

Catholics at Texas State



**From the Newman Club
to St. Jude Chapel (1914-2008)**

by Father Jonathan Niehaus

To Bobcat Catholics everywhere, in this world and the next

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Introduction

October 2006. Father Bill Benish was retiring after four years at the Catholic Student Center (CSC). I had been working with him for a year and was preparing to take his place. Documents had to be examined, papers sorted, important items gleaned from piles of memos and mail. The papers reflected on the many dimensions of our campus ministry – pastoral and spiritual, personal and formal, financial and administrative.

Here and there I found documents relating to recent repairs on the CSC building. This raised basic questions in my mind; how old was the building and when was it built? 1990? 1995? The records didn't say. I began to watch for any clues to the building's history.

As I found things relating to the past, I set them aside. More and more I wondered: What was the history of the CSC *before* moving into the current building? I had heard some mention of the old run-down building up the hill. That was a start. But what were the names of the priests? What were the highlights of campus ministry in the past? Our office records held almost nothing from before 2001. I tried to assemble a timeline. At first there were very few dates. When I happened upon some old CSC photo albums, the history began to gain some depth through pictures and news clippings that went back to 1969.

But the greatest surprise came as I read something in the university's centennial history, *Up the Hill, Down the Years*. In a section about campus religious organizations (p. 86-88) I discovered that the first Catholic organization, the Newman Club, was founded in **1914**. That was amazing! Where before there had barely been 15 years of history, now there were over 90! I began to head up to Alkek Library to seek out old copies of the *Pedagog* and the microfilmed issues of the *Normal/College/University Star*. A number of visits to the Catholic Archives of Texas in Austin revealed more, especially in microfilm copies of the *Southern Messenger* (the San Antonio Catholic newspaper).

What follows is a compilation of my findings. The coverage of these nearly 100 years is very uneven. Some eras are well documented and others not at all. For some there are stories to tell and for others – well, perhaps a single date in a timeline. But it is all about the Catholics at Texas State University, beginning in the days when it was still Southwest Texas Normal School. These Catholics were students and faculty, loners and community types, interested in social life and seeking spirituality, with great visions and just trying to get through college. The stage of this story is also filled with those in important supporting roles: bishops, priests, religious, and laypeople; ecclesial institutions and finances; people who brought new ideas that started elsewhere in the Church and world.

In order to appreciate the peculiarities of its beginning, I have tried to set the stage with a two-chapter “pre-history” that examines both the early Newman Movement in the United States and its first beachheads in Texas. I then turn to how the first Newman Club got started, and its first two years (1914-16). It is a

blessing that part of the story is relatively well documented, thanks to the Club members who sent regular reports to the *Southern Messenger*.

From there our story moves forward in four great stages, corresponding to its four physical locations:

as a Newman Club which met at St. John's parish (1914-1960),
the first CSC on Woods Street (1960-1970),
the second CSC on Guadalupe Street (1970-1993),
the current CSC on LBJ and Concho (1993 to present).

Each chapter has a narrative (general overview), followed by a timeline (list of highlights). The amount of material and quality of detail is determined by what sources I was able to find. The kinds of sources are quite varied, ranging from albums to newspaper articles to *The Pedagog* to oral tradition.

The result is admittedly more of a sketch than a history. The sources give very little insight into motives and descriptions of the personalities involved. A good history would really need witnesses to tell us about the ideals of the Newman Club in each era and the spirit of the Catholic Student Center decade by decade. But practically the only sources of this kind are the invaluable 1922 testimony of Bride Neill Taylor about the Paulists and the Newman Club in Austin, and a relatively good cross-stitching of sources from the late 1960s.

When we look back on all the generations of Catholic students, faculty, staff, and supporting personnel who have been a part of the Newman Club, the Catholic Student Center, and the other organizations mentioned in these pages, we have much to be grateful for. Each one contributed something of his or her own faith and flair, and each organization has brought its own style and substance. I would like to give special thanks for the enthusiasm and dedication of each generation of students at our university. They have given witness to our Lord Jesus Christ on our campus in ways both hidden and public. To this same Savior we give supreme thanks, for he has been so generous to us in the giving of his sacraments, in the prospering of his little community of faith at the CSC, and in the inspiration of great ideals from John Henry Newman to St. Jude the Apostle.

May our efforts to continue to live the Gospel of Christ on our campus bear abundant fruit.

A handwritten signature in black ink, starting with "Fr." followed by a stylized, cursive name that appears to be "Jonathan Niehaus".

Fr. Jonathan Niehaus, I.S.P.
Director of Campus Ministry
October 28, 2008 – Feast of Saint Jude

Acknowledgments

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Abbreviations

Note: For abbreviations of sources and photo credits, see end of book.

B.A.	Bobcat Awakening
Bp.	Bishop
CCC	Christian Campus Community
C.M.F.	Claretian (Claretian Missionary Fraternity)
CSC	Catholic Student Center
CSO	Catholic Student Organization
C.S.P.	Paulist (Congregation of Saint Paul)
Dr.	Doctor
Fr.	Father
I.S.P.	Schoenstatt Father (Institute of Schoenstatt Fathers)
LBJ	Lyndon Baynes Johnson
LOA	Lambda Omega Alpha (Catholic service fraternity)
MEΘ	Mu Epsilon Theta (Catholic service sorority)
Rev.	Reverend
Rt. Rev.	Right Reverend
Sr.	Sister
St.	Saint, or Street
SVP	Saint Vincent de Paul (Society)
SWT	Southwest Texas (College or University)
SWTN	Southwest Texas Normal (School)
SWTSU	Southwest Texas State University
UCC	University Catholic Center (at UT in Austin)
UT	University of Texas

Chapter 1: The Newman Movement

All stories have a beginning, and ours takes place when students in San Marcos, Texas began a Newman Club in 1914.

The setting for this event has two dimensions: the school where it took place and origins of the Newman Movement in the United States.

In this chapter we will set the stage for our history by considering these two dimensions – the first briefly and the second in greater detail.



SOUTHWEST TEXAS NORMAL SCHOOL, SAN MARCOS, TEXAS.
San Marcos-Hays County Collection, San Marcos Public Library, 33390002661334

View of Southwest Texas Normal School, about 1920 (SMHC)

A Campus Called “Southwest”

The campus in San Marcos opened in 1903 (based on an act of the Texas Legislature in 1899) as the “Southwest Texas Normal School.” It went through various name changes until, in 2003, it found its current name of *Texas State University*. To get a flavor of the campus in its early years, the following description (from a biography of Lyndon B. Johnson) can help. The year is 1927, when the school was called Southwest Texas State Teachers College:

In all the 24,000 square miles of the Hill Country, there was only one college.

It wasn’t much of a college. Its Main Building – surmounted by four spires and by layers of arches, gables, pinnacles and parapets – had been built to impress, and had been placed on the highest hill in the San Marcos area, so that its red spires, trimmed with gold paint, glittered for miles across the hills as if Camelot had been set down in dog-run country. But “Old Main,” as it was known, and three other buildings lined up on the steep stairstep campus – a library so rickety that when, the year before, it had enlarged its reference department on the second floor, that floor had begun to cave in and all encyclopedias had had to be hastily moved downstairs; a rough, wooden, barnlike “gymnasium”; and a squat, unadorned classroom structure – were, except for a few frame houses, converted to classrooms, the extent of the campus (...). Because there were no dormitories, its students boarded in

shabby frame houses that clustered around the foot of College Hill and, although concrete walks would shortly be laid, they still trudged to school up dirt paths that had been cleared through shabby cedar patches, and around sagging wire fences that defined back yards. The college had been opened, in 1903, as a normal school, most of whose classes were at the high-school level and whose catalogue stated: “It should be kept in mind that this school is not a university, or even a college... It may lead its students to see the advantages of higher education, and it may hope to influence them to seek these advantages in college or university, but it cannot undertake itself to give them.” Academic standards had only recently improved; as late as 1921, its president had admitted that, in some respects, “We know very well that ... we are not meeting acceptable college standards”; it was only in 1923 that the school had been allowed to change its name from Normal School to Teachers College – 1927, the year Lyndon Johnson arrived, was, in fact, the year the college would graduate its first fully accredited class. (...) And the students attending San Marcos had few illusions about the quality of education they were receiving. “The reason I went?” says one. “I had saved four hundred dollars, and I looked at the catalogues of different schools, and this was the only place I could get a year of school for four hundred dollars.”¹

The protests of the 1903 catalogue notwithstanding, the students considered their campus every bit a college. After all, it had all the typical trappings of a college in those days: a school newspaper (*The Normal Star*, later *The College Star* and still later *The University Star*), a yearbook (*The Pedagogue*, later simply *The Pedagog*), athletic teams, and campus clubs and organizations. The very choice of the name *Newman Club* indicates that the Catholics thought of their school, humble though it might be, a place of academic learning akin to so many other colleges and universities around the United States.

In fact, the challenges they faced were very much like those of their fellow Catholics all over the country. Catholic campus organizations had begun to spring up elsewhere in the 1880s. By the 1910s this pattern was taking on the shape of a movement best known by the name of its inspirational namesake, John Henry Newman.

The Need for Religious Centers at State Colleges

At the turn of the century, higher education in the United States was undergoing a major shift demographically and religiously. Before 1900, Church-run colleges and universities – most of them Protestant – were the dominant force. But in the new century, the land-grant universities and other public colleges, though relative late-comers, were quickly gaining ground:

¹ Robert A. Caro, *The Years of Lyndon Johnson*, Vol. 1: *The Path to Power* (New York, 1981), p. 141f.

Shortly after the turn of the century observers of American higher education clearly discerned what they termed a “shifting of the field.” By this they meant that denominational schools, which for so long had prepared the majority of American youths for leadership in the affairs of the nation, would no longer do so. This trend was especially prominent in the Midwest, where church-sponsored schools were growing only about half the rate of their public counterparts. Everywhere the latter were expanding at dizzying speed. Opening with 238,000 students in 1900, state institutions more than doubled in size by 1920...²

The shift posed different challenges for each denomination. The previous mode of operations, even at the state colleges, presumed Protestant privileges and institutions such as weekly “chapel.” But secularizing trends were rapidly suppressing such religiosity. For fervent Protestants this was alarming. For Catholics – long disadvantaged by such state-sponsored Protestantism – the relief was small consolation, for the previous emphasis on Catholics attending Catholic colleges was breaking down – there were too many Catholics going to college and not enough Catholic colleges. What would happen to these Catholic students as they entered secular campuses? The question was made more urgent by the fact that many young Catholics could only afford to attend college at a state-run university (whose tuitions were lower), or looked for degrees that were not available at the Catholic colleges. Thus far the U.S. Catholic bishops, especially at the Second and Third Plenary Councils of Baltimore in 1866 and 1884, had made Catholic education a high priority, but they had yet to address the question of ministry to Catholics outside their preferred network of Catholic schools and universities.³

Early Catholic Clubs in the U.S.

The increasing number of Catholics at public colleges was problematic for both dominant Protestantism and minority Catholics. The Anglo-Protestant worldview that permeated American business, politics, and academia throughout the 1800s – and well into the 1900s – had little tolerance for (and many anxieties about) “Popery.” Meanwhile, the Catholics had long insisted on maintaining a distinct identity in questions of faith, morals, academics, and institutions; could the premises of this identity be maintained “outside the ghetto”? It is therefore not surprising that Catholic students who came to state campuses often wrestled with the anti-Catholic bias of professors and administrators and with textbooks lacking any appreciation for the Catholic contribution to Western civilization. Bride Neill Taylor (whom we will get to know in Chapter Two), recalled the situation at the University of Texas in Austin around 1910:

² John Whitney Evans, *The Newman Movement: Roman Catholics in American Higher Education, 1883-1971* (Notre Dame, IN, 1980), p. 3. Evans’ book is by far the best overview of the history of the Newman Movement in the United States.

³ See this argument expanded on in the promotional pamphlet of the Paulists, 1912, p. 2f (found in the Catholic Archives of Texas). See also Evans, p. 15-18.

Most of [the college instructors] had never come into real contact with an instructed Catholic in their lives. In the universities of the United States and Germany, where the majority of them had had their training, not one of them, most likely, had ever heard the Catholic Church spoken of as anything but an outworn, decadent, exhausted force in the movement of civilization. (...)

[Example:] [O]ne of the leading professors in the department of history came one day to the Paulist rectory [in Austin] asking for a list of authorities giving the Catholic point of view of the Church in the first three centuries. "I'll have to confess," he said, "that this is the first time that it has ever occurred to me to look up such authorities on this period, for it has only lately dawned on me that what we call the 'Church' in those first centuries was in reality the *Catholic Church*."⁴

The Catholic students, too, often realized how deficient their own knowledge of Catholic faith and heritage was. They wanted to know more about their faith and to learn how to engage the academic environment around them in persuasive dialogue. All of these factors led to the creation of Catholic clubs at secular universities.

The first was the "Melvin Club" at the University of Wisconsin (Madison). It began on Thanksgiving Day, 1883, at the home of Mr. and Mrs. John C. Melvin. Mrs. Melvin, who for some years had opened her home to all Catholics at the university, had invited some students over for Thanksgiving. The discussion turned to the need to defend the faith from the attacks of a Professor Allen, and Mrs. Melvin suggested that if the students wanted to defend their faith and heritage, they must first learn it themselves. Before the day was over, the club was a reality, named for Mr. and Mrs. Melvin.⁵

One of the original Melvin Club members was Timothy L. Harrington. He was first a teacher and then entered medical school at the University of Pennsylvania (Philadelphia). Inspired by the *Apologia pro vita sua* of John Henry Newman (1801-1890), and his own experiences with the Melvin Club, he worked for the founding of a club at the University of Pennsylvania. This happened in 1893, and



**Cardinal John Henry Newman,
patron of the Newman Movement
(about 1880)**

⁴ Bride Neill (Mrs. Thomas F.) Taylor, *A Catholic Experiment in Higher Education* (manuscript, 1922, 24 pp., Catholic Archives of Texas), p. 4, 10.

⁵ Cf. Evans, p. 18f and the website of St. Paul's Catholic Center in Madison (www.stpaulscc.org) the direct successor of the Melvin Club.

was the first to take the name “Newman Club.”⁶ Newman, an Anglican priest and later convert to Catholicism and Cardinal, was an apt patron not only because of his articulate Catholic teaching, but also for his devotion to campus ministry. Upon his election as the first club president, Harrington stated plainly:

“no better name could be found” for an organization of young Catholics seeking to improve themselves socially, intellectually, and religiously in a university setting “than the name of the great English Cardinal who found his way into the Church during the stirring days of the Oxford Movement.”⁷

Catholic students were organizing clubs like these at more and more universities across the U.S.: Cornell (1888), Michigan (1889), Minnesota (1890), Brown (1892), Harvard (1893), University of California at Berkeley (1898), Columbia (1903), Illinois (1905), and Purdue (1906),⁸ to name a few. Some were named after frontier Catholics (the “DeSmedt Club” in Idaho), others after saints (“St. Melania’s Club” at Wellesley), still others for the supporting bishop (the “Foley Guild” in Michigan; the “Spalding Guild” at the University of Illinois).⁹ But “Newman Club” was the name most often chosen and the entire movement of Catholic organization on non-Catholic U.S. campuses was soon fittingly known as the Newman Movement.

Pope Pius X and the New Springtime

Promoting a Catholic presence on secular campuses had its detractors – including high-ranking Catholic priests and bishops. The priority of the Plenary Councils of Baltimore was *Catholic education at Catholic institutions* as a defense against religious indifferentism and uncritical accommodation to mainstream (and often blatantly anti-Catholic) American culture. Some priests and bishops protested loudly what they perceived to be a “betrayal” of the Church by Catholics enrolling at state-run colleges:

Pastors often accused these young men and women of giving bad example to their younger brothers and sisters because they were exposing their faith and morals to corruption while seeking worldly advancement; some college-town priests refused to permit college students to attend their services, others regularly condemned the campuses from the pulpit. In 1906 the Archbishop of New York issued a widely quoted statement charging Catholics in public colleges with perpetuating “an act of unpardonable disloyalty and grossest ingratitude” to God Himself.¹⁰

⁶ Cf. Evans, p. 19f. See also “The Origins and Growth of the Newman Apostolate,” p. 3, in U.S. Catholic Conference/ Department of Education, *The Status of Campus Ministry Today* (1977), Catholic Archives of Texas.

⁷ Evans, p. 20, citing Timothy Harrington, “Memoirs of the Earliest Days of the Oldest Newman Club,” p. 135f.

⁸ Cf. Evans, p. 21, 15, and the respective websites of various campus ministries.

⁹ Cf. Evans, p. 21f.

¹⁰ Evans, p. 16.

Thanks to Pope St. Pius X (1903-1914), the focus of the discussion took a significant turn. In 1905 he published *Acerbo Nimis* (“At this troublesome and difficult time”), a strongly worded encyclical on the urgent needs of religious education – *and* on the Church reaching out to young people in non-Catholic institutions. He wrote:

We decree and strictly command that in all dioceses throughout the world (...) where there are public academies, colleges and universities, let religious doctrine classes be established for the purposes of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention is made of religion.¹¹

With such clear leadership from the Pope himself, bishops who had previously been “on the fence” or held back by internal opposition now began to actively develop an outreach to the secular campuses.¹² The magnitude of the need can be ascertained from a 1907 survey in which 14,000 Catholics were identified as studying in U.S. universities and colleges – of them fully *two-thirds* were enrolled at non-Catholic campuses.¹³



Pope St. Pius X
(clipart courtesy FCIT)

A strong pioneer of campus ministry was Archbishop Sebastian Messmer (1847-1930) of Milwaukee. His first attempt at forming a corporation to finance a Catholic center at the University of Wisconsin (Madison) had failed because of “a general prejudice among priests against the University.”¹⁴ Now with the support of *Acerbo Nimis* he had the opening he needed to move forward.¹⁵ In 1906 he appointed a full-time Catholic chaplain to serve the 300 Catholic students at the University of Wisconsin and in 1907 he authorized the erection of a chapel and educational hall to be known as “The Catholic College.”¹⁶ Nor was the new springtime confined to Wisconsin. At the beginning of the 1906-07 school year, the Catholic student movement was in full blossom.

Catholic religious-literary clubs now flourished on fifteen nondenominational campuses, six bishops had recently appointed chaplains to minister to

¹¹ Pope Pius X, encyclical *Acerbo Nimis* (April 15, 1905), No. 18 and 23, here as found in Promotional pamphlet 1912, p. 4. Evans, p. 27 uses this translation: “Let schools of religion be founded to instruct in truths of faith and in principles of Christian life youth who attend public Universities, Lycea, and Gymnasias wherein no mention is made of religious matters.”

¹² Cf. Evans, p. 27-32.

¹³ Cf. Evans, p. 32.

¹⁴ Evans, p. 28.

¹⁵ Cf. Evans, p. 28f. Regarding Messmer’s motivation, p. 37.

¹⁶ Cf. “The Origins and Growth,” p. 3 and Evans, p. 29. For statistic, see Evans, p. 29; Promotional pamphlet, p. 3, gives the number of Catholic students at UW as 500.

the clubs, and four other bishops were inviting the Paulist Fathers to establish permanent “university missions.”¹⁷

By 1910, seventeen dioceses had announced full-time chaplaincies that included chapels, club houses, or educational buildings. Thirteen new clubs brought the total number to 28; 16 chaplains were now on the job, including five full-time.¹⁸ By 1914 (the year the Newman Club was started in San Marcos), the number had climbed to 50, with no fewer than 18 named after Cardinal Newman.¹⁹

Opposition among Catholic bishops and educators was not always easy to overcome. High-ranking Church leaders continued to insist that the new centers sent the wrong signal; in their eyes, the only responsible position was to keep young Catholics off secular campuses altogether. They were able to score a significant victory in 1907 when they blocked an official endorsement of Catholic chaplaincies at a major gathering of U.S. bishops, in spite of *Acerbo Nimis*.²⁰

The Newman Movement Takes Root

The efforts of the opposition did put a damper on the first springtime of the Newman movement, slowing its initial progress. But the realities on the ground were so undeniable that the movement went forward all the same. The dedication and perseverance of lay Catholics was especially crucial to the continued growth of campus organizations even when the U.S. bishops hesitated to issue a formal endorsement.

From as early as 1908, there were efforts to establish an umbrella organization that would unite the many Catholic organizations across the U.S. The first short-lived attempt was the “Catholic Student Association of America,” whose founding meeting agreed on six purposes that summarize well the thrust of the Newman Movement in its first half-century:

(1) To bring the Catholic students of America into closer relationship with one another through their local organization. (2) To effect the establishment of local organizations at non-Catholic universities and colleges where they do not exist. (3) To make a concentrated effort to secure special spiritual direction from the clergy. (4) To further the good will already existing between Catholics and non-Catholics. (5) To endeavor to correct occasional misconceptions of Catholicism. (6) To promote among the members unswerving loyalty to the Catholic faith.²¹

Although this organization faltered, others filled the vacuum – most notably the Federation of College Catholic Clubs (1915-1938), which became the National Newman Club Federation in 1938 and then the National Student Federation in

¹⁷ Evans, p. 27.

¹⁸ Cf. “The Origins and Growth,” p. 4, and Evans, p. 31.

¹⁹ Cf. Fr. Thomas L. O’Neill, CSP, “Organizations of Catholic Students,” *The Southern Messenger*, July 30, 1914, p. 5 (the same edition that first mentions the Newman Club at Southwest Texas Normal).

²⁰ Cf. Evans, p. 32-41. About a further round of heavy opposition in the 1920s, see p. 72-83.

²¹ *The Catholic Student* 2 (November 15, 1910), p. 7f, as cited in Evans, p. 43.

1965. All of them served to further the common aims of campus Catholic clubs and groups all over the country. It was a movement which historian J.W. Evans describes this way: “For half a century [these] student groups represented the principal expression of Catholic concern for religion on the non-denominational campus.”²²

Their growth – in time united under the motto which had been a favorite of John Henry Newman: *Cor ad cor loquitur* (Heart speaks to heart) – shows how Catholics were able to keep up with the growth in university population in general. The total number of clubs and members can be summarized this way, using rough statistics at ten-year intervals:



Newman Club logo, 1950s (CAT)

1920	70 clubs	about 10,000 members
1930	164 clubs	about 30,000 members
(Then, after a general drop of college attendance in the Great Depression:)		
1940	140 clubs	about 20,000 members
1950	385 clubs	about 32,000 members
1960	496 clubs	about 45,000 members. ²³

The movement had its ups and downs, but was inspired by the high ideals that Newman preached and lived. As a Paulist chaplain said at a 1920 convention of Catholic college students: “Newman Clubs ought to be a dynamo of Catholicism, radiating the principles of the Church in all directions.”²⁴

²² Evans, p. xiv.

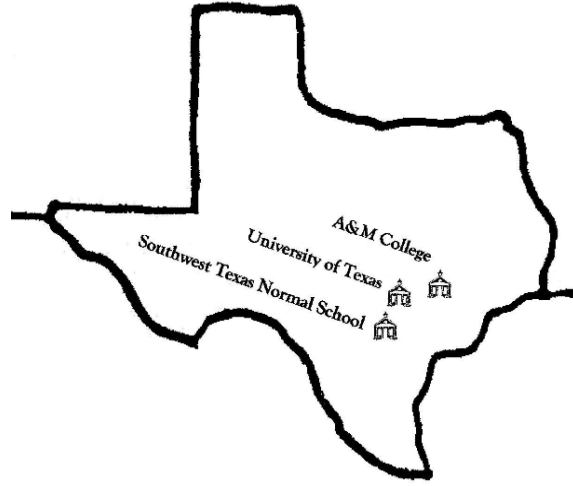
²³ Evans, p. 47 (1920), 77 (1930), 92 (1940), 99 (1950 and 1960).

²⁴ *Newman Quarterly* 4 (March 1920), p. 55, as cited in Evans, p. 47.

Chapter 2: Beginnings in Texas

In *Lone Star: A History of Texas and the Texans*, historian T.R. Fehrenbach observes:

Texas entered the 20th century with its basic society a full two generations, or about sixty years, behind the development of the American mainstream. Industry was in its infancy; among the people themselves the norms and patterns of the industrial society had no root. Texan speech was already becoming picturesque, because it retained earthy allusions forgotten by Northern city dwellers. The early 19th-century American values were in no way eroded in Texas. There was no reason why they should have been. During a century of explosive conquest and settlement, the land changed very little, and the people not at all.²⁵



Higher education was also in its infancy. Texas' first colleges were still small, and college enrollment lagged far behind that of the Northeast or Midwest. On a per capita basis, the North Atlantic states had about twice the enrollment of Texas in 1910; the North Central States had 2.3 times the enrollment.²⁶ But the number of college students was increasing.

Noteworthy is the early date of the first Catholic campus initiatives at some of Texas' main state colleges: Texas A&M in 1904, the University of Texas in Austin in 1908, and Southwest Texas Normal School in San Marcos in 1914.

The early start must be credited to the conviction and perseverance of clerics and laity alike. Among the clergy were Fr. John Gleissner (1865-1953) of Bryan-College Station, Bishop Nicholas Gallagher (1846-1918) of Galveston, the Paulist Fathers who came to Austin, and Claretians such as Fr. Felix Zumarraga (1879-1923) of San Marcos. Among the lay people were the "first six cadets" at A&M, Bride Neill Taylor (1858-1937) of Austin, and Roy C. Deen (1878-1960) and A.R. McDonald in San Marcos.

²⁵ T.R. Fehrenbach, *Lone Star: A History of Texas and the Texans* (New York, 1968), p. 633.

²⁶ Cf. Department of Commerce and Labor, *Statistical Abstract of the United States, 1910* (Washington, DC, 1911). By compiling data from tables 67 and 19, one finds that Texas had 3,748 undergraduate and graduate students (96 per 100,000), while New York had 14,149 (155 per 100,000) and Wisconsin 4,991 (213 per 100,000). The overall regional statistics are: North Atlantic states (47,542 = 183 per 100,000) and North Central states (69,056 = 231 per 100,000). So dramatic is the growth in the century since that, by 2006, there were 20.3 million undergraduate and graduate students in the U.S. or close to 6,800 per 100,000 (that is, 6.8% of the total population), a rate over 300 times higher than in 1910.

1904: Texas A&M

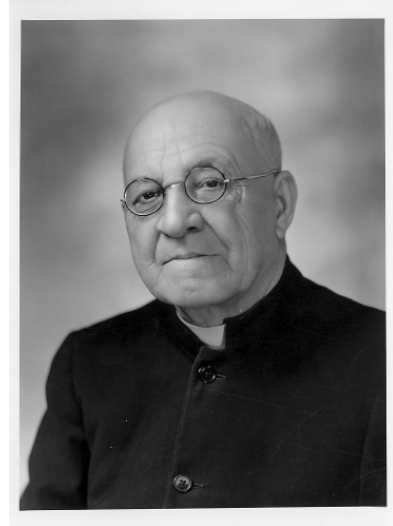
We begin with Texas A&M in College Station, or the “A&M College” as it was then known. It was here that the very first stirrings of campus ministry in Texas took place in 1904. This was the year before *Acerbo Nimis*, and it seems fitting that the first impulse came not from a priest or bishop, but from six Catholic students. They were cadets at the A&M College in College Station, and were determined to attend Mass, even if they had to walk six miles Sunday after Sunday.

Fr. John Gleissner, had just been assigned pastor of St. Joseph’s in Bryan in March, 1904. He couldn’t help but notice the six cadets. Their dedication impressed him so much that he began to add the A&M College to his circuit, even though he was already visiting missions in Caldwell and Frenstat by horse-drawn buggy, at times having to cross the Brazos River under quite perilous conditions.

Six young men in the cadet uniform of A&M College caught Father Gleissner’s attention at Mass one Sunday. He learned that they walked six miles to attend Mass. Father Gleissner stated, “What a source of edification they were to me and the congregation. No matter how [bad] the weather, they came.” That encounter with those six cadets marked the beginning of Fr. Gleissner’s awareness of the importance of serving the college students. And it was a commitment that the good priest would never lose.

In 1904, the student body of Texas A&M College numbered three hundred. With each year the number of students increased and more Catholics arrived on campus. Father Gleissner realized that something had to be done to help the Catholic students remain loyal to the faith. In 1904, Catholic campus ministry at the college became a reality as Bishop Nicholas A. Gallagher of the Galveston Diocese granted permission for Father Gleissner to offer Mass for the young men of A&M College as often as possible in a classroom on the campus. With only a crucifix and two candlesticks, the young Catholic faithful gathered around a makeshift altar in the old Civil Engineering building, planting seeds that would grow into today’s thriving St. Mary’s Catholic Center.²⁷

Fr. (and later Msgr.) Gleissner became a lifelong pillar for the unfolding Catholic ministry to the cadets in College Station. He led the developing St. Mary’s Parish through significant stages of growth, including the construction of



**Msgr. John Gleissner,
probably in the 1940s (CAT)**

²⁷ Catholic Campus Ministry at Texas A&M University, *St. Mary’s Catholic Center Celebrates 100 Years* (College Station, 2004), p. 3.

the first St. Mary's Chapel (1927), the purchase of two lots of nearby land (shortly before his death in 1953). It was on this land that the first Catholic student center at Texas A&M was constructed, being opened in 1954.²⁸

Bishop Gallagher

Bishop Nicholas Gallagher of Galveston (coadjutor: 1882-92; bishop: 1892-1918)²⁹ was a key player in these developments. He did not hesitate to support Fr. Gleissner's outreach at the A&M College. Nor did he abandon his efforts for Catholics at the university in Austin until a solution was found.

He was aware that many other bishops and priests were rigorously opposed to supporting Catholics at the state colleges. This opposition was especially fueled by stories about Catholics abandoning their faith while attending the University of Texas. As one account notes:

The University of Texas by 1890 had gained an enrollment of 388 students, including eight Catholics. And there was no easily accessible Catholic church.

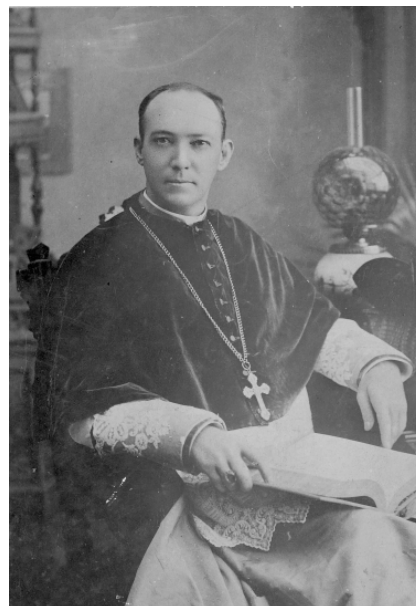
Early writings show that this was the cause of consternation among Texas Catholics.

"Priests and religious teachers in every part of the state frowned at the idea of Catholic young people going to a state university," said one writer. "In fact, the experience of those who decided to take the risk to their faith was of a nature to fix in the minds of pastors everywhere in Texas the conviction that they were right in their disapproval."

And the writer went on to make a pointed accusation:

"There are in our state lapsed Catholics who date the beginning of their disintegration of their faith to the years spent at the University of Texas."³⁰

Whatever Gallagher thought of the tragic defections, it did not prevent him from seeing the needs of the Catholic students in Austin and of seeking a way to



**Bp. Nicholas Gallagher,
about 1900 (CAT)**

²⁸ Cf. *St. Mary's... Celebrates 100 Years*, p. 5-12.

²⁹ Nicholas Aloysius Gallagher (1846-1918) was a native of Ohio, ordained in 1868. Although his first ten years in Galveston were technically as coadjutor bishop, his predecessor, Bp. Claude Marie Dubuis, had returned to France in 1881, leaving Gallagher full rein in the diocese even before being installed full bishop in 1892. Cf. Mary H. Ogilvie, "Gallagher, Nicholas Aloysius," *Handbook of Texas Online* (www.tsha.edu/handbook/online), accessed October 27, 2007.

³⁰ Jo Ann Eidom, "Texas Catholics Worried Until St. Austin's Chapel Built," newspaper article in the Austin History Center, Austin, Texas Public Library (no date, about 1949). The source she cites is Bride Neill Taylor, "A Catholic Experiment in Higher Education" (unpublished, 1922). See below, p. 28.

address their pastoral needs. His attitude is best captured in the following sentence which he wrote in 1908 to the superior of the Paulist Fathers in New York:

No class of Catholics needs or deserves all the zeal and enlightened interests which the clergy can bestow, more than those who in their youth are far from the healthful environment of their Catholic homes and friends.³¹

He backed up these words not only by working to win over the Paulists for Austin (see below), but also by attentiveness to small matters, such as the timely donation of vestments and a chalice for Fr. Gleissner to use with the A&M students.³²

1908: University of Texas

As we saw, the University of Texas was already spoken of in some Catholic circles as a place where students lost their faith. But in 1908 it also became the location of a pioneering center of Catholic life, one which would play an integral part in the beginnings of the Newman Club in San Marcos.

