culture and the practice of virtue are practically impossible. At the root of discrimination in housing lies the ugliness of personal prejudice against darker skinned people constantly generating feverish suspicions, hatred, distrust and unwillingness to behave as a neighbor. Realtors, property owners and prospective buyers and sellers who resort to unwritten restrictive covenants and rely on the feebleness of law enforcement against discriminatory selling are guilty of perpetuating segregation.

Duplicate

Page 9

While legislation in itself cannot directly destroy prejudice, its influence is important in the combating of discrimination. Good legislation can become a potent educational force, giving support to the timid and prodding the conscience of the indifferent. Legislators and government officials are obliged to conscientiously strive for laws aimed at preventing or eliminating racial discrimination in housing. The votes of citizens should approve and accept these laws with the firm resolve to abide by them.

It was the enchanting welcome of the wide open spaces and the unrestricted plentitude of homesites in America which beckoned freedom-loving people from all parts of the world. They in turn helped make America the greatest nation on earth, the land of the free and the home of the brave. The warmly inviting welcome of good housing - sincerely open - can banish the irritating barriers of discrimination. As a consequence the climate of social relations would be vastly improved. The type of human progress which upholds virtue as man's basic right in which all his other human rights are implied would be furthered. Good housing unhampered by prejudice will facilitate the practice of virtue and pave the way to living in peace and joy.

ECONOMIC ASPECT. Closely aligned with the housing problem is the inequality of economic opportunity. Significant gains have been made in diminishing racial discrimination in hiring but much more remains to be accomplished. Insufficient is the concern given to the flagrant discrepancies evident in upgrading and promotion practices. Granted that race should be no criterion for promotion, neither should it be a barrier to advancement. Promotion on the basis of talent and achievement is an honorable and just claim which deserves unbiased recognition. "He who possesses certain rights has likewise the duty to claim these rights as marks of his dignity." (Pope John XXIII in Peace on Earth.)

Discrimination in professions, crafts and trades discourages the

Duplicate

Page 10

acquisition of proficiency and skill. No one gives his best where his talents are not appreciated. Because the Negro has been hindered in his preparations for occupations requiring special skills, justice calls for special efforts in the behalf of his training. Restricting the Negro to the unskilled tasks not only checks his progress but works to the detriment of the nation's labor force. Proper motivation and equal opportunity can provide the Negro youth with solid confidence which will strengthen his faith in himself and brighten his outlook in the future. Equal opportunity for employment can prevent despair, overcome racism and curb the spirit of rebellion.

EDUCATION. In furthering the best interests of Negro youth and the future of America, the racial segregation of schools can no longer be tolerated. It is hypocrisy to teach democracy in segregated schools. Segregated schools exist because there is segregation in housing. Eliminate the one and the other will soon vanish. It is irony to educate for democracy with all its implied rights and freedoms in deliberately segregated institutions of learning. How cruel to open classroom doors and reveal opportunities for a better way of life - to awaken desires for nobler goals and then to close a gate of constraint on neighborhoods where real culture and virtue are hardly possible, and where dreams turn into nightmares. Catholic parochial schools should be outstanding examples of the unity and equality of all human beings which Christian doctrine demands.

OTHER INSTITUTIONS AND ASSOCIATIONS. Our hospitals have made praiseworthy strides in the integration of patients and personnel. They should be on constant alert to eliminate any remaining vestiges of discrimination. Physicians, nurses and hospital personnel are offered numerous opportunities for the practice of the corporal works of mercy. Any bias in the performance of these works would tend to retard recovery and add to the physical and mental discomfort of the patient.



Duplicate

Page 11

Organizations bearing the name 'Catholic' or associated with Catholic causes ought to have qualifications for membership which are identical in every respect for any sincere applicant. Everything else being equal our Negro brothers should be extended invitations and welcomes into our associations in ways that show more finely our delight in having them. Past negligences can be atoned for by heartwarming examples of Christian brotherly love. "Charity" says St. Peter, "covers a multitude of sins." (1 Peter, 4, 8, )

No one who considers himself a Christian should join any association which has as its stated or implied purpose the hindrance or the humiliation of another group because of race. On the other hand, no one should take issue with another for joining an organization designed specifically to promote the uniquely distinct interests of its members.

