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When the first Europeans came to Texas in the early sixteenth century, the world was very different from the one we live in today. It has been described as “a world lit only by fire” because there was no electricity. Fire, in one form or another was the only source of heat and light. There was no indoor plumbing; water had to be carried into your home from a well, a lake or a river. Bathing was in a stream or in a wooden or metal tub with hot water that had been heated on the fire.

Getting around was difficult, too. People walked, rode on horseback or in horse-drawn vehicles. Of course, there were no airplanes or trains. There were few roads; mostly trails that were either dirt or mud, depending upon the season, that were used for travel. There were no public schools; there were only a few private ones. Wealthy people had tutors who lived in the home and taught the children. Books were very rare, but there were very few people who could read. It had been less than 100 years since a primitive form of printed books and papers replaced hand-lettered ones. Since there was no television or radio, there were a lot of storytellers.

What were the Spanish and French sailors and explorers who first came to Texas like? They were mostly very young, since average life expectancy at birth was 32 years. They were either very wealthy or very poor. Expeditions were normally financed by the leader, or a wealthy patron. The captains and lieutenants were usually aristocrats. Sailors and soldiers normally came from poor families. All of them saw exploration and discovery as a possible source of riches and a better life.

Religion was very different at this time also. People who lived in Europe, and in countries that bordered the Mediterranean Sea, were either
Christian or Muslim, and the choice was not theirs. Jewish people were
tolerated, but were treated badly. The king or ruler generally determined the
religion of the country’s subjects. Catholic Christians were passionate
about spreading the Christian faith to those who did not know Christ. Both
Christians and Muslims did not hesitate to force people to change their
faith, in the belief that they were doing God’s will and the person would
experience a real conversion.

Just as exploration and discovery offered the opportunity for wealth
and fame to many, for others it offered the
opportunity to preach the Gospel of Christ. The
two causes are not always compatible as we shall
see in our story of Texan Catholics.

The world of the sixteenth century was
Eurocentric. That means that European culture
was perceived as superior to all others and
conquerors were therefore not only justified but
obligated to impose it on others who often
possessed a rich culture of their own. At this time
in history many actions were based on the
mistaken idea that the end justifies the means. As a result, many injustices
and even crimes were committed in the name of nationalism and religion
and considered justified.

History must be true to the facts as known, but the actions of nations
and individuals should be considered in the light of the times in which they
occurred.
A family album is a book that tells the story of a family. It is filled with pictures and stories of grandparents, aunts and uncles, brothers and sisters and moms and dads. It tells the story of how our family became what it is today. We Texas Catholics are a family too, and this book is our family album, filled with pictures and stories of Catholics who brought their faith and love of God with them to their new home. It reminds us of important events on the path of Texas history that made Catholicism the largest religious denomination in Texas today. This is the story of the grandparents, aunts and uncles, brothers and sisters and parents of our faith and this is their story...but it is also our story...because we are part of the family of Texas Catholics.

In one sense, our first Catholic family album is the New Testament, the story of Jesus Christ, the Son of God, and his mission on earth as recorded by his followers. It tells of the first heroes of our faith. We have been called Catholics since the second century after Christ. The word means universal or world wide, and it was used to describe our church because it had spread throughout the world by that time. But the New Testament is more than a family album, it is the Good News or Gospel, that is the foundation of our Catholic faith. Our Texas Catholic family album is the story of men and women of our faith, who through their ordinary and extraordinary lives fashioned our Catholic heritage in Texas.
Catholicism is woven into the history of Texas so completely that it is virtually impossible to separate the two. Spanish explorers, who “happened” on Texas in 1519, while looking for a short cut to the Orient, were agents of the Catholic King and Queen of Spain and were charged with the dual mission of exploring and Christianizing by spreading the Gospel.

Spanish conquistadors, whose task was to plant the flag of Spain in the new land, marched side-by-side with missionaries whose charge was to plant the Catholic cross. Their Catholic culture is reflected in the names they gave to the land, Corpus Christi, the Body of Christ, rivers named for the Most Holy Trinity, the Trinity, and the Arms of God, the Brazos.