As we just saw, debate over the merits of Catholic ministry at a state-school had been fueled by reports of Catholic students defecting from their faith while going to college at UT. Fortunately for the students, strong voices stepped forward to advocate a Catholic ministry site near the university and to seek out the very best in capable pastoral help.

In spring, 1907, Mrs. Thomas Taylor wrote an urgent letter to Fr. [George] Searle [of the Paulist Fathers in New York] from Austin, Texas. She was the sister of Charles P. Neill,³³ United States Commissioner of Labor under Theodore Roosevelt, and was biographer of the American sculptress, Elizabeth Ney. Mrs. Taylor asked the Paulists to found a church for Catholic students at the University of Texas.³⁴

Bride Neill (Mrs. Thomas) Taylor (1858-1937) was a dynamic and active Austin citizen and articulate Catholic. She was the daughter of Irish immigrants and her father was a lawyer. When she was 13 years old, her family moved to Austin. She married Thomas F. Taylor in 1880 and they moved, first to Washington, DC, where she worked as a journalist, and then back to Austin in 1883, where she earned a teaching degree at the University of Texas. She was tireless in promoting teaching, writing, community betterment, and Catholic causes.³⁵

³¹ Bp. Nicholas Gallagher to Very Rev. George M. Searle, CSP, Superior General, 1908, as cited in Carlos E. Castañeda, *Our Catholic Heritage in Texas* (Austin, 1936-58), Vol. 7, p. 239.

³² Cf. *St. Mary's... Celebrates 100 Years*, p. 3. Based on an article in the *Southern Messenger* ("News from Austin," November 14, 1915, p. 2), the organization of a Newman Club at Texas A&M was underway in the fall of 1915.

³³ Charles Patrick Neill (1865-1942). He studied at Notre Dame, the University of Texas, Georgetown, and earned his doctorate at John Hopkins University. He taught at Notre Dame and the Catholic University of America in Washington, DC, before going on to serve as Commissioner of Labor in both the Roosevelt and Taft administrations.

³⁴ James, McVann, *The Paulists, 1858-1970*, manuscript, p. 668f.

³⁵ Cf. *Debbie Mauldin Cottrell*, "Taylor, Bride Neill," *Handbook of Texas Online* (www.tsha.edu/handbook/online), accessed October 27, 2007.

Nor was hers the only letter sent to the Paulists:

Her plea was seconded by Bishop Nicholas A. Gallagher of Galveston. Writing that year to Searle and his council, the bishop asked them to establish at Austin a center for missionary activity to Catholics and non-Catholics throughout the Southwest. “But my main and particular object,” he said, “is that you, Fathers, may exercise a spiritual care of the very choice portion of our people, the Catholic men and women who are students at the University.”³⁶

Both letters landed on the doorstep of Fr. George M. Searle, superior general of an American order called the “Missionary Society of St. Paul the Apostle,” or simply, the *Paulist Fathers*. They were unlike any other group of priests in United States. Their first members belonged to the Redemptorist order; as they tried to develop methods that would fit the American mentality and way of life, they found themselves being led to form their own order. The leadership figure was convert and eloquent preacher Isaac Thomas Hecker (1819-1888). After receiving permission from Rome to found in 1858, the small group set up their headquarters in Manhattan. The new community grew slowly, but in a way that attracted prominent and articulate converts. Its style was much more one of intellectual dialogue than apologetic confrontation. Unlike many of the other orders whose immigrant members had to wrestle with English as a second language, they not only spoke the language fluently, but also knew which ideals were dear to the American heart. They were soon giving missions across the country, hoping, among other things, to inspire Protestants to convert to the Catholic faith.³⁷

Independent-minded and founded on the premise that the Catholic Church needed to more boldly bring its contribution to the table of American life and values, Hecker’s community did not shy away from thinking “outside the box” – at least the box that most Catholic congregations thought in at that time.

While nearly every other group of priests and religious in the U.S. thought in terms of building safe havens (Catholic schools and colleges), the Paulists thought in terms of building islands of contagious Catholicism. They inherited Fr. Hecker’s gift of articulating the Catholic faith in broad, positive, but highly convincing terms. As he put it in 1863:

The method I follow is the same as is laid out in my two books. I begin by searching for the element in man’s nature to which the doctrine or sacrament for the lectures addresses itself. This found, I analyze it, develop it, illustrate it, until I have the audience alive with its reality and importance. Then I go forth and seek for the Religion which recognizes this element and is responsive to it. In this way I first examine Protestantism, and by the authority of the

³⁶ McVann, p. 669.

³⁷ Cf. David J. O’Brien, *Isaac Hecker: An American Catholic* (New York, 1992), especially p. 166-178 (founding and original vision), 186f (quality preachers), 189f and 194-199 (parish missions and conversion of non-Catholics in America).

premise in their own bosoms, I overthrow and repudiate it. By the same authority I establish the Catholic religion and call on my audience to be true to their intelligence, the voice of conscience and the instincts implanted in their nature by the hand of God. The power and reach of this method is much greater than I ever dreamed of. It does away with opposition and silences objections. What can a man do, deny the deep necessities of his soul, and with no intention of satisfying them? I avoid by this plan entirely, the old system of controversy, and everything personal. I throw off everything professional, preach from the platform or stage in my secular dress, extempore. I tell them frankly I come among them not as an advocate of the Catholic Church, but as a man who owes supreme allegiance to truth; if I advocate the Catholic Church, it is because I am convinced that she is the true Church, and for no other reason.³⁸

It was a bold vision, and formed a kind of priest that was willing and able to engage anyone – Catholic, non-Catholic, even non-believer – in a dialogue about the deepest needs of the human condition. It often resulted in non-Catholics thinking differently about a faith they reviled or even feared. The 1911 *Catholic Encyclopedia* put it succinctly: the Paulists are “a community of priests for giving missions and doing other Apostolic works, especially for *making converts to the Catholic Faith*.”³⁹

Not all was easy. The greatness of the vision and the smallness of their numbers placed them under extraordinary pressures. Recruitment was difficult, and the Paulists were selective, knowing that their mission required men of high caliber and great personal maturity.⁴⁰ But the community slowly grew. By 1893 they had grown from the original 5 to 26 priests and 16 seminarians. Not quite twenty years later they counted 44 priests and 23 seminarians.⁴¹ And their careful selection allowed them to assign priests of high quality wherever they accepted a position.

Thinking “Outside the Box”

This high quality, along with the ability to “think outside the box,” put the Paulists in an excellent position to be pioneers in campus ministry on the secular campus. The methods of Isaac Hecker were well-suited to exactly this challenge. The Paulists accepted their first campus in 1906, agreeing to start a Catholic center at the University of California at Berkeley.⁴²

As for the invitation to come to Austin, the problem was not too few offers, but too many. Paulist historian James McVann notes:

³⁸ Hecker to Bishop James Bayley (Newark), February 27, 1863, as cited in O’Brien, p. 196.

³⁹ Robert Appleton Company, *Catholic Encyclopedia* (New York, 1911), Vol. 10, p. 368, emphasis added.

⁴⁰ Cf. O’Brien, p. 183.

⁴¹ 1911 *Catholic Encyclopedia*, Vol. 10, p. 369.

⁴² Cf. www.calnewman.org/history; cf. Promotional pamphlet, p. 4.

For a while, Searle and his consultants hesitated because they were considering a foundation at Seattle. That did not go through and, in autumn, Searle visited the bishop [and] received approval for the new foundation.⁴³

Other sources note that the Paulists also had invitations to start centers at the same time in Wisconsin and Arkansas. They turned them down in favor of Austin, even though Bishop Gallagher could offer no financial backing while the other bishops could offer strong financial support.⁴⁴ Moreover, the University of Wisconsin already had a solid Catholic base of 500 students, so the choice to go to Austin – where the 1907-08 Catholic student population was about 50 – meant starting almost from the ground up.⁴⁵

Historian Carlos Castañeda sheds some light on this mystery by pointing out the desire of the Paulists for a place to establish themselves in the Southwest. In his history of the Catholic Church in Texas he writes:

The Very Reverend George M. Searle, C.S.P., Superior General of the Paulist Fathers, wrote Bishop Gallagher of Galveston that he had long been considering the establishment of a foundation in the Southwest, preferably in Texas, in the city of Austin. (...) As Father Searle explained to the Bishop [in a letter of May 1907], it was also his hope to have charge of a parish in connection with the work with university students. The proposal of Father Searle was welcomed by Bishop Gallagher...⁴⁶

Great obstacles had to be overcome before the parish could become a reality. But a recent boom of new Protestant campus centers gave the whole project a sense of urgency. A development peculiar to Texas had spurred this boom, which in turn raised the stakes in having a strong Catholic center. As the Paulists put it in a 1912 promotional pamphlet:

Several years ago the Protestant churches of Texas raised a storm because education at the State University [in Austin] ignored religion. They had universities of their own and they tried to force their young people into them. Their fight against economic conditions was like trying to sweep back the ocean with brooms. They saw their defeat, and within the past six years [i.e. since 1906] they have spent over \$600,000⁴⁷ erecting at the State University churches, schools and club houses, where each church cares liberally for its own students. This more than doubled the danger of Catholics, who were

⁴³ McVann, p. 669.

⁴⁴ Cf. Promotional pamphlet, p. 4f.

⁴⁵ Cf. Promotional pamphlet, p. 3: "Catholic students are swarming to all the American universities where education is cheap. This year there are 500 Catholic students at the State University in Wisconsin, 285 at California, 70 here at the young State University of Texas, where their number doubles every two years."

⁴⁶ Castañeda, Vol. 7, p. 238f.

⁴⁷ A vast sum equal to about \$13 million in 2005 dollars, and probably worth two to three times that much considering the amount of building one could erect for equivalent cost.

subjected to constant efforts to proselytism so long as there were no priests at hand to look out for them.⁴⁸

The Paulists named a pastor and began raising funds at once. With the help of a group of laymen, they laid the groundwork for a new parish and Catholic campus center:

Austin was a small town and the University had less than 1,000 students back in 1907 when the Rt. Rev. Nicholas A. Gallagher, the late Bishop of the Diocese of Galveston (of which Austin north of the Colorado River was a part) addressed a letter to the Paulist Fathers of New York inviting them to take over the work of Catholic students at the University.

The Rev. Michael P. Smith was named to organize the new parish and to become the first pastor of the church. A finance campaign for the building and site was started by Judge William Blakeslee, father of the Rev. William F. Blakeslee, Paulist missionary for Texas; Joseph A. O'Reilly, D.F. Kelleher, Major George W. Littlefield, Roy Deen and others.

The site at 21st and Guadalupe was purchased for \$7,000 but work on the church building was not started for nearly a year. Finally, the mission style edifice was erected, Charles Shurr as contractor and builder and George Endress serving as architect.⁴⁹

Bp. Gallagher's pastoral commitment was especially valuable. His vision is well articulated in a letter to Fr. Searle from 1908 (partially quoted above):

I have had in mind not only the spiritual needs of our growing Capital City, but two objects of yet wider importance. These are, first, that your Father may make, with the blessing of God, their house a center of missionary activity for Catholics and non-Catholics throughout the Southwest, and especially in the Diocese of Galveston. But my main and particular object is that your Fathers may exercise a special care and supervision over a very choice portion of our people, the young men and women who are students in the State University. No class of Catholics needs or deserves all the zeal and enlightened interests which the clergy can bestow, more than those who in their youth are far from the healthful environment of their Catholic homes and friends.⁵⁰

Getting Started at St. Austin's

The purchase of the land for St. Austin's Chapel, at the corner of 21st and Guadalupe Streets, was completed in December 1907.⁵¹ After some initial setbacks, the chapel was built and the first solemn Mass could be celebrated there

⁴⁸ Eight-page promotional pamphlet (probably by Fr. John Marks Handy, CSP), 1912, p. 3.

⁴⁹ William J. Weeg, "Old UT Area Landmark Bowing to Time's March," unidentified newspaper from about 1953, Austin History Center, Austin, Texas Public Library.

⁵⁰ Bp. Nicholas Gallagher to Very Rev. George M. Searle, CSP, Superior General, 1908, as cited in Castañeda, Vol. 7, p. 239.

on Christmas morning 1908. The parish began with a population of fifty families (just under 200 members). Its territory encompassed all of Austin north of the Capitol, including the University of Texas.⁵² The first pastors were Fr. Michael Paul Smith, C.S.P. (1908-10) and Fr. Michael J. Carey, C.S.P. (1910-14)⁵³.

The Paulists faced some daunting challenges at St. Austin's. As they put it in the promotional pamphlet just four years later:

The Paulist community is very small. Only two men could be spared. They hoped to support themselves by keeping one man on the road giving missions and retreats. But the Newman Club work would not allow this.

Many of the Texas boys and girls come from homes far removed from churches, where they see the priest only once or twice a year. Few of them have had a thorough Catholic training. In order to make them acquainted with their religion we try to conduct in our chapel the exercises of a city parish.⁵⁴

In other words, the original plan to finance their ministry proved unworkable. And the level of Catholic experience of the college students was at times so meager that the Paulists had to really work with them from the ground up. But the importance of the work was not lost on the priests at St. Austin's. Here is how they described it in the 1912 pamphlet:

From Catholic homes all over this fair land are springing multitudes of splendid young men and women who know they must have university training in order to increase their earning capacity and keep pace with the rising cost of living. These young people are of heroic mould. They are the sons and daughters of simple, prudent, pious Catholic parents. Their bodies are healthy, their minds are clear, their hearts are pure. Poverty has inured them to hardships, trained them to steady toil, filled them with glorious dreams, and made them absolutely fearless. They will brook no interference with the working out of their ambitions. They are bound to succeed. In twenty-five years their hand will be on the wheel that steers the ship of state. *And by that time the most of them may be lost to the Catholic Church...* Why? Because they must have cheap education or none at all; and, with very few exceptions, this can be found only at the State University, an institution which is bound by law to teach no religion within its walls.⁵⁵

Once the parish was started, the Paulists needed to create a fitting student organization. This happened in the latter part of 1909 when Fr. Smith inaugurated the Newman Club somewhat before Christmas.⁵⁶ A report from early in the Fall

⁵¹ Cf. McVann, p. 669.

⁵² Cf. Weeg, "Old UT Area Landmark..." and McVann, p. 670, who adds that St. Austin is a contraction of St. Augustine, and that the patron of the parish is St. Augustine of Hippo.

⁵³ Cf. McVann, p. 669-671.

⁵⁴ Promotional pamphlet, p. 5.

⁵⁵ Promotional pamphlet, p. 2.

⁵⁶ Cf. McVann, p. 670. See also note of this fact in *The Southern Messenger*, December 16, 1909.

Term of 1911 shows how quickly the Newman Club took off – and how ambitious a program it set out for itself:

The Newman Club has seventy members. It is presided over by Mr. David Donaghue, of San Antonio, the members are all young students, enthusiastic and practical Catholics. The meetings are held each Sunday after the late Mass, in the hall. The course of study for the term will include: a special study of the Bible, including the Canon of Sacred Scriptures, textual criticisms, the different versions of the Scriptures, and the inspiration of the Bible. It is proposed to take up further questions of Church history and Christian doctrine, especially such questions of Church history as bear on the work of the students.

Rev. Father Handly, C.S.P., preached a special sermon to the students on the opening of the Varsity, and on Tuesday evening the students were tendered an al fresco reception by the Paulist Fathers on the parochial lawn, when the old students met the newcomers. A feature of the reception was an address by Father Handly, followed by one from the president of the Newman Club.⁵⁷

When Fr. John Marks Handly (1871-1947) arrived in 1911, he took over the responsibility for the Newman Club, and did so in grand style. He took in hand the fund-raising for the much-needed Newman Hall

which was built next to the church in 1913-14. Fr. Handly raised an impressive \$15,360 to get the job done.⁵⁸ And the new hall was impressive, too: the first floor consisted of a large assembly room; the second floor housed classrooms, the chaplain's office, and library; the third floor was the apartment and chapel of the



St. Austin's Church, built 1908 (different views). The upper picture also shows Newman Hall (built 1914). (CAT)

⁵⁷ *Southern Messenger*, October 26, 1911, p. 2.

⁵⁸ Cf. McVann, p. 672. Based on available biographical information, Fr. Handly must have been a fascinating figure. Born in Tennessee as the son of a prominent Southern Presbyterian family, he converted to the Catholic faith at the age of 23. He left a journalistic career to join the Paulists. After his ordination in 1899, he helped build the Paulist mission in Winchester, TN to evangelize the South. His missionary career would take him from San Francisco to Chicago to Alaska. (Biographical information provided by Paulist archivist Fr. John E. Lynch, CSP, St. Paul's College, Washington, DC, March 2007.)

Paulists who lived at St. Austin's. Newman Hall stood until 1952, when it was demolished to make room for the new church and rectory.⁵⁹

Fr. Handly was succeeded in the fall of 1914 by Fr. John Elliot Ross, C.S.P. (1884-1946), just two years after being ordained a priest.⁶⁰ Fr. Ross, whom we will describe in more detail in the next chapter, shared many similarities with Isaac Hecker, including the ability to engage both Catholics and non-Catholics in constructive dialogue. He had a clear notion of the importance of the university, and was not afraid to take his views to professors and other academic circles.⁶¹ One of the last fruits of Fr. Handly's tenure – an agreement between the University of Texas and the Paulists “whereby credit for one full course will be given for work done in Newman Hall”⁶² – was a venue that Fr. Ross could use to full advantage. The opening of Newman Hall opened the possibility that Catholic students could learn about the faith on *Catholic* turf and earn college credit for it. The first term's subject exemplifies how adept the Paulists were at opening dialogue; the topic, “Christian Ethics,” offered a field of Catholic strength in a package that could pique the interest of non-Catholics as well.

Such was the high-minded spirit that the Newman Club offered to its members. They not only learned more about being Catholic – they learned the reasons for holding their heads up high as Catholics. Through its mixture of lectures, social activities, and devotional life, the Newman Club used a balanced and accessible approach to form solid Catholics and put Catholicism in a positive light. It is telling that the Newman Club used 1913 and 1915 visits of the Notre Dame University football team from South Bend, Indiana to generate excitement and create profile. Notre Dame, a school of the Holy Cross Fathers, had a sister institution in Austin, namely St. Edward's College – and this is where the team stayed. But the UT Newman Club invited the Notre Dame football team to a reception and party at Newman Hall. The “Fighting Irish” attended, attracting many others to come too.⁶³

The scope of the project was such that it even earns mention in J.W. Evans' *The Newman Movement* as exemplary of the effort on various campuses around the U.S. to establish Catholic halls on or near secular campuses:

The most impressive example of the Catholic Hall movement rose next at the University of Texas in Austin. (...) Upon completion in December 1908, St. Austin's Church became the first facility for Catholics on any public campus. It was followed in 1914 by a twenty-one-room brick center for the Newman Club, in which Father John Elliott Ross taught religion courses accredited by the university, and in 1918 by a four-story dormitory for girls

⁵⁹ Cf. McVann, p. 672f.

⁶⁰ For evidence of Fr. Ross' arrival: cf. *Southern Messenger*, September 24, 1914, p. 2.

⁶¹ Cf. McVann, p. 670-672.

⁶² “The Newman Club, University of Texas,” *Southern Messenger*, September 24, 1914, p. 2.

⁶³ Cf. *Southern Messenger*, December 11, 1913, p. 2, November 25, 1915, p. 5 and December 2, 1915, p. 3.

administered by the Dominican Sisters of Galveston. Ross saw the university as “the apex of the public school system” attracting “future legislators and lawyers and bankers and governors and congressmen” from all over the state. He urged members of the Newman Club to view themselves as missionaries, and developed a liturgical-educational program that Dominican Superior Mother Paulinus Gannon evaluated as “in some ways the most encouraging and far-reaching movement that has taken place in Catholic educational circles for a generation.”⁶⁴

The Impact of the Paulists

What impact did the Paulists have? Bride Neill Taylor, whose 1907 letter first asked the Paulists to consider Austin, later wrote a detailed report on what she saw was the effect of the Paulists had at the University of Texas. Her report, from 1922, not only reflects her skill as a keen observer of life and an experienced writer, but also her commitment to seeing the Catholic faith make a real contribution to the life of the university. Her earlier experience as a University of Texas student in the mid-1880s⁶⁵ and her place as a particularly active citizen of Austin in the years since give her a privileged viewpoint. She writes:

The University of Texas was established in 1881, and from the first a few Catholics appeared in the student body. Their number increased but slowly, however, for the reason, principally, that unanimously, priests and religious teachers in every part of the state, frowned on the idea of Catholic young people going to the state university. And, in fact, the experience of those who, in spite of this discouragement, decided to take the risk to faith was of a nature to fix in the minds of pastors everywhere in Texas the conviction that they were right in their disapproval. There are to-day [sic] in various parts of our state lapsed Catholics not a few who can date the beginning of the disintegration of their faith to the years which they spent at



Bride Neill Taylor, in her later years (Courtesy of Elisabet Ney Museum, Austin, Texas)

⁶⁴ Evans, p. 30f. See also “The Origins and Growth,” p. 4. Regarding the high esteem in which the Paulists stood with the various Texas bishops, see the latter’s statements of support in the *Southern Messenger*, December 4, 1913, p. 3.

⁶⁵ Cf. “Taylor, Bride Neill,” *Handbook of Texas Online* (www.htsha.utexas.edu/handbook/online), accessed April 4, 2007.

their state university. True, there are, on the other hand, many who stood the test triumphantly – boys and girls these were who came mainly from homes where instructed, intelligent, determined parents had done their part so well that their children were able to withstand successfully the effects of the untoward influences in which they found themselves. But whether they stood true or whether they fell, the Catholic students at the University of Texas found the conditions which their state authorities provided for them in its halls of learning cruelly embarrassing.

For example, it was about this time – in the early days – that a Catholic boy, more than usually well instructed in the faith, said to me one day: “When I look over the class in Philosophy, and see such of those Catholic boys and girls there as come here poorly instructed in their faith, taking in that stuff which our professor deals out to us, my heart just turns sick within me for their sakes.” He might have said the same, as truly, of the classes in history, or pedagogy, or any of the natural sciences, or even in literature, whenever it fell to the lot of the teachers of any of these subjects to touch on anything relating to the Catholic Church. And on every hand, outside of the class room, as well as within them, it was the same. The Catholic student encountered continual stabs, - coming often from the most unexpected sources. In debating societies; at the commencement exercises; from distinguished visiting lecturers; at their boarding house tables – it was everywhere the same. Daily they were fated to hear misinterpretations, absurd assumptions, often outright falsehoods on subjects connected with their faith, all dealt out with that finality which can come only from complete ignorance of a subject. Protests from passionate, inexperienced, young protestors had no effect, except to make the situation more unendurable even than it was before.⁶⁶

It is no wonder, therefore, that Texas Catholics in general thought that their religious leaders were right in advising, as the only possible course, a severely let-alone policy toward our highest institution of learning.

The experience of the past decade – since the Bishop of Galveston decided to take a hand in the matter⁶⁷ – had taught us that in this we were wrong. We were proceeding on the assumption that our state and university authorities were deliberately culpable. We did not believe that they would be willing to be shown the error of their ways....⁶⁸

⁶⁶ One example that Bride Neill Taylor gives is this (p. 14f): “One Commencement Day a lively Catholic girl student graduate of the School of Pedagogy passing down the aisle of the auditorium after having received her diploma, shook it at me laughingly as she passed, and said: ‘I hope this thing is really worth the four years of crucifixion of spirit which I have endured in the School of Education to get it.’ And that really expressed how they felt about it in those days – those unorganized, unshepherded Catholic students.”

⁶⁷ By establishing a Catholic chaplaincy at the University of Texas in 1908.

⁶⁸ Bride Neill Taylor, “A Catholic Experiment in Higher Education” (unpublished, 1922), p. 1-3.

A few pages farther down Bride Neill Taylor describes how the Paulist approach to the Newman Club made a difference:

A piece of ground fronting on the campus was bought, a small, inexpensive, but slightly chapel was built, and the Catholic students were organized into a Newman Club under the direction of the Paulist Fathers.

Immediately a new force began to operate in the life of the University of Texas. It is certainly not in the least an exaggeration to say that in the few years which have since elapsed the organized Catholic students, following the lead of their directors, have literally revolutionized the whole attitude of mind of the faculty and governing authorities of the university as to how subjects connected with the Catholic Church shall be taught.

I say that the Catholic students have done this. It has been no part of their directors' plan to do their work for them. The priests in charge have all recognized that in requiring the students to do this work for themselves an admirable course of discipline and education is provided for them which is an invaluable training for life after they leave the university. From the first day until now the method has been the same. A student who hears in the class room any statement connected with the Catholic Church which seems unfair or untrue does not – except in matters of the smallest moment – take it up then and there. The offending statement is laid before the director of the Newman Club, who gives instruction as to the proper books to consult, either in the Newman Club library, or in the library of the university.

Sometimes this investigation leads the student to see that the statement to which he is taking exception is not untrue or necessarily offensive. But, more often, the statement does need correction, and in that case, armed with the necessary information, the student goes to his professor privately, and respectfully asks that he consult Catholic authorities on the point in question – offering him the authorities – and that, afterwards, before the class, he modify, re-interpret, or wholly retract the offending statement, as the circumstances should seem to require. Up to date there is no record of the unwillingness of any professor to meet requests of this nature in the same spirit in which they are offered.⁶⁹

Even beyond this, the whole Paulist approach seems to have motivated a number of professors to change their approach with regard to statements about the Catholic Church and to verify their truth ahead of time.

From the very beginning, a series of happenings began to give evidence of how effectually the plan of the Newman Club was working. One may say that the response to the enlightenment so respectfully offered was instantaneous.

Very shortly after the Bishop had installed the Paulist Fathers at the gate of the University a young woman who may be said to have had her whole life in

⁶⁹ Bride Neill Taylor, p. 5-7.

the university, inasmuch as her father had been a professor there before she was born, while she herself was a graduate of the institution, said to a Catholic woman friend,

“These Paulists of yours are certainly working a surprising change at the university.”

“What are they doing?” asked the Catholic woman.

“Oh, I don’t know *what* they are doing,” she replied humorously, “I see only the results of whatever it is they are doing.”

“And what are the results?” asked the other.

“That is hard to describe exactly, but somehow, I have noticed that people in the university circles don’t speak of the Catholic Church as they used to speak of it before the Paulist Fathers came.”

She herself was a teacher of medieval history, and she went on, “As for me, I teach history differently. I used to teach the text-book without question when I dealt with points concerning the Catholic Church, but, how, when I come to a subject of that sort, I look up Catholic authorities and compare their statements with those in the text-books, and then I teach my class accordingly.”

Somewhat later one of the leading professors in the department of history came one day to the Paulist rectory asking for a list of authorities giving the Catholic point of view of the Church in the first three centuries. (...) A list of the desired authorities was supplied him, and forthwith, there appeared among the lists of required or suggested readings on the blackboard of that newly enlightened professor’s class room the names of Catholic authorities side by side with those not Catholic. And that day a new spirit was born into the teaching life of the University of Texas. For, as a natural outcome more and more books by Catholic authors began to appear on the shelves of the university library, and, likewise, one by one, other professors began to follow the example of their distinguished innovator. (...)

To the Newman Club, therefore, belongs the great distinction of having taught the University of Texas that there were Catholic scholars in the scientific world who must be consulted before any teacher could hold himself properly equipped with knowledge sufficient to discourse to his class on any point connected with the Catholic Church. (...)

Perhaps the most striking proof of regeneration in the School of Pedagogy is the fact that the students there hear nowadays that there have been educators in the world besides the Teuton. The venerable dean of that department is never tired extolling the accomplishments of Ignatius Loyola as a pathfinder in the field of modern educational methods.⁷⁰

Finally, Bride Neill Taylor makes a relevant observation about the spirit standing behind this success:

⁷⁰ Bride Neill Taylor, p. 9-11, 16.

It may be necessary to point out that while the work which has been accomplished by the Newman Club at the University of Texas can be done at any secular university, it can be done only when the spirit behind it is similar. This or any other Newman Club would fail but for that.

The spirit is that which has been ingrained into them by their directors. The Paulist Fathers have imbued the students under them with something of their own sense of duty toward the spiritual development of their country. They have given them a little at least of their own generous faith in the good-will of the American people as a whole. They have led them to understand that charity is the first requisite in any one who would approach the task which has confronted them in their college life.⁷¹

1914: Southwest Texas Normal School

The Paulists were able to create an island of Catholic life which could engage the secular campus on its own terms. This model provided a spark that would carry 35 miles south of the University of Texas to Southwest Texas Normal School in San Marcos.

In spite of the similarities (secular campus, need for a Catholic presence), translating what one could so palpably see and feel in Austin to a Catholic club at the Normal School would not be easy. The pastoral setting was quite different. But missionary spirit would inspire the Austin Newman Club and its chaplains to actively lend a hand to the small group of Catholic students in San Marcos.

⁷¹ Bride Neill Taylor, p. 23f.

Chapter 3: The Founding of the Newman Club (1914-1916)

In many regards, 1914 was a turning point. World War I broke out. Three weeks later, Pope Pius X died; two weeks after that Pope Benedict XV was elected his successor. On August 15, the Panama Canal was opened to traffic – a marvel of modern engineering that signaled a new era for international trade and commerce.

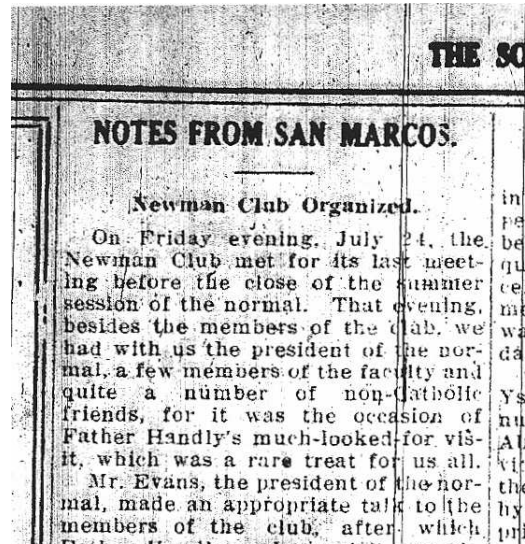
Meanwhile, Mexico was in the grips of a revolution that had began in 1910. Pancho Villa rose to power in 1913 and achieved some of his most legendary successes in 1914. At the same time, a storm of anti-clericalism forced thousands of Catholic priests and religious to flee the country; San Marcos was a refuge for some of the Claretians from south of the border.⁷² The Revolution (1910-17) unleashed a new flood of Mexican emigrants to the U.S., many to Texas.⁷³

This was also the year of the founding of the **Newman Club** at Southwest Texas Normal School. It was the beginning of an organized Catholic presence on the San Marcos campus that continues until today.⁷⁴

The Founding of the Newman Club in 1914

The Newman Club at the Normal School was founded in the first half of 1914. The exact date can no longer be determined. Inspired by the Newman Movement in general and the Newman Club at UT in particular, it sought to create a distinctly Catholic space for the college students in San Marcos.

The Newman Club was the third religious organization on campus. Only the YWCA (founded in 1903) and the YMCA (1909) were older. The Normal School had opened in September 1903 in the then brand-new Main Building (now



Excerpt from article with first report of the Newman Club at Southwest Texas Normal School (*Southern Messenger*, July 30, 1914)

⁷² Cf. "Sons of the Immaculate Heart of Mary: Exiles from Mexico now Laboring in the United States and South America," *Southern Messenger*, November 26, 1914, p. 1; "Rectory Burned at San Marcos: Spanish Missionary Priests Left Homeless," *Southern Messenger*, April 8, 1915, p. 5. For fuller background, see Yolanda Padilla Rangel, "Cultural Encounter: U.S. Images of the Catholic Clergy Exile in Texas, 1914-1919," *Catholic Southwest: A Journal of History and Culture*, Vol. 16 (2005), p. 9-20.

⁷³ The U.S. Census Bureau recorded the number of Mexican-born in Texas in 1910 at 124,000. In 1920 it was double that number – 250,000.