#### PASTORAL CONSIDERATION PART III

##### THE ROLE OF THE PARISH

The basic unit in the Church Universal is the parish. It is for the parish to act as a leaven in the community, spreading the faith and maintaining a social climate conducive to the growth of holiness. The parish should be a living organism constantly concerned about the spiritual and material welfare of the people dwelling within its confines. In the furtherance of racial equality parishes should act promptly and decisively. Delay, hesitancy, indifference and excuses point up the lack of positive good and can become grave faults of omission, damaging to the parish and injurious to the parishioners. The lack of positive good - a son of omission - is one which Christ singles out as deserving a place in hell. Parishes are guided in their spiritual activities and acceptance of parishioners by Ecclesiastical Law. The Supreme Law of the Church which is the SALVATION OF SOULS must prevail in cases involving racial and minority groups.

Under no circumstances should the steeple of the parish church cast over

Duplicate

Page 12

its territory a gloomy shadow indicative of exclusiveness or a lack of missionary zeal. The Steeple should be for all people a beacon of truth reflecting the bright light of the Son of God. Parishes could perform a great social service in their communities if they would inspire their parishioners to work for and cooperate with civic and neighborhood organizations toward the following goals and objectives: A) Housing Legislation completely fair and strong enough to shatter the present pattern of compulsory segregation. B) Systematic enforcement of building codes, fire prevention ordinances and zoning laws. C) Realistic preparation of people in changing neighborhoods for integration. D) Welcome newcomers into the neighborhood warmly with an evident interest in their welfare.

#### INDIVIDUAL RESPONSIBILITY

It is essential that the barriers that are causing racial misunderstanding be broken down. Those of us who are white can ask our Negro acquaintance how it feels to be denied service at hotels or restaurants. We can inquire how restrictions in employment affect their families and particularly the incentive for further education of their children. We can learn the anguish they feel because of their inability to secure decent housing in more attractive neighborhoods. We can get to know about their frustrations and aspirations.

Those of us who are Negro might ask our white associates to describe their apprehensions and reservations. All the pitfalls of misunderstanding should be openly faced not for the sake of debate but with the idea of building solid bridges of mutual understanding. Only the open and free exchange of opinions can bring about the proper realization of the rights and responsibilities that bind all sides.

Peaceful demonstrations which are a part of our American heritage are being used by our Negro neighbors to attract attention to their claims.

Duplicate

Page 13

As long as they serve a useful purpose under the guidance of responsible leadership they deserve our sympathetic attention and cooperation. Violence in any form is to be deplored. It only fans the flames of angry passions and stretches tension to the breaking point.

#### EXAMINATION OF CONSCIENCE

God never makes a mistake. Every human being created by Him is here for a perfect reason. Comprehension of this truth will cause every individual to look at another with respect, no matter what his condition. Where differences exist that seem to defy explanation, personal adjustment and resignation to the will of God is the only approach to a solution. On matters of racial injustice consciences should be examined frequently; attitudes aired and purified; emotions controlled and the mind kept open. Prejudice is a form of Pride and like pride is seldom ever recognized by the possessor. The proud and prejudiced man looks down on his fellowman, and as long as he does is prevented from looking up to see the God of mercy and compassion, the Father of us all.

#### THE GREATEST VIRTUE

The key word in this message is Charity - Charity as it connotes the love of neighbor based on the love of God. Charity is not the giving of alms, is not condescension. It is a flaming devotion which radiates a brilliance and a warmth that brings joy and happiness to everyone it embraces. When we call upon Charity to solve our racial misunderstanding we are not slighting Justice, for it is charity that compliments and fulfills justice. Without charity genuine peace among people is not possible. St. Paul's description of charity is worth recalling here. "If I should speak the languages of men and of angels, but have no love, I am no more than a noisy gong and a clanging cymbal. Love is long-suffering, love is kind...it is not irritable, it takes no note of injury; it is not glad when injustice triumphs; it is glad when

Duplicate

Page 14

the truth prevails. Always it is ready to make allowances; always to trust; always to hope; always to be patient." (1 Corinthians 13: 1, 4-7)

