

PRELIMINARIES

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Preface

On an April day in 1789, on the balcony of Federal Hall in New York, George Washington was inaugurated President of the new republic. Among those present on Broadway was a Dominican friar from Ireland, John O'Connell, who

INITIAL PARTICIPANTS IN PROJECT OPUS

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Coleman, Mary Frances
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Matthews, Mary Assumption
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McGreal, Mary Nona
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Springfield Congregation
Dominican Laity
San Rafael Congregation
Sinsinawa Congregation
St. Albert Province
Tacoma Congregation
Summit Monastery
St. Albert Province
Sinsinawa Congregation
St. Joseph Province
Sparkill Congregation
St. Albert Province
Nashville Congregation
W. Springfield Monastery
Columbus Congregation
Congregation of Hope
Sinsinawa Congregation
Kentucky Congregation
Columbus Congregation
Sinsinawa Congregation
Congregation of Hope
Racine Congregation
Kentucky Congregation
Akron Congregation
Kentucky Congregation
St. Albert Province
Grand Rapids Congregation
St. Joseph Province
St. Martin de Porres Province
Sinsinawa Congregation
St. Albert Province

PRINCIPLES UNDERLYING PROJECT OPUS

From the beginning the participants have agreed upon three principles as the basis for their research and writing:

1. The history should include all branches of the Order in a single integrated narrative

Branches of the Dominican family have been founded in the United States in the following order: friars in 1805, sisters in 1822, laity before 1865 (date uncertain) and contemplative nuns in 1880. Each foundation has written its own history, recording, along with its growth and difficulties, its contribution to the mission of the Order and the life of the Church. OPUS researchers cannot replace those valuable histories, but only provide a broad, documented record of the Order on mission for two centuries in the United States. Our hope is that this history will strengthen the ties that have bound us from the beginning and contribute to the growing spirit of collaboration among us.

Before 1863, references to Lay Dominicans are very few, although Edward Fenwick sought information about how to establish chapters at the founding of the American province. Individual men and women were received as tertiaries in the 1850's, but no chapters were founded until 1863 at St. Dominic parish in San Francisco. The second chapter was formed in 1865 in the parish of St. Louis Bertrand in Louisville, Kentucky.

Cloistered nuns came to the United States near the end of this period, as shown in Chapters 13, 14 and 15. Their mission required adaptations that led to their becoming active congregations. In 1880 the first foundation of a monastery was made, to be followed soon by others. Their story will be told in Volume II.

2. The American Dominican story should be studied within the context of the nation and the Church.

Dominicans arrived in the United States ten years after the Declaration of Independence. Only in the context of the nation's history, studied by regions, cultures and periods of time, can the story of the Order in the United States be fully understood.

3. Research and writing should be based on assiduous study of original documents

The primary sources studied by OPUS researchers have included letters, annals and every other kind of record kept by, or relating to, Dominicans in the United States during the period being studied. Copies are kept in the central office of Project OPUS in Chicago, and sources are available for inquirers' further research. They include significant documents found in archives of the Order of Preachers and its American branches; in the Congregation of Propaganda Fide (now Evangelization of Peoples) and Catholic dioceses; and in the following archives.

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Sharon Sumpter

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CONTRIBUTORS TO VOLUME I
DOMINICANS AT HOME
IN A YOUNG NATION

Members of Project OPUS who have contributed to this volume of American Dominican history are listed here with the titles of chapters for which they have done major historical research, or writing, or both.

CHAPTERS

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Mary Frances Coleman, Ph.D., Universidad de Santo Domingo
 2. PREACHERS IN THE SERVICE OF BISHOP JOHN CARROLL
Mary Nona McGreal, Ph.D., Catholic University of America
 3. THREE CONTROVERSIAL FRIARS
John Langlois, Ph.D., University of Fribourg
Cecilia Murray, Ph.D., Drew University
Thomas Johnston, MA., Aquinas Institute of Theology
Mary Francis McDonald, Ph.D., Catholic University of America
- PROFILE: JOHN CONNOLLY, FIRST BISHOP OF NEW YORK
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4. OVER THE MOUNTAINS TO KENTUCKY

Loretta Petit

PROFILE: ANN HANLON

Rose Marie Masserano, Ph.D., University San Tommaso

10. FRIARS AT MID-CENTURY

Marie Joseph Ryan

11. SISTERS MOBILE AND UNITED

Mary Nona McGreal

12. ON TO CALIFORNIA!

Fabian Stan Parmisano, Ph.D., Cantabl..

Patricia Dougherty, Ph.D., Georgetown University

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Marie Joseph Ryan

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Cecilia Murray

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Loretta Petit

15. FROM REGENSBURG TO RACINE: AN ODYSSEY

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FOREWORD

Four Dominican friars from Spain arrived in the Americas in 1510 to preach a Gospel of justice and love to the conquistadors, and one of hope to the natives. One of them was the eloquent Spaniard, Antonio de Montesinos, who with his community at Santo Domingo passionately defended the human rights of the natives and converted to their cause the priest Bartolome de las Casas. Their mission was prelude to that of the Order in the United States; and in fact, Montesinos was the first known friar to arrive on our Atlantic shore, as told in Chapter 1, "Friars from Spain Preaching Justice."

Montesinos and his confreres belonged to a religious order called the Order of Preachers, or Dominicans, whose members had been in existence for nearly three centuries.

serve them by preaching and teaching. They helped the Catholics to build the Church parish by parish in Ohio and Michigan, Wisconsin and Tennessee, and the Mississippi Valley. With equal vigor they followed the hardiest pioneers to California and the Pacific coast. Others went east to offer service in Washington, D.C., New York, Connecticut and Rhode Island.

Wherever the first friars went

DOMINICAN FOUNDATIONS
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