⁷⁴ In 1969 the Newman Club changed its name to the Catholic Student Organization (CSO), which is still an active organization on campus.

known as “Old Main”) on old Chautauqua Hill. It was a public teachers college, and – like Texas in general – most students were Protestant. But soon, Catholics desiring to be teachers but unable to afford tuition at a Catholic college enrolled as well. For Mass and Confession they could have sought out the Catholic Church, which until 1915 was located in a small chapel – Our Lady of Guadalupe – on the northeast corner of Guadalupe Street and Woods Street, three blocks from the campus.⁷⁵

The first mention of a Newman Club in San Marcos is found in an article in the *Southern Messenger* – the Catholic newspaper in San Antonio. The story not only mentions the formation of the club, but also that Paulist Father John Handly, from the Newman Club at the University of Texas, gave a talk. Fr. Handly was something of an area celebrity, which may account for the attendance of several non-Catholics, including Normal President Cecil E. Evans, who was Methodist.⁷⁶ Here is the article in its entirety:

NOTES FROM SAN MARCOS

Newman Club Organized

On Friday evening, July 24, the Newman Club met for its last meeting before the close of the summer session of the normal. That evening, besides the members of the club, we had with us the president of the normal, a few members of the faculty and quite a number of non-Catholic friends, for it was the occasion of Father Handly’s much-looked-for visit, which was a rare treat for us all.

Mr. Evans, the president of the normal, made an appropriate talk to the members of the club, after which Father Handly spoke, and it was obvious that his well-chosen, tactful and forceful speech won the approval of all present. Many of our non-Catholic fellow-students expressed themselves as highly pleased with his speech. We Newmanites are sorry that we could not succeed in having Father Handly address us several times this summer. However, we hope that the Newman Club during the next session of the normal will be more fortunate and we think his visit has greased the wheels, as it were, for the Newman Club’s work here.

After the close of the meeting the members of the club and our zealous pastor, Father Zumarraga, entertained Father Handly at the Hofheinz Hotel and took supper before he left for his home in Austin.

In the normal, which usually has an enrollment of from six to seven hundred students, there are generally about twenty-five or thirty Catholic

⁷⁵ For location, see Digital Sanborn Maps (<http://sanborn.umi.com>, accessed November 10, 2007), San Marcos, Texas, March 1912, Sheet 2. It is interesting that this exact location would later be the site of the Catholic Student Center from 1970 to 1993.

⁷⁶ Some of his fame may have come from touring all over Texas giving missions. Many issues of the 1913 and 1914 editions of the *Southern Messenger* include reports about these missions and even a lecture held by him on “The Madonna in History and Art” in San Antonio in November 1913 (cf. *Southern Messenger*, November 27, 1913).

students. As every one knows, the text books used here are written by Protestant writers and so are the reference books. Many times, statements are made in them pertaining to our religion or assertions are made in class that we know in reason are not true, but often we have nothing on which to substantiate any statement to the contrary. The solution of this situation is to put the Catholic Encyclopedia in the normal library, and now in the name of the Newman Club and of all the students who will come here to prepare themselves to teach the children of Texas, we present our need to the readers of the Southern Messenger, hoping that some generous person or persons who read this will take it upon themselves to do this good deed. Communicate with our pastor, Rev. F. Zumarraga, C.M.F., San Marcos, Texas, Box 595, concerning this. We are trusting that the Encyclopedia will be put in the S.W.T. Normal by the opening of the fall term.⁷⁷

Because this article is our only evidence about the earliest days of the club, we can only speculate about the details of its origin. The comment “We Newmanites are sorry that we could not succeed in having Father Handly address us several times this summer” could indicate that it was first organized at the start of the summer session in June. At that time the summer classes drew many teachers on break from teaching. Might some of them have been members of the Newman Club in Austin who inspired fellow Catholics to do something similar in San Marcos?

The Claretians in San Marcos

For a Newman Club to begin, the students organizing it would have needed the permission and support of the parish priests. Since 1905 the parish priests were members of the Missionary Sons of the Immaculate Heart of Mary, a missionary society better known as the *Claretians*. From 1912 to 1915, the pastor was a Spaniard of Basque origins, Fr. Felix Zumarraga, C.M.F. (1879-1923).

Although the city of San Marcos was founded in the late 1840s, it had practically no Catholics until some 30 years later, when in 1883 a first Catholic chapel was erected to serve the Mexicans in the area. This mission, dedicated to Our Lady of Guadalupe, was raised to a parish and assigned a permanent pastor in 1892. This assignment was entrusted to the Claretians in 1905 by Bishop John Anthony Forest of San Antonio (1838-1911), at a time when the Claretians were new to Texas and the United States.

The founder of the Claretians was the well-known Spanish religious and bishop, Fr. Anthony Maria Claret (1807-1870, canonized 1950). He founded his community of mission priests and brothers in Spain in 1849. The congregation's first house in Mexico was opened in 1884; its first house in the United States was

⁷⁷ *Southern Messenger*, July 30, 1914, p. 2. Whether the effort to buy the *Catholic Encyclopedia* was successful is not reported. In the current Alkek Library there is a copy of this 1911 classic which has been part of the collection for many years, but it cannot be said if its purchase goes back to this initiative.

opened in 1902 in San Antonio, Texas. The parish in San Marcos was their second U.S. settlement.⁷⁸

The Claretians were much larger and more international than the Paulists. As of 1906 they had 79 houses and 1,486 members worldwide.⁷⁹ The *Anales de la Congregación* (official bulletin of the Claretian Congregation) brought reports from their work all over the world. In 1907 the official bulletin had this to say about San Marcos:

According to the latest census, San Marcos has five thousand inhabitants, almost all of them Americans who came down from the Northern States in which the population is very dense. As a result, they don't know any other language but English and are, at heart, Protestants. They have fine churches for their worship. What most distinguishes San Marcos are its schools. There are two schools called the Coronal Institute and the Normal School, not counting the public schools for children and another very large one which the Baptists are planning to build. (...) Forty years ago San Marcos was nothing more than a ranch, without life or any kind of movement, and it was only 23 years ago that a little wooden Catholic Church was built to serve the numerous colonies of Mexicans descended from the original population.

The first Catholic priest who visited San Marcos and built the church was Fr. Luis Morandi, an Italian. He was followed over the next ten years by Frs. Smyth, Buffard, Le Moulin, and Planchet, although they did not reside in San Marcos but only visited once a month. The last priest was Fr. Francisco Vallay, who took residence in San Marcos and administered the parish for 14 years. Three years ago, when he could no longer continue, his Excellency, Bishop John Anthony Forest entrusted the parish to our Fathers in San Antonio who intended to erect a foundation and to open new horizons for this parish with so many Mexicans.

We found the church, the parish, and the liturgy to be truly poor in every sense of the word; but we have already worked every way we could to raise the most pressing necessities, leaving the rest, especially the construction of the church, for better times. We say Mass every day in the provisional church and pray the Holy Rosary every evening. We have reorganized the Society of the Sacred Heart of Jesus and plan to start the Confraternity of Our Lady of Mount Carmel. Moreover, in the two years since being established we have had two solemn First Communions, something never before seen in San Marcos. The Mexicans, showing their appreciation, come every Sunday from their ranches as far away as 8 or 12 or even 20 miles to listen to the 10 o'clock Mass, attaching themselves more and more to the Catholic Religion while many are

⁷⁸ Cf. Castañeda, Vol. 7, p. 238 and Charles I. Amadi, *Claretian Missionaries: Essential Chronology, 1807-2000* (http://www.claret.org/formation_en/Formation_doc/cmf_booklet_html/fd_cmf_booklet_21.html), accessed November 7, 2007.

⁷⁹ Cf. Amadi, *Essential Chronology*.

leaving the Protestantism they had embraced at the suggestion of the Protestant pastors.

Although the Mexicans, and in a special way the pure Indians, are very religious, upon coming to these desolate lands they adopt the qualities of their neighbors and companions, the Yankees, who care little about religion and love riches and the delights of the present life. They [the Yankees] concern themselves little or not at all about the things of the life to come, and so, although our parish is very large, even larger than some dioceses in Spain, we have enough time to do everything.⁸⁰

Most of the early Claretians in Texas were Spaniards. The vastness of the land amazed them, as did the “coldness” of the Anglo mentality toward religion. The Claretians threw themselves into the task of serving the Mexican Catholics in San Marcos:

November 30, 1910. (...) Here is what we have done in our parish since September 2, 1905, the date our Fathers from San Antonio, Texas, began to direct the Parish of San Marcos. The House of San Marcos was founded later, on March 5, 1906.

Included is also what we have done in the other lesser parishes cared for by the Fathers of this house during the four years of our existence.

Baptisms: 2,254 in this parish and 805 in the others. Total 3,059.

Weddings: 271 in this parish and 196 in the others. Total 467.

Ministrations to the sick⁸¹: 500 all together. Because of the large distances, each sick person ministered to required 5 to 10 hours, and sometimes more.

Churches in our care: 8, of which 4 have been built by our Fathers.

Total area of all the parishes: 4,000 square kilometers [1,500 square miles], with a total of 13,000 Catholics who speak Spanish and 150 who speak other languages. Not all of this area is settled. There are extensive woods waiting for the axe and the plow in order to be converted into rich cotton fields.⁸²

By 1914 some of the Claretian mission parishes (Lockhart, Smithville, and Seguin) reverted to diocesan care, reducing the size of the parish from 13,000 to 10,000 Catholics.⁸³ As a 1915 article in the *Southern Messenger* reports:

[A]t this time was organized the parish as it now exists, embracing 800 square miles which takes in Hunter and ten miles on both sides of the I. & G.N.R.R.⁸⁴ north to the Colorado River.⁸⁵

⁸⁰ Medardo Brualla, CMF, “San Marcos, Tejas,” *Anales de la Congregación* (Madrid), October 26, 1907, p. 311-313.

⁸¹ Presumably anointings of the sick, which in those days would have been only given to the dying.

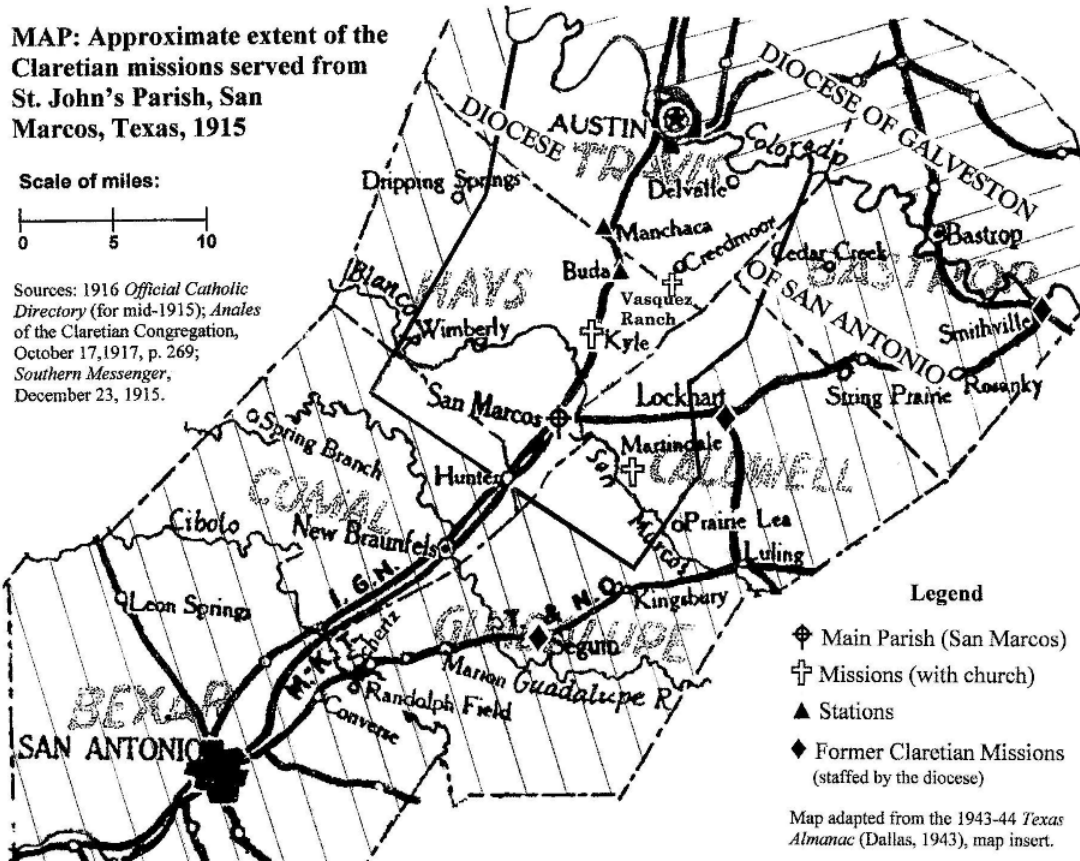
⁸² “San Marcos (Texas),” *Anales de la Congregación*, January 14, 1911, p. 12f.

⁸³ Cf. “New Church at San Marcos,” *Southern Messenger*, December 23, 1915, p. 2.

⁸⁴ International and Great Northern Railroad. The San Marcos to Austin stretch opened in 1880.

⁸⁵ *Southern Messenger*, December 23, 1915, p. 2. In comparison, the size of Hays County, Texas, is only 693 square miles.

The Mexican population rapidly grew.⁸⁶ Area immigrants came from practically all parts of Mexico, but especially from the northern states of Tamaulipas, Nuevo León, and Coahuila.⁸⁷ The number of non-Mexican Catholics in the Claretian missions north of San Antonio was a tiny 1.3% in 1910, and became less in 1914 when the parishes in Lockhart, Smithville, and Seguin were transferred from the Claretians to diocesan clergy. Around 1915 the number of Anglo Catholics in the entire 800-square-mile area served from San Marcos must have been less than 100 – and was probably closer to 50.



The Claretians developed their ministry by building mission churches in Martindale and Kyle (during the pastorate of Fr. Andrew Resa, C.M.F., 1907-09) and Vasquez Ranch (Rancho Vasquez) just south of Creedmoor (during the pastorate of Fr. Zumarraga, 1912-15). Other more provisional “stations” were established in Buda and Manchaca (see map above).⁸⁸

⁸⁶ Growth driven by refugees from the Mexican Revolution. Steve Davis (ed.), *Sueños y recuerdos del pasado – Dreams and Memories of the Past: A Community History of Mexican-Americans in San Marcos*, p. 7f also notes an earlier surge of Mexican immigrants between 1890 and 1910.

⁸⁷ Cf. *Anales de la Congregación*, January 14, 1911, p. 13.

⁸⁸ Cf. *Southern Messenger*, December 23, 1915, p. 2; 1916 *Official Catholic Directory* (data for mid-1915); and *Anales de la Congregación*, October 17, 1917, p. 269.

Fr. Zumarraga and the Challenge of Integration

The role of the Claretian pastors was crucial to the development of the Newman Club. The typical Newman Club operated under the oversight of a priest who, in ideal cases such as in Austin, would personally direct the club and its leaders. During its founding years, the Newman Club in San Marcos was blessed with the leadership of energetic and capable priests. In fact, in those first years the pastor attended to this apostolate himself.

It is instructive to look in more detail at the contribution of Fr. Felix Zumarraga. Although our sources are limited, they give us some insight into a man whose three years in San Marcos would leave a lasting legacy.

Fr. Zumarraga – or “Father Felix” as he was often called – was born February 21, 1879 in the Basque country of northern Spain. As a boy he went to the Claretian school in Valmaseda, just 20 miles west of Bilbao. After the mandatory novitiate he made his profession as a Claretian in 1896. He was ordained a priest on July 10, 1904 and spent his priesthood working in the missions in Mexico and the United States. His time as pastor and house superior in San Marcos began in November 1912,⁸⁹ when he was just 33 years old and eight years a priest. He died, age 43, on January 11, 1923 in Orizaba, Veracruz, Mexico.⁹⁰ A belated obituary sheds some light on his character:

[After his novitiate he] continued to *progress* in the virtues he professed so well, and well filled the great and precious ark of his tender heart with solid virtues; he supplied his mind fitting knowledge (...) and duly cultivated in his whole noble being as a good Son of the Heart of Mary these same talents, to which our Good Father added his gentle and amiable presence, his robust and slender figure, his truly enchanting voice for preaching, and those columbine eyes (enhanced by the prudence of his character) which gave Father Zumarraga “all the air of a distinguished and very dignified Son of the Heart of Mary.” (...)

What was the key to the spiritual greatness of Father Zumarraga? It was this: his great delicacy of conscience; his fervor to fulfill all his duties *well*; and the great pains he took to always leave our beloved Congregation better than he found it. Now let me describe that celestial air when he celebrated Holy Mass, his dignity when preaching the Word of God (especially when we saw him as Pastor-Superior in San Marcos, Texas, and in Yuma, Arizona), and that truly fatherly character he had in treating all those entrusted to his care.⁹¹

⁸⁹ The date of his arrival can be easily determined with the help of the baptismal records of St. John’s parish. Fr. Felix’ first baptism in the parish was on November 2, 1912 and from that point his name appears countless times.

⁹⁰ Cf. Luis María Galarza, CMF, “Del Rvdo. Padre Félix Zumarrága,” *Anales de la Congregación*, March 1937, p. 142-144.

⁹¹ *Anales de la Congregación*, March 1937, p. 142f.

In the vast 800-square mile parish that belonged to San Marcos, Fr. Zumarraga's had a vast Spanish-speaking flock to tend to. To name just one statistic, there were some 500 baptisms a year. In addition, he had to make sure that the work of the Claretian team – normally four priests and four brothers – was properly coordinated. It was during his term that the mission church at Vasquez Ranch was built (probably 1915) and that the Theresian Sisters came to San Marcos to start a Catholic School in Spanish⁹². The greatest highlight was the construction of the new church and rectory, to be described below.

But Fr. Felix was also attentive to the fact that he had a small English-speaking flock, including the students at the Normal School. By the time Fr. Felix arrived in 1912, a small number of Catholic students must have been attending the parish services in the old wooden church. Once the new church was completed in December 1915, the Claretians would offer a separate Mass and devotions in English,⁹³ but for now the few Anglo Catholics would have attended the Mass as it was (in Latin, with Spanish sermon), or none at all. Fr. Zumarraga must have felt that this was unsatisfactory. The following article from an October 1915 issue of the *Southern Messenger*, while the new church was being built, gives us a sense of the main reason why:

NOTES FROM SAN MARCOS

Progress on the New Church Building

The wonderful progress made by the builders of our new Catholic church enables us to get an idea of the design, which is the stately Romanesque style of architecture. Occupying, as it does, one of San Marcos' beautiful hills and looking down and over the city, already tall, [the] building presents a most dignified example of ecclesiastical art: repose and strength are expressed in the towering edifice.

The new church will be for the use of the few English-speaking Catholics residing here, the students attending the State Normal School, as well as the large Spanish-speaking congregation. Strange to say, notwithstanding the efforts of our pastor there seems to be some reluctance among a few of the students in coming to Mass, a fact which is likely due to the usual reply most of them get on inquiring about the Catholic church – the reply being “Oh, San Marcos has only a Mexican church over on the hill.”

Whether this answer is a suitable evasion or otherwise would be hard to say, nevertheless the shot hits and the young student is very slow to openly profess and practice his faith.

⁹² Cf. *Southern Messenger*, December 23, 1915, p. 2. The school did not get off the ground under the Theresians, presumably because of their return to Mexico. If the story parallels that of the Theresian Sisters at Our Lady of Guadalupe Parish in San Antonio, they had to flee Mexico at the beginning of the Revolution in 1910, but then returned once the violence ended in 1917.

⁹³ Cf. *Southern Messenger*, December 30, 1915, p. 1. In those days, of course, the Mass was still in Latin, but the sermon and the hymns would have been in English.

Having had this experience, in times past our Rev. Pastor brought the Theresian Sisters to establish a home for Catholic students here; but somehow the Sisters' Home was not on the "approved list" of boarding places sent out this year by the faculty, and many parents did not know of the opportunity to have their daughters live with the Theresian Sisters while here; consequently, only one of the some fourteen or fifteen Catholic young ladies is enjoying the comforts of a Catholic home.

Fortunately, a year or so ago, there was organized a Newman Club among the students and during the first week of this term the club was reorganized; this has brought together the Catholic students and to some extent offset the influence mentioned above. SUBSCRIBER.⁹⁴

Fr. Felix's concern arose from a combination of apathy about the faith and ethnic attitudes. To at least some, Our Lady of Guadalupe was "only a Mexican church," and therefore not seen as the church of German, Polish, Irish, Czech or other Catholics. In those times ethnic groups often tended to live in segregated worlds and think of themselves as worlds separate. This might have been innocent enough, but it could not have made sense to the good pastor. His assignment was not to the Mexican Catholics, but to all Catholics in the parish. His breadth of vision was helped by being a missionary from an international congregation.

The Newman Club seems to have become an integral part of the pastor's strategy to better integrate the Catholics whose language was English. It was a project that paved a way for both college students and the small Anglo contingent of the parish. The Newman Club and the construction of the new church gave him a chance to break some of the old ways of thinking by showing that the parish was not just a "Mexican" parish, but a home for *all* Catholics. This seems even to have played a role in the choice of a new parish name.

A Talk on St. Francis and the Final Organization of the Newman Club

After the original article of July 1914, the next report that can be found about the Newman Club is in the *Southern Messenger* in July 1915.

Another Paulist from the Austin Newman Club was speaking at the Normal School – Fr. Handly's successor, Fr. J. Elliott Ross, C.S.P. Fr. Ross was also an accomplished speaker and well-versed in the challenges facing students on the secular campus. The son of a wealthy Catholic attorney from Baltimore, he attended Loyola College and George Washington University in Washington, D.C. before earning his Ph.D. at the Catholic University. In 1912 he was ordained a Paulist priest.⁹⁵ Ross arrived in Austin in September 1914 and would become pastor of St. Austin's in 1916, a position he held until 1923. During that time he wrote several books, including *The Book of Right Living* (New York, 1919).⁹⁶

⁹⁴ *Southern Messenger*, October 7, 1915, p. 2.

⁹⁵ Cf. McVann, p. 674.

⁹⁶ Cf. McVann, p. 675f.

For the fledgling Newman Club in San Marcos, Fr. Ross' visit was a real hit. Speaking in the auditorium in Old Main on July 17, 1915, he drew a crowd of 200 – an accomplishment that would still be impressive today:

Under the auspices of the Newman Club, Rev. J. Elliott Ross, C.S.P. of Austin, addressed a body of 200 Normal students in the auditorium of the Southwest Texas Normal on Saturday night. Father Ross chose for his subject "Francis of Assisi, a Saint and Reformer;" the discourse was a very eloquent one.

Father Ross highly approved the work that the club is doing and promised his assistance when possible.

The club is very busy trying to raise \$20 for the purpose of distributing the "Sunday Visitor" over the town every Sunday for the coming year. All pennies and dimes will be gladly accepted from old members or any one else who would like to help. Rev. Father Zumarraga receives all funds. SECRETARY.⁹⁷



Fr. Elliott Ross, CSP,
about 1920 (CAT)

What is unclear is whether the Newman Club had been active during the 1914-15 school year, or had thus far only met during the summer sessions. However, the fund-raising for distribution of *Our Sunday Visitor* seems to indicate a Club determined to become a permanent part of campus life. The choice to promote this English-language newspaper could also be evidence of the pastor's strategy to harness the energy of the Newman Club to do a better job reaching the off-campus portion of his flock that spoke English. If we suppose a low subscription rate of \$1 per year for the *Our Sunday Visitor* (which would have been a great bargain), this distribution "over the town" would have consisted of only 20 copies. But the number of Catholic Anglo families in San Marcos at that time was probably not much more than that.

Once the fall term began, formalizing the Newman Club began in earnest (as noted in the October 1915 article on previous page). By November 12, 1915 things were far enough along for this announcement to appear in the *Normal Star*:

The Newman Club of S.W.T.N. has completed its organization. The purpose of this club is to study the works of Newman. Other literary works will be studied for the spiritual as well as the literary value. Interesting programs are being [held] at every meeting.⁹⁸

And so the Newman Club was fully operational before the year was out.

⁹⁷ *Southern Messenger*, July 22, 1915, p. 2.

⁹⁸ *Normal Star*, Vol. 4, No. 39 (Friday, November 12, 1915), p. 4.

The Construction of the New Church

The year 1915 also saw the building of a new Catholic church and rectory in San Marcos. It would serve as the location for Newman Club meetings and activities for the next 45 years. It was also the crowning achievement of Fr. Zumarraga's time as pastor. A new church had long been on the wish list of the Claretians, but cost and other obstacles had kept it from becoming a reality. The community's Madrid-based bulletin of 1917 tells us:

[T]he most important and formative event of [the last three years] (...) is the construction of the new house and church and their solemn dedication at the end of 1915. Already since its founding (...) [each superior] cherished the notion of erecting to the Lord a less unworthy home and a house better suited to the needs of the Community. The building of a new church was especially pressing, for the primitive state [of the old church] was not merely a matter of its wooden construction but how it reflected poorly on the [Catholic Church]; in a city as Protestant as ours and with so many churches of so many denominations it was a discredit and a blemish on the one true religion. However, difficulties of various kinds slowed the realization of the project until, in 1914, our most Reverend Father General, having arrived from Columbia to the United States to visit and console his sons exiled from Mexico by the revolution, warmly approved and encouraged us to make it a reality.

We subsequently proceeded to make plans and arrange the things that were needed. But our plans were postponed again when we hit the roadblock of the selfish policies of the banks and companies which did not want to risk anything because of fears caused by the European War and the Mexican Revolution. Then the Lord came to resolve all the difficulties and to accelerate the work by permitting an unfortunate accident.

On Easter Sunday itself, April 4, 1915, a little after noon and when the Community was seated at table, a fierce fire broke out (...) which, helped by the strong wind that was blowing, reduced everything to a heap of rubble in less than half an hour. We must state that all the neighbors, even the Protestants, came by, expressing their condolences and offering to help us in any way they could. The Very Reverend Father Provincial himself showed up that day, and after consoling us, rented an adjacent house of decent quality, distributed the individuals who remained (the refugees from Mexico) as best he could, and resolved, of course, to forge ahead with the construction project, no matter the building might cost.

Once back in San Antonio, he contacted the German company *Dielmann*, so that the building of the house and church would proceed at once (...). It all came to pass, with the first stone being laid on July 27 and the work being finished on December 6 of the same year 1915.⁹⁹

⁹⁹ *Anales de la Congregación*, October 17, 1917, p. 265-267. See also "Rectory Burned at San Marcos," *Southern Messenger*, April 8, 1915, p. 5; *Anales*, May 11, 1915, p. 120; and Castañeda, p. 238.

After the fire, planning and construction went forward with remarkable speed. Actual construction of the new red-brick structure began on July 27.¹⁰⁰ The solemn cornerstone-laying on was held on October 11, 1915, with Bishop John Shaw of San Antonio presiding and such dignitaries as the provincial superior of the Claretians and the mayor of San Marcos looking on.¹⁰¹

The Church was dedicated by Bishop Shaw on Sunday, December 26, 1915, in the presence of 2,000 persons¹⁰² and even two bishops from Mexico: Archbishop José Mora y del Río (1854-1928) of Mexico City, and Bishop Maximino Ruiz y Flores (1875-1949) of Chiapas. In that moment both were refugees from the violence of the Revolution in Mexico. Different accounts paint for us a vivid picture of the dedication:

[T]he solemn dedication of the church [took place] Sunday, December 26 of the same year 1915. Our Excellency, Bishop John William Shaw,

accompanied by the Rev. Archbishop of Mexico City and the Bishop of Chiapas, by our Very Reverend Fr. Quasi-Provincial, by various other Reverend Fathers of the Community....¹⁰³

The weather being ideal, Mexican families came in all sorts of conveyances from the entire neighborhood and gathered on the spacious church grounds, while many non-Catholics, prominent in social, professional and commercial life, assembled on the wide veranda of the rectory to await the beginning of the dedication services.



CATHOLIC CHURCH AND RECTORY, SAN MARCOS, TEXAS.
San Marcos-Hays County Collection, San Marcos Public Library, 33390002680615

The new St. John's Church and rectory, photo postcard from about 1917 (SMAC)

¹⁰⁰ Cf. Castañeda, p. 238.

¹⁰¹ Cf. *Southern Messenger*, October 21, 1915, p. 1. During his tenure, Bishop Shaw (1863-1934, bishop of San Antonio 1911-1918, then archbishop of New Orleans) expanded the number of parishes serving the Mexican population, especially in the city of San Antonio. Cf. David A. Badillo, *Latinos and the New Immigrant Church* (Baltimore, 2006), p. 33.

¹⁰² Cf. *Anales de la Congregación*, October 17, 1917, p. 268. The December 30, 1915 issue of the *Southern Messenger* reports an even higher figure of 3,500 persons – not unthinkable in a town of 5,000, especially if large numbers of parishioners from the outlying districts attended.

¹⁰³ *Anales de la Congregación*, October 17, 1917, p. 267f.

Shortly after 10 o'clock the episcopal procession, headed by cross-bearer and acolytes, entered the church and after sprinkling the exterior and interior of the edifice and chanting the customary psalms and Litany of the Saints, the congregation was permitted to enter and soon filled the church to overflowing. In fact, fully as many, or even more, were obliged to remain outside as had found room inside. The pews were crowded, and the aisles and vestibule were packed with people standing.¹⁰⁴

The gathering of people was immense and one rarely seen here, calculated at more than 2,000 persons, many of them Protestants. The dedication was followed by a solemn half-pontifical Mass. After the Gospel our Very Reverend Quasi-Provincial, Felix Alejandro Cepeda, preached with his accustomed eloquence about the sanctity of the Catholic temple, which is truly the house of God and of the Christian. After the end of Mass, the Bishop spoke in English, expounding in part on the same topics, and at the end Rev. Fr. Miguel Oñate, recently arrived from California to take charge of the Community and the parish, took advantage of such an advantageous situation to make his public introduction, and said a few short words of thanks, congratulations, and exhortation in English and in Spanish. In the afternoon His Excellency administered the sacrament of Confirmation to 263 children and a few adults.¹⁰⁵

Especially noteworthy is the change of the parish's name. In the *Southern Messenger* article on the cornerstone-laying we find it called "St. John the Evangelist" for the first time¹⁰⁶. No reason is given, but it seems likely that this was part of Fr. Felix's effort to overcome the misconception that the parish was only for "Mexicans." And so "Our Lady of Guadalupe" became "St. John the Evangelist". (As to the question why St. John the Evangelist: one source identifies him as Bp. John Shaw's patron saint, suggesting that the bishop chose St. John to honor his own patron.¹⁰⁷)

The completion of the new church also marked the end of Fr. Zumarraga's time in San Marcos. He was transferred to be pastor and superior at the Claretian parish in Yuma, Arizona. Fellow Claretian Fr. Miguel Oñate took his place.

The 1915-16 School Year

A retrospective of the Newman Club in its first fully operational year must begin with this report published in the *Southern Messenger*:

¹⁰⁴ Front page article with prominent headline: "New Church Dedicated at San Marcos, Texas," *Southern Messenger*, December 30, 1915, p. 1.

¹⁰⁵ *Anales de la Congregación*, October 17, 1917, p. 268.

¹⁰⁶ Cf. *Southern Messenger*, October 21, 1915, p. 1.

¹⁰⁷ Cf. *St. John's Catholic Church Yearbook*, No. 6 (San Marcos, 1955), p. 10.

The Newman Club met for the first time this term on Sept. 27. The purpose of this literary and spiritual club is to study Newman's works and other literature.

The main feature of the program at the last meeting was the reading by Mrs. R. Deen on "The Definition of Religion." This paper will be followed next week with another on "Subjective Religion."

Officers for the year were elected as follows: Frank Somers, president; Rhoda Hatch, vice-president; Elizabeth Kallus, secretary; Mary Toudouze, treasurer.

The members of the Newman Club received Holy Communion in a body at the 8 o'clock Mass at St. Mary's Church last Sunday, October 24.¹⁰⁸

Other articles tell us that Mr. A.R. McDonald spoke on "The Opportunity We Have to Render Service" and student Frank Somer presented a paper on "The Existence of God" (November 28). Another meeting featured a debate on science and religion and a paper on "The Truth of the Christian Religion" (December 5). At the same December 5 meeting, officers for the winter term were elected and hot chocolate and cake were served.¹⁰⁹

The reports from 1915-16 frequently mention two lay men, Roy C. Deen and A.R. McDonald, who seem to be club advisors. Among the few Anglo Catholics in San Marcos, they were the ushers at the dedication of the new church in December 1915.¹¹⁰ Nothing further is known about Mr. McDonald, but Mr. Deen (1878-1960) was a convert and grocery wholesaler who hailed from Austin. From about 1915 to 1919, he and his family lived in San Marcos.¹¹¹ Before this, the Deens were charter members of St. Austin's parish where he helped organize the parish's finances in 1907-08.¹¹² Based on what evidence can be found, he must have moved to San Marcos in the first half of 1915 – which would have been a godsend for Fr. Zumarraga as he faced having to build a new church. Roy Deen was a businessman, was familiar with church building projects (at St. Austin's), and was fluent in English. He also knew the Paulists.