Charity is meaningless until it is applied to dealings with our neighbor, and then it becomes a vibrant force. Charity needs a neighbor. Who? It was a lawyer who asked Christ the same question, and in answer the Lord narrated the parable of the Good Samaritan and gave the perfect definition of a neighbor. The lawyer asked, Who is my neighbor? Christ replies, Which of these men behaved like a neighbor? Christ pointed out that a neighbor is not someone in the second person but a way of behaving in the first person. A neighbor is not someone else but one's self. Essentially the story of the Good Samaritan states that I do not have a neighbor. I make myself somebody's neighbor. Being a neighbor is the personal way in which I meet someone else. It is the substantialization of the query - How good a neighbor am I? My encounter with someone else is more important than either of us may realize at the moment. When the last day comes, the day of judgement I will discover that it is the way in which I all unknowing met Christ.

I call for a courageous and unfaltering response to the challenges of racial justice and brotherly love. I plead for clear thinking, convincing speech, forthright action. I pray that Divine Assistance remain with us.

+ Andrew G. Grutka  
Bishop of Gary  
August 5, 1963

## Appendix H – Grutka letters to his clergy from the Second Vatican Council

### UBI CARITAS IBI DEUS

+ Andrew G. Grutka D.D. *Via S. Stefano Rotondo 6, Roma, Italia*

FEAST of ST. ANDREW,

November 30, 1962

In this message I would like to depict for you a bit of my participation in the Council. The Catholic and Secular Press I know is keeping you well informed about the day by day progress of the Council in its broad aspects. Some of the reporting is fair and objective but some is subjective and speculative. I propose to give you an intimate view.

The alarm clock rings me up at 5:30 A.M. and I manage to get down to the chapel at 6:00. Matins, Lauds and Prime are recited; a while is spent in meditation; a few decades of the rosary are said and finally the preparatory prayers before Holy Mass. It is near 7:10 as I ascend the altar steps to offer Mass. Thanksgiving prayers follow the Mass and also the recitation of Terce. A breakfast is consumed quickly so that by 8:00 A.M. I am back in my room changing into the purple choir dress prescribed for the Council sessions. A briefcase is packed with pertinent books and papers and then it is time for departure. About 8:20 Fr. Louis Macak, a Salesian in charge of the minor seminary for refugee Slovak students located over the catacombs of St. Callixtus, drives up in a tiny *Fiat* (smaller than a *Volkswagon*). He picks up besides myself, Bishop Murphy of Limerick and Bishop Joyce of Christchurch, New Zealand and brings us to St. Peter's about 8:45. On fair days (there were 21 consecutive rainy days in November) we get out in the big Piazza and walk up to the Basilica. The Council Fathers dressed in a variety of colorful choir robes converging on the entrances to the basilica present an impressive scene.

On the way in acquaintances are renewed and greetings exchanged with prelates from all over the world. A few minutes before 9:00 organ music fills the basilica and signals the Fathers to break up their friendly discussions and take their assigned posts. Holy Mass begins at 9:00. It is offered on a special altar erected in the center aisle. All the Fathers recite the prayers of the Mass. A special choir sings hymns during parts of the Mass and I am always thrilled with the beauty and appropriateness of the selections. Fathers of different rites offer the Holy Sacrifice from time to time.

After the mass IBM cards are distributed for signatures to register attendance and are immediately collected. The Gospel Book is now solemnly enthroned to the congregational singing of the Nicene Creed or the hymn, *Christus Vincit* and the *Laudate*. Next a very fitting prayer, « *Adsumus Domine* », is recited and then discussion begins.

Speakers are limited to 10 minutes and this allows for an average of 22 each session. I have been taking notes in which I summarize the arguments made and often try to evaluate them from the standpoint of the Father's presentation and place of apostolic labor. This makes a difference. Some speakers are good, others weak; some thrilling, others boring; a number make the mistake of preaching and they invariably evoke a noticeable reaction. The presiding cardinal must on occasion stop a speaker for exceeding the time limit or remind him to keep his remarks to the subject matter. If any voting is to be done the IBM card system is used. Once in a while a standing vote is called for when the presidency senses that the issue is in no doubt.

About 12:20 the session ends with the reposition of the Gospel Book and the recitation of the *Angelus*. Finding the automobile and driving back to the hospital brings the time to 12:55. Just enough to change into the black cassock and get to the dinner table at 1:00.