Often times the missionaries were the advance guard, their missions the first outposts in the wilderness. In many instances Hispanic settlements grew up around the missions and forts, or were even developed independently as at Laredo.

Like the Spanish, the French explorers brought with them the Catholic Faith. Their only settlement in Texas was named Fort St. Louis. It was at Fort St. Louis that the first child of European parents was baptized. Many Indians were baptized, some readily accepted Baptism and even sought it, others were hostile to the European invaders and many priests and lay people became martyrs to the Faith.
Texas’ most important historical landmark, the Alamo, was a Catholic mission, San Antonio de Valero, which had been converted into a military garrison.

Many Catholics were among the heroic defenders. Catholics helped draft and were among those who signed the Texas Declaration of Independence. Catholic legislators worked to restore church lands taken over by the Texas Republic after the war of independence from Mexico.

Before the war, all new settlers had been required to become Catholic. Many became Catholic in name only to qualify as immigrants. After independence, some Texans identified the Catholic church with the Mexican government and the Church suffered.

Soon church authority was transferred from Mexico to clergy from the United States and many missionary priests, sisters and brothers primarily from France replaced the Mexican clergy. Catholic business leaders and politicians worked closely with the French clergy to reestablish Catholicism in the republic.

The Pope appointed a vicar for the new republic. Upon entering the Union, Texas was given its own diocese, the Diocese of Galveston, and many religious orders came into the state to establish churches, schools and hospitals. Even during the Civil War, new priests and nuns came into the state by running the Union blockade or slipping through the front lines.

There were still hostile Indians and missionary priests, called circuit riders who suffered many hardships from the rugged country, disease, the weather and hostile Indians.
After the Civil War, large numbers of new settlers came into Texas from other states and many European countries. Catholics came from Germany, Ireland, Poland, Czechoslovakia, Italy, Belgium and France to establish communities in the state, often bringing their priests with them.

Texas’ population first tended to be along the Gulf coast and the Mexican border, but this new influx of settlers quickly populated the rest of the state. The coming of the railroads brought more Catholic settlers to Texas as laborers and merchants.

When it became evident that the growing Catholic population could no longer be served from Galveston, which was at the southeastern corner of the state, a new diocese was established at San Antonio, and a vicar was appointed for the Brownsville and Corpus Christi area. Dioceses were established at Dallas, El Paso, Amarillo and other cities. By the year 2007 there were 15 dioceses in Texas, more than any other state, including two archdioceses, and the number of Catholics had increased to over 5-million.

In the ebb and flow of history, populations change. Today the Hispanic Catholic population is increasing as new immigrants come from Mexico and Central America. Catholics from Asian countries are increasing. New churches have been established for Catholics from Vietnam, China, Korea, India and the Middle East. We know where we came from, and where we are now. There are many interesting stories along the way, stories of men and women whose lives and faith have provided the threads from which our family history has been woven.

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America before Columbus

North America was discovered tens of thousands of years ago, probably by people who walked across a land-bridge between Siberia in Russia and Alaska. These people gradually spread over North and South America, and many settled in what is now Texas.

They hunted great woolly mammoths, giant buffalo and other large beasts using only spears. Archaeologists have discovered the bones of people who lived in Texas eight to ten thousand years ago. There is some evidence that the first Texans arrived long before that, possibly as long as 37,000 years ago.

Gradually they learned to control fire and developed better hunting weapons like the bow and arrow. Some built cities, while others learned to cultivate the land and became farmers. Many continued the nomadic ways of their ancestors. These were the kinds of people who lived in Texas before the arrival of the first Europeans.

Far across the ocean, Europeans traveling to China and India had returned home with spices, silk, jade and precious jewels. Trips from Europe to the Orient by land took months, sometimes years. Sailors and explorers from Portugal and Spain thought that a faster route to the Orient could be found by sea.