Once the new church and rectory were completed, the Sunday meetings of the Newman Club were held in the basement of the new church. The location of the new church was ideal, on the corner of Guadalupe Street and Roanoke Street just three blocks west of campus (across the street and slightly up the hill from the present Jones Hall).

¹⁰⁸ *Southern Messenger*, October 28, 1915, p. 5. It is assumed that "St. Mary's Church" was how the English-speaking part of the congregation called Our Lady of Guadalupe church (the old church soon to be replaced by St. John's church).

¹⁰⁹ Cf. *Southern Messenger*, December 2, 1915, p. 4 and *Normal Star*, December 17, 1915, p. 1.

¹¹⁰ Cf. *Southern Messenger*, December 30, 1915, p. 1.

¹¹¹ Cf. "Roy C. Deen" obituary, *Austin American*, August 2, 1960, Austin City Directories (Austin History Center), and San Marcos Telephone Books (San Marcos City Library).

¹¹² Cf. William J. Weeg, "Old UT Area Landmark Bowing to Time's March," unidentified newspaper from about 1953, Austin History Center, Austin, Texas Public Library. In 1919 they moved back to Austin, where they rejoined St. Austin's parish.

The assignment of Fr. Oñate as pastor added a new dimension to the Newman Club – for he had been a professor in Spain before coming to the New World. The *Southern Messenger* presented him this way:

Our new pastor will be Rev. Michael Onate, C.M.F. Father Onate will be welcomed by our cultured little city as a learned man: he was professor of languages in the University of Cevera, and few people can boast of being more widely experienced and accomplished.

Fr. Oñate soon met the Newman Club. As the *Southern Messenger* reports:

EVENTS IN SAN MARCOS

The Newman Club

The election of officers, which took place on the fifth of December, and the Christmas vacation seemed to have disturbed considerably the work of the Newman Club at San Marcos. But the meeting on January 9 revealed that one of the resolutions of every one of its members, on New Year's day, had been, "I will be faithful to our Catholic club, I will be punctual in attendance at its meetings, I will do the work that it expects me to do."

This meeting was the most interesting one of the whole term, because nearly half of the people present were non-Catholics and all showed such great enthusiasm during the meeting. Three new members were admitted, among them the new pastor, Rev. M. Onate, C.M.F., of the Church of St. John the Evangelist. The club decided to place a question box in the meeting hall and every member or visitor was invited to make use of it whenever some doubt was raised or some information desired. This, as some of the members think, will improve and enlarge our spiritual ideas.

The financial phase of the club has been improving. Not only the punctuality of the members in paying their dues has helped, but also such things as a donation from Miss M. Strauch and the payment of semi-annual dues by an old member of Uvalde. This has enabled the club to appoint a committee to purchase a picture of Cardinal Newman. Also, since the object of the club is to enlarge our spiritual life, it has begun to carry out its purpose by beginning to buy good Catholic books for the use of all who care to read them. "Meditations and Devotions" is the first book chosen to serve the purpose. SECRETARY.¹¹³

The ongoing work of the club featured questions from a "Question Box" and further talks by students and by Mr. Deen and Mr. McDonald.¹¹⁴ One Catholic student even came from the San Marcos Baptist Academy (then located just a few blocks west of St. John's Church).¹¹⁵

¹¹³ *Southern Messenger*, January 13, 1916, p. 2.

¹¹⁴ Cf. *Southern Messenger*, February 3 and 10 and April 13, 1916.

¹¹⁵ Cf. *Southern Messenger*, February 3, 1916, p.2, and *Normal Star*, May 12, 1916, p. 1.

The following report gives us some idea of the role that the Newman Club played as a crystallization point for the English-speaking part of the parish:

NEWS FROM SAN MARCOS

Laudable Activities of the Newman Club

The Newman Club of San Marcos had its regular meeting on February 5, and as usual almost all the members and several visitors were present. In the previous meeting two new members were admitted to the club, namely Mr. Preston Stephen and Mr. James L. O'Beirne.

Several motions, which were put before the club, were carried. One of these was to appoint a committee of three to obtain new hymn books for the use of the English-speaking congregation of St. John Evangelist Church. Another motion adopted was to assign two different members each Sunday to be at church for about an hour in the afternoon, their purpose being to explain to visitors things they might wish to know about the statues, holy water, confessional, etc. This committee was given the additional duty of instructing the English-speaking children in Catholic doctrine. Thus they will be occupied in a useful way during the time there might not be any visitors.

After this several questions were answered, of which the most important one was, "Are Catholics permitted to marry with Protestants, if so, under what conditions?" Then a short but interesting program ended the meeting.
SECRETARY.¹¹⁶

Contact With the Newman Club at UT

March and April of 1916 featured a series of contacts between the Newman Club in San Marcos and its counterpart in Austin. In March, Roy Deen addressed the UT Club while visiting Austin.

Mr. Deen then spoke [to the Newman Club in Austin]. He told the club some intimate facts regarding the Newman Club at San Marcos and spoke of some of the differences in the way of their work. He came as a representative of the San Marcos Club and as such had invited Mr. Lyons of El Paso, ex-president of the University Newman Club, to come to San Marcos and speak before the Newman Club there. He then extended to the whole club an invitation to come and be the guests of the San Marcos club at the same time.

Mr. Deen's remarks and invitation were gladly received and a committee consisting of Mr. O'Donnell of Taylor, chairman, Miss Randolph and Mr. Nitschke both of Austin, was appointed to take up the matter of transportation and arrange ways for the club to take advantage of the invitation.¹¹⁷

¹¹⁶ *Southern Messenger*, February 10, 1916, p. 2.

¹¹⁷ *Southern Messenger*, March 30, 1916, p. 2.

The Austin club quickly accepted the invitation. On April 1 they set out for San Marcos for a pleasant Saturday outing. However, Mother Nature had an April Fools joke in store:

On Saturday afternoon, April 1, a number of members of the Newman Club met to motor to San Marcos where they were to picnic on the banks of the San Marcos River with the Newman Club there, and later attend a lecture by Mr. Frank Lyons of the University Club. All were destined to be disappointed, however, as the rains of the night before had caused a sudden rise in the creeks between Austin and San Marcos and the [motorists] were obliged to turn back. The travelers arrived in Austin too late to catch the train to San Marcos, so all went to Deep Eddy for their picnic supper and a later date has now been set for Mr. Lyons' lecture.¹¹⁸

The lecture was rescheduled for April 15, when Frank Lyons traveled to San Marcos and spoke on "The Catholic Church and Democracy".¹¹⁹ His words must have struck a chord in the San Marcos Newmanites, for as the next report of the San Marcos club states:

On Sunday evening after services the Newman Club met in regular session, and it seemed that a spirit of enthusiasm permeated the meeting such as had not been noticeable before. This was probably due to remarks by Mr. Lyons in regard to the work of the Newman Club. It is hoped that this spirit will continue, for much can be accomplished by united efforts.¹²⁰

It does not seem that the rest of the Austin club attended the April 15 lecture. But they followed up the flurry of relations with an invitation of their own:

The University Club voted to extend an invitation to the San Marcos Club to be their guests at the club's annual breakfast, which will be held this year on the first Sunday after Easter.¹²¹

The invitation was accepted and the San Marcos Club made arrangements "to go by auto on Sunday, April 30, in time for the 7:30 [a.m.] Mass so that all members may receive Holy Communion as a body."¹²²

The newspaper story about the Sunday breakfast is worth reprinting here in its entirety and the original type-set. It sheds some light on the students, their interests, and their way of holding (and reporting on) a social event.¹²³

¹¹⁸ *Southern Messenger*, April 6, 1916, p. 5. The corresponding article from the San Marcos club (April 13, p. 3) notes: "Much regret was expressed at the failure to have the lecture by Mr. Lyons of El Paso, which was prevented by high waters."

¹¹⁹ Cf. *Southern Messenger*, April 20, 1916, p. 7.

¹²⁰ *Southern Messenger*, April 27, 1916, p. 2.

¹²¹ *Southern Messenger*, April 20, 1916, p. 7.

¹²² *Southern Messenger*, April 27, 1916, p. 2.

¹²³ *Southern Messenger*, May 4, 1916, p. 3.

That the contact with the Austin Club had a deep impact on the San Marcos Club can be seen in an article in the *Normal Star*:

The Newman Club met Sunday night after services, at the usual hour. (...) [We had] a short talk by each member of the club about the trip to Austin, how each enjoyed it, the inspiration received while there, the speeches each heard, and the difficulties the Newman Club at Austin have had in organizing their club. [It is] a task that is awaiting us if we desire to make our club what it ought to be. Although some of us think about that [and say] we have too much school work to be able to do society work, we must not think that we will do these things in later life but we must remember that we are living now and that we are in need of this kind of work as much as ever (...). [F]or here is the place where we can exchange our ideas about various things that may be helpful to us as teachers.¹²⁴

Conclusion

The members of the Newman Club at the “Normal” could be quite satisfied with what they accomplished since 1914. A June 1916 article shows that the club kept active right into the summer session:

The Newman Club met in regular session on Sunday evening after services, Miss Hortense Duffy presiding. Father Onate offered prayer and all present joined in the singing of our opening ode, “Lead, Kindly Light.”

Miss Duffy gave an excellent talk on the object and work of the Newman Club. This being the beginning of the summer session of the Southwest Texas Normal, there were a goodly number of students admitted to membership.

The election of officers resulted as follows: Miss Hortense Duffy of San Antonio and Miss Rhoda Hatch of Corpus Christi were re-elected as president and treasurer, respectively. Because of their worth and services to the society in the previous term a motion was adopted that they be elected by acclamation. Miss Sallie Woodrome of Yoakum was elected secretary, and Miss Georgia Spencer of Uvalde vice-president.

Upon motion of Mr. Roy C. Deen, associate members were admitted.

After adjournment a social fifteen minutes was enjoyed by the members.¹²⁵

The article gives us a sense of the style of the meetings. In those pre-radio and television days, when debates were the biggest event on campus,¹²⁶ lectures and talks were both an intellectual and a social event.

As for who belonged to the Newman Club, the following page lists the names of those we know, with their home town, classification, and major.

¹²⁴ *Normal Star*, May 12, 1916, p. 1.

¹²⁵ *Southern Messenger*, June 8, 1916, p. 4. Saturday and Sunday night were free from the mandatory study time (7 to 10 pm), but students were still subject to a 10 pm curfew (Brown and Nelson, p. 32).

¹²⁶ Debates were even more important than athletics for a time. See the fascinating overview of this in the life of Southwest Texas Normal School in Brown and Nelson, p. 42f.

As to the place of the Newman Club in the parish, the following report written by one of the Claretians in 1917 is very instructive:

San Marcos practically has a double parish because it consists of Mexicans and Americans. The Mexicans come for the most part from northern Mexico (...). The American part is made up of a few families from the town and from the surrounding area, and some students from the Normal School of both sexes.

On average, the Normal School of San Marcos is attended by a thousand young people who are studying to be teachers, and among them there are always from twenty to thirty Catholics. Rev. Fr. Superior attends to their religious needs and to those of the other Catholics who speak English. Every Sunday morning they have a separate Mass and sermon, and in the evening a Rosary and Benediction with the Blessed Sacrament. In general, they approach the Holy Sacraments [Confession and Communion] the first Sunday of the month, though a number of young ladies do so every week, and they sing during the services.

In addition, so that they get to know one another better, mutually encourage one another, and do not fall to the temptation to attend the Protestant worship services and the meetings to which they are invited, they have established the *Newman Club*, an association which is very much in fashion among Catholic students of the English language. They meet every Sunday after the evening devotions, and at almost all the meetings there is a greater or lesser number of Protestants who attend. The president, secretary, and other officers must be elected from among the students themselves. In these meetings, whose program is fixed ahead of time, they read or give little speeches about important points of Catholic doctrine, about historical questions relating to the Church, and similar things; they discuss and settle/solve difficulties in all kinds of religious questions, and the [pastor], in addition to taking part and having the final word in all the questions, generally explains some point about the Holy Bible, the current liturgical feastdays, the religious-popular customs of Spain, and other interesting things. We could count as a fruit of this association, aside from the negative one of tearing down prejudices and showing that all the dogmas and practices of the Catholics are very reasonable, the baptism of a young Presbyterian woman and the return to his Christian duties of a person who had done much worthy of being forgotten.¹²⁷

In this article we see something of the early impact of the Newman Club. It was already overcoming misconceptions about Catholics and providing a place for students on campus to be strengthened in their faith. Here we must remember that at least a portion of them came from scattered parts of Texas where parishes were small and formal instruction in the faith limited. The Newman Club became a forum for learning and taking a stand on what they believed in. It happened

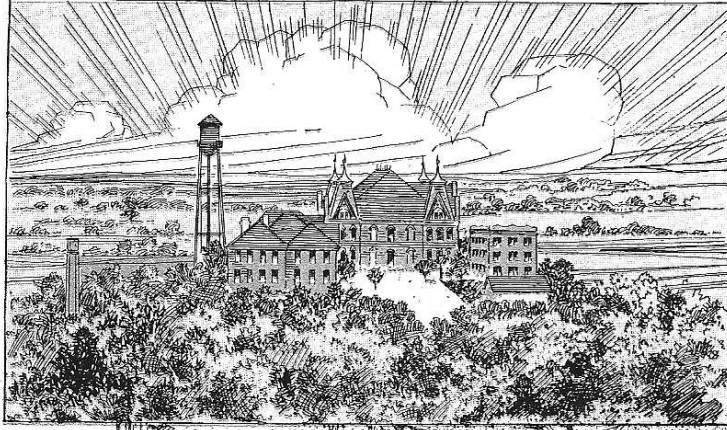
¹²⁷ Medardo Brualla, CMF, *Anales de la Congregación*, October 17, 1917, p. 269f.

through the papers they presented, the questions they asked, and the debates they held. The Newman Club gave them a way to study on a secular campus and see themselves as part of a secular world with something distinctive to offer – the riches of Catholic heritage and Catholic ideals.

Moreover, the Newman Club helped them experience Catholicism as something bigger than the country church, small town parish, or big city Catholic neighborhood (such as in San Antonio) which they knew from home. They got to know that the “Mexican” parish was also their home, that fellow Newmanites from other towns and backgrounds were their friends, and that students at the “big school” in Austin shared their ideals and had a Newman Club, too. The Church was great, with great ideas and a great vision, and most of all a way to shape their lives by the working of God’s grace. In this way they could feel how they belonged to a great tradition spanning from Jesus Christ and the Apostles to Augustine and Aquinas and John Henry Newman.

Chapter 4: Through the Years with the Newman Club (1916-1960)

Like all other campus organizations, the Newman Club pursued its mission in a regular cycle of meetings and activities, with new members joining and old ones graduating. The life of the Club is very difficult to document during this era. No club records have been handed down, and we must rely on such clues as can be gleaned from the campus newspaper (*The College Star*) and yearbook (*The Pedagog*¹²⁸). From this we can only make a very rough sketch which hints a little, perhaps, at the accents of each generation of Catholics on campus and the mark that they left.



Sketch of Old Main and campus, Southwest Texas Normal College. Source: *The Pedagogue*, 1917.

The Life of the Newman Club

Until 1960, the Catholic presence at the university existed entirely within the framework of the Newman Club. Here are a few comments on its life and purpose that relate to these first decades of Catholic presence.

In the 1917 *Pedagogue* we find the ideals of the Newman Movement echoed in this description submitted to the yearbook by the Club:

The members of the Newman Club, believing that as our information increases in other directions, we must increase our knowledge in religious truth, and that this knowledge in religion may be a worthy yoke-mate for the mastery of other subjects, make a special study of the Bible and other subjects pertaining to religious education.

A social hour usually follows the more serious program; then from time to time picnics and parties are enjoyed by the members. The meetings are held every Sunday evening in the club room after services at the Catholic Church. Visitors are always welcome.¹²⁹

In the centennial history of Southwest Texas State University (1999), campus historian Ronald Brown gives this overview of the Newman Club:

¹²⁸ Starting in 1918, the yearbook changed its spelling from *Pedagogue* to *Pedagog*.
¹²⁹ 1917 *Pedagogue*, p. 127.

The first Catholic student association, the Newman Club, appeared in 1914. Like its Protestant counterpart [the YWCA/YMCA],¹³⁰ it fostered the development of ‘moral earnestness and the serious realization of true Christian citizenship through a knowledge and practice of the Catholic Faith.’ Though small, the Newman group held regular meetings, engaged in religious study and planned an active social calendar. Today’s Catholic Student Center on the corner of LBJ and Concho Streets is both a lineal descendant of the early Newman Club...¹³¹

In the late 1940s and 1950s Newman Movement, like much of the U.S. Catholic Church, saw its mission to be a defense against a perilous world. The dangers of intellectual atheism and anti-Catholic bigotry stood in sharp contrast to the Church’s ideals of godliness and integration of nature and grace. The following article from a 1954 issue of the *Southern Messenger* gives a concise statement of how the Newman Movement perceived its role on secular campuses:

AUSTIN – While many young men and women are fortunate enough to be in attendance at Catholic institutions of learning, the sad fact remains that Catholic students in the secular universities in Texas outnumber those in Catholic Colleges by three to one!

With the materialistic attitude prevailing in many colleges, there are great dangers to the Faith to be encountered on the secular campus. When a Catholic student is exposed to this environment over a period of time, when over and over again he has to listen to subtle innuendos in class, and to more open attacks on the Church in the dormitory bull-sessions, the results can be tragic.

This is especially so in the case of those who have never had the opportunity of attending a Catholic school at all. For many of these, often the sum total of religious education is represented by the few hours spent in preparation for First Holy Communion and Confirmation. This is an entirely insufficient foundation for meeting attacks on his Faith. The outcome? – A fallen-away.¹³²

We can suppose that this spirit also penetrated the proceedings of our own Newman Club in this era. But in what publications that can still be found, the club mostly described itself in terms of its social life. The entry in the 1955 *Pedagog* is typical:

¹³⁰ Whose local chapters were founded in 1903 (YWCA = Young Women’s Christian Association) and 1909 (YMCA = Young Men’s Christian Association).

¹³¹ Brown and Nelson, *Up the Hill, Down the Years: A Century in the Life of the College in San Marcos* (Virginia Beach, VA, 1999), p. 87.

¹³² “Since There Are Catholic Students in Secular Colleges, Newman Clubs Stand Ready to Serve Them,” *Southern Messenger*, September 16, 1954, p. 6.

The Newman Club is the Catholic student organization on the Hill. They won second place with their float in the Homecoming parade. The organization sponsors club parties and outings during the year.¹³³

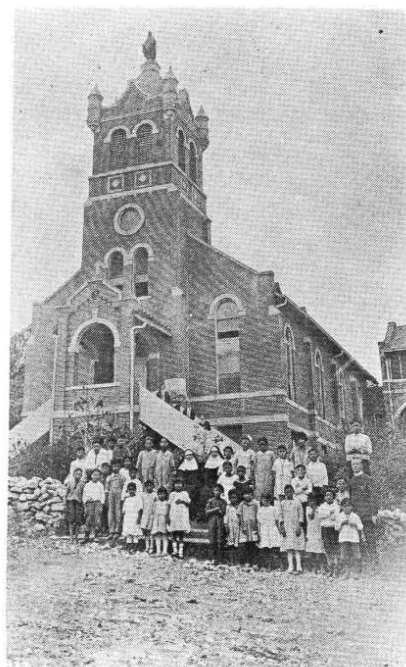
With the Help of St. John's Parish

During these years, the Newman Club's home and source of support was John's Parish. The location of the church – at North Guadalupe and Roanoke¹³⁴ (in 1917 a few blocks west of campus; by 1960 adjacent to the property of the growing university) – was ideal, giving the Club a natural meeting place and Catholic students ready access to the sacraments and contact with the Claretians, and Incarnate Word Sisters (1925-51) and Salesian Sisters (1955-1970) who taught in the parish school.

The support of the Claretians was especially important. They provided the Newman Club with a *director* (sponsor, chaplain). As the university grew, so did the work of the assigned priest. Fr. Brian Culley (director of campus ministry, 1988-91) recalls Fr. Henry Luna being one of the first to serve as part-time campus minister in 1956.¹³⁵

A 1970 parish retrospective sums up the relationship this way:

Historically, from the very foundation of SWTSU, the Catholic college student has related to St. John's Parish. The convenient location of the old church made access easy for counseling, Mass attendance, and sacramental ministrations. In response to this natural relationship, the Claretians regularly strove to assign a qualified assistant pastor to St. John's with an eye to his functioning also as a part-time chaplain.¹³⁶



St. John's Church, c. 1920 (CAT)

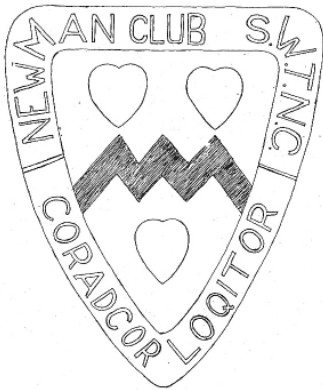
There is an interesting twist around 1947, when Fr. Thomas Tierney and Fr. Pindiville, both Paulists, are mentioned as directing the Newman Club from Austin (1947 *Pedagog*, p. 170). Perhaps this was a short experiment in linking the two Newman Clubs around the time the Austin diocese was founded.

¹³³ 1955 *Pedagog*, Newman Club entry.

¹³⁴ Roanoke Street no longer exists. It ran approximately in the pedestrian zone extending west from the part of Bobcat Trail that runs between Flowers and Commons.

¹³⁵ E-mail of Fr. Brian Culley, CMF to Dr. Dennis Dunn, December 27, 2006. Fr. Luna is pictured with the Newman Club in the 1956 *Pedagog* (p. 75).

¹³⁶ "The Catholic Center at SWTSU," in the dedication booklet for the new St. John's church, San Marcos, 1970, p. 7.



**Newman Club crest, 1920
(1920 *Pedagogue*)**

“The Newman Club, an organization of Catholic students, has for its purpose the fostering of unity and friendship among students of the Catholic faith.” (P-1926, 153)

“The Newman Club is an organization of Catholic students for the purpose of promoting the religious and the social side of College life. It is the second oldest and the third largest Newman Club in Texas.” (P-1929, 159)

Timeline – Part 1

1914

Before July: Newman Club organized (see Chapter 3)

1915

July 17: In a Newman Club sponsored event, Fr. Elliott Ross, CSP, addresses a large crowd of about 200 Normal students in the auditorium at Old Main (see Chapter 3)

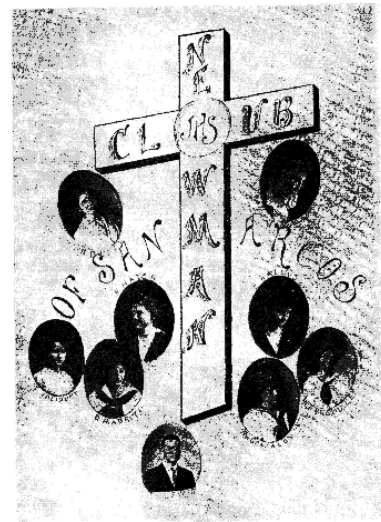
November: The Newman Club becomes a campus organization. It is the third religious organization on campus, after the YWCA (1903) and the YMCA (1909). (see Chapter 3)

December 26: Bishop Shaw of San Antonio dedicates new brick church, parish name becomes “St. John the Evangelist.” (see Chapter 3) This will be the home of the Newman Club until 1960

1916

January: Newman Club decides to donate picture of Cardinal Newman to be displayed at St. John’s (see Chapter 3)

Spring: Meetings are held “every Sunday evening after the services at the Church, where visitors are always welcome.” The Club elects officers at the beginning of every term (then three terms per school year) (P-1916, 184f)¹³⁷



**Newman Club in the 1916
*Pedagogue***

¹³⁷ For key to the source abbreviations, see beginning of p. 3, “Timeline Sections.”

1917

The Newman Club has 20 members; the Club song “Lead, Kindly Light” is printed in the *Pedagogue* (P-1917, 127f)



Signed page of Newman Club president Teresa Madeley Urquhart's 1917 *Pedagogue* (CSC)

Summer: Teresa Madeley Urquhart is president of the Newman Club (P-1917, 128, see picture). She will later be the aunt of Bp. Vincent Harris of Austin, who donated her 1917 *Pedagogue* to the CSC after her death in 1973

1918

The Club motto is “Truth is the foundation of all education” and the Club colors are gold, maroon, and white. There are ten members (7 women, 3 men) (P-1918, 110f)

1920

The Newman motto “Cor ad cor loquitur” (misspelled “loqitor”) is used in a badge decorating the Newman Club page in the *Pedagog* (P-1920, p 136)

1921-24

No article on the Newman Club in the *Pedagog*, but short articles in *The Star* and *The Southern Messenger* confirm that the club is still active

1925

The Newman Club has 22 members, including two nuns (Sr. Augustine and Sr. Clare, both Freshmen). "Social activities ... included an auto trip to Austin to attend the Newman club at the University, followed by a wiener roast at Barton Springs; a delightful open house given by the Sisters at Gibbons Hall; and a peppy party by our faculty sponsor, Mrs. Hunnewell, at which the club colors, white, gold, and red were featured in the refreshments." (P-1925, 120)

1926

"Meetings are held on Sunday mornings, in the club room in the basement of St. John's Church. A program consisting of a talk by some faculty guest or out-of-town visitor, of various musical numbers, and of readings is the usual procedure. Beside our program, various social gatherings, such as picnics, swimming parties, etc., are occasionally enjoyed." (P-1926, 153)

Baptist Student Union established (B, 87).

1927

Fall: Pi Gamma Mu (=National Social Sciences Honors Program) is formed, the first Greek-named organization on campus (B, 40)

1927-28 academic year enrollment sets record of 2,136 students that will not be surpassed until fall of 1952 (B, 122)

1928

"The club was the guest of the Newman Club of the University of Texas, in a joint meeting early in April." (P-1928, 205)

1929

The Newman Club has 21 members and is currently affiliated with the Federation of Newman Clubs in the Gulf State Province, and the National Federation of Catholic Clubs (P-1929, 159)

1930

"Our local club...meets after Mass on Sunday mornings." (P-1930, 158)

1931

The membership has grown to 30. Every month a corporate communion is held at St. John's, followed by breakfast (P-1931)

1932

"This club is to be the host to the annual convention of the Gulf States Province Newman Clubs in November, 1932. This will be the first interstate student convention of any kind to be held on our campus. It will also serve as the purpose for a S.W.T.T.C. Homecoming Week for all the former Catholic students." (P-1932)

1933-1936

Four-year gap in the *Pedagog* for the Newman Club. For at least a short span during these years, the club was inactive and had to be reorganized

During the Great Depression, the weekly contribution at St. John's dwindles to almost nothing. Some parishioners did what they could to help the Claretians by bringing produce from the field or live chickens (*San Marcos Daily Record*, Nov. 26, 1970)



Top row: Baca, Schoppe, Hermes, A. Brown, Champion, Campbell, Marrou, Rod, Poth
Bottom row: Hajosky, Bodine, Frels, Brown, Rinner, Pfeiffer, Drake, Bonano, Naiser

1937

“The Newman Club was organized in January out of the several Catholic students feeling the need of more unity and better fellowship among members of their Church who were in college.” (P-1937, 94)
Group picture (above) shows 17 students



Interior of St. John's, c. 1937, where the Newman Club took part in the Mass and other prayer functions (1970 Dedication Booklet)

1943-59

Newman Club membership roughly follows the patterns of school enrollment, with a deep drop in the late war years and a spike with GI-Bill enrollment after the war. Here are the figures based on the Newman Club photographs in the *Pedagog*

1943 – 16	1952 – 20
1947 – 36	1953 – 28
1948 – 37	1955 – 29
1949 – 44	1956 – 42
1950 – 32	1958 – 42
1951 – 43	1959 – 67 (!)

1944

Spring: Because of World War II, college enrollment drops to only 434 full-time students, the lowest level since 1907 (B, 122)

1947

The Newman Club meets twice monthly and has organized a choir. On the second Sunday of each month, the Club receives Holy Communion as a body. The Club is being directed by Fr. Thomas Tierny, C.S.P., and Fr. Prindiville, C.S.P., from the Newman Club Chapter in Austin (P-1947, 170)

Nov. 15: The Diocese of Austin is created – Hays County, including San Marcos (previously part of the Archdiocese of San Antonio) is part of the new diocese

1948

Feb. 26: American Brotherhood Week activities on campus feature the leaders of three major faiths: Fr. Joseph Luther (Catholic, St. Mary's University, San Antonio), Colonel Ora J. Cohee (Protestant, Director of the South Texas Region of the National Conference of Christians and Jews), and Rabbi Harvey Wessell (Jew, Synagogue, Tyler) (S, 25 Feb 1948, p. 1)

March 21-23: Fr. Thomas Tierney, CSP, sponsor of the University of Texas Newman Club directs the SWT Newman Club retreat, held at St. John's during Holy Week (S, 17 Mar 1948, p. 4)

Oct. 15: Newman Club's first meeting of the new school year at St. John's. New members were welcomed, Chaplain Trevino gave a short address, and one of the students helped lead the members in a songfest (S, 20 Oct 1948, p. 4)

1949

The Newman Club article in the *Pedagog* explains that "various religious programs are held during the year with a Retreat during Easter which is the main religious activity." (P-1949, 183) This year's retreat is led by Fr. Eustace

Struckhoff, Franciscan and pastor of San Jose Mission in San Antonio (S, 13 Apr 1949, p. 4)

1954

January: Baptist Student Union opens its new center at 518 N. Austin Street (now LBJ Drive) – this is still the home of the BSM (S, 13 Nov 1970, p. 6)

1956

Fr. Henry Luna, CMF, associate pastor at St. John's, is assigned to campus ministry as part-time position (M3)

Campus Catholics take part in "Religious Emphasis Week" featuring a multi-denominational slate of speakers as well as prayer stations, seminars, and discussion groups. The main Catholic speaker is Fr. James A. Young, head of the philosophy department at St. Mary's University in San Antonio (P-1956, 146)



NEWMAN CLUB
Pioneer Days Rodeo
May 2, 1957
Fr. Luna in charge.

1957

May 2: Newman Club has a float in the annual "Pioneer Days Rodeo" parade (see photo: K)

Note: In this era the campus literary societies change to the now familiar Greek-letter names. In a few years they will begin to seek affiliation with the national groups of Greek fraternities and sororities (B, 48)

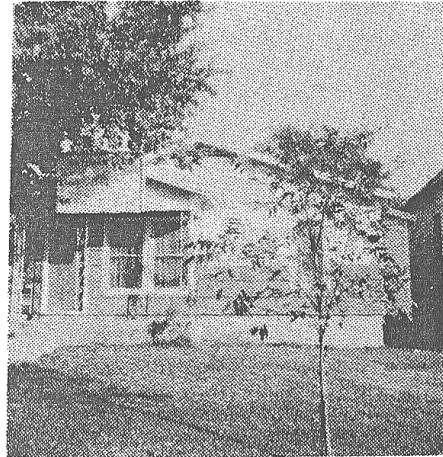
1959

Campus groups for the Methodist Church, Presbyterian Church, Christian Church, and United Church of Christ join together to form the Campus Christian Community (CCC, since 2008 United Campus Ministry-Wesley) (B, 87)

Chapter 5: The First Catholic Student Center (1960-1970)

Southwest Texas State Teachers College began a long period of steady growth in the 1950s. No longer just a teachers' college, in 1959, its name was changed to Southwest Texas State College. Then came the boom of the 1960s. By the end of the decade enrollment was rising at a pace of 1,000 students a year, no mean feat for a school that first reached the 5,000-student mark in 1966.¹³⁸

As the university grew, the campus crept westward and surrounded St. John's parish on three sides. Rising enrollment also meant more Catholics on campus, and in 1960 the Claretians took steps to give the Newman Club its own home.