Dinner is a social treat due to the excellent company. At the table are Cardinal D'Alton of Armagh, Ireland; Cardinal Gilroy of Sydney; Archbishop O'Donnell of Brisbane; Bishop McNamee (86 years of age) of Ardagh, Ireland; Bishop Henschke of Wagga Wagga; Bishop Murphy of Limerick; Bishop Joyce of New Zealand; Frs. Leeney and Carroll of Ireland, and Fr. John, a Passionist from the U.S. and chaplain at this hospital. The conversation sparkles with a humor that makes each meal an entertaining event. I should be very well versed in Irish Ecclesiastical History and Folklore before my return.

Dinner lasts until about 2:00. A visit to the Bl. Sacrament follows and if the weather permits a stroll on the grounds for 10 or 15 minutes is in order. Two-twenty finds me in my room reciting Sext and None. There is always some mail and this is the moment it gets attention.

The time from 4:00 to 7:00 is used for study, visiting and special meetings. Every other week I try to visit with our five priests doing graduate work here in Rome. I thank God that they are well and doing well.

Supper is at 7:00 and whenever I can I recite Vespers before it. At supper we are together and again exchange experiences and stories to make our gathering interesting and entertaining. It is 8:00 before we break away from the supper table. After a visit to the chapel, a short stroll on the grounds is a welcome diversion. From 8:15 to 11:00 the time is occupied in letter-writing, reading and preparing for the next day's discussion. Some time is used in visiting sick bishops and priests here in the hospital. There has been an average of 4 bishops confined here by illness since the beginning of the Council.

Thursdays and Sundays are free days but only relatively. On these days many affairs for a variety of purposes are scheduled to which we are invited. A busy program is maintained. There is, however, no place for self-pity. Just a glance at the fathers in their eighties who are faithfully participating in the Council proceedings is enough to cause any pretext of an excuse to vanish in shame.

Many Council Fathers are insisting that the Pastoral Aspect prevail in all matters. This emphasis prompts me to think of home and the responsibilities I have in promoting the spiritual welfare of all the people in the Diocese of Gary. I pray that the exercise of my Pastoral Office is always done in a manner pleasing to the Lord. May it also be some inspiration for you, my brother priests, and through you for our beloved laity.

I am not at all sure of the worth of my participation in the Council but I am absolutely certain that its spiritual value for me is simply immense.

With a cordial blessing and deep sentiments of gratitude, I remain,

Devotedly and paternally yours in Christ,



Via S. Stefano Rotondo, 6  
Rome, Italy  
November 12, 1964

My dear brother priests,

There is an axiom which states that a bishop carries his diocese with him. This I can verify positively. My trips to Rome and to the Council furnish me with absolute proofs. Not a day goes by without thought and consideration for those left behind in the diocese. On the other hand, diocesan problems have a way of confronting the bishop no matter where he may find himself. Before I was unpacked, two cablegrams had me transplanted mentally right back in Gary. Since then another half dozen cables have effectively kept my attention on problems at home. One cable was delivered to me by the Bishop of Gallway, Ireland, in the Council hall at St. Peter's. This world is not as immense as it appears and distance is no longer the impeding factor it used to be.

The discussions and debates in this session of the Council are most significant. Intense interest is readily elicited from me much of the time in the Aula. The third session went into action at a furious pace from the very first day. For awhile it looked as though a formal conclusion could definitely be expected this year. The truth of the matter is that the pace set from the beginning was too fast. The commissions simply cannot cope with the volume of suggestions and emendations pouring in from the Council Fathers. On one particular schema over 5,200 emendations were presented. Imagine the work of considering each one of these and then blending them into the text in an acceptable form.

A fair indicator of my own preoccupation is the fact that as of this writing, I have not gone shopping for anything and I have not left this hospital to offer Mass elsewhere, except on one Sunday. There is something about my stay in the Eternal City this time, which causes me to give profound thought to the rapid flight of time. Perhaps the reason for this is the combination of the pace, subject matter, circumstances and personnel of this Council. I am keenly aware of the passage of time and of how small an amount of it remains for me in which so many things should be done.

"Ave Roma Immortalis", was for me in days gone by, just a poetic phrase. Now it is a vibrant expression, reechoing voices of the past and blending them harmoniously with those of the present. Linus, Cletus and Clement were cold, historical figures in the seminary course, but here they are living spirits permeating churches and basilicas and inspiring churchmen.