Portuguese sailors sailed south, down the west coast of Africa in search of a route. Christopher Columbus, from Genoa (in present day Italy), was convinced that the world was round, not flat. He believed that the best route to the Orient would be to sail west, around the world. King Ferdinand and Queen Isabella of Spain, thought that Columbus was correct and agreed to finance his expedition of three small ships called caravels.
Many in Spain were interested only in finding a shorter, faster route to the Orient to gain wealth and fame. However, Ferdinand and Isabella were especially interested in spreading the Catholic faith to lands where Jesus was not known and the Gospel had never been preached. Indeed, Ferdinand and Isabella were so committed to the Church, that they were called "their Catholic majesties."

Columbus, certain that he had found a new route to the Orient, arrived on the island of Guanahani in the Bahamas, which he renamed San Salvador or “Holy Savior.” Believing he had found India, he called the land the Indies, and the people there, Indians. Today we use the term Amerindians, to distinguish them from the people of the Asian nation of India. Once the conquistadors found that the natives possessed gold, the New World became a source of riches in itself.

Spanish explorers, following Columbus, soon realized that he had not reached India and began searching for a way around or through this land that had become such an obstacle to their reaching their goal. Our Catholic faith was brought to Texas by Alonso Alvarez de Pineda and his crew. In 1519 the governor of Jamaica outfitted an expedition led by Pineda, which sailed along the Gulf Coast from Florida to Mexico. Pineda hoped to discover a passage through to the Pacific Ocean.
Alonso Alvarez de Pineda

Discoverer of Texas

Little is known about this Spanish explorer who was commissioned in 1519 by Francisco de Garay, governor of Jamaica, to lead an expedition to explore the coast of the Gulf of Mexico from Florida to Mexico. During his voyage of exploration, he mapped the Gulf of Mexico from Florida to the Yucatan peninsula, established that Florida was a peninsula and not an island and became the first European to sail along the Texas coast. He also attempted unsuccessfully to establish Garay’s claim to lands surrounding the Rio Pánuco. He is sometimes referred to as the “Discoverer of Texas.” A year after his historic voyage he was killed near the Rio Pánuco by Huastec Indians.

Vocabulary

Archeologist: One who studies human history and pre-history through the excavation of sites and the examination of physical remains.

Catholic Majesties: A title used in referring to the Catholic King and Queen of Spain

Conquistador: One of the Spanish soldiers or adventurers who conquered portions of North, Central and South America in the 16th Century.


Land-bridge: A narrow strip of land joining two large land masses, in this case Siberia and Alaska.

Nomadic: The custom of pastoral peoples who roam from place to place seeking fresh pasture.
JOURNAL:
• Discuss: Did Columbus really discover America?

ACTIVITIES/ASSESSMENTS:
• Research the financing of Columbus’ voyages. How much did they cost?
  Who financed them? Did the underwriters realize any profits from their capital?
• Draw caravels (ships of the period) to scale in order to understand the limited
  size and available space.
• Search for a copy of Columbus’ log on the internet. (It demonstrates the extent
  of his devout religious beliefs and includes several prayers and daily references
  to Christ.)
• On the internet research the doors on the U. S. Capitol that depict the life of
  Columbus.
• Write a paragraph demonstrating what you learned from the log that was new.
• Assign students to bring different spices to class. Examine their textures, and
  smell them. Talk about where they are grown and how they are processed. How
  are spices used today?

Locate modern recipes that use these spices.
• Compute the cost per pound of selected spices on today’s market.
• Make 5 x 11 postcards, which would be sent from America back to their
  homeland.
• On the front of the postcard, assign students to depict a place in America.
• On the back, have the message include a description of the local culture and
  three-five facts about differences between the local culture and their own.
• Determine the latitude and longitude of The Bahamas.
Alonso Pineda did not find the Strait of Anian, because it did not exist, but he did become the first European to sail along the Gulf coast of Texas and Northern Mexico. It was speculated by some historians that Pineda landed and later established a colony at the mouth of the Rio Grande, sometimes identified as the Rio de las Palmas. Recent research indicates that Pineda probably did not land at the Rio Grande, or anywhere in Texas. The site of his colony was most likely the Rio Pánuco, near the present Tampico, Mexico.

For six or seven weeks Pineda and his crew remained at the Rio Pánuco, while they cleaned and caulked the hulls of their ships. When the expedition returned to Jamaica, Governor Garay immediately sent Pineda back to Rio Pánuco to establish a colony. The Huastec Indians apparently destroyed the colony and killed Pineda during a revolt in 1520.