**First Catholic Student Center,
119 W. Wood Street, in 1966
(STN, 8)**

The House on Woods Street

Ever since the St. John's facility was built in 1915, the Newman Club had its meetings there. In 1960, the parish received the gift of an adjacent property with two houses. The houses and property at 119 W. Woods Street (Lot 10) belonged to Joe Hormachea and his wife Mary. In March 1960, ownership was transferred to Bishop Louis Reicher of Austin for a symbolic \$10.00.¹³⁹ The house closer to the church was designated the first Catholic Student Center (CSC), or Newman Center.¹⁴⁰ The location of this house is now a parking lot – behind Retama Hall and just across the street from the current main entrance of St. Mark's Episcopal Church and the Episcopal-Lutheran ministry. The first Catholic Student Center was described this way in 1970:

A small frame cottage on Wood Street became the modest physical base of operations for the Church's campus ministry, and almost immediately it became a popular gathering place for many young men and ladies, whether members of the Church or not.¹⁴¹

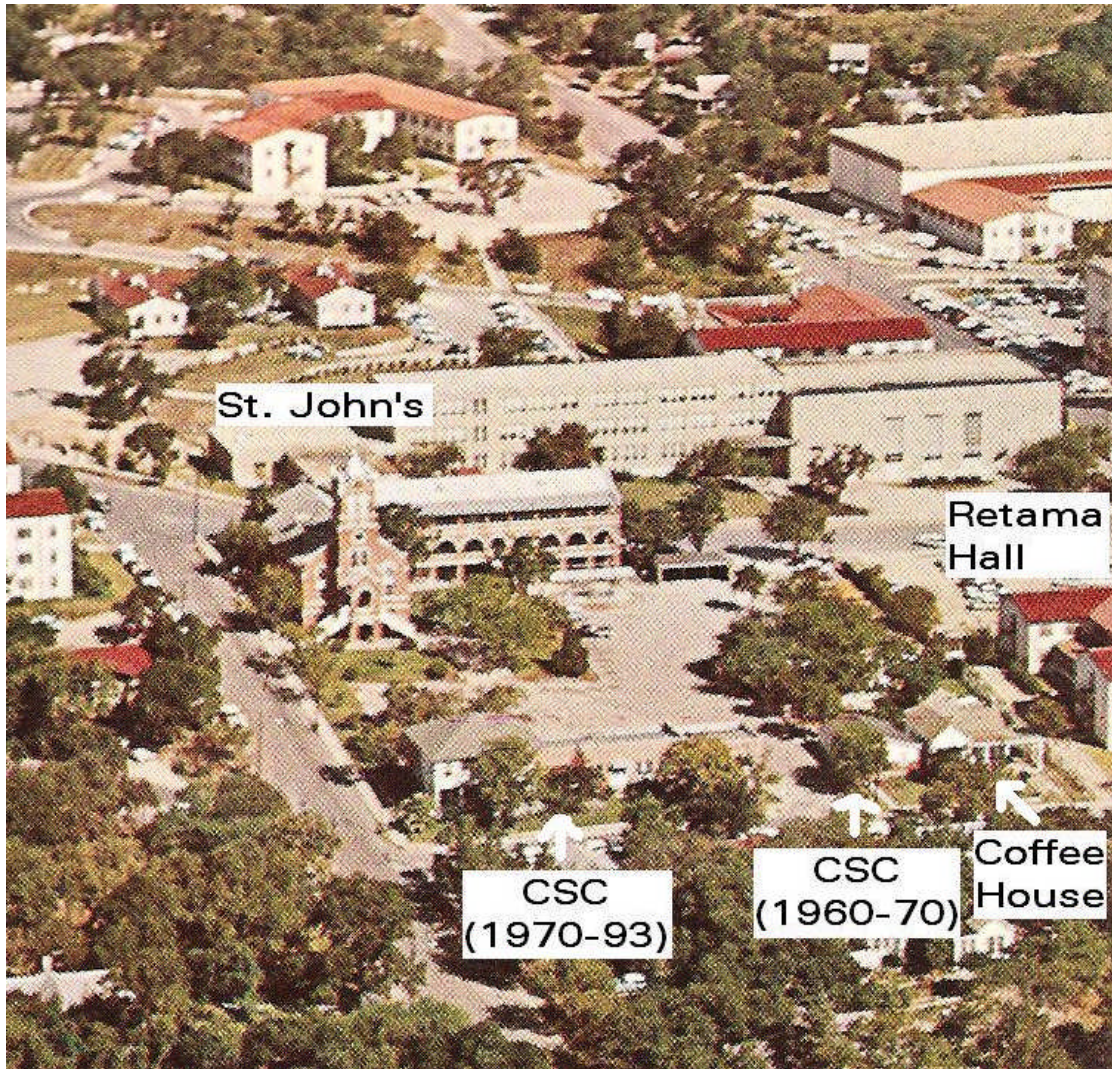
¹³⁸ Cf. Brown and Nelson, p. 155f.

¹³⁹ Hays County Deed Records, Vol. 181, p. 77-81 (filed March 8, recorded March 10, 1960). At that time all church properties in the Diocese of Austin were deeded in the name of the bishop. One document in the diocesan archives ("A Proposal for Funding" from about 1979) gives the date of acquisition of the Woods Street property as 1956, but this is certainly too soon.

¹⁴⁰ Judging from the background of the photos in the *Pedagog*, the building must have gone into use in the academic year 1960-61.

¹⁴¹ "The Catholic Center at SWTSU," 1970, p. 7.

A secretary was hired and when a separate telephone line was installed (probably 1964), the number was “EX2-5925” (392-5925), the one which the CSC still has today.¹⁴²



Aerial View of the western end of the campus, 1961 *Pedagog* (inside cover illustration) showing St. John's and CSC buildings (to the left of the church is Guadalupe Street)

The first CSC was not large, and the following description from 1966 gives some idea of the many activities and the tight quarters:

Our Center consists of a totally inadequate two room house, a 10 x 12 [foot] chaplain's office (whenever the secretary isn't using it) and a 20 x 30

¹⁴² Cf. San Marcos, Texas, Telephone Directory, December 1965.

foot meeting room which also serves as a library, class room, lounge, study area, work area, and dance floor.¹⁴³

The establishment of a separate student center was soon followed by another important first – the assignment of a priest to work full-time as director of campus ministry. The priest-advisor of the Newman Club had long been one of the associates pastors at St. John’s or, at times, the pastor himself. In the late 1950s and early 1960s, the pastors Fr. Richard Trevino, C.M.F. (1957-59), Fr. Hilario Casado, C.M.F. (1959-61), Fr. Joseph Bochenski, C.M.F. (1961-65) were simultaneously the Newman advisor. The assignment of the first full-time chaplain came at the end of Fr. Bochenski’s pastorate.

Fr. John Salvador was the transition man, arriving in San Marcos in August of 1964; he was associate pastor at St. John’s but worked practically full-time for campus ministry. Fr.

Ron Luka was named full-time director in the Fall of 1965. This expansion of campus ministry was in part possible because of a new source of financial support from the Diocese of Austin. It came in the form of the first ever diocesan “Expansion fund drive” (forerunner of the present Catholic



Newman Club, Fall 1965 (*Southwest Texas Newmanite*)

Services Appeal) which was held in the Fall of 1965.¹⁴⁴

Those were heady days for Catholic Student Center. A separate “Newman Foundation” was started to manage the funds that began to come from the diocese, and perhaps to seek out other funds. After the first diocesan check came in, a newspaper was started, *The Southwest Texas Newmanite*, to spread the good news of what both Newman Club and Newman Foundation were doing at Southwest Texas State. Unfortunately, there only seems to have been a single issue (Spring 1966) of the newspaper. Still, this one issue had good news to report – a Catholic chair of religion had been established, allowing students to earn a few credits in their own religious center:

¹⁴³ *Southwest Texas Newmanite*, 8-page newspaper of the Newman Foundation at SWTSU, undated (Spring 1966), p. 8.

¹⁴⁴ Cf. “The Catholic Center at SWTSU,” 1970, p. 7. The Diocesan Expansion Fund was begun by Bp. Reicher in 1965 to give better funding to important educational programs and other apostolic activities. The first check of \$9,520 was issued to the Newman Foundation at Southwest Texas State College in early 1966; see *Southwest Texas Newmanite*, Spring 1966, p. 1.

This Fall semester [1965] marked the conclusion of negotiations between the Catholic Student Center and the college for the establishment of a chair of religion at the Catholic Center. Plans were not completed earlier for lack of an instructor with recognized academic background. The classes are taught at one of the religious centers, but are listed in the college catalogue. The college also handles registration and accreditation for these courses directly.

The Catholic Center is the fourth on campus to offer such courses; the Campus Christian Community, Baptist Student Union, and Church of Christ already have such chairs of religion established.

This semester's courses are The Christian Faith (#3365), a junior level course, and Biblical Theology (#2335), a sophomore level course. (...) Both courses fulfill three hours of a Humanitarian requirement at the college or may be counted among the twelve hours of electives allowed.¹⁴⁵

The 1960s: Idealistic and Volatile

Colleges were experiencing a population boom all over the United States. As the 1960s progressed, they also experienced a mass upheaval that shook the social underpinnings of American life.

Across America, students, faculty, and administration officials wrestled with one another over the direction of the future. It was a volatile mixture of high ideals and brutal reality. First came the civil rights movement, whose struggle put in sharp focus the inviolability of personal freedom and equal rights; as the decade progressed, the "rights" struggle shifted to what rights students had vis-à-vis the college administration (often perceived as rigid and out-of-touch). Ideals of peace and harmony had to face the brutal reality check of an escalating war in Vietnam and students being drafted into the war. Some turned to "the inner self" to melt away the stubborn remnants of bigotry, racism, and sexual taboos, others sought to accelerate the process through the new drug culture (LSD), or by advocating a "sexual revolution." Religion, too, was swept into a strange landscape where it tried to be "relevant" even as many young people rejected organized religion and experimented with spiritualities like Transcendental Meditation and cult groups. The churches and synagogues responded in different ways; some, like the Catholics, did so by opening to new directions in teaching and practice, including experiments in its most sacred sphere – the liturgy.

Judging by the reporting in the *College Star*, SWT remained an island of relative calm and conventional mores until early 1967, when hot topics began to force their way into the foreground. Until then the 1960s had been mostly optimistic in tenor. Even the most tragic exception – the assassination of President John Kennedy on November 22, 1963 – turned into a boon for the university as alumnus Lyndon B. Johnson became the new President. He made sure his old alma mater had a piece of the action. At his inauguration in January 1965, LBJ

¹⁴⁵ *Southwest Texas Newmanite*, Spring 1966, p. 1.

secured the lead spot in the inaugural parade for the Bobcat Marching Band. When the Higher Education Act passed Congress later that year, LBJ chose SWT as the place for the signing – on November 8 in the Strahen Gymnasium.¹⁴⁶ And even without the LBJ-effect, it was evident that growing enrollment was giving the school a chance to leave behind its old image of being a backwater college.

The CSC, Vatican II, and Ecumenism

At the Catholic Student Center there was also good reason to be optimistic. The newly recognized Catholic chair of religion ushered in a new era of cooperation between Catholics and the college. Also, the initiative of Bp. Reicher to provide a diocesan source of funding for campus ministry placed the future of Catholic campus ministry on more solid ground.

In terms of the religious practice of the students, Vatican II led to new possibilities for prayer and liturgical practice. As one author notes:

Giving students increased participation in and power to shape the forms of the Mass carried far more import for the future of Catholicism than what went on in schoolrooms or in bishop's offices. For the Catholic laity Mass had always been a "hands off" matter, the preserve of the priest, his mysteriously wonderful and quiet service to his flock.¹⁴⁷

Starting in late 1964, the Latin Mass began to be replaced by Mass in English. Little by little other innovations arrived. By 1968 the "Folk Mass" (the Mass in English with contemporary church songs accompanied by the guitar) was common practice for the student community. It was celebrated at St. John's Church and, occasionally, at Camp Gary.¹⁴⁸

Another major Catholic accent after Vatican II was increased attention to the needs of the poor. At the CSC this took the form of a student chapter of the St. Vincent de Paul Society:

The Catholic Student Center of Southwest Texas State College has established a local unit of the St. Vincent de Paul Society. This international society has as its goal the personal assisting of the poor and needy in a truly Christian manner. Members of the society pair off each meeting and each couple is given a specific task to undertake before the next meeting.

The first meeting of this unit... was at 7:30 p.m. Wednesday, November 17, [1965], at the Catholic Student Center. (...)

Rev. Ronald Luka, C.M.F., the chaplain of the Catholic Student Center, observed, "We are making a conscious effort at the Catholic Student Center to make the liturgy of the Mass, the Christian meal of love, the central act of the Church on campus and of each member of the Church. But it is absolutely necessary that the Christian extend the Mass through all twenty-four hours of

¹⁴⁶ Cf. Brown and Nelson, p. 134.

¹⁴⁷ Evans, p. 67, 161.

¹⁴⁸ Cf. 1970 *Pedagog*, p. 158.

the day. How can we, with clear consciences, come to the house of our Father knowing that some of our brothers and sisters right here in San Marcos are living in shacks? How can we complacently come to the meal of love knowing that Christ in our neighbor is hungry and thirsty right at our doorsteps? (....)”

One of the first tasks of the society was a Thanksgiving food collection and distribution. Retail merchants were contacted and requested to display a box for food collection in their stores. Members then distributed the food to those in need.¹⁴⁹

Vatican II had also opened up the Catholic Church to ecumenism. For the first time there was openness to sharing on the level of instruction and initiatives. For instance, Catholic students were welcome to take part in theological study groups led by Bill Thomas, the director of the Christian Campus Community (CCC¹⁵⁰). CCC members – mostly Methodists and Presbyterians – sat down with Catholics as the group studied leading Protestant thinkers Paul Tillich, Rudolf Bultmann, Reinhold Niebuhr, and Richard Niebuhr.¹⁵¹

One of the students of that era, current Texas State mathematics professor Terance (Terry) McCabe, vividly recalls the spirit of that age:

For us, the most important question of Vatican II was: *How do we engage the world?* This led to two different initiatives:

Involvement at the Southside Community Center
and the Coffee House.

Both were joint ventures with the CCC.

At that time San Marcos was quite divided along ethnic lines – Hispanic, black, white. But in reality I think it was more about economic than ethnic divides. The Newman Center and the CCC co-sponsored tutoring at the Southside Community Center in the afternoon. Starting in 1970 (by this time I had married and was in graduate school), my wife and I ran the afterschool center and we always recruited from the CCC and the Newman Center – typically 15 to 20 students were involved.¹⁵²

The Coffee House and Vietnam

The other joint venture was the “Coffee House.” This initiative, which ran from early 1967 to about 1971¹⁵³, was a place for students of all faiths and no faith to mingle, relax, and discuss in an informal setting. As Terry McCabe recalls:

The Catholic center had two houses. They were between the St. John’s school-convent to the west and Retama Hall to the east. Of the two houses, the one to the west was the Newman Center. The one to the east was the Coffee

¹⁴⁹ *Southwest Texas Newmanite*, Spring 1966, p. 6.

¹⁵⁰ At that time the CCC was located at the site of the current Education Building. Since January 1, 2008, the CCC goes by the name United Campus Ministry-Wesley (UCM-Wesley).

¹⁵¹ Conversation of the author with Dr. Terry McCabe, May 1, 2008.

¹⁵² Conversation with Dr. Terry McCabe, May 1, 2008.

¹⁵³ The Coffee House is still mentioned as a joint venture with the CCC in the 1971 *Pedagog*, p. 233.

House. The floor was carpeted and there were no chairs. Everyone sat on the floor around little tables. There were old wine bottles with candles in them. We sold coffee in the back room.

The Catholic Church provided the building and the CCC provided some of the funding. Bill Thomas of the CCC was quite instrumental, as was Fr. Salvador. The Coffee House was open Thursday, Friday, and Saturday nights. Thursday nights were usually pretty slow, but on Friday night we often had speakers or poetry reading. It was open to anyone. There was a lot of folk singing, and quite some good musicians, some from on campus and some from off campus.

By the Spring of 1968 I became director of the Coffee House. About half the time it was folk singing. On Friday night we typically did 30 minutes or so of programming – speaker or poetry reading. The first year I'd run off fliers at the Newman Center and hang them up around campus. By 1969 the program got a little thin.¹⁵⁴

The students shared guitar playing, folk singing, poetry, reading, and quiet reflection.¹⁵⁵ Speakers were organized on hot topics and discussions were encouraged. At the beginning of its second semester the Coffee House introduced itself this way in the *College Star*:



Coffee House gathering (1967 *Pedagog*)

The coffee house for SWT students opened last night. Located behind Retama Hall, it will stay open on Thursday, Friday and Saturday nights during this semester.

Designed as a “meeting place where students walk right in and sit right down,” the coffee house sometimes offers entertainment such as folk-singing groups from different campuses, poetry reading, informal debates, discussions and joke circles.

One of the coffee house’s coordinators, Marshall senior Phillip Verhalen, says, “We welcome anyone who would like to entertain or work at the coffee house.”

¹⁵⁴ Conversation with Dr. Terry McCabe, May 1, 2008.

¹⁵⁵ Cf. 1967 and 1969 *Pedagog*.

“It is open to students who want to come in for a coke or coffee,” he adds, “and write their ‘classic quotation’ on the coffee house walls.”

The coffee house opened last semester and remained open through the summer sessions. It is co-sponsored by the Campus Christian Community and the Newman Club.¹⁵⁶

The Coffee House became one of the places where students could engage in the controversial topics of the day. During the pivotal Spring Semester 1967, when one finds the mood shifting in the *College Star*, the campus newspaper featured a lengthy story on one of the Coffee House events. This panel forum of the Speech Department, sponsored by the Campus Christian Community and hosted by the Coffee House, bore the provocative title “The Campus and the Sex Revolution.”¹⁵⁷ In reality, the panel discussed a wide pallet of subjects. As the *Star* reported:

“The Campus and the Sex Revolution,” supposedly the topic of a discussion held Friday in the Coffee House here, barely managed to cover its own subject. It did however, cover a multitude of other subjects.

Discussion during the one and one-half hour period ranged from a few isolated statistics on sex and alleged College Star censorship to the [recent] trouble through which the panel and Dr. William Gorden, associate professor of speech, had gone through when they previously recorded their discussion for radio.

The three panel members, Terry Strech, Big Spring sophomore; Margie Brown, Wharton sophomore; and a San Antonio coed, cannot be completely blamed for the haphazard manner in which the talk progressed. For the most part they were organized and factual.

The fault lay with the audience, which turned the talking from the sex revolution to a dozen other divergent subjects. (...)

An audience question next brought up the purpose of the new morality and when no one on the panel answered her question, Hosalyn Hester, El Campo sophomore, did so herself. She said she believed that the purpose was to allow more freedom before marriage.

The panel next brought up the subject of contraceptives, and a general discussion followed (...).

At this point Strech brought up college regulation of sex which was to him a major concern. From this the three told of their troubles with the discussion in one of its original forms. Strech said the three of them plus one other coed, Laura Adams, Killeen freshman, had made a tape recorded to be used on the local radio station as a subject for Dr. Gorden’s speech class.

¹⁵⁶ “Coffee House airs hours,” *College Star*, September 29, 1967, p. 4.

¹⁵⁷ “Sex is topic of discussion set for today,” *College Star*, April 7, 1967, p. 3.

Strech said that President James H. McCrocklin had the tape confiscated, none of the group had even heard it and that Dr. Gorden was being investigated in connection with the tape. (...)

The following 10 minutes saw talk concerning administrative authority and censorship. After part of this subject had been discussed Miss Brown commented that the Hill was the college, but she was shouted down by Strech and another panel member. They asserted that the students are the college. They said they were not trying to start a riot or advocating that students throw stones at Dr. McCrocklin, but as Strech put it, “the administration needs something to prove that students are adults.” (...)

After a student pointed out that the administration was a convenient scapegoat, the talk turned to riots. Brown stated that one person couldn’t do everything. When Miss Brown countered with the question, “Do you want a riot?” Charles Stephenson, graduate from San Marcos, said, “Violence is the only answer, but don’t take me at my word.” The panel members reemphasized that they were not at the Coffee House to start a riot...¹⁵⁸

As Terry McCabe recalls it, sex was not the big topic at the Coffee House. The student organizers tried to open up horizons, such as by inviting the famous atheist Madalyn Murray O’Hair (the pastor at St. John’s vehemently protested her speaking on parish property, so the CCC took on the event and she spoke at the CCC instead of the Coffee House).¹⁵⁹ But what the big topic was Vietnam. Historian Paul Rogat Loeb can help us grasp the magnitude of what happened on U.S. campuses as Vietnam became a major focus of discussion and protest in the late 1960s:

In spring 1969, in the words of Berkeley sociologist Todd Girlin, “three hundred colleges and universities, holding a third of American students, saw sizable demonstrations, a quarter of them marked by strikes or building takeovers, a quarter more by disruption of classes and administration, a fifth accompanied by bombs, arson, or the trashing of property.”

In spring 1970, following Nixon’s invasion of Cambodia and the killing of student demonstrators at Kent State and Jackson State, protest escalated still further. Strikes broke out at 30 percent of the nation’s 2,500 campuses. Two-thirds saw protests of one kind or another. (...)

Such massive outcries were exceptional for the decade: in a 1965 Harris poll, only 6 percent of college students favored immediate withdrawal from Vietnam; as late as spring 1967, half of all students nationwide considered themselves Vietnam “hawks.”¹⁶⁰

¹⁵⁸ “Sex bare topic in discussion,” *College Star*, April 14, 1967, p. 2.

¹⁵⁹ Conversation with Terry McCabe, May 1, 2008. McCabe recalls, “We were not terribly impressed with her. She talked about taking down the ‘two-story universe’ [nature and supernature] but the students felt she was somehow off target.”

¹⁶⁰ Paul Rogat Loeb, *Generation at the Crossroads: Apathy and Action at the American Campus* (New Brunswick, NJ, 1994), p. 263.

The discussion seems to have begun to heat up at SWT in 1967, turning into a full-blown anti-war movement in the fall of 1969. Terry McCabe recalls:

In 1967, Fr. Salvador started to speak out against the war. We had different speakers, some from the radical direction, such as the Students for a Democratic Society out of Austin, and an ex-Marine who spoke out against the war. A strong anti-war sentiment developed on the campus. At a certain point, even Robert Sanchez, whose father was quite conservative and often wrote letters to the editor in San Antonio, eventually came to the conclusion that the war was wrong. But I always tried to be fair. I also invited Bill Dibro (sp?), a faculty member and another ex-Marine, to speak in favor of the war. I had to protect him from the crowd. But at the end he thanked me for letting his side be heard – and for protecting him from the crowd. (There were controversies where the Coffee House would host speakers but was careful to not take a stand, such as the efforts to remove College President McCrocklin.)

The first moratorium against the war was organized in October 1969 by Juan Paloma and myself. A bigger one was organized by other groups in November 1969, but I felt the organizers were using it to promote other, more radical, aims (culminating with the expulsion of the “San Marcos Ten.”)¹⁶¹

What might be considered the driving force of the Coffee House? Many factors would certainly need to be kept in mind, but Terry McCabe pointed out one that certainly had an influence on much of what was happening in Newman Clubs and at Catholic campus centers across the country:

All of this was an effort to take theology and make it pertinent to our lives. We grew up in a Church where it was about always following the rules. The priests all sounded the same, even had the same inflection, because they were all trained in the same place. I was fascinated by the preaching of the Protestant preachers. In the climate after Vatican II we saw life is not just about following rules...¹⁶²

Newman Movement at the Crossroads

By the end of the 1960s, the Newman Movement itself was at a crossroads in the United States. The decade had opened with a sudden burst of good will from long-time critics of the Newman movement. One sea change was signaled in the Jesuit periodical *America*. Backing down from decades of opposition, it now published an article defending the Catholic presence at state-run and other non-Catholic colleges. In a follow-up editorial it even endorsed the urgent need for Newman apostolate in this new moment in history:

In May 1960 the editors published an article on Catholics in public and independent colleges that attempted to demolish the long-standing myth that

¹⁶¹ Conversation with Terry McCabe, May 1, 2008.

¹⁶² Conversation with Terry McCabe, May 1, 2008.

defection from the faith prevailed at them. An accompanying editorial commented that “while the perennial arguments for and against Catholic undergraduates attending non-Catholic universities and colleges” had been bandied back and forth, a new factor recently had entered the debate: “simple necessity.” Since the Church could not educate all college-bound Catholics in its own schools, what was it to do? The editors proposed a “new kind of Newman Club, more on the scale of a ‘Catholic Institute’ ... complete with library, lounge, study facilities, lecture halls, seminar rooms and, above all, a faculty competent to create the scholarly climate of Christian culture” that would attract, challenge, and form students in the “distinctive values, attitudes and instincts arising from the great philosophical synthesis of Christian humanism.”¹⁶³

Hard realities were behind the change of heart. A 1964 article in *America* noted that Catholics made up 1 million of the 4.5 million college students in the USA (23.5%) and that nearly two-thirds of them attended public, independent, or Protestant institutions.¹⁶⁴ Because Catholic colleges could not keep up with the growing numbers of Catholics in college, the percentage studying at non-Catholic institutions would by necessity go much higher.

Support from bishops increased (in 1962 the U.S. bishops mandated the National Newman Apostolate as “the work of the Catholic Church in the secular campus community”¹⁶⁵). The documents of Vatican II (1962-65) gave further vindication to the Newman approach. A new springtime of the Newman Apostolate got underway.¹⁶⁶

A letter by Gilbert Lalla, 1966 president of the SWT Newman Club, can give us a local perspective on where the Newman Movement was at mid-decade. He describes the mission of the Newman Club this way:

Dear Friend in Newman,

I have often been asked: “what is the Newman Club,” or “why should there be a club for Catholic students on a secular campus?” My answer is always the same; the Newman Club represents Catholicism on campus. According to the Newman Federation Constitution, the real purpose of Newman Clubs is “to deepen the spiritual and enrich the temporal lives of its members through a balanced program of religious, intellectual and social activities.” This is why the SWT Newman Club exists. Our club attempts to provide religious, educational, and social activities for our members.

But I feel that “Newman” is more than a club. It is a movement – a movement to search for knowledge, to seek truth wherever it may be found, to

¹⁶³ Evans, p. 155.

¹⁶⁴ Cf. Evans, p. 156f.

¹⁶⁵ Cf. “The Origins and Growth of the Newman Apostolate” in U.S. Catholic Conference, Department of Education. *The Status of Campus Ministry Today* (Photostat publication, 1977), p. 5.

¹⁶⁶ Cf. Evans, p. 155.

unite students in common efforts – a movement reminiscent of the restless spirit of our beloved patron, John Henry Cardinal Newman. Moreover, Newman is the movement to “Christian love.” It is what makes Newmanites work together to achieve a common goal; it is what enables one student to help a fellow student in study problems; it is why a Catholic man or woman attends Mass daily during Lent; it is what compels a Newman Club Chaplain to work with college students on campus. Indeed, the spirit of “Newman” fosters good will and understanding between Catholic and Protestant college students...¹⁶⁷

In this letter we can detect something of the paradigm shift that was affecting the larger Newman Movement. It was still holding firm to its long-held pillars of intellectual clarity, religious formation, and social activities. But it was also trying to lay hold of the spirit which the new generation felt – a movement of Christian love, a “spirit of Newman” – more nebulous, perhaps, but also more flexible. Just as Vatican II was an attempt to position the Church for greater dialogue with contemporary society, the Newman Movement seeking the necessary points of reference for being Catholic in a changing campus scene.

It is ironic that the decade which opened with the Newman Movement’s long-awaited validation closed with its virtual disappearance. It is not that the ministry to secular and other campuses disappeared; it is simply that the previous structures began to adapt more along diocesan lines. Whereas the Newman Movement had previously needed to band together regionally and nationally for mutual support, the new support from the bishops allowed campus ministry to fall more into the regular organization of the dioceses.¹⁶⁸ In addition, students were more skeptical about large “impersonal” organizations:

[T]he anti-organizational stance of most young people in the 60’s provided impetus for the return to the original approaches. This was dramatized in 1969 when The National Newman Apostolate dissolved itself in favor of a primarily diocesan oriented effort.¹⁶⁹

Another important shift that also affected many U.S. campuses. It was a broader awareness of *campus ministry* as not only pertaining to students but also to college faculty and staff.¹⁷⁰ This shift was evident at the CSC, especially after St. John’s parish moved to their new location in 1970 and the community of faculty, staff, and other adults began to coalesce into the permanent community.

From Newman Club to Catholic Student Organization

In 1969, the same year that the Newman organization dissolved its national federation, the Newman Club at SWT also underwent a major change. In the fall

¹⁶⁷ Gilbert A. Lalla, “Letter from the President,” *Southwest Texas Newmanite* (Spring 1966), p. 6.

¹⁶⁸ For details, see Evans, p. 159-165.

¹⁶⁹ “The Origins and Growth of the Newman Apostolate” p. 5.

¹⁷⁰ P. Gerald Shaw, “The History of Campus Ministry,” in *The Gospel on Campus: A Handbook of Campus Ministry Programs and Resources* (second edition: Washington, DC, 1996), p. 9.

of that year, the members of the Newman Club voted to change the organization's name to the **Catholic Student Organization** (or CSO). After 55 years under its original name, it sought to begin a new era.

The change coincided with the arrival a new director, Fr. Charles Gielow, C.M.F. Fr. Gielow, a very dynamic and committed leader, would lead the CSC for six-and-a-half years, the longest term of any director to date. His tenure saw many defining changes at the CSC. Among other things, he oversaw the move from the house on Woods Street to the old convent and school (see next chapter).

Not long after his arrival, Fr. Gielow (1922-1980) commented, "I am interested in the young people and I think our local university has students of wonderful caliber – they are just great – they help me and I help them. They are all open and very receptive."¹⁷¹

The newspaper article welcoming him to the campus not only gives us an idea of what Fr. Gielow was thinking, but also a glimpse into life at the CSC as of 1969:

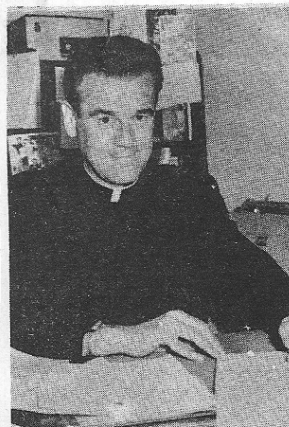
"Each school presents its own challenges," said Father Charles Gielow, new chaplain of the Catholic Students [sic] Center, who arrived to take this post late in August. "I have not been here long enough to determine my major challenge at Southwest Texas."

Like his predecessor, Father Joseph Gamm, Father Gielow is a member of the Claretian order and came to Southwest Texas from a California college.

The two schools Father Gielow worked with in California, California State at Los Angeles and East Los Angeles College, were "as different as night and day. One was a junior college, the other a state school. Southwest Texas will be still another type."

Welcome Newcomer

Father Charles Gielow Heads Catholic Center



Father Charles Gielow is a newcomer to San Marcos and to Texas. He has assumed the chaplaincy of counseling at the Newman Center at Southwest Texas State University, assists with the local parish at St. John's Catholic Church and will begin teaching Bible classes on October 9.

The Rev. Gielow comes here from service as a student counselor at California State College of Los Angeles.

A native of Chicago, Ill., he holds a degree in English literature from Catholic University in Washington, D. C.

"I am interested in young people and I think our local university has students of wonderful caliber--they are just great--they help me and I help them. They are all open and very receptive."

Of San Marcos and the area Father Gielow says that the contrast between Los Angeles and San Marcos is great.

"The air is good here and the climate is mild; it is a good feeling to be in a smaller place. At first, Los Angeles County now has a population of some 9,000,000--more than most states."

Father Gielow's office at the Newman Center has several guitars leaning against the wall and he says the students have meetings at which they sing and play the instruments "It sounds great."

Catholics plan education class at St. John's

The Newman Apostolate of the Catholic Student Association will conduct classes on Catholic doctrine beginning Thursday at 7:30 p.m. in the Parish Parlor of St. John's Church, according to James Carlock, co-chairman of the communications committee.

The classes are aimed at the non-Catholic as well as the Catholic and will be conducted by Father Charles Gielow. The goal of the ten-week program is to give a new projection on the Catholic Church and a better understanding of Catholic doctrine.

Two clippings from the time of Fr. Gielow's installation as director, 1969 (CSC album)

¹⁷¹

"Father Charles Gielow Heads Catholic Center," newspaper clipping, Fall 1969, CSC album.

While not active personally in the student and civil rights movements, Father Gielow describes himself as a “non-violent advocate of change.” He prefers the non-violent, passive techniques employed by Dr. Martin Luther King, Jr. to militantism. “There is a great distinction in revolution and evolution,” he added.

One aspect of SWT campus life that has impressed Father Gielow is the close cooperation among the different religious groups and especially their efforts in supporting the Coffee House.

As to the Coffee House’s practice of bringing often controversial speakers and topics to the SWT students, Father Gielow said, “It is an excellent idea. We wholeheartedly support it!” He has met with the Coffee House Committee already and shares their concerns about free speech and free thinking.

Father Gielow said that he was “warmly welcomed by ministers of all other religions, offering help, asking me to speak before their groups.” In regard to the Ecumenical Movement since Vatican II, he said that a great personal warmth has been achieved among all churches. (...)

If he has one major goal in mind after only a few weeks in Texas, it would be to continue working for unity of all religious groups on campus. “It is a challenge to stimulate the thoughts of students to be better prepared to face the challenges of life.”¹⁷²

¹⁷² Barbie Rhines, “SWT campus unity impresses Catholic youth center chaplain,” newspaper clipping (*San Marcos Record?*), CSC album. Fr. Gielow was soon asked to speak to the CSO on the Vietnam War; his comments also made the *College Star* (October 24, 1969, p. 10).