- 2 -

The influence of Sts. Peter and Paul is as real today as it was almost 2,000 years ago.

The Catholic Church is very definitely a living organism. Because it is alive, it is subject to external changes. These can be disconcerting as changes frequently are, especially if sudden or drastic. The II Vatican Council is concerning itself with numerous significant changes within the Church and at the same time calling loud attention to these changes, in order that they may be known and accepted in the spirit of "aggiornamento" indicated by Pope John XXIII. Since some of these changes are a break with traditions of several hundred years, they give the appearance of being sudden and drastic. Naturally there is a reaction on the part of priests, religious and laity. Human nature has a positive liking for routine practices and feels very comfortable in familiar surroundings. It actively resists changes in long standing practices and often times even revolts against them.

The changes sanctioned by the Council however, must be regarded as completely good, because in the final analysis, they result from the inspiration of the Holy Spirit. No one, thinking and feeling with the Church, will have any real difficulty in accepting these changes. No changes are being made merely for the sake of change. Every change is a move to bring the people of God closer to each other and ever nearer to Christ, the Divine Redeemer. The Church, our wonderful Mother, is using the Council as a treasure chest for the benefit of her children.

The first two weeks of my present sojourn in Rome were hectic. They were a reminder of what St. Francis Assisi said concerning the stubborn opposition the body can furnish on occasion. Everything was bothering me and nothing seemed to function properly. Sleeping was fitful and disturbed, eating a chore and concentration flighty. I sensed a rebellion within me against the routine I had to adopt. It took a lot of forceful determination to finally bring things under control. Now that I am fairly peaceful with myself again, I must admit, I enjoy this regularized type of living here in Rome.

My schedule is much the same as last year's; rising at 5:15 and retiring around midnight interspersed with more than enough varieties of activity. The company here at the hospital is a splendid representation of wit, humor, wisdom, simplicity and genuine devotion. I am the only American in a hierarchical setting which includes one cardinal, one archbishop and four bishops from Australia, two bishops from Ireland, one from Wales and a priest secretary from Ireland. All but two are of Irish extraction and conversation sparkles with Gaelic wit and laughter.

Each day I travel from the Council in the bus with the bishops from Ireland who all, with the exception of the two here, reside at the Irish College. I am



- 3 -

gaining a deeper insight into things Irish and becoming an expert in Irish history and folklore.

It is evident from newspaper reports and other sources of communication that the Council discussions are not only being discussed widely, but also unwisely. There is considerable speculation and plenty misinterpretation. Prudence dictates patient waiting until final decisions are officially promulgated. Hasty anticipation can do much harm which may leave long lasting and aching scars.

The intervention which I made in the Council about the racial issue got the attention of the press, but I am simply amazed at the misquotations and misinterpretations. The inferences and implications read into my short statement were often a way off course. I spoke from conviction and on principle, but some reporters could not resist casting my remarks into the political arena to make it appear opportunistic.

It will not be long until we meet again. Meanwhile, keep the home fires burning radiantly and the light of your priestly life shining brightly.

With a truly warm cordial blessing, I remain

Yours devotedly,

Andrew G. Grutka  
Bishop of Gary



Via San Stefano Rotondo, 6  
Rome, Italy  
November 27, 1965

Dear Fathers:

The Second Vatican Ecumenical Council is just about finished. In this instance the word, "finished" with its overtones of finality is hardly appropriate to indicate the close of so important an event. On December the eighth the *Patres Conciliares* will leave the Eternal City never again to return under these same circumstances. Even though there has been a longing for the conclusion, now that it is approaching, a pall of sadness is discernable. This is understandable for the Fathers have come to know truly the meaning of the phrase found in the Scriptures: "*Ecce quam bonum et quam jucundum, habitare fratres in unum*" - (Psalm 132).

The term, "Mystical Body of Christ" is often used to help the faithful comprehend the unity that should exist among the followers of Christ, but in the Council chambers the term actually materializes into a vision of hearwarming and soul stirring delight.