In 1523 Garay established another ill-fated colony at the Rio de las Palmas, the present day Rio Soto la Marina, between Pánuco and the Rio Grande. It is unlikely that Pineda ever set foot on Texas soil, or that the Rio de las Palmas was the Rio Grande. The coming of the first Europeans to Texas would await the arrival of Nuñez Cabeza de Vaca and the remnants of the ill-fated Narváez expedition.
King Carlos I, who became King of Spain in 1516, was anxious to establish the Catholic Church in the new lands, which by that time had been named New Spain. Bishops had been appointed on the islands of Hispaniola (Santo Domingo) in 1511 and in Cuba in 1522 but there was no bishop on the North American mainland.

The king petitioned Pope Clement VII to establish a diocese on the mainland at Las Palmas and nominated Friar Juan Suárez (a Franciscan priest) to be the first bishop. Friar Suárez had spent time in Mexico and was well loved. King Carlos sent Friar Suárez and four companions with the Pánfilo de Narváez expedition, to explore and settle the Gulf coast from Florida to the Rio de las Palmas. Narváez' charge was to establish three forts and two towns in the territory, one of which would be Las Palmas.

In addition to Friar Suárez and his band of Franciscan friars, the king also appointed a treasurer, to look after the royal interests. The treasurer, Alvar Nuñez Cabeza de Vaca, was destined to become the hero and the historian of the expedition.

In June, 1527, Narvaez set sail from Jamaica for Hispaniola with five ships and six hundred soldiers and colonists to establish the forts and settlements required by his royal charter.
A pioneer missionary to the new world, Friar Juan Suárez was one of twelve Franciscans who responded to Hernán Cortés’ request for priests in 1524. Although in Mexico only a short while he had accomplished a great deal. He founded one of the first Franciscan monasteries in Mexico. Because of his work the Spanish king recalled him to Spain and nominated him to be the first bishop on the mainland of the New World. He was among those lost at sea near Galveston Island.

In this print of Friar Juan Suarez, the bishop-elect is shown with the bishop's mitre, a book of Catholic doctrine and the crucifix.

Vocabulary

**Bishop**: The highest clerical rank in the church – normally the head of a diocese. (The Pope is the Bishop of Rome).

**Diocese**: A geographical area where a bishop has the responsibility to teach, govern and sanctify the Catholic people.

**Franciscan**: A religious order of priests and brothers founded by St. Francis of Assisi.

**Friar**: The title by which members of certain religious orders of men are called. It means “brother.”

**Historian**: One who studies the history or chronicle of an event.
JOURNAL:

ACTIVITIES/ASSESSMENTS:
• Discuss the derivation of the word, “history”. Give the different definitions.
• Define and use in a sentence the following terms: charter, missionary, monastery.
• Explain the role of a bishop in the church, in the 16th century and today.
• Compose a short prayer that you think the first Bishop of New Spain would have written to bless the new diocese.
• Locate the Rio Grande River on a physical map.
• Trace the route Pineda might have sailed along the Texas coast.
Panfilo de Narváez’ expedition experienced many difficulties from the beginning. Storms drove them off course and destroyed two ships and supplies. Sixty men were drowned, and others deserted. They finally landed on a peninsula near Tampa Bay on the West Coast of Florida, thousands of miles east of their intended destination.

Upon landing they encountered indigenous people wearing trinkets of gold. Narváez decided to move the expedition inland in search of the source of the precious metal. Against the advice of Cabeza de Vaca, Narváez sent the ships to search along the coast for the mouth of the Rio de las Palmas while the men proceeded overland. The ships were dispatched with instructions to rendezvous with the overland expedition later.

It was a tragic decision. The ships were never seen again, and the members of the expedition were forced to begin a journey that would involve eight years of great suffering, sickness, death and unbelievable hardships as they wandered the Southwest.
Believing that they were only a short distance from the Rio de las Palmas, Narváez and his men headed west toward New Spain. They traveled along the Gulf coast, by foot, and then in crude barges which they built themselves. It was in two of these barges, bearing remnants of the Narváez expedition that Catholicism came to Texas in November 1528. Cabeza de Vaca and the others came ashore on Galveston Island, which, as history would have it, would later become the launching place of the Catholic Church in modern Texas.