Timeline – Part 2

1960

March: Joe and Mary Hormachea sell their property (119 Woods Street, adjoining the St. John's property to the east), with two houses for \$10 to the Diocese of Austin. This acquisition allows Fr. Hilario Casado, CFM (pastor of St. John's, 1959-61) to develop one of the houses into the first Catholic Student Center

1964

McCarty Student Center opens, serving the Church of Christ (P-1964, 174)

May: newly elected Newman Club officers for 1964-65 are installed by Fr. Joseph Bochenski, C.M.F., spiritual advisor (LSR, 21 May 1964)

August: Fr. John L. Salvador, C.M.F., comes to San Marcos to be assistant pastor. In the *San Marcos Record* it says he “will not only assist in various fields within the church, but will concentrate his activities with the Newman Center for students of Southwest Texas State College. He plans special classes in Theology and Bible” (10 Sep 1964, 3)

December: Bobcat mascot named “Boko” (S 4 Dec 1964, 1)

1965

Fall: Fr. Ronald Luka, C.M.F. appointed campus minister

September 19: Under the leadership of Bp. Louis Reicher, the Diocese of Austin conducts its first annual Expansion Fund Drive (now the Catholic Services Appeal); over \$200,000 raised (LSR, 17 Jun 1965 and 14 Oct 1965)

Fall: Twelve college students are teaching religious education (CCD) to high school students at St. John's parish every Monday night (STN, 5)

October 25: Newman Club holds day of recollection led by Fr. McCabe (STN, 8)

November 17: The St. Vincent de Paul Society is established as a campus organization. Aim: to help the poverty-stricken and those in need – collecting and distributing food at Thanksgiving and toys at Christmas, assisting in running the blood bank for the troops in Vietnam and helping needy families with gifts of money and food. Fr. Ronald Luka, CSC chaplain, is the sponsor of both the Newman Club and the St. Vincent de Paul Society. (LSR, 11 Nov 1965 and 6 Jan 1966; STN, 6 and 4; P-1966, 260f)

Late semester: Advisory board established for the CSC (STN, 5)

1966

Spring Semester: Campus enrollment reaches 5,221 – surpassing the 5,000 mark for the first time (S 18 Feb 1966, 1)

January: Fr. Ronald Luka, C.M.F. becomes the first Catholic chaplain to offer courses on Bible and Religion that are accredited by the University (2 three-credit courses). The classes are held at the CSC. The course on “The Christian Faith” will be an ecumenical joint venture between Fr. Luka and Rev. Bill Thomas of the Campus Christian Community (LSR, 13 Jan 1966, 3; STN, 1 and 2)

The Southwest Texas **NEWMANITE**

Published by The Newman Foundation, SWTSC, San Marcos, Texas

Masthead of the *Southwest Texas Newmanite* (CAT)

January: Diocesan Expansion Funds are allocated – Bp. Reicher approves \$9,520 grant to the Catholic Student Center (LSR, 20 Jan 1966)

February 16: 250 people attend a lecture and panel discussion on “Ecumenical Perspectives of Vatican II” featuring Aux. Bp. Stephen Leven of San Antonio. The event is held in the Fine Arts Auditorium. (STN, 1)

March or April: The Newman Foundation of the CSC prints its first and only issue of the *Southwest Texas Newmanite* (8-pages on newsprint)

Fall: Fr. John Salvador, C.M.F. returns as director of the CSC

December: The new St. Mark’s Episcopal Church is dedicated across the street from the CSC (current site of Christchapel Lutheran-Episcopal Campus Ministry)

1967

Spring: Newman Club and Campus Christian Community jointly sponsor and organize the “Coffee House” as a place entertainment (e.g., folk-singing groups from different campuses, poetry readings, joke circles), informal debates, and guest speakers (S, 29 Sep 1967, 4; P-1967, 230f)



Newman Club meeting in the CSC (1968 *Pedagog*)

1968

Fall: Newman Club conducts “scavenger hunt to fill baskets to be given to needy families for their Christmas dinners. The Interfaith

Dialogue was sponsored jointly by the Newman Club and included a seven-week series of spiritual discussions. Social activities included a victory dance after a home football game, a spring Western dance, several club outings and a series of weekend retreats.... In addition the SWT Newman Club held regular worship meetings, tutored youngsters at the Southside Community Center and is working toward the establishment of a program like the University Christian Movement (P-1968, 106)

March: Plans in discussion for a loan (\$200,000-250,000) for a new Catholic Student Center (does not materialize) (Claretian archives, California)

Fall: Fr. John Hampsch, C.M.F., becomes director
“Folk Masses,” featuring guitar music, become a regular staple of campus ministry liturgies (P-1969, 229)

1969

Spring: Fr. Joseph Gamm, C.M.F., serves as director for one semester

August: Fr. Charles Gielow, C.M.F., becomes director of campus ministry. He has previously worked at California State College of Los Angeles and East Los Angeles College (A)



Volleyball game at the 1969 Fall Retreat at College Camp (CSC album)

September: the Newman Club changes its name to the Catholic Student Organization (CSO) (P-1970, 158). CSC Activities include folk masses (5 pm Monday through Friday, twice on Sunday), outings, tutoring at Southside Community Center, discussion groups and involvement with the Campus Christian Community. The fall retreat is held at College Camp (now University Camp) near Wimberley (A)

October: Fr. Gielow begins series on Catholic doctrine; it is sponsored by the Newman Apostolate Foundation and the CSO. “The goal of the ten-week program is to give a new projection on the Catholic Church and a better understanding of Catholic doctrine.” (A)

1970

March: A group of the students and Fr. Gielow attend a Legion of Mary meeting at St. Ignatius parish in Austin (A)

February 14: CSO sponsors a Valentine's Dance (including a "kissing booth") held at the Christian Community Center (A)

February 25: CSO sponsors a dinner and speakers for about 100 San Marcos High School students. The dinner is part of the CSO's program to encourage local youth to attend college (A)

March: St. John's Catholic Church and the university reach agreement on the sale of nearly all the church grounds and property at Guadalupe and Roanoke to the university for \$262,500. The southwest corner of the property (110 feet on Guadalupe St. and 180 feet on Woods St.) is being retained "to build a new Catholic Student Center" – the current school/convent building on this lot will serve as the CSC in the meantime¹⁷³. (*San Marcos Daily Record*, March 19, 1970)

March 29 (Easter Sunday): The new St. John's Church on East Hopkins Street opens for services (dedication to follow in November)

Spring: Students take part in the Newman State Convention in Austin (A)



Illustration from CSC album for Valentine's Day 1970 (CSC album)

¹⁷³ The plan of building a new center at this site was never carried out.

Chapter 6: The CSC on Guadalupe Street (1970-1993)

The late 1960s brought significant change to the campus. In 1969 the college was elevated to university status – turning Southwest Texas State *College* into Southwest Texas State *University*.

The campus started the new decade in a state of flux. As elsewhere across the U.S. seismic shifts were reverberating through the university. A wholesale questioning of authority was underscored by anti-war and



Porch view of the CSC, 1984 (*Catholic Spirit*, CAT)

“anti-establishment” demonstrations. There were calls for more freedoms, and more were granted – freedoms of expression, of expanded student participation in campus government, of fewer restrictions on student living, etc.

At the same time, rapid enrollment growth continued both in San Marcos and across the U.S. The number of students at SWT had already more than doubled from 3,850 in 1963-64 to 8,400 in 1968-69. In the new decade it would nearly double again, breaking the 15,000 mark in 1978-79.¹⁷⁴

The New CSC

As previously noted, in 1969 the Newman Club became the Catholic Student Organization. In 1970 another major change took place – the relocation of the Catholic Student Center from the wood-frame house on Wood Street to the adjacent school/convent building on the corner of Wood and Guadalupe.

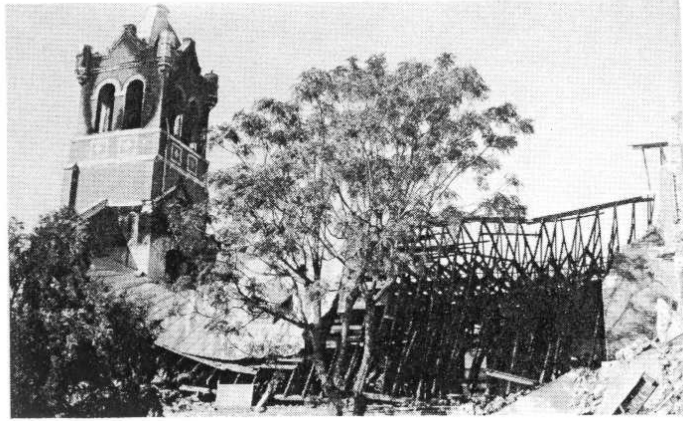
The relocation coincided with the move of St. John’s Parish to a new church on Hopkins Street. The parish had long been in need of larger facilities. The new property on Hopkins Street (its present location), was easy to get to – east of downtown and on the main connecting artery to the new Interstate Highway (IH-35). Construction on the new church began in 1969, and the first services were held on Easter Sunday 1970. Bishop Louis Reicher of Austin dedicated the new St. John’s Church on the Feast of Christ the King in November 1970.

At this point the previous St. John’s property on the Hill was now divided. The larger portion, including the 1915 church, hall, and rectory, as well as the two

¹⁷⁴ Cf. Brown and Nelson, p. 156.

wood frame houses used since 1960 for the CSC and Coffee House, was sold to the university on March 19, 1970. Just months later, the church was irreparably damaged in a fire the night of July 3, 1970; it was subsequently demolished.¹⁷⁵

The smaller portion – the parcel on the northeast corner of Guadalupe and Woods (600 N. Guadalupe Street¹⁷⁶), including the 1926 brick building that had long served as school and convent¹⁷⁷ – was retained by the church. In June 1970 it became the new Catholic Student Center, and was the home of Catholic campus ministry until the current structure was built in 1993.



**Old St. John's Church after the fire of July 1970
(St. John's Dedication Booklet, CAT)**

When the new St. John's church was dedicated on November 29, 1970, the commemorative booklet gave a summary of the life at the CSC:

With the erection of the [new church], the Catholic campus ministry inherited the old building at Guadalupe and Woods which had functioned up to this past June as the elementary school of the parish. The occupancy of that building marked a fresh phase in the continuing development of service to the University.

The Catholic enrollment at SWTSU presently reaches approximately 2000, which constitutes roughly about one-fifth of the student body. These young people for the first time have now at their disposal a social lounge, a Catholic library and study room, and a chapel where daily and Sunday Masses are offered. There are also counseling offices and living quarters for the manager of the property¹⁷⁸. Besides the usual spiritual ministrations, there are weekly expositions of doctrine open to all, and occasional lectures on cultural topics by invited speakers. Emphasizing the post-conciliar thrust of the emerging layman, the Center aims to develop individual leadership and encourages students to pool their energies in an ecumenical spirit with other religious groups on campus. Students have likewise successfully undertaken a tutoring

¹⁷⁵ Cf. "St. John, San Marcos, church destroyed by fire," *Texas Catholic Herald*, July 17, 1970.

¹⁷⁶ Currently the vacant lot just south of UCM Wesley and east of Jones Hall.

¹⁷⁷ St. John's parish school was run for many years by the Salesian Sisters. A new school was not built at the new church site and the era of a St. John's school ended in June 1970.

¹⁷⁸ The assigned priest continued to live in community with his fellow Claretians at St. John's.

program at the Southside Community Center, and they attempt to staff various University and civic efforts with highly motivated personnel.¹⁷⁹

Already in the 1960s, post-Vatican II trends such as folk Masses and the increasing sense of student life as a subculture were broadening the separation between campus ministry and the regular life of the parish. With the 1970 move, the two ministries were now physically separated, furthering the trend toward separate atmospheres and accents in ministry. But there was still a great deal of cooperation between the CSC and parish. The Claretians – in charge of both the parish and CSC – remained an important uniting link, and various parish groups continued to support the CSC, most notably the Claretian Guild (that is, the St. John's parish women's organization) which put together the Welcome Back Dinner each September throughout the 1970s. St. John's also opened its doors to many of the larger special events organized by the students, such as the spaghetti dinner around homecoming time. For their part, students from the CSC lent a helping hand in key parish ministries such as the religious education program for children.¹⁸⁰

Of course, the very existence the CSC was a gift of the parish. As Claretian Father Brian Culley, who served at different times both as CSC director and as pastor at St. John's, pointed out regarding the changeover in 1970:

The parish moved to its new buildings and the diocese gave the former school/convent to become the student center. I hope that this can be noted. Although the [1992 H.L.] Grant donation was considerable; I think that St. John's parish was the greatest benefactor to the campus ministry as 1/3 of its assets were given over to this ministry at a time when it was a poor Mexican parish with costly, but physically inadequate facilities to pay for.¹⁸¹

Main Features of Campus Ministry

By the opening of the 1970s, much of the ingredients of life at the CSC were present which one still finds today. A look at the old photographs shows a different era in fashions and hairstyles – as well as in certain details of campus ministry – but the broad contours look more like today's ministry than that of 1960. Of course, three great watersheds had been crossed which set important markers for ministry:

1. Vatican II,
2. a self-run location (the CSC),
3. the new shape of the university.

In particular, Southwest Texas State University was now a much different place from the sleepy teachers college it had once been. It was now a growing state university with many major fields of study. It also had a growing number of

¹⁷⁹ Dedication booklet for the new St. John's church, San Marcos, 1970, p. 7.

¹⁸⁰ See various albums of CSO and other activities on file at the Catholic Student Center.

¹⁸¹ Fr. Brian Culley, CMF, e-mail to Dr. Dennis Dunn, December 27, 2006.

commuter students, which affected what portion of the enrolled population was likely to be involved at an on-campus Catholic Student Center.

As the CSC settled into its new center on Guadalupe Street, one could say that five main features defined its life: 1) *Catholic sacramental life*. Since the mid-1960s, the CSC was blessed to have a priest assigned to it who secured a core schedule of Masses, other sacraments, and other priestly services. 2) *A Catholic social network for students*. The old Newman Club had always supplied a much needed social network for Catholics. As the CSO it continued to serve this function, using the CSC as a place for Catholics to gather and make friends, plan social activities, engage in local service, and find a “home away from home.” 3) *A Catholic social network for faculty and staff*. This was a relatively new dimension that started in the early 1970s came to be known as the “permanent community” (more on this below). 4) *Social outreach and service*. This was already a feature of life under the Newman Club, and solid traditions were continued both in relationship to the San Marcos community and St. John’s parish. 5) *Spiritual renewal with both depth and youthful energy*. A retreat every semester was already a solid tradition in the early 1970s.

The changing face of the university also deserves mention, for although enrollment was expanding, the number of Catholics coming to the CSC did not change significantly. The number of CSO members in 1979 (54) was only marginally greater than the typical membership figures of the 1950s (40-some, with the exception of 1959 at 67)¹⁸². A trend was already making itself felt which continues until today: many college students perceive their “going to college” as a radical break from life back home. Exploring their freedom and asserting their autonomy, they often jettison religion and other “impositions” from home.

During this era one finds different assessments of how many Catholic students were on campus. The numbers range widely. The 1970 St. John’s commemorative booklet (quoted above) says one-fifth of all students were Catholic, a figure which seems realistic given the Catholic population of Texas. It is also consistent with the figures in the *Official Catholic Directory*, which gives a Catholic population of 981 in 1966 and 2113 in 1970 (when the total enrollment was about 10,000)¹⁸³. However, the *Official Catholic Directory* discontinued this statistic in the early 1970s, perhaps because it was not a realistic index of Catholics involved in campus ministry. As SWT enrollment continued to grow, the Catholic population also grew – but as what proportion of the student body? Dennis Dunn (below) supposes 40%, but this is certainly too high, while Fr. Bill Brooks (director in the mid-1980s, see below) gauged it at “almost one-third,” which would have meant 6,000 Catholics in 1984. But attendance at the CSC has never been in the thousands. Many go to St. John’s, commuter students often attend in their home parishes, and many more simply do not go to church.

¹⁸² 1979 figure: CSC albums. All other figures from the *Pedagogue*.

¹⁸³ P.J. Kenedy and Sons (ed.), *Official Catholic Directory*, 1967 and 1971.

The Spirit of the Early 1970s

The early 1970s was a time of many initiatives and lively activities at the CSC. Fr. Ignacio Blanco, a Claretian and a native of León, Spain, recalls the year the community asked him to work on his Masters degree at SWT. In 1971-72 he was able to get a flavor of the activity as he helped Fr. Gielow. He was greatly impressed by Fr. Gielow: “He helped me learn English and I helped him learn Spanish.”¹⁸⁴ During that same year, an all-day retreat took place to open the Fall Semester in September 1971. It was held at College Camp, now known as University Camp (or “U Camp”) on the Blanco River:

The first event of the year was a one-day retreat on Saturday, September 11 at the College Camp at Wimberley. Everyone was in high spirits, despite mud, and looking forward to a full day. We were not disappointed.



One-day retreat at College Camp (now University Camp) near Wimberley, September 11, 1971 (seated front left: Fr. Charles Gielow and Fr. Ignacio Blanco) (CSC album)

Two of the main events were open-floor discussions, one led by Father Gielow and one by six seminarians from San Antonio. The retreat was also a time for getting together and having fun!

In the afternoon we played a vicious game of Volleyball, always keeping in mind the Christian spirit.

Everyone was tired out. Everyone, however, was wide awake for the folk mass that evening. “Someone’s singing, Lord. Kumbaya! Someone’s praying, Lord. Kumbaya! Someone’s loving, Lord. Kumbaya! Oh, Lord. Kumbaya!” We had communion under both species.

¹⁸⁴

Conversation of the author with Fr. Ignacio Blanco, CMF, San Antonio, Texas, August 18, 2008.

The final event of the evening was a surprise birthday party for Father G. (Father G. was very surprised!) Like a good Christian, Father shared his birthday cake with all his friends. We wouldn't have had it otherwise.¹⁸⁵



Retreat Mass, September 11, 1971, left to right: Jerry Cronkite, Brandy Bouldin, Fr. Gielow, Pam Jackson, Carl Blankenship (CSC album)

Two further excerpts from a CSC album gives us a glimpse of the social outreach which CSC students were involved in during the early 1970s:

On November 20, the Southside Community Center staff held their annual Thanksgiving dinner for the children of that area. We needed a seasonal project, so we told them we'd help if they needed us.

When it was time to eat, the kids piled into the room – so many mouths to feed! Some of them even asked if they could take some home to their moms and dads. Our crew helped prepare the last minute dishes, set up the tables, make the drinks, and serve the food.

It was a beautiful way to spend the afternoon. And the kids were precious!¹⁸⁶

On Friday night, December 7, we went Christmas caroling. Instead of going to rest homes where singing groups usually go, our group went to the homes of shut-ins and those who would not otherwise hear the songs of glad tidings.

Father Leo, from St. John's, had his own list of places for us to go. We tried to bring to these people the love and happiness we felt at this season.¹⁸⁷

It is also worth noting that the CSC rented space to the Lutheran Campus Ministry at this time. The arrangement lasted until the late 1970s when the Lutheran ministry moved to the Campus Christian Community's new (and current) center built at 604 N. Guadalupe Street – former St. John's property and just north of the CSC.¹⁸⁸

¹⁸⁵ Report written in CSC Album, 1969-73.

¹⁸⁶ Report written in CSC Album, 1969-73.

¹⁸⁷ Report written in CSC Album, 1969-73.

¹⁸⁸ Cf. Dennis Dunn, *Recollections on the history of the physical plant of the Catholic Student Center*, December 23, 2006, p. 1. Since January 1, 2008 the ministries of the CCC have been renamed United Campus Ministry-Wesley (UCM - Wesley).

Seeking Ways to Renew the Old Building

The old brick school was already 44 years old when the Catholic Student Center took it over in 1970. It was in a bad state of repair, with a leaky roof and a musty smell. As the 1970s progressed, a small core of professors, staff, and other townspeople gravitated to the Masses at the CSC, forming what has been called the “permanent community” ever since.

The permanent community turned out to be a godsend for the ongoing challenges of maintaining the building and the ministry. It provided regular collection revenue for the expenses of the center. This same community also became a driving force for renewing the old building. One of them, Dr. Dennis Dunn (still a member of the CSC

permanent community today), recalls the dinner that he and his wife hosted in January 1979 at their home in San Marcos. It was a fundraiser and planning dinner to probe the possibilities of remodeling the center or adding a new chapel:



North side of the CSC, 1974, with Tower Hall in the background (CSC album)



Lourdes Grotto at the CSC, 1974 (CSC album)

The meeting was attended by the pastor of St. John’s, most of the Catholic faculty who were then attending the CSC, Bishop John McCarthy (who was a friend of the Dunns and then auxiliary bishop of Houston-Galveston), the campus minister, and the provincial of the Claretian Order, who came with a commitment to donate \$10,000 from the Claretians for the building of a new Center. The meeting was also attended by leading members of St. John’s and of the Claretian Guild, which had a tradition of putting on monthly or semesterly dinners for Catholic students attending SWT.

Bishop McCarthy tactfully suggested that members of the Center’s community do what they could to address some of the Center’s problems – painting, replacing rotten wood, fixing broken stairs, etc., before trying to raise funds for a new building (McCarthy had done an inspection of the Center before going to the Dunns). He said that there had to be a major effort to do all of the normal housekeeping and maintenance before the bishop of Austin or anyone else in authority would want to invest in a new building.

In the wake of McCarthy's critique, the Center's community now did basic maintenance and upkeep, but money was still lacking to do anything significant.¹⁸⁹

Fr. Bill Brooks and New Vitality

By the early 1980s, the building was not the only thing in need of repair.

In spite of steadily growing campus enrollment, life at the CSC seemed to stagnate. Was this only because the building was so run down? Or was student apathy about religion to blame? Or, to raise a more disturbing question, might weak leadership and anemic Catholic identity be at work? In the meantime, the Western-U.S.

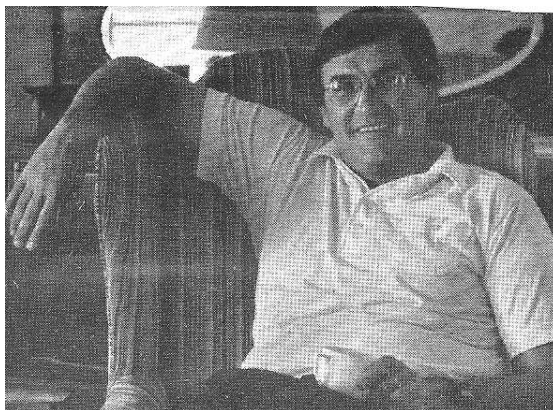
Province of the Claretians was

struggling to cover all its personnel commitments. Vocations were few and not every priest was a good fit for campus ministry. In 1983 the Claretians asked Bp. Vincent Harris of Austin to cover the campus position. For the first time ever, a non-Claretian was named director of the CSC.

The bishop's choice was providential. Fr. William Brooks, better known as Fr. Bill, had recently been named pastor of St. John the Evangelist Parish in Luling (24 miles southeast of San Marcos). His appointment was effective August 1, 1983, and he lost no time putting the CSC on the fast track to new vitality!

While remaining pastor in Luling, Fr. Bill (who has since been named a Monsignor) threw himself into the challenges at San Marcos.¹⁹⁰ He came with a boatload of experience. From 1978 to 1982 he had worked at St. Mary's Parish in College Station, the Catholic campus ministry at Texas A&M. There he and Fr. Al Palermo revitalized a previously lethargic program: "The few student groups that existed in 1978 metamorphosed into an array of organizations and activities utilizing the talents of several thousand students...."¹⁹¹

One of Fr. Bill's greatest gifts was his way with people – he put them at ease, gained their trust, and with a lively can-do spirit won them over to a vision that was both challenging and within reach. He wasn't afraid to ask for help and could "close the deal" on why you, with precisely your gifts and talents, were really important to reaching the next level of campus ministry. In a kind of



Fr. Bill Brooks, 1984 (*Catholic Spirit*, CAT)

¹⁸⁹ Dennis Dunn, *Recollections...*, p. 1.

¹⁹⁰ Fr. Bill Brooks had not been in Luling long when Bp. Harris asked him to add the CSC to his duties in Luling. This arrangement lasted for a year until Fr. Bill was able to move full-time to San Marcos (telephone conversation of the author with Fr. Bill Brooks, December 15, 2006).

¹⁹¹ Jay R. Stockton, "Aggie Awakening: A Memoir" (www.aggiecatholic.org/awakening/history.html), written 1997, accessed July 12, 2006.

“nothing is impossible with God” way, he soon had everyone at the CSC involved in some aspect of revitalizing both programs and building. Dennis Dunn recalls:

[Upon his arrival,] Fr. Bill decided that the Center had to be improved even if the remodeling were on a shoestring budget. By this time the student body had grown to 16,000 or 17,000 and it was still estimated that close to 40% of the students were Catholic. Fr. Bill organized a finance committee whose members included (as I recall) Dennis Dunn, Darrell Piersol, Al Sullivan, Cliff Ronan, and John Garska. He pushed the Catholic faculty community to volunteer labor and to contribute funds for necessary repairs and new remodeling and renovation. He also wrote a letter to the parents of Catholic students who attended the Center and asked for money. He did this each semester and I believe that he garnered close to \$10,000 per year.



**Large crowd at outdoor Christmas Mass between the CSC and the CCC, Christmas 1985
(CSC album)**

Fr. Bill’s brother was an electrician and had some carpentry skills, and he guided the major renovation of the Center. For over a week, mainly in the evening, the faculty, students, and Fr. Bill’s relatives (his brother and I think his mother), worked on the Center. All sheet rock was torn down and all of the old wiring was pulled out. New wiring was installed. Fr. Bill also hired a builder (he was someone who had just arrived from Australia and interested in making a name for himself, so he gave us a good price) to extend the Center (a chapel addition of over 250 sq. feet) at a cost of around \$15,000. Fr. Bill also persuaded the faculty to buy all new stained glass for the new extension and to buy a new rug for the entire building. For the first time, the Center had a mortgage. Fr. Bill lived upstairs in the renovated building with his brother and mother. New sheet rock was installed and new bathroom fixtures and toilets

were added (Bob Habingreither and Gary Winek did most of the work on the plumbing facilities). There was a great spirit at the Center because everyone was working together, and we could see the results of our cooperation and efforts. Fr. Bill was also an inspiring preacher. He also started reaching out to students in the dormitory through direct visitations. More students started to attend the Center and soon there were four Masses on Sunday (10:00; 11:30; and two evening Masses).

The Catholic faculty and staff were a close-knit group and their number was expanding. (...) ¹⁹² Fr. Bill initiated some of the following activities: soup kitchen at St. John's, faculty lunch with free sandwiches during one weekday, end-of-semester late night Mass and breakfast for students (faculty did the cooking), outreach to students who lived in dormitories, direct appeal for money to the parents of students, meditation garden, large Christmas display, group burning of sins and absolution, and, of course, the remodeling and extension of the Center. ¹⁹³



CSC students grilling hamburgers for "Where's the Beef?", Fall 1984 (CSC album)

An interesting witness to the flurry of activity in Fr. Bill's first two months is found in a new newsletter called "The Ambassador," dated September 25, 1983, the day of the open house designed to both show off the whirlwind remodeling and garner the interest of campus Catholics previously oblivious to the CSC:

On Sunday, September 25, weeks of hard work will culminate with the Open House celebration here at the Catholic Student Center.

Renovation of the Center, which started during August, is an issue being brought up in conversations all around the campus. Not only are people talking about the differences, they are now able to see them.

Father Bill Brooks, having been assigned to the Center here at SWT since early August, concentrated primarily with the inside details before tackling the formidable job of renovating the outside. Using money from the Center's

¹⁹² No fewer than 31 faculty members are mentioned at this point in the list from a wide range of departments in the university. Among them were university president Jerry Supple and his wife Cathy.

¹⁹³ Dennis Dunn, *Recollections...*, p. 1-3.

Building Fund, some private donations, and much volunteer support from the students, Fr. Bill has guided the project to near-completion.

With the help of the Special Events Committee, the PR Committee, and Art Committee and the rest of the organization, the Catholic Student Center is looking to make the Open House-Hamburger Bash a major success. Special Events Committee Chairperson Raul Ramon says he expects over a thousand students at the Open House.¹⁹⁴

Another article in the same newsletter gives some insight into Fr. Bill's way of getting as many people as possible involved:

The program for the board of directors and the Catholic Student Center are undergoing drastic reconstruction. Not only is the Center being renovated to accommodate all campus Catholics but it is also offering a variety of projects for everyone to get involved in.

The board members who are responsible for many of the changes taking place at the Student Center are Hank Lanik, 22, a management major; Cathy Rohleder, 19, an elementary education major; Ray Cruz, 22, a Computer information system major; Bob Ormsby, 21, a computer information system major; Mark Brinkman, 23, a computer information system major; and Theresa Knapic, 20, an elementary education major. Each of these board members has three committees to overlook.

Hank Lanik, a board member, stated, "I think the changes are all working out fine and were needed to enhance the Student Center." This is especially noticeable because this semester the Student Center has attracted over 200 Catholic students to register at the Center. Astonishingly about 75% of the registered membership is new members. One of the reasons for the interest in the Student Center may be attributed to the new priest, Father Bill, who is a very personable, vivacious spiritual leader who gets things going and accomplished.¹⁹⁵

As far as the sense of progress goes, the following article from the same newsletter uses a little Texas tall-tale humor to get a very true point across:

The hours of sweat, work, and prayer have paid off. The Catholic Student Center has undergone a miraculous transformation in only four or five busy weeks. It seems like just yesterday when we were chasing armadillo-sized roaches out of the kitchen or stumbling over loose floor tile or praying the front porch wouldn't come tumbling down on somebody's innocent head like our own. Gambling where to place the tin buckets to catch the waterdrops dripping from the ceiling was another fun past-time. No one can possibly forget these times at the Center when flipping on a light switch was an adventure in itself.

¹⁹⁴ Dan Kuciemba, "Catholic Center Opens Doors," *The Ambassador*, September 25, 1983, p. 1.

¹⁹⁵ Ann Jurasek, "Board thinks big," *The Ambassador*, September 25, 1983, p. 2.

(Don't let me shock you; I swear to you it's all true.) And those not familiar with the Center would doubt my word if I told them an elephant-sized collie used to rampage about the building. But if they saw the mess it was in before the transformation, they would believe. But seriously folks these were great times, yet somehow I like the refurbished porch a little better than the old front porch. And the television set in the TV room gets a better picture than the old one (what old one?). The past was great but let's keep growing with the future.¹⁹⁶

Full Slate of Initiatives

There was no lack of initiatives that began to inspire new life at the Catholic Student Center. Some were one-time events, designed as fundraisers or to draw students to the Center. An example is the April 1984 hamburger bash with the trendy title: "Where's the Beef?"¹⁹⁷ Others were ongoing efforts, such as the soup kitchen which was organized in 1986 and was something of a joint venture with St. John's Parish.¹⁹⁸

A September 1984 article in the Austin Catholic newspaper, *The Catholic Spirit*, sheds some light on the spiritual dimension of Fr. Bill's leadership:

Using the athletes of the Summer Olympics as an example, Rev. William Brooks, Campus Minister, tells his Catholic students: "You are children of God, called to be your best mentally, spiritually and physically."

He has applied that philosophy to the Catholic Student Center at Southwest Texas State University, and in less than a year has turned a decaying operation into a vital collegiate program. (...)

The center, said Father Brooks, had used the "we're poor" image and was not successful in attracting more than a handful of the 6,000 Catholics who make up almost one-third of the student population at SWT.

His task, he said, was to remind them of who they were – "children of God." He told them: "I'm going to show you that you are important."

Father Brooks attacked the exterior image first – the Student Center building itself. (...)



Promotional Flyer for Hamburger Bash, 1984 (CAT)

¹⁹⁶ Arthur Martinez, "Just Thoughts," *The Ambassador*, September 25, 1983, p. 2.

¹⁹⁷ The line from a famous television commercial at the time.

¹⁹⁸ Cf. Susan Hanson, "Soup kitchen opens here," *San Marcos Daily Record*, July 16, 1986.

The refurbishing was necessary to attract the attention of more Catholic students. “This is an age level that deals with a visible response,” he said.

If the attention paid to the building was important, even more so was the revised program that Father Brooks initiated. For the three days (Sunday-Wednesday) he spends at the Student Center (the rest of his week is spent in Luling), Father Brooks says three Sunday Masses and three weekday Masses. He is available at any time for confessions (reconciliation).