Unquestionably this Council in putting *finis* to its *opera* will clothe itself with a raiment that will make eyes sparkle, minds marvel, hearts throb with excitement and souls thrill with confidence for ages to come. It will easily rank very high — if not the highest — in comparison with the other councils of the past. Its greatest distinction will be that it was not afraid to be as universal as the Church of Christ in every respect. The decrees, decisions, declarations and constitutions of this Council will affect the people of God for years to come and that is why the word, "finished" in this instance is indeed very relative.

In the future priests and theologians, scholars and just ordinary folks will discuss and debate the relative merits of each of the sixteen schemata. They will try to decide which one was the most outstanding, which had the most universal impact.

When the Council began the emphasis was on *aggiornamento* — bringing the Church up to date. Good Pope John XXIII was characterized as having opened a few doors and windows. It would be more correct to state that he opened some flood gates which were holding back life-giving waters and backing them up into crevices and caverns where they did little or no good. As these gates were opened the living waters gushed forth and, in their eagerness to irrigate parched terrains and desert plains, they swept away many structures, edifices, institutions and practices which were built on weak foundations and constructed out of the materials of complacency. Some channels of dead routine were demolished.

Just as it is awe inspiring to behold the abundance of grain, vegetation, trees and flowers in a valley after irrigation brought fertility to the land, so it will be with the results of this Council. A new vision of the goodness and greatness of almighty God will reveal itself to all the people of the earth and slowly but surely enable them to see more clearly HIS image in each other. This then will make it possible for all men to love God with a realism and a devotion which will bring about a lasting peace and happiness.

As for myself, I believe I will come back to you and all the people in the Diocese a better man, a more devout priest and I hope, a much more understanding bishop. I will do everything in my power to implement all that the Council has decided is best for the people of God.

The Catholic Church, established by God, provides us with all the essentials for pilgrims journeying to eternity. We can be especially happy for the great blessing we enjoy in the visible head of this Church, His Holiness, Pope Paul VI.

Let us lift up our hearts and minds in frequent prayer of gratitude for the abundance of heavenly graces flowing our way. May we strive to be worthy priests. May the intercession of Mary the Mother of the Church and Queen of the Clergy keep us always in the love of Her Divine Son.

With prayerful best wishes and a cordial blessing, I remain

Ever gratefully and devotedly yours in Christ,

† Andrew G. Grutka, Bishop of Gary

## GRUTKA CHRONOLOGY

November 17, 1908	Andrew Gregory Grutka is born in Joliet, Illinois.
February 6, 1922	Pope Pius XI is elected.
December 5, 1933	Andrew G. Grutka is ordained to the priesthood.
March 14, 1937	<i>Mit brennender Sorge</i> , papal encyclical of Pope Pius XI, addresses the bishops of Germany condemning racism.
February 10, 1939	Pope Pius XI dies.
March 2, 1939	Pope Pius XII is elected.
October 20, 1939	<i>Summi Pontificatus</i> , papal encyclical of Pope Pius XII, stresses the unity of the human family, the equality of races, and Christian Charity.
November 1, 1939	<i>Sertum Laetitiae</i> , papal encyclical of Pope Pius XII, addressed to the Hierarchy of the United States, commends the progress of the United States Church and its contributions, the American problems, and expresses a Solicitude for Negroes in the United States.
September 1944	Grutka integrates Holy Trinity [Slovak] Grade School.
August 25, 1947	Archbishop (later Cardinal) Joseph Ritter of Saint Louis, Missouri via a letter issued by John Cody, Auxiliary Bishop announces an end to segregation in archdiocesan schools.
Fall 1948	Archbishop (later Cardinal) Patrick O'Boyle ends segregation in archdiocese schools in the Washington, D.C. area.
March 12, 1950	Archbishop Patrick O'Boyle delivers a sermon at Sunday Mass called "The Apostolate Of Christ To All," at St. Matthew's Cathedral in Washington, D.C. denouncing the sin of racism.
March 15, 1953	Archbishop Joseph Francis Rummel of New Orleans writes "Blessed Are The Peacemakers," a racial justice pastoral letter condemning and ordering an end to racial segregation and discrimination in Catholic Churches and parish organizations.
February 11, 1956	Archbishop Rummel issues a pastoral letter called, "The Morality of Racial Segregation," to address racial segregation and discrimination, especially in the school system; Rummel begins a six-year battle to integrate the Archdiocesan School System.
February 25, 1957	The Diocese of Gary is erected; Andrew G. Grutka is consecrated first bishop.