Texas was no place of refuge for the survivors. Their journey turned out to be a death march for most of the several hundred men. Many lives were lost as the barges were wrecked or sunk, others were killed or captured by Indians, and disease and starvation took a large toll. Eight years later, Cabeza de Vaca and three other survivors, including Esteban the Moor, reached a Spanish outpost in New Spain.

Bishop-elect Suarez and his Franciscan companions were among those who perished. The diocese of Rio de las Palmas was never established. Instead Mexico City became the first diocese in New Spain in 1530.

Cabeza de Vaca returned to Spain and gave a detailed journal of his incredible journey to the king. In his journal he refers to his companions, not as Spaniards, but as Christians. He wrote of how some of the native people were suspicious and hostile, but of how others were open and helpful.

All the time he taught them about the Christian faith and baptism. On their journey the Spaniards encountered many sick whom they prayed over and blessed. Because they often recovered, Cabeza de Vaca and his companions came to be regarded as healers. As a result of his experience, Cabeza de Vaca
developed a great respect for the Amerindians and became a defender of their cause before the king.

He wanted to lead a new expedition to the area he had explored. The king, however, had already granted a charter to Hernando De Soto for exploration of the lands from Florida to New Spain. It is said that Cabeza de Vaca refused on invitation from De Soto to join the expedition.

Cabeza de Vaca

This Spaniard, whose name means "head of a cow", survived and recorded one of the most astonishing explorations in the New World. It took him eight years to make the journey during which he was enslaved by the natives, taught them about Christianity, and learned about their culture. Afterwards he wrote of his experiences, His strange name was given to an ancestor who helped the King win a battle by marking the entrance to a hidden mountain pass with the head of a cow... a "cabeza de vaca".

Vocabulary

Indigenous: Indigenous peoples are those who are native to the land.

Journal: A daily record of happenings.

Healer: A person who heals, especially through prayer or faith.

New Spain: The name given to Mexico by the Spanish government

Moor: A member of a Muslim people of northwest Africa who conquered and occupied Spain and Portugal in the 8th Century. They were of both Arab and African descent.
**JOURNAL:**

- Explain why the Narváez expedition was an incredible journey.

**ACTIVITIES/ASSESSMENTS:**

- Research healing and medical practices in the Amerindian villages in the 16th century.
- Write a letter home from the perspective of someone on the Narváez expedition.
- Research the Columbian exchange (foods, plants, animals, and exchange of diseases) which took place in the 200 years after Columbus’ voyages/explorations

**ONLINE:**

*There are many online resources available including Caberza de Vaca’s journal.*
Early explorations of New Spain

Hernando De Soto succeeded where Narváez failed. His expedition explored to the interior of the new lands (present day Florida, Georgia, Mississippi, Alabama, Louisiana, Tennessee and Arkansas), but at a terrible price. The Spaniards’ cruelty to Amerindians, in the form of inhumane treatment combined with exposure to devastating diseases, left behind a trail of blood and misery.

De Soto never reached Texas. He died of a fever after a five-year journey overland from Florida. His lieutenant, Luis de Moscoso, led the expedition into Texas with several missionary priests. They explored much of Northeast and East Texas including the lower reaches of the Trinity River before eventually returning to the Mississippi. Carlos Casteñeda wrote that they built seven small boats and descended the Mississippi to the Gulf and sailed along the coast to the Rio Pánuco. Three hundred of the six-hundred who started in Florida reached New Spain. Casteñeda reported that five priests accompanied Moscoso into Texas and that none survived, but that some 500 Indians were baptized during the journey.
Portugal won the race to discover a sea route to the riches of the Orient, but Spain changed its goals to a search for the mineral riches of the New World. Hernán Cortes’ conquest in Mexico, brought him not only wealth, but power and acclaim; dreams of similar conquests and wealth inspired others to join the quest.