He urges the students to join for one year one of the Student Center’s committees: art club, Bible study, bulletin, choir, folk groups, coffee house, dance, evangelization, “Freshman Fry,” graduate students, interest groups (by colleges), married students, night prayer, retreat, Newman Club, newsletter (“The BOBCATHolic”¹⁹⁹), nursing home, Passover, senior farewell, student reception, vocation club, social awareness, welcoming committee, library club, work club (community service), international students, interstate students, Knights of Columbus, newcomers (converts) and faculty.

The students have seen and heard Father Brooks’ message. Last year, a core group of about 600 students regularly began to use the Center as a spiritual and social refuge.²⁰⁰

New Chapel at the CSC

One of the most notable projects of the Fr. Bill Brooks era was the chapel addition onto the CSC building. The project, in its planning stages, was described this way in the 1984 article we just quoted:

Construction was to begin in August on a small, 77-seat chapel annexed to the present building. Budgeted at a modest \$40,000, the chapel will be connected to the present chapel/community room (which will become a Multi-Purpose Room and include a small stage) by glass doors. To extend the exterior style, the chapel-design will incorporate red brick, white trim and green shingles.

Also planned are paving and striping for the 20-car parking lot (the Student Center sits on a 2/3-acre plot), an outdoor meditation area beneath a grove of



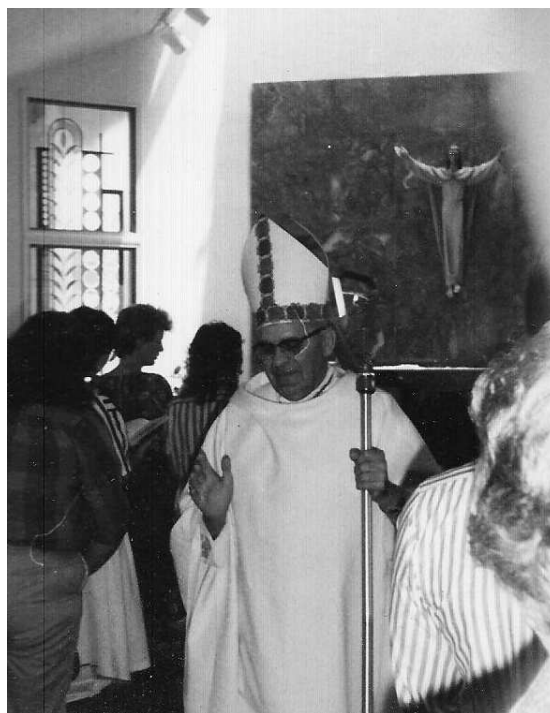
**Construction of the new chapel, November 1984
(*University Star*, Nov. 27, 1984, CSC archives)**

¹⁹⁹ One issue of the BOBCATHolic (Feb. 1984) is on file at the Catholic Archives of Texas.

²⁰⁰ Marilyn Kay Kuehler, “SWTSU Catholics Build a Bright ‘New’ Home,” *Catholic Spirit* (Austin), September 1984, p. 24 (CAT).

live oak trees, and a fountain meditation area outside the new chapel. All the work will be done within the Center's \$54,000 annual budget, \$13,000 of which comes from the Diocesan Development Fund.²⁰¹

The work on the new chapel proceeded at a good pace and was completed in time to be blessed by Austin Bishop Vincent Harris on April 23, 1985. The furnishings of the new chapel had a distinctive flair. The altar was carved by one of the curators of the Smithsonian Institute in Washington, D.C. A large statue of the Risen Christ was ordered and placed on the wall behind the altar (this statue is now found in the CSC chapel over the tabernacle). Twelve custom stained glass windows were commissioned from internationally-known artist Susan Stinsmuehlen of Austin (when the current CSC was built in 1993, the six largest were placed in the new chapel; the rest were sold as a fundraiser – two to Dennis Dunn, two to Bob Habingreither, and the rest to Immaculate Heart of Mary Church in Martindale).



**Bp. Harris dedicating the new chapel,
April 23, 1985 (CSC album)**

It was a joyful day. Fr. Bill Brooks recalled how happy Bishop Harris was; after many frustrating years of no signs of improvement at the campus ministry at SWT, he could now see a very big step forward.²⁰²

The Late 1980s and Early 1990s

The Fr. Bill Brooks era lasted four years. Then, in the summer of 1987, Fr. Pete McCabe became director, followed a semester later by Fr. Larry Covington, both diocesan priests.

In August 1988, the leadership returned to the Claretians as Fr. Brian Culley became the new director. His three years were memorable for several reasons, including the hiring of Holy Cross Sister Bernarda Moranto, the non-priest to serve as campus minister. Another highlight was the installation of Dr. Jerome (“Jerry”) Supple as the eighth president of the university in April 1989; both Dr. Supple and his wife Cathy were Catholics and joined the permanent

²⁰¹ Marilyn Kay Kuehler, “SWTSU Catholics Build a Bright ‘New’ Home,” *Catholic Spirit* (Austin), September 1984, p. 24 (CAT).

²⁰² Telephone conversation of the author with Fr. Bill Brooks, December 15, 2006.

community of the CSC. Especially Mrs. Supple was an active member of the community throughout her husband's tenure as president.

Looked at over the long haul, perhaps one of the most important steps undertaken during Fr. Brian's tenure was the exploration of possibilities for land for a new Catholic Student Center. Dr. Dennis Dunn recalls:

Fr. Brian Culley, C.M.F., provided inspiring leadership. He was an excellent homilist and a financial realist – [he said] we could do little more than had been done without additional resources. He kept the finance committee going (the same original group except that Garska had moved to Austin and Bud Kroschewsky took his place) and also organized Masses and dinners at the homes of faculty.

The idea of selling/trading the Center's land and building to the University was discussed, and Dennis Dunn, on behalf of the committee, did discuss casually the idea of a sale/trade with University VP for Finance Ted Marek. The University/Marek expressed interest, but the Center's finance committee did not act because there was not enough money to build a new Center if we traded the existing Center for vacant land. If we simply sold the Center, we would have to buy land *and* build a new Center. The committee was determined to stay close to the University to serve the students, so land costs were prohibitive unless the University traded adjacent land, but then there would be no money to build a new building.²⁰³

Unless something dramatic would happen, there would be no way to move forward with the desire for a new Catholic Student Center.

²⁰³ Dennis Dunn, *Recollections...*, p. 3.

Timeline – Part 3

1970

June: After the school year ends and the parish moves out, the Catholic Student Center moves into the much more spacious facilities of the former school/convent at 600 North Guadalupe (K)

July 3: Fire destroys old St. John's Church near the CSC



Picture of the new St. John's Church in San Marcos, as published in the *Texas Catholic Herald*, July 17, 1970 (CSC album)

Fall: According to available figures the Catholic student population surpasses 2000 for the first time (2,113 – of these only a portion of these are active at the CSC)²⁰⁴

November 29, Feast of Christ the King: Bp. Louis Reicher dedicates the new St. John's church (*Texas Catholic Herald*, Dec. 4, 1970)

²⁰⁴ Cf. 1971 *Official Catholic Directory* entry (Austin diocese, Newman ministry, Southwest Texas State in San Marcos). The data published reflects the status of the fall of the previous year.

1971

CSO members “travel to Camp Gary, Martindale and San Antonio to conduct folk mass services” (P-1971, 233)

September 11: One-day retreat at College Camp near Wimberley

September 19: The Claretian Guild from St. John’s gives the annual welcome supper for the Catholic students (A)

November 16: Bp. Vincent Harris, coadjutor since April 27, succeeds Bp. Louis Reicher as bishop of the diocese of Austin, becoming its second bishop. His aunt, Teresa Madeley Urquhart Stevens (d. 1973) was President of the SWT Newman Club in 1917 (note from Bp. Harris, October 1974)

1972

“Probably the one group on campus that meets officially every day, the Catholic Student Organization/Newman Club helps with the campus folk Masses every school day afternoon at 5 besides Sundays and Holy Days. Students participate in most phases of the Mass celebration.

“This year the groups helped with the campus voter registration drive²⁰⁵, added a social period to the Mass schedule, and planned a Cana conference for the spring including guest speakers and rap sessions about marital problems.” (P-1972)

1973

October 6: Car wash fundraiser (A)

October 27: Spaghetti dinner fundraiser at St. John’s Parish Hall before the annual homecoming game (A)

November: Clean-up day at the Catholic Center; CSO helps at Thanksgiving dinner for needy children at the Southside Community Center (A)

December 7: Christmas caroling to the homes of shut-ins, followed up weekend outing to College Camp (A)

1974

CSO members are raising money “for a proposed new building and needed furniture. With plans underway, the group sold the unneeded furniture in the present building to help toward the new Catholic Student Center.” (P-1974, 217)



Fr. Gielow at entrance of the CSC, Fall 1974. Notice the sign also says “Lutheran Campus Ministry” (A)

²⁰⁵ As of July 1, 1971, the 26th amendment to the U.S. Constitution lowered the voting age from 21 to 18 years of age. This meant that the first major election year in which practically all college students could vote was 1972.

February 23: CSO outing to the LBJ Ranch and Enchanted Rock (A)
March/April: the CSO puts on “The Passion and Death of Jesus,” a play with seven scenes (starting with the Last Supper). It is directed by student Mary Lawrence (A)
April: CSC sells old desks and other furniture in an “antique rummage sale” to raise money for new furniture (A)
Summer: Tubing on the San Marcos River... (A)
September: CSO helps at the parish festival “Fiesta San Juan” (A)
September 9: CSO mans a table at the campus-wide “Activities Carnival” (A)
September 20-22: Four CSC students take part in the “Newcor” retreat held at H.E.B. Camp in Leakey, Texas. According to the CSC album, “Many of our Catholic students have made a Newcor already.” It seems to be a regional project that area Catholic students can sign up for (A)
October: Second annual homecoming spaghetti dinner (held at St. John’s), along with a “50’s dance” (A)
November: Foot pilgrimage from the CSC to St. Anthony parish in Kyle, visiting all the cemeteries along the way (A)

1975

December: Farewell Dinner for Fr. Gielow (A)

1976

January: Fr. Jerry Floyd, C.M.F., becomes director. In the albums he is often shown assisted by a Fr. Carlos (A, E)

1977

Spring: The Spaghetti Dinner is an annual event (A)
Fall: Fr. Manuel Marrufo becomes director at the CSC (A)

1978

October: CSC students help celebrate the 75th anniversary of the opening of the university in 1903 with a spaghetti dinner held in conjunction with Homecoming festivities (A)

1979

January: Catholic faculty members Dennis and Margaret Dunn host a fundraiser and planning dinner to determine if the Center should remodel the existing structure or build a new chapel. As a result of the advice of Bp. John McCarthy (then auxiliary bishop in Galveston-Houston), efforts are made to repair and maintain the existing building before moving ahead with other plans (M2)
Spring: CSO roster has 54 members (A)
March 9-11: CSC students take part in the Texas Catholic Student Conference held in Irving, Texas (according the scrapbook: Fr. Manuel drove St. John’s old school bus, they had 3 stall-outs – 2 on the way there, 1 on the way home – and their faith in the Lord increased a hundred-fold!) (A)

Holy Week: Passover Supper celebrated the Wednesday before Easter (A)

May: 14 students attend Spring banquet (A)

Fall Mass Schedule: Sunday at 10 am, 11:30 am, and 5:30 pm, weekday Mass Monday to Friday at 5 pm. (A)

Beginning of Fall: Two Holy Cross Fathers come and give beginning-of-year retreat at the CSC (A)

October 2: Students send a telegram to welcome Pope John Paul II on his first visit to the U.S.: “Your Holiness: The Catholic students at Southwest Texas State University welcome you with joy and hope to our country. We ask your blessing.” (A)

1980

Fall: Fr. Carlos Castillo (Claretian from Cuba) replaces Fr. Manuel (J)

1981

Fall: Fr. Gary Smith, ordained a priest in October, replaces Fr. Carlos (J)

1983

August 1: Fr. Bill Brooks is appointed CSC director, while remaining pastor of St. John’s in Luling. A priest of the diocese of Austin, he is the first non-Claretian to take the post. He sets out at once to revitalize both the campus ministry and the run-down building

August-September: First round of major renovations. The CSC is completely closed to allow for major clean up and improvements (A)

September 25: Sunday open house and “burger bash” at the newly refurbished CSC, sponsored by the CSO, serves 1000 (!) hamburgers (S, 29 Sep 1983, p. 5)



CSO sticker for the Open House, September 1983 (A)

About this time the “late night breakfast” tradition begins, with the Catholic faculty cooking the breakfast for the students at the beginning of finals week (M2)

1984

April 8: “Where’s the Beef?” burger bash (A)

Fr. Bill moves into his apartment at the CSC and is assigned director on a full-time basis (M1)



Interior of the new chapel, dedicated April 23, 1985 (CSC album)

1985

April 23: Bp. Harris blesses the new chapel extension at the CSC (total cost, about \$50,000) (A)

Meditation garden is built on the CSC grounds (A)

1986

Spring: Annual awards for “Outstanding Graduating Senior” and “Outstanding Catholic Student” are presented for the first time

July: Fr. Bill Brooks and CSC community spearhead weekly soup kitchen for the homeless; soup is served Tuesdays, 11 am – 1 pm, at the CSC (*San Marcos Daily Record*, July 16, 1986)

December: The Christmas Committee (CSC students) unveils life-size Christmas scene with figures made of Styrofoam and PVC pipe, with the hands and faces made from plaster-of-paris molds of the students’ hands and faces (*San Marcos Daily Record*, December 10, 1986)

1987

June: Fr. Pete McCabe, diocese of Austin, replaces Fr. Bill

1988

January: Fr. Larry Covington, diocese of Austin, replaces Fr. Pete McCabe
January 26: CSC student Bill Hogue, who just graduated in December, is tragically killed in Austin while trying to break up a fight. An active member of CSO, the Student Foundation, and the SWT Cheerleaders, Bill was a highly regarded student leader. The Alumni Association subsequently established a fund for the “Bill Hogue Memorial Scholarship”; a \$5,000 scholarship is issued each year in his honor (see Appendix 1)

August: Fr. Brian Culley, C.M.F., becomes director of the CSC, returning the Claretians to the CSC (J)

December 16: Dr. Jerome (Jerry) Supple is appointed eighth president of the university. He and his wife Cathy are Catholic and join the CSC permanent community (B)



CSC in full use with view of chapel addition as it opened into the all-purpose room, about 1990 (photo: CSC)

1989

April: Dr. Supple is installed as University President

1990

Fr. Brian hires Sr. Bernarda Moranto, CSC. She becomes the first non-priest to serve in a paid campus minister position (M3)

1991

Spring: Annual “Catholic Faculty Member of the Year” award and “St. Anthony Claret Evangelization Award” presented for the first time

Fall: Fr. Bill Paiz becomes director of the CSC (on July 1 Fr. Brian is transferred to a parish in New Jersey) (J)

Chapter 7:

The H.L. Grant Catholic Student Center (1993-present)

On the northwest corner of N. LBJ Drive and Concho Street
(100 Concho Street)



H.L. Grant Catholic Student Center, 2007,
View from corner of LBJ and Concho (photo: Tracy Rodriguez)

The current era of Catholic campus ministry in San Marcos began in 1993 with the dedication of the new H.L. Grant Catholic Student Center. Located just a block southeast of the old CSC, it was a giant leap forward in terms of facilities and it set the stage for significant new developments in Catholic life.

The H.L. Grant Gift

In spite of serious obstacles, the quest for a new CSC building had been ongoing for over ten years. In the late 1980s, members of the CSC permanent community were active in two committees – a finance and a building committee – to find ways and means to realize the dream of a new building. So it was that when an unexpected opportunity arose, they were ready to act.

The opportunity came when Austin's Bishop, John McCarthy, was given an unexpected gift from a private donor. The donor was Mr. Henry Lowry ("Bud") Grant (1928-1992) of Houston. Mr. Grant knew Bp. McCarthy from when they had served together on a charitable board in Houston. During this time when Bp. McCarthy had been in Houston, he had also helped Mr. Grant's son in a



Henry L. "Bud" Grant
(photo in CSC lobby)

difficult situation.²⁰⁶ Against this background, Mr. Grant turned to the Bishop of Austin with a special gift. It was sent in a letter to Bp. McCarthy in which Mr. Grant spoke of stock options. Bp. McCarthy, not versed in such business terms, sent a friendly thank you even before he learned of its real value. To his astonishment, when his accountant worked out the value of the stock, it turned out to be a gift worth some \$750,000 to \$800,000! Bp. McCarthy later recalled:

When I called him about this, he explained: I am dying. Please don't sell the stock right away (He was doing other things for his children with other investments of his). So I held on to them until he told me that it was the right time to sell....²⁰⁷

The man behind the gift had a remarkable career. He was a 1949 graduate of Saint Louis College, a Jesuit-run university in St. Louis, Missouri. He earned a bachelor of science degree in geophysics. He married and had six children. He went on to become a prominent leader in geophysics, a crucial discipline in determining where oil and natural gas deposits are located. His obituary gives some sense of his stature in the field:

Mr. Grant was Chairman and CEO of Grant Tensor Geophysical Corp. which is the outgrowth of his founding of Grant Geophysical Corporation in 1977 and the subsequent acquisition of the companies Dresser Olympic, Seiscom Delta United, Globe Universal Sciences, Petroleum Geophysical Corporation, Louisiana Oil Exploration Company, Norpac Exploration Company and most recently, Tensor Geophysical. He instituted seismic exploration operations in over 40 countries. Mr. Grant's many achievements in the geophysical industry included, most recently, 1990-91 President of the Society of Exploration Geophysicists (S.E.G.). He was also a member of the European Association of Exploration Geophysicists, the Canadian S.E.G. and the Houston Geophysical Society. He had been a member of the Board of Directors of the International Association of Geophysical Contractors (IAGC) since 1974 and served as President in 1975. He was elected a life member of the IAGC in 1984. After graduating with a degree in geophysics, he was awarded the Alumni Merit Award from St. Louis University in 1980.²⁰⁸

To this we can add that, in 2007, Mr. Grant was selected posthumously to be one of the six inaugural members of the newly instituted Entrepreneurial Alumni Hall of Fame of his alma mater, Saint Louis University.²⁰⁹

²⁰⁶ Cf. Dennis Dunn, "Recollections...", p. 3 and conversations of the author with Bp. John McCarthy, January 22 and February 15, 2007.

²⁰⁷ Conversations of the author with Bp. John McCarthy, January 22 and February 15, 2007.

²⁰⁸ Henry L. Grant obituary, *Houston Post*, January 21, 1992, p. A-10.

²⁰⁹ "Saint Louis University Names Inaugural Class of the New Entrepreneurial Alumni Hall of Fame," press release of August 27, 2007 at the Saint Louis University website (www.slu.edu), accessed August 5, 2008.

Mr. Grant was no stranger to Catholic charities. He was one of the founding directors of Covenant House in Houston.²¹⁰ Family and church were important to him. As the plaque in his honor at the Catholic Student Center states:

H.L. (Bud) Grant
Catholic Student Center
Carpe Diem

This center has been made possible by the generosity of H.L. (Bud) Grant (1928-1992). It stands in memory of his deep faith, his professional accomplishments in this life, and his generous concern for the future.

Mr. Grant was an internationally known geophysicist, a successful businessman, and a person with a strong commitment to family and to society.

The Gift Sets Things in Motion

That the gift came to Bp. McCarthy was providential. Since the 1979 dinner at the home of Dennis and Margaret Dunn, he was familiar with the miserable condition of the CSC. Since becoming bishop of Austin in 1986, he was also up-to-date on the campus ministry needs in San Marcos. He decided to give the community at the CSC the first chance to make something of this gift.

Because the requisite committees were in place, the community could rapidly respond. As Dennis Dunn recalls:

Bishop McCarthy told the Catholic Student Center that he had the money for a new Center if the Center could move quickly before another priority made claim on the money. The finance committee and the building committee (Mike Hennessey and others were on this committee) quickly drew up a plan to demolish the old Center and build a new one on the same land. The large design of the new center (the bishop's architect had made a drawing after receiving Center input) ran afoul of the City of San Marcos' parking code – there were not enough parking spaces for the anticipated size of the chapel.

While the finance committee negotiated with the City, word of our plans reached the senior administration of the University. President Jerry Supple was a direct pipeline since he attended the Center and heard all about the gift and plans for a new Center. Supple had [University VP for Finance Ted] Marek call Dunn (still the chair of the Finance committee). Marek said the University wanted our property – it fit into their new master plan. Dunn told Marek that the Center was moving ahead and that if the University wanted the property, it had better move quickly. Marek offered to buy or trade for the property. Dunn said the Center wanted to stay close to campus and it had the money to build a new Center, so a land trade was possible. Marek offered to trade three lots on Academy Street across from the Student Recreation Center (the University would first have to buy them from Francis Horne and then trade them) or to trade the University's parking lot on Concho Street, next to

²¹⁰ Cf. Henry L. Grant obituary.

the McCarty Church of Christ campus Center and St. Mark's Episcopal Church. Dunn reported to the Committee.

The Finance Committee decided to accept the Concho Street property if the University would kick in an extra \$25,000 (the Committee at this point was working very closely with Bishop McCarthy's finance person, Msgr. Frouche). Dunn relayed the decision to Marek, and he agreed. The deal was made, but subject to an appraisal by the State of Texas. The state appraiser said the Concho property was worth \$25,000 more than the Guadalupe property, so the Center had to pay the University \$25,000 – a net loss of \$50,000. The bishop, however, accepted the deal.²¹¹

The H.L. Grant Catholic Student Center

With the question of the land resolved, the next steps could move apace. Architectural plans were finalized, bids let, and work begun. On June 26, 1993, the new H.L. Grant Catholic Student Center was dedicated by Bishop McCarthy.

Mr. Grant, who died of cancer on January 20, 1992, did not live to see the building that would bear his name. However, his wife Pat and other family members attended. The Grants, at home in St. Michael's Catholic Church in Houston, were quite pleased that the family name would be associated with a Catholic Student Center. That Mrs. Grant took the naming quite to heart is shown by the following recollection which Dennis Dunn had of a finishing touch to the project which she made on the eve of the dedication:

[For the dedication] we brought down from the old building the orange plastic-seated stacking chairs that we had used all those years. It was all we had. When Mrs. Grant saw them, she was appalled. She sent someone up to Austin to buy the furniture we needed for the lobby area, and she paid for it. So we got rid of the orange chairs. She didn't want them in the building named after her husband.²¹²



Bp. John McCarthy, Mrs. Pat Grant, and Dr. Jerry Supple (President of SWT) at the Dedication of the H.L. Grant Catholic Student Center, June 26, 1993 (*Catholic Spirit*, CAT)

And the old CSC? It still served the University another 10 years before it was torn down just ahead of the official renaming as Texas State University.

The old Catholic Student Center was converted by the University into office space. [It was used as offices] until it was razed in 2002-03 to make

²¹¹ Dennis Dunn, "Recollections...", p. 3.

²¹² Conversation of the author with Dr. Dennis Dunn, March 18, 2007.

way for a garden and new signage identifying the entrance to Texas State University from Guadalupe Street.²¹³

New Life in a New Building

It took a while to fill out the nooks and crannies of the new center. Early photographs show empty book shelves in the lounge and a bare-looking lobby area. But the new building soon had the books and pictures it needed to make it feel like home. More importantly, it was filled with the life of Masses and other liturgies, CSO meetings, homecoming, retreats, and social events.

In addition to the tried-and-true events of campus ministry from the old building, the new center became the home of new initiatives, accents, and organizations.

One of the most important new initiatives was *Bobcat Awakening*, started in 1995. The tradition of a retreat each semester went back to at least 1971, and was called the “CSO retreat.” Then some CSC students discovered the Awakening format being used by other local Catholic campus ministries (UT in Austin and Texas A&M in College Station), and they saw a way to take the retreat to a new level. They won over the new CSC director, Fr. Art Gramaje, to the project and a core of seven students went to Longhorn Awakening to learn how to conduct the retreat. The first “B.A.” was held November 10-12, 1995 at the Cursillo Center in Jarrell, Texas. There were 35 retreatants and 54 staffers, with many staffers coming from Aggie Awakening and Longhorn Awakening. Ever since, the vitality and intensity of the B.A. experience has proven its worth over and over again as a moment of conversion and recommitment to the faith. Details of the story of “B.A.” are found in Appendix 2.

The following year, 1996, saw the start of two new organizations: Catholic service sorority *Mu Epsilon Theta* (MEΘ) and the Catholic service fraternity *Lambda Omega Alpha* (ΛΩΑ or LOA). Both are “Beta Chapters” of the original (“Alpha”) chapter which inspired them, namely at the University Catholic Center of the University of Texas in Austin. Both organizations have done much to create a spirit of community and service at the CSC, and to take initiatives both socially (as in the joint casual and formal events which they hold each semester) and spiritually (such as leading Bible studies, a weekly rosary, etc.). There is also occasional contact with their UT counterparts, the most notable being the annual football match between the LOA chapter in Austin and the one in San Marcos, appropriately called “Lambda Bowl.”

By now, the *Catholic Student Organization* is the oldest active religious organization on campus. Now that it is no longer the only organization at the CSC, the CSO is smaller, but still the flagship organization. It maintains an active schedule, including such long-standing traditions as the “Thanksgiving Tree” food drive in November and the Living Stations of the Cross every Good Friday (a live reenactment held outdoors from the CSC to the Quad). In recent years it has

²¹³ Dennis Dunn, “Recollections...”, p. 3f.

sponsored the “Tree of Angels” to remember the victims of drunk driving. At various times the CSO has organized a spring break mission trip, such as to Arteaga, Mexico (2001) or to St. Francis of Assisi School in Lumberton, New Mexico, on the Jicarilla Apache Reservation (2003 and 2004).

A special apostolate supported by the CSO in the 1990s and early 2000s was *Catholic Worker*, the mission started by Dorothy Day (1897-1980). Every month students would prepare a meal one evening and go out early the next morning to distribute the hot soup, fresh fruit, and other items in a meal packet to day workers in Austin. The Austin center of activity was “Mary House” of the Catholic Worker organization.²¹⁴

All of these initiatives were possible through the continuing generosity of 1) the Diocese of Austin in the form of an annual \$60,000 subsidy funded by the diocesan-wide Catholic Services Appeal, and 2) the weekly offertory collection coming primarily from the permanent community. Beyond this, the permanent community has always been generous in supporting the fundraisers of the CSO, B.A., Mu Epsilon Theta, Lambda Omega Alpha and other needs.

Farewell to the Claretians

In the years around the millennium, a priest shortage in the Claretian community made staffing the CSC more difficult. Fr. Daryl Olds, C.M.F., was the last Claretian director, but at the end of his time was only available on a quarter-time basis. For some years there had already a modest staff (secretary, campus minister, part-time accountant, student worker), and this became more important as the years went by²¹⁵.

A turning point for the Catholic history of San Marcos – both at St. John’s and at the CSC – came in 2002 when the Claretians left the city. After 97 years in San Marcos and 83 years of serving Catholic students at Southwest Texas State University, it came time to bid farewell. It was a moment of sadness, but also of gratitude, for in the spirit of their founder, St. Anthony Maria Claret, these priests had put themselves heart and soul into the service of the changing needs of both parish and university.

Under the Star of Texas State

One of the goals of University President Jerry Supple was to change the name of the university from Southwest Texas State University to **Texas State University**. This was not understood as a merely cosmetic change, but a sign that the university had passed from being a regional school to one with a national and even an international role to play. Before his dream came to fulfillment, however,

²¹⁴ Cf. CSC Sunday bulletin, September 14, 2003. The Catholic Worker group disbanded about 2004-05 when the distribution point in Austin was changed and the young women in the organization no longer felt safe going there for the early morning food distribution.

²¹⁵ For instance, the staff in the first semester at the H.L. Grant Catholic Student Center consisted of Fr. Bill Paiz (director), Thomas Konitzer (finances), Cynthia Wissmann (Administrator), and Paul Wilson (Office Manager). Cf. Henry L. Grant Catholic Student Center Sunday Bulletin, September 1993.

he had to resign (in 2002) because of cancer. He lived to see the name change on September 1, 2003, before passing away in January 2004. The change to Texas State University came in the first months of Dr. Supple's successor, Dr. Denise Trauth. President Trauth is the first woman president of the university. Like Dr. Supple, she is also a Catholic, and occasionally attends Mass at the CSC.

The first years of the millennium brought new faces to the CSC staff. In August 2000, Tracy Rodriguez became the center's secretary. She has long been a favorite of the students. Melinda Habingreither came on staff as campus minister in August 2001. One of her early innovations, begun in 2001, was the student Thanksgiving Dinner (on the Sunday before Thanksgiving), a popular student event featuring a home-cooked meal provided by members of the permanent community, who roast the turkeys and bring side dishes and desserts.

In August 2002, Fr. Bill Benish was assigned to the CSC, becoming the first diocesan priest on staff at the CSC in 14 years. Two years earlier he had suffered a debilitating stroke while pastor of St. Margaret Mary parish in Cedar Park, but in a 1½-year rehabilitation had tenaciously fought his way to an active assignment. He didn't let his cane or other stroke-produced limitations keep him from mingling with the students and letting them know he was there for them. In his four years at the CSC (2002-2006) he did much to win the respect of the students and point the way to the future.

A new venture which both he and Melinda Habingreither had a hand in was the start of the weekly *free lunch*. The idea had been tossed about for some years, at least partially inspired by the weekly Wednesday free lunch at the Baptist Student Ministry across the street. For some time, the concern about cost kept it from being tried, but a year after his arrival, Fr. Bill Benish (see below) gave the green light and Melinda made it a reality. The very first free lunch was served on Tuesday, September 9, 2003. It quickly turned into one of the favorite student events at the CSC, and for many students has been the event when they first enter the building and get to know about our campus ministry. Again and again, students rave about the menu, whether it be BLT sandwiches, "sloppy Joes," grilled-cheese and tomato soup, chicken-patty sandwiches, macaroni and cheese, or HEB fried chicken.

In the same semester another new idea was tried, namely a weekly praise and worship night which was dubbed "*The Rock*." Its format of Christian "praise and worship" music, personal witness, and teaching was inspired by a similar activity at St. Mary's Campus Ministry at Texas A&M. This is a good example of a student initiative that has helped enrich the life of the Catholic students on campus. One of the CSC students from this era, Jeremy Rodriguez, also founded a Christian band that went by the name Klesis before becoming "Soundwave." This group is familiar to our Catholic students today, as is one of his songs – "Storms" – which is a favorite in our music ministry.

Also noteworthy is the ongoing spirit of cooperation among the area Catholic campus ministries. This not only takes place on the level of the campus ministers at an annual diocesan meeting, but also among the students. Whether through personal contacts or deliberate visits, there is an exchange of life and ideas

between the students of the CSC and their counterparts at St. Mary's at Texas A&M and the UCC at the University of Texas, and to a lesser degree with St. Edward's in Austin, Baylor in Waco and UTSA in San Antonio. CSC students help out at times at other Awakenings such as Aggie Awakening and Lone Star Awakening and at high school and other retreats and camps across Texas.

In this spirit, special mention needs to be made of a spring break mission trip in 2006 where four Texas State students from the CSC conducted a mission week for the Catholic campus ministry at the Newman Center of the University of Wisconsin in Milwaukee. It was a chance to share their music and witness with students from a totally different part of the United States (and experience 20 degree Wisconsin cold weather first hand!).

When it comes to the regular life of the CSC, students are involved in the many liturgical ministries (music, lector, extraordinary minister of the Eucharist, sacristan) and help create a prayerful and youthful atmosphere at the 7:30 pm Sunday Mass. Students and other local Catholics attend the weekday Masses. And both MEΘ and LOA elect a chaplain each year to anchor not only their internal prayer and spirituality, but also to contribute to the spiritual life of the CSC. They take charge of such initiatives as the weekly rosary, the weekly chaplet of Divine Mercy, and the student Bible study.

Naming the St. Jude Chapel

It is a quirk of history that the CSC chapel did not have a patron saint. In the 1960s the first CSC had no separate chapel. The second CSC on Guadalupe Street did not have one either; Mass was celebrated in the large multi-purpose room. It was only in 1985 that a chapel extension was built, but as a temporary solution. When the H.L. Grant Catholic Student Center was built in 1993, there was finally a full-fledged chapel, but it was not given a patron saint. This may have been out of a sense of gratitude to H.L. Grant, for the focus of the naming with the new building was the center itself and not the chapel. At times the idea of naming the chapel was brought up, but no action was taken until 2006.

The ball got rolling on the evening of September 20, 2006, when Bishop Gregory Aymond (Bishop of Austin since 2001) came to the CSC to give a talk. At a dinner with CSC students the floor was opened to hear student ideas on how more Texas State Catholics could be attracted to the CSC. Two of the many ideas were pursued immediately. One was to make the CSC building *look* more like a church. Students noted how many people pass the building but think of it as just another "student center" (like the LBJ Student Center) instead of a house of God. A large cross on the outside of the building would help. This goal was met when the large back-lit cross was installed in September 2007.