October 9, 1958	Pope Pius XII dies.
October 28, 1958	Pope John XXIII is elected.
November 14, 1958	<i>Discrimination and Christian Conscience</i> , a Statement issued by the Catholic Bishops of the United States, stresses the moral and religious nature of racism and condemned racial prejudice, segregation and discrimination; the first time the United States Bishops, as a whole, took a public stance to condemn racial injustice.
January 25, 1959	Pope John XXIII announces, to seventeen Cardinals in the Basilica of St. Paul Outside-the-Walls, his intention of convoking an ecumenical council.
September 20-21, 1960	Archdiocese of Chicago Clergy Conference, "The Catholic Church And The Negro In The Archdiocese of Chicago;" Albert Cardinal Meyer of Chicago delivers an address called "The Mantle of Leadership."
October 11, 1962	The Second Vatican Council begins.
December 8, 1962	The First Period of the Second Vatican Council ends.
January 1, 1963	One hundred year anniversary of the "Emancipation Proclamation" issued by President Abraham Lincoln.
June 6, 1963	Pope John XXIII dies.
June 21, 1963	Pope Paul VI is elected.
August 11, 1963	Grutka publishes his Pastoral Letter, <i>How Good A Neighbor Am I?</i> .
August 23, 1963	<i>On Racial Harmony</i> , a Statement is approved by the Administrative Board of the NCWC.
August 28, 1963	250,000 Americans participate in the March on Washington, D.C. for civil rights. Archbishop Patrick O'Boyle of Washington, D.C. delivers a prayer at the March.
September 29, 1963	The Second Session of the Second Vatican Council begins.
November 22, 1963	President John F. Kennedy is assassinated.
December 4, 1963	<i>The Constitution on the Sacred Liturgy (Sacrosanctum Concilium)</i> is promulgated by Pope Paul VI and the Council Fathers; the Second Session of the Second Vatican Council ends.
September 14, 1964	The Third Session of the Second Vatican Council begins.
October 28, 1964	Bishop Andrew Grutka addresses the Fathers at Vatican II on racial justice; his only intervention at the Council. Archbishop Patrick O'Boyle and

Joseph Cardinal Ritter also offer interventions on racial justice to the Church Fathers.

- November 21, 1964 *Dogmatic Constitution on the Church (Lumen Gentium)*, Decree on Ecumenism (*Unitatis Redintegratio*), and Decree on the Catholic Eastern Churches (*Orientalium Ecclesiarum*) are promulgated by Pope Paul VI and the Council Fathers; the Third Session of the Second Vatican Council ends.
- September 14, 1965 The Fourth and Final Period of the Second Vatican Council begins.
- October 28, 1965 *Declaration on the Relations of the Church to Non-Christian Religions (Nostra Aetate)* is promulgated by Pope Paul VI and the Council Fathers.
- November 18, 1965 *Dogmatic Constitution on Divine Revelation (Dei Verbum)* is promulgated by Pope Paul VI and the Council Fathers.
- December 7, 1965 *Declaration on Religious Liberty (Dignitatis Humanae)* and *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)* are promulgated by Pope Paul VI and the Council Fathers.
- December 8, 1965 The Fourth Period of the Second Vatican Council ends.
- November 19, 1966 *Pastoral Statement on Race Relations and Poverty*, a Statement issued by the National Conference of Catholic Bishops (NCCB) addressing racial justice.
- November 13 to 18, 1967 Grutka, as a member of the NCCB Administrative Board, heads a committee to draft a "Peace Resolution," which was adopted and released.
- 1968 Bishop Grutka reissues his Pastoral Letter, *How Good a Neighbor Am I?*.
- April 4, 1968 Dr. Martin Luther King Jr. is assassinated in Memphis, Tennessee.
- April 18, 1968 Black Catholic Caucus issues a statement that the Catholic Church is a "white, racist institution."
- April 25, 1968 *Statement on National Race Crisis*, a Statement issued by the NCCB acknowledging that they, the bishops of the United States, did not do enough in the last ten years to change hearts and that they still have much left to do.
- November 16, 1969 Grutka convokes the first Gary Diocesan Congress attended by over 900 priests, religious and laity. Topics of discussion were Liturgy, Ecumenism, Education, Social Action, Finance, and Parish Structures.
- January 5, 1970 Pope Paul VI appoints Grutka a member of the Pontifical International Marian Academy and was chosen to serve on its permanent committee for Mariological congresses.