The second idea was closely related to it. Would it not be more obvious to Catholics that the CSC is a church and a place of prayer if it were named after a saint? Bp. Aymond supported the idea at once. He invited the CSC community to discern the patron saint after which the chapel should be named. Fr. Jonathan Niehaus (by now the director of the CSC), helped guide the community through a

three-step discernment process that included nominations (25 saints and blessed were nominated), a first vote that reduced the field to four, and a final vote that determined which patron saint would be presented to Bp. Aymond as the community's choice. The vote among the four finalists (St. Francis of Assisi, St. Thomas Aquinas, St. Joseph, and St. Jude) took place in mid-February. 300 votes were cast and *St. Jude* prevailed in a very close decision (the difference in votes received from first to fourth place was only 7 votes!). Bp. Aymond confirmed this choice in a letter dated February 21, 2007. St. Jude, apostle and patron of hopeless causes, could begin his official role as supporter of the students in their everyday needs.

This set the stage for various initiatives, including a new CSC logo featuring St. Jude and Old Main (designed by Mr. Mark Rockers of Winnebago, Minnesota, a friend of Fr. Jonathan), an original painting of St. Jude (by Mr. Lawrence Kavenagh, the 88-year-old grandfather of one of our students, Carly Kavenagh of Marble Falls), and the ordering of the four-foot statue of St. Jude (made in Italy) to be the permanent image of St. Jude in the chapel. It arrived in June and was installed in October



Bp. Aymond blesses the new statue of St. Jude and the painting by Lawrence Kavenagh, October 28, 2007 (photo: Tracy Rodriguez)

On October 28, 2007, the feast of St. Jude and a Sunday, Bp. Aymond came to the CSC for the official blessing of the statue and the dedication of the St. Jude Chapel. Over 300 people were present for this joyful event that featured a joint choir of students and permanent community, and was followed by a Texas favorite meal of brisket and potato salad.²¹⁶

The Challenge

Fall enrollment at Texas State surpassed 29,000 in 2008, an all-time record. This allowed the university to pass UT-San Antonio and Texas Tech and take the rank of fifth largest university in Texas (behind UT, Texas A&M, the University

²¹⁶ For a more detailed account of this whole process, see Fr. Jonathan Niehaus, "Historical Notes: The Naming of the St. Jude Chapel," archive report, November 2007.

of Houston, and the University of North Texas in Denton). In recent years Texas State has grown by 1,000 students a year.

At the beginning of the same Fall Semester, a computer-generated list of Texas State students who self-identified themselves as Catholic was made available to the CSC. There were over 2,300 students on this list. A spot-check showed that a good number of active CSC Catholics were not on the list, meaning it is incomplete. Given the general population trends of the parts of Texas where most students come from, one can reasonably guess that there are 4,000 Catholics or more on campus.

At the same time, attendance of Catholics at the CSC shows positive growth, but still involves only 250 students on a regular basis (Sunday Mass being the best-attended part of the week), peaking at 500 for Ash Wednesday. This gap, evident since at least the 1960s, can be partially accounted for by the many commuter students who attend Mass in other parishes, and San Marcos students who attend St. John's parish (sometimes thinking it is the only Catholic church in town). Other Christian campus ministries at Texas State experience a similar gap. In discussions at a recent meeting it became evident that the other established denominations also involve about 5% of their respective populations.²¹⁷

Still, when one looks at other Catholic campus ministries across the U.S., one finds others such as at Texas A&M and the University of Illinois who surpass the 20% figure. These are admittedly some of the top examples in the nation and may benefit from advantages not available at Texas State, but they serve as a challenge – we can do better.

One avenue which can be explored is the development of campus outreach. This would involve promoting Catholic presence on campus beyond the walls of the CSC, such as through small faith groups, peer ministry, and Catholic households. Toward this end, the CSC sponsored a Texas State Student, Colleen D'Andrea, to attend the School of New Evangelization in August 2008. This 11-day seminar was run by Saint Paul's Outreach in St. Paul, Minnesota, which helps develop campus leaders who can carry out such outreach on diverse kinds of campus settings. Sending larger groups of students to this training in the future could be a way to expand our campus ministry and take it to a new level.

In the realization that any program expansion will require an expansion of funds, the CSC began a development program in the Fall of 2008. As a first step, the CSC signed a three-year contract with Petrus Development, a company with specific experience in developing Catholic campus ministry. As a second step, the first development director was hired – Jessica Copeland – to specifically strengthen the network of those who know and support the CSC, reaching out to alumni, parents, community leaders, and others, and letting them know about our important work and what they can do to help it become a reality.

²¹⁷ Meeting of the Interfaith Ministerial Alliance at the CSC, April 23, 2008.

Timeline – Part 4

1993

June 26: Bp. John McCarthy dedicates the new **H.L. Grant Catholic Student Center** at the corner of LBJ Drive and Concho Street, with Mrs. Pat Grant and other members of the H.L. Grant family present

Not long after the new building was opened, the CSC community voted to decide which statue of Mary to place in the chapel. The “Madonna of the Streets”

image was chosen and placed in the chapel



Construction on the new CSC, early 1993, with Hays County Court House in the background (CSC album)

1994

Fall activities: Fall Retreat (Sept. 30 – Oct. 2 at H.E.B. Camp in Leakey, Texas) with 26 participants; Homecoming tailgate party; Halloween Lock-in; 4th annual CSO Christmas Ball (A)

End of Fall Semester: Farewell to Fr. Bill Paiz (returning to California) (A)

In addition to the directors, other Claretians who occasionally helped at the CSC in this era were Frs. Ignacio Blanco, Jim Overend, Henry Luna, and Paul Keller, and then seminarian (now Fr.) Darrin Merlino²¹⁸

1995

January: Fr. Art Gramaje becomes director (A)



Catholic
Worker
(CSC)

Fr. Art asks Dr. Julius “Bud” Kroschewsky to do the CSC’s bookkeeping (prior to this, the CSC was operated by the priest alone with student help)²¹⁹

Spring: CSO retreat with theme “Come Walk with Me on H₂O” (last CSO retreat – Bobcat Awakening will take its place)

Spring: Seven CSC students (“The Original Seven”) attend Longhorn Awakening as part of preparations for the first Bobcat Awakening in the Fall (A)

²¹⁸

E-mail from Fr. Art Gramaje to Tracy Rodriguez, December 19, 2006.

²¹⁹

Conversation of Fr. Jonathan Niehaus with Dr. Julius “Bud” Kroschewsky, February 13, 2007.



September (?): Barbeque with the other campus Christian organizations at the CSC (A)

November 10-12: 35 retreatants and 54 staffers (many assisting from Aggie Awakening and Longhorn Awakening) take part in **Bobcat Awakening #1** at the Cursillo Center in Jarrell, TX – “Like Clay Fashioned in the Potter’s Hands” (D)

1996

Feb. 8 and 13: 25 women attend organizational meetings for **Mu Epsilon Theta**, a Catholic service sorority. As the semester progresses, the first class pledges with the help of the Alpha Chapter at UT in Austin, forming the Beta Chapter at SWT

Spring: **Lambda Omega Alpha** (Beta Chapter) formed at the CSC, a Catholic service fraternity modeled after the Alpha Chapter at UT

September: Mu Epsilon Theta (Beta Chapter) officially chartered as a university organization, begins regular activities at the CSC

1999

Spring: CSC brochure lists these organizations and activities: CSO, BA, LOA, MEΘ, Music Ministry, Bilingual Mass and Potluck, Catholic Worker, Bible Study, Scripture Sharing, Rosary Prayer Group, Alcoholics Anonymous, Habitat for Humanity, Spring Break Habitat for Humanity Collegiate Challenge, Religious Education, Faculty Speaker Series, and Faculty/Staff/Friends of the CSC Social Functions (D)



Fr. Art Gramaje with Debra, Mark, and Katie Burroughs, 1999 (CSC album)

Fall: Fr. Daryl Olds becomes director, taking over from Fr. Art (J). Fr. Art is assigned to help establish the “Center for Prayer” in Los Angeles – a ministry which reaches out to prison inmates, prostitutes, and juveniles in gangs.

About this time Paulina Espinosa joins the CSC staff; she lives for a time in the upstairs apartment

2000

August: Tracy Rodriguez joins the staff as CSC secretary

2001

March: Spring Break mission trip to Arteaga, Mexico

August: Melinda Habingreither joins the staff (replaces Paulina Espinosa as full-time campus minister)

November 18: First student Thanksgiving Dinner

2002

Spring: Farewell to Fr. Daryl as CSC director

Summer: Farewell to the Claretians. After 97 years of ministry at St. John's Parish and many years of priestly assistance for the Newman Club and CSC, the lack of vocations means they must give up their presence in San Marcos (J)

First CSC website is launched

Fall: Fr. Bill Benish comes to the CSC (former pastor at St. Margaret Mary parish in Cedar Park, had stroke in 2000)

September 8: The Welcome Back Dinner and Mass is held for the first time on a Sunday (previously held on a weekday night) (C)

December: First year that CSO, together with MADD (Mothers Against Drunk Driving) sponsors the "Tree of Angels" for the victims of drunk driving (C)

2003

February 28: Installation of Dr. Denise Trauth as the ninth president of the university. She is a Catholic and occasionally comes to Mass at the CSC



September 1: University changes its name from Southwest Texas State University (SWT) to Texas State University-San Marcos (Texas State)

September 7: Deacon Pat Venglar begins to assist at the CSC

September 9: First Tuesday free lunch is served (C)

Fall: Carlos Juarez and other CSC students start "**The Rock**" Praise and Worship on Thursday nights. The mission statement is modeled after Texas Tech and the format and name come from St. Mary's at Texas A&M. (The idea came after the outdoor singing of a Praise and Worship song to conclude the Night Prayer on Tuesday nights became so popular that it grew into half an hour of singing.)



Catholic Worker group preparing meal: Jennifer Rhodes, Kathleen Harris, Amy ..., Maria DiLullo, Crystal Decker, Jessica Rhodes, November 2003 (photo: Melinda Habingreither)

2004

January 16: Former President Jerome Supple dies after a long illness. He resigned the university presidency in 2002 because of illness, but remained close to the CSC community (buried Lakeview Cemetery in Hampstead, N.H.)

March: Students organize Spring Break Mission Trip to St. Francis of Assisi School in Lumberton, New Mexico (Jicarilla Apache Reservation)

Fall: Pope John Paul II declares a Year of the Eucharist. The monthly evening of Eucharistic Adoration begins

2005

March 20: Dedication of the new St. Joseph Statue. It is placed in the CSC Chapel in honor of Dr. Supple (C)

April 2: Tenth anniversary reunion for Bobcat Awakening, with both Fr. Art and Fr. Daryl attending as special guests (C)

September 15: Fr. Jonathan Niehaus of the Schoenstatt Fathers joins the CSC staff (part time CSC, part time campus ministry development in other Austin Diocese campuses). His previous assignment was in Wisconsin as director of the Schoenstatt Boys Youth

November 3: First ecumenical progressive dinner (appetizer at CCC, main course at St. Mark's/Higher Ground, dessert at the CSC)

December 24: The crucifix in the CSC chapel is blessed at the beginning of the Christmas Eve Mass

2006

September 14: Organizational meeting for the pro-life group "Bobcats for Life"

September 20: Bp. Aymond (visiting to give an evening talk) has supper with 25 CSC students, who share ideas about how to better reach the Catholics on campus. One idea is to give the chapel the name of a saint, raising the profile of the CSC as not just a center, but a church

October 1: Farewell for Fr. Bill Benish (retires, moves to Waco)

October 12: Fr. Jonathan officially appointed CSC director

November 12: Fr. John Guzaldo, CSC alumnus and SWT graduate of 1993, celebrates a First Mass at the CSC (ordained for the Diocese of Austin in June) (C)

November 26: 223 students and permanent community members cast ballots in first round voting on 25 nominees for chapel patron saint. The four finalists are St. Francis, St. Jude, St. Thomas Aquinas, and St. Joseph

2007

February 11: 300 students and permanent community members cast ballots in final round voting on chapel patron saint. Final tally (St. Jude, 79; St. Francis, 76; St. Joseph, 72; St. Thomas Aquinas, 72; blank, 1) is sent to Bp. Aymond by Fr. Jonathan in letter of February 15

February 21 (Ash Wednesday): CSC chapel becomes **St. Jude Chapel** (official decree of Bp. Aymond bears this date, arrived at the CSC on February 27 when it was read at Free Lunch)

April: Original painting of St. Jude is given to the CSC. The artist is Lawrence Kavanagh, the 88-year-old grandfather of CSC student Carly Kavanagh of Marble Falls

May: CSC logo introduced, featuring St. Jude and Old Main. At the same time, a new website was launched, with the address www.txstatecatholic.org

October 1: Outdoor cross with backlighting is fully installed on exterior wall of the chapel

October 8: Along with all the other parishes in the diocese, the H.L. Grant Catholic Student Center becomes a separate corporation (previously all parishes were part of the same diocesan corporation)

October 28: Dedication of the St. Jude Chapel. Bp. Gregory Aymond presides and a large crowd of about 300 attend the 10 am Mass and dedication. The bishop also blesses the new statue of St. Jude and the painting of St. Jude made by Lawrence Kavenagh



2008

February 21: As part of the campus-wide Common Experience program, the CSC sponsors an interfaith blessing of the headwaters of the San Marcos River. Faiths represented in the event at the headwaters area of Spring Lake are: Baha'i, Buddhist, Christian (Fr. Jonathan of the CSC), Hindu, Jewish, Muslim, and Native American

May 4: 12 members of the permanent community are given a small St. Jude plaque in appreciation for their contributions to the CSC

Fall: Texas State enrollment surpasses 29,000. A computer list generated by the university lists 2,300 self-identified Catholics – the total number of Catholics is certainly higher

Sept 5: CSC signs 3-year contract with Petrus Development, LLC, beginning of formal development program (finding major donors, expanding program).

October 28 (Feast of St. Jude): Jessica Copeland is hired to be the CSC's first development director

Appendix 1: Two Short Biographies

Bill Hogue (CSC Student, namesake of Alumni Scholarship)

William (Bill) Hogue (1964-1988) was a native of Clifton, Texas. As a South-west Texas State student he was active on the cheerleading squad, in the Student Foundation, Student Orientation, and Kappa Alpha Fraternity. He graduated with a B.A. degree in public relations in December 1987.

As a Catholic, Bill belonged to the Catholic Student Center and the Catholic Student Organization. His faith was important to him. During his senior year in college he worked at the T Bar M Christian Camp in New Braunfels. He also taught Sunday religion classes at Sts. Peter and Paul Catholic Church in New Braunfels.

Friends said Hogue was a fun-loving, charming young man who had a devotion to others and to his church.²²⁰

His life came to a tragic end on January 26, 1988. Late at night in a North Austin parking lot, Bill was with two friends when two other young men came along who were drunk. A fist fight developed between one of Bill's friends and one of the other young men, and the other young man pulled a knife. Bill, in an attempt to stop the attacker, intervened and was himself fatally stabbed in the abdomen with a six-inch knife. He died on the scene. It was just six weeks after his graduation; he was only 23 years old.²²¹ A memorial service was held for him at the CSC.

Even in the midst of all his activities and studies, Bill had to work full-time and part-time to pay for his education. In his honor the Bill Hogue Memorial Scholarship was established. This \$5,000 scholarship is awarded annually to a member of Student Foundation who exhibits the enthusiastic pride in Texas State and leadership on campus that characterized Hogue's life.²²² One family that got to know him wrote this to his mother after his murder:

My husband and I felt compelled to write you since Bill was so special to our family. We met him through Sts. Peter and Paul Church where one of my daughters was in his Sunday School class and I was his aide. He had won our hearts along with all the others in his class with his kind and caring personality. He had to really have something special, because this was the first time my daughter, including her classmates, actually looked forward to going to class on Sundays. The years I've been there, I've never seen a teacher liked, respected and admired as Bill. He had a special gift with people.²²³



Bill Hogue (courtesy of Texas State Student Foundation)

²²⁰ "Killer gets 99 years in nightclub stabbing," *Austin American-Statesman*, undated clipping 1988 (courtesy of Shannon Fitzpatrick and the Texas State Student Foundation).

²²¹ Ibid, and "Former student stabbed," *The University Star*, January 28, 1988, p. 1.

²²² "Membership," page located at www.dos.txstate.edu/Programs-and-Services/Student-Foundation.html, accessed November 14, 2007.

²²³ Letter to Mrs. Betty Hogue, February 10, 1988 (Texas State Student Foundation).

President Jerome Supple (CSC Permanent Community Member)

Dr. Jerome (Jerry) Supple (1936-2004) was a native of Massachusetts and earned his bachelors and masters degrees in chemistry at Boston College. He then went on to earn his Ph.D. in Organic Chemistry from the University of New Hampshire in 1963. He spent the next 25 years in the SUNY (State University of New York) system, where he was a professor and then an administrator.

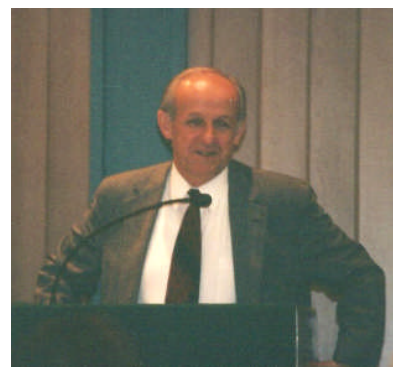
In December 1988 he was chosen to succeed Robert Hardesty as President of Southwest Texas State University. He was installed as the University's eighth president in April 1989.

During his time as president he did much to raise the academic standards of both students and faculty, and oversaw further expansion of enrollment and programs, including the introduction of the first doctoral degree programs. Facilities were also greatly expanded, most notably through the construction of Alkek Library and the LBJ Student Center.²²⁴

Dr. Supple and his wife Cathy were Catholic and part of the CSC permanent community during their time in San Marcos. Cathy was very active in music ministry and Jerry would join in every Christmas Eve by playing the banjo in the CSC choir.

President Supple went through several rounds of battling prostate cancer. In 2001 he had to announce that his health problems were forcing him to resign his post in mid-2002. He lived to see the renaming of the University as Texas State (a cherished goal of his), but some months later succumbed to the cancer, dying on January 16, 2004.²²⁵

The statue of St. Joseph in the St. Jude Chapel of the CSC is a memorial to Dr. Supple. It was placed there in his honor on March 20, 2005.



**President Supple speaking
at the CSC, Spring 1995
(CSC album)**

²²⁴ Brown and Nelson, p. 147-149.

²²⁵ "Former Tx State President Jerome Supple dies at 67," press release of January 16, 2004, on www.txstate.edu accessed August 6, 2008.

Appendix 2: A Short History of Bobcat Awakening

The first Awakening retreat was held in 1974 at McNeese State University in Lake Charles, Louisiana. The original concept, called “Awakening Your Life to Christ” was developed under the leadership of Fr. Sam Jacobs, who later became bishop of Alexandria, LA. Bishop Jacobs wrote the following about its beginning:

As our staff looked at how to best reach college and college-age young adults, we felt we had to first provide them with a "conversion" experience before a "catechesis" experience. We modeled it after the Cursillo²²⁶ and the Search retreat, which the team was familiar with. We saw it as an evangelization moment.... We wanted them to experience the joy of the Christian life²²⁷.

The “Awakening” was an immediate success, touching the lives of many young people. It soon spread from McNeese State to Louisiana State University (LSU) in Baton Rouge. Then in 1983 it made the jump to Texas, coming from LSU to Texas A&M, thus beginning of the long tradition of Aggie Awakening²²⁸. It soon spread to Stephen F. Austin University in Nacogdoches in 1985 (SFA Awakening) and the University of Texas in Austin in 1986 (Longhorn Awakening).

In 1995, a group of SWT students felt the Spirit calling them to start Bobcat Awakening. The Catholic Student Center already had a long tradition of a regular CSO retreat, continuing through Spring 1995²²⁹. Now, after a few students had experienced Awakening at SMU and Texas Tech, they wanted to start it in San Marcos.

Seven students –the “Original Seven” – stepped forward to be its leaders. They attended Longhorn Awakening at the Cursillo Center in Jarrell, Texas in the spring of 1995 and became the core of the staff for B.A. 1 (see picture).



The “Original Seven”: (front) Nora Juarez, Dee Zapata, Nina Lopez, (back) Lorenzo Mazingo, Shawn Kidwell, Sam Davis, Tim Williams (CSC album)

²²⁶ *Cursillo de Cristiandad* (little course in Christianity) has its roots in Mallorca, Spain in the 1940s. The first Cursillo was held in the U.S. in 1957 in Waco, Texas, in Spanish. In the ensuing years it spread to many parts of the U.S., finding a home among English- and Spanish-speaking Catholics. Since 1965, the national office of the Cursillo Movement has been in Dallas. Other retreat programs also have their roots in the Cursillo, including Teens Encounter Christ (TEC), Koinonia, and Christ Renews His Parish (CRHP).

²²⁷ Letter of Bp. Sam G. Jacobs to Mr. William J. Cork, February 9, 2001, as posted on the website diogh.org under Bayou Awakening.

²²⁸ Cf. Jay R. Stockton, “Aggie Awakening: A Memoir,” aggiecatholic.org, accessed July 2006.

²²⁹ The last CSO retreat had the theme “Come Walk With Me on the H2O.” Some elements of the CSO retreat format, including the “faith walk” would become part of B.A.

Throughout this process they were assisted and supported by Claretian Father Art Gramaje, director of campus ministry starting in January 1995.



**T-Shirt design, B.A. 1
(B.A. archive)**

B.A. 1 was held at Jarrell on the weekend of November 10-12, 1995. Nina Lopez and Nora Juarez were the first coordinators. There were 54 staffers, including many who came to help from Longhorn Awakening, Aggie Awakening and elsewhere. There were six families and 35 retreatants. The theme was “Like Clay Fashioned in the Potter’s hands” and the theme song was *The Rock (That was Rolled Away)* by Clay Crosse.

Since then, Bobcat Awakening has been held twice a year (fall and spring) without interruption. BA has inspired and ignited the faith of hundreds of Texas State and other students.

Over 1,000 students have taken part in

retreatants. Many of them have then volunteered to serve on staff at subsequent Bobcat Awakenings and Awakenings at other Texas universities. Their leadership has made B.A. an ongoing success in the service of the Lord.

Just as students from other universities came to B.A. to help start our program, B.A. has been active in assisting other Awakenings, such as Bear Awakening in Baylor and Bronco Awakening at UT-PanAmerica in the Rio Grande Valley, either by sending staff or hosting students from those universities so they could



Bobcat Awakening 6 (CSC album)

learn how to be its leaders.



**Bobcat Awakening 17
(CSC album)**

Appendix 3: Priests Serving the CSC (since 1960)

CMF = Claretian Missionary Fraternity

ISP = Schoenstatt Fathers

* = Diocese of Austin

Fr. Joseph Bochenski, CMF (1960-1964)

Fr. John L. Salvador, CMF (1964-1965)

Fr. Ronald Luka, CMF (1965-1966)

Fr. John L. Salvador, CMF (1966-68)

Fr. John Hampsch, CMF (Fall 1968)

Fr. Joseph Gamm, CMF (Spring 1969)

Fr. Charles Gielow, CMF (1969-1975)

Fr. Jerry Floyd, CMF (1976-1977)

Fr. Manuel J. Marrufo, CMF (1977-1980)

Fr. Carlos Castillo, CMF (1980-1981)

Fr. Gary E. Smith, CMF (1981-1983)

Fr. Bill Brooks* (1983-1987)

Fr. Pete McCabe* (Fall 1987-Spring 1988)

Fr. Larry Covington* (Summer 1988)

Fr. Brian Culley, CMF (1988-1991)

Fr. Bill Paiz, CMF (1991-1994)

Fr. Art Gramaje, CMF (1995-1999)

Fr. Daryl Olds, CMF (1999-2002)

Fr. Bill Benish* (2002-2006)

Fr. Jonathan Niehaus, ISP (2005-present)

Appendix 4: Priestly and Religious Vocations from Texas State

October 2008

As of this date, the following priests and religious have been identified as having been students at Texas State since 1970. Also listed are three currently in a formation program (two seminarians and one postulant to be a religious sister).

Diocesan Priests

Aguilar, Father Ricardo (Rick), Diocese of Austin, ordained 1995
Graduated 1984 (education).

Boiko, Father John, Diocese of Austin, ordained 1987
Graduated 1980 (political science).

Drennan, Father Jimmy, Archdiocese of San Antonio, ordained 1996
Attended early 1990s.

Guzaldo, Father John, Diocese of Austin, ordained 2006
Graduated 1993 (exercise and sport science).

Joseph, Father George, Diocese of Austin, ordained 1999
Graduated 1971 (commercial art).

Martinez, Father Adam, Diocese of Austin, ordained 1985
2 years of summer school, about 1978-79.

Vaverek*, Father Gavin, Diocese of Tyler, ordained 1990
Attended 1976-1978 before transferring to UT (mechanical engineering).

Vaverek*, Father Timothy, Diocese of Austin, ordained 1985
Graduated 1980 (physics).

Vaverek*, Father Hayden, Diocese of Charleston, SC, ordained 1994
Graduated about 1987 (criminal justice).

* The three Father Vavereks are brothers from the same San Marcos family.

Seminarian

Brunson, James, diocese of Austin, killed in accident as seminarian (Rome, 1981)
Attended some classes in the mid-1970s

Religious

Medina, Sister Guadalupe, FMA, Salesian Sister
Graduated about 1972 (education).

Pauley, Brother John-Bede, OSB (born John Pauley),
Benedictine monk of St. John's Abbey, Collegeville, Minnesota
Graduated 1981 (International Studies and French)
Solemn Profession of Vows, 2000.

In Formation

Broussard, Amanda,

Carmelite Sisters of the Most Sacred Heart, Los Angeles, Calif.
Graduated 2006. *B.A, CSO, Catholic Worker, MEΘ, Sacristan.*

Rodriguez, Francisco III (Frank), Diocese of Austin,

Attended about 1998-2000. *B.A, LOA, Catholic Worker.*

Russell, Wade, Diocese of Austin,

Attended 1981 before entering business world.

Appendix 5: Student and Faculty Awards

Since 1986, awards have been presented at the end of each Spring Semester. Here are the awards and recipients.

Outstanding Graduating Senior

Viola Garstka Award

(selected by student vote)

1986 Julie Kjelsen
 1987 Melinda Dunn
 1988 Jimmy Lalonde
 1989 Anthony Guzaldo
 1990 Tracy Hughes
 1991 Oziel Muñoz
 1992 Stephen Madden
 1993 Roxanne Seidel
 1994 Armando De La Fuente
 1995-1996 Michael Riley
 1996-1997 Joe Collins
 1997-1998 Bill Voigtman
 1998-1999 Crissy Sandoval
 2000-2001 Marlen Guerrero
 2001-2002 Raquel Martinez
 2002-2003 Ryan T. Bragg
 2003-2004 Matt Pici
 2004-2005 Jeannie L. Prado
 2005-2006 Jonathan Cinders
 2006-2007 Eric Olson
 2007-2008 Mark Bricker

Outstanding Catholic Student

Piersol Award

(selected by student vote)

1986 Roger P. Petter
 1987 Sharon Scopel
 1988 Grace Keane
 1989 Eddie Hernandez
 1990 Darla Muñoz
 1991 Michelle Bruce
 1992 Paul Cavanaugh
 1993 Kevin Collins
 1994 Cindy Rudd
 1995-1996 Tim Williams
 1996-1997 Bill Voigtman
 1997-1998 Damian Barranco
 1998-1999 Amy Kirsch
 2000-2001 Carlos Juarez
 2001-2002 Matthew Pici
 2002-2003 Carlos Juarez, Jr.
 2003-2004 Kim Sanders
 2004-2005 Andrew J. Rodriguez
 2005-2006 William Hinkson
 2006-2007 Dawn Conley
 2007-2008 Madeleine Wenske

St. Anthony Claret Evangelization Award

(selected by the director of campus ministry)

1991 Eduardo Hernandez	2000-2001 Amy Kirsch
1992 James Esquivel	2001-2002 Marci Braswell
1993 Magarita Martinez	2002-2003 Jeremy W. Rodriguez
1994 Tammy Thain	2003-2004 Michael Opich
1995-1996 Todd Terry	2004-2005 Jeannie L. Prado
1996-1997 Elsa Guajardo	2005-2006 Jonathan Cinders
1997-1998 Joey Esquivel	2006-2007 Dawn Conley
1998-1999 Marlen Guerrero	2007-2008 David Marshall

Faculty Member of the Year

(selected by student vote)

1991	Dr. Gary Winek	Technology
1992	Dr. Dennis Dunn	History
1993	Dr. Clifford Ronan	English
1994	Dr. Robert Gorman	Political Science
1995-1996	Dr. Paul Barnes	Biology
1996-1997	Dr. Clifford Ronan	English
1997-1998	Susan Tilka	English
1998-1999	Dr. Jerome Supple	University President
2000-2001	Dr. Robert Gorman	Political Science
2001-2002	Dr. Gary Winek	Technology
2002-2003	Dr. Julius "Bud" Kroschewsky	Biology
2003-2004	Diana Hinkson	Business
2004-2005	Dr. Walter Rast	Biology
2005-2006	Dr. John Edgell	Mathematics
2006-2007	Dr. Alfred Sullivan	Political Science
2007-2008	Dr. Dana Garcia	Biology, Associate Dean

* * *

In addition to the CSC awards, the diocese of Austin recognizes a lay member or couple from each parish for outstanding service with an award named after the key Vatican II document *Lumen Gentium* (the "light of the world"). The winners are nominated by the pastor, or in the case of the CSC, by the director of campus ministry.

Lumen Gentium Award

(issued by the Diocese of Austin)

2004	John Schramm	Facilities maintenance, Finance Committee
2005	Margaret Yackel	Advisor to MEØ, Advisory Committee
2006	Dr. John and Jody Jones	Religious Education, Facilities, Finance Committee
2007	Dr. Bud Kroschewsky	Business Administrator, Finance Committee
2008	Charlene Viscardi-Kearny	Adult Bible Study, Fundraisers, Advisory Committee

All of these award winners have been leaders at the CSC as volunteers and providing support for student events

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* Indicates sources found in the Catholic Archives of Texas, Texas Catholic Conference, 1600 N. Congress Avenue, Austin, TX.

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- (A) Albums at the CSC
- (B) Ronald C. Brown with David C. Nelson, *Up the Hill, Down the Years: A Century in the Life of the College in San Marcos* (Virginia Beach, VA, 1999)
- (C) CSC bulletins
- (D) Other documents at the CSC
- (J) St. John Catholic Church, San Marcos, weekly bulletins (on file at St. John's starting 1979)
- (K) Dedication booklet for the new St. John's church, San Marcos, 1970 (especially, p. 7: "The Catholic Center at SWTSU") *
- (LSR) The *Lone Star Register* (newspaper of the Diocese of Austin)
- (M1) Memories of Fr. Bill Brooks (telephone conversation with Fr. Jonathan Niehaus, December 15, 2006)
- (M2) Memories of Dr. Dennis Dunn (report of Dec 23, 2006)
- (M3) Memories of Fr. Brian Culley, CMF (e-mail to Dr. Dennis Dunn, December 27, 2006)
- (P) The *Pedagog* (Southwest Texas Yearbook, 1904-1999)
- (R) "A Retrospective Look at the Catholic Student Center," one-page summary by Macel Sullivan, 2005
- (S) The *Normal Star* and its successors, the *College Star* and *University Star* (college newspaper at Southwest Texas Normal, Southwest Texas State Teachers College, Southwest Texas State University, and Texas State University)
- (SM) The *Southern Messenger*, official newspaper of the diocese of San Antonio, et al, published in San Antonio
- (STN) The *Southwest Texas Newmanite*, 8-page newspaper of the Newman Foundation at SWTSU, undated (Spring 1966) *

3. Photo Credits

Abbreviations used in captions

- (A) Photo albums of the H.L. Grant Catholic Student Center
- (BA) Bobcat Awakening archives, H.L. Grant Catholic Student Center
- (CAT) Catholic Archives of Texas, Austin, Texas
- (CSC) H.L. Grant Catholic Student Center Archives
- (ENM) Elisabet Ney Museum, Austin, Texas
- (FCIT) Florida Center for Instructional Technology at the University of Southern Florida, on-line clipart collection (<http://fcit.usf.edu/>)
- (PACM-Chi) Provincial Archives, Claretian Missionaries in Chicago, Illinois
- (SMHC) Photo reproduced from the San Marcos-Hays County collection at the San Marcos Public Library, San Marcos, Texas