- June 7, 1970 Grutka is the recipient of the University of Evansville Medal of Honor in recognition of his powerful denunciation of racial discrimination, his efforts for world peace, for youth, the City of Gary, and for the education of young men for the priesthood.
- January 6, 1971 Grutka was elected President of the Catholic Communications Foundation and continued to serve as treasurer of the Foundation.
- September 9-13, 1971 Attica Correctional Facility Prison Riot occurs in Attica, New York; Twenty nine inmates are killed.
- November 1973 *The Reform of Correctional Institutions in the 1970s*, a statement issued by the United States Catholic Conference (USCC); Grutka is one of the primary authors of the document.
- July 14, 1976 Grutka was presented with an “Outstanding Citizen” Award at the Third Annual Gary Founders Day in recognition as his service as a community leader and a man of principle.
- November 1976 Grutka is elected President of the Catholic Communications Foundation.
- November 30, 1976 Grutka is presented with the Good Scout Award from the Boy Scouts of America, Calumet Chapter. Reverend Robert Lowery honored Grutka.
- December 1977 Grutka honored with the conferral of the title of “Sagamore of the Wabash” from Indiana Governor Otis R. Bowen. The award is the highest honor given by the Governor of the State of Indiana.
- August 6, 1978 Pope Paul VI dies.
- 1979 Grutka is elected chairman of the Conference of National Religious Leaders of America on Criminal Justice Issues.
- November 14, 1979 *Brothers and Sisters to Us*, a pastoral letter issued by the United States Catholic Bishops addressing racism.
- October 14, 1981 Grutka leads prayer as the Guest Chaplain to the United States Senate, at the request of United States Senator Richard G. Lugar.
- February 8, 1984 Grutka was honored by the State of Indiana House of Representatives in Indianapolis with a Concurrent Resolution in celebration of his 50<sup>th</sup> Anniversary Ordination to the priesthood. The resolution highlighted his quest for interracial justice and his tireless work for penal system reform.
- February 9, 1992 Grutka received the “Keep the Dream Alive” Award, which honored members of the Northwest Indiana community who demonstrated outstanding dedication and commitment to keeping the dream of Dr. Martin Luther King, Jr. alive.

- June 18, 1992                    Grutka is honored by United States Representative Peter J. Visclosky at the House of Representatives for his outstanding record for supporting community service and being a model for all.
- November 11, 1993            Bishop Andrew G. Grutka died in his home at Camp Lawrence.



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#### *Elkhart Truth.*

The local paper for Elkhart, Indiana where Bishop Grutka was assigned at Saint Vincent's Parish in Elkhart from 1934-1942.

#### *Gary Post-Tribune, later Post-Tribune*

The local, secular newspaper for Gary, Indiana and surrounding areas published from 1920-present day in Gary, Indiana.

#### *Jednota* (Middletown, Pennsylvania)

The newspaper of the First Catholic Slovak Union that has been published weekly for members since the beginning of the twentieth century. The early editions were exclusively in Slovak. Current issues are in English, with a Slovak section on the back pages.

#### *The Marquette Tribune* (Marquette University)

The newspaper of Marquette University published semi-weekly from 1916-1981 year round; modified semiweekly and daily schedules from January 22, 1982-May 2, 1996; and biweekly (Tuesdays and Thursdays) during Fall & Spring Semester (except university holidays) and weekly (Thursday) during the Summer Session (except university holidays from May 7, 1996. Editions from 1916,

volume 1, to August 2010 located in the Raynor Archives; Editions 1916-2008/2009, volume 93 on microfilm; and Marquette online from 2003-2010.

*The Milwaukee Journal* (Milwaukee, Wisconsin)

*Northwest Indiana Catholic* (Gary, Indiana)

The diocesan paper of the Diocese of Gary, Indiana published from January 11, 1987 to present.

*Our Sunday Visitor*. (Huntington, Indiana)

National Catholic syndicated newspaper founded by Bishop Noll and the diocesan newspaper for the Diocese of Fort Wayne, and subsequently the Diocese of Fort Wayne-South Bend.

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