Hopes are fueled by legends, and the ancient legend of the Seven Cities of Gold resurfaced in a story told to Cabeza de Vaca and set off a frenzy among the conquistadors. The legend told of seven bishops driven from Portugal by the Muslims who escaped to the West with great wealth and established seven cities of gold. According to an Indian tale, there were such cities to the North.

Esteban the Moor (or Estevanico), one of Cabeza de Vaca’s companions, together with Friar Marcos de Niza, a French Franciscan missionary, were sent by the Viceroy of New Spain, to investigate the story of seven cities of great wealth to the North.

Because of his knowledge of the land, Estevanico scouted far ahead of Friar Marcos. He always carried a gourd rattle with owl feathers as a good luck charm. Unfortunately for him owl feathers were a symbol of death to the Zuni Indians and when he entered a Zuni pueblo he was killed. Some of the natives traveling with him returned to tell the priest that Estevanico had been killed when he attempted to enter the Zuni pueblo which he thought was one of the seven cities.

Friar Marcos retreated to Mexico and told the Viceroy that he had gotten close enough to see the golden city from a distance and had planted three crosses claiming the territory for Spain, but, fearing for his life, he returned to Mexico to
report the events. The desert plays strange tricks on your eyes, and it is not impossible that Friar Marcos could have seen a mirage of the great pueblo in the golden sunset and that it truly appeared to be a "city of gold."

**Estevanico the Moor**

One of the four survivors of the Narváez expedition, Estevanico was a native of Morocco and a Moor who had been baptized. As a slave, he accompanied his master on the expedition. Both survived the eight-year journey from Florida to New Spain. The Viceroy asked all four survivors to make the journey north seeking the seven cities, but only Estevanico agreed.

Vocabulary

**Missionary:** A person who teaches the Christian faith to people in another land.

**Viceroy:** The representative of the king in a distant land.

**Mirage:** Seeing something that is not there because of extreme heat or the reflection from water.

**Moor:** A person from Morocco in North Africa, usually of mixed race.
JOURNAL:
• Give your opinion on the appeal and magic of gold.

ACTIVITIES/ASSESSMENTS:
• Discuss: What is a legend? Give examples of other legends. Identify songs that tell a legend.
• Research the diseases of this time period. Why were the Indians susceptible to them?
• Why did it take the De Soto expedition five years to travel from Florida to Texas?
• Determine the number of miles between Florida and Texas by using a map scale. How long would it take to travel this distance today? What form(s) of transportation would you use?
• What is the significance of the three crosses that Fray Marcos planted to claim the territory for Spain?
• Explain what causes a mirage. What is the derivation of the word, “mirage”?
Have you ever seen one and where?
• Research the current market price of an ounce of gold.
Based on Friar Marcos de Niza’s report, the Viceroy sent on expedition in 1540 led by Francisco Vázquez de Coronado to find the Seven Cities of Gold and claim their wealth for Spain. Friar Marcos accompanied Coronado on the expedition. The Seven Cities turned out to be Zuni pueblos.

The role of Friar Marcos has been the source of much controversy. Some accused him of lying, and returning to Mexico as soon as word reached him of the fate of Estevanico. Others feel that the Friar was used by the Viceroy to justify sending an expedition to the North. Coronado was deeply disappointed at the failure of the expedition, but went on to become the first to explore vast areas of New Mexico, Texas, and Kansas.

Still chasing "El Dorado", Coronado believed a story told by a native called Turk who claimed to know of other large cities where there was much gold. Coronado and his men wandered aimlessly for days seeking this new El Dorado called Gran Quivira before realizing that their guide was out to betray them. Turk was killed for his treachery.

With a new guide, the expedition reached Quivira in 1541. Once again, Coronado found only Wichita adobe pueblos. The only precious metal was the copper collar worn by the chief.
In 1531 the Blessed Virgin appeared on a hillside near Mexico City to Juan Diego, a Christian Indian. In the apparition, known as Our Lady of Guadalupe, Mary appeared as a dark-skinned Indian woman. The image that she left on the tilma of Juan Diego played an important role in combating the conquistadors' efforts to brand the natives as less than fully human.

In the Spanish lands of both North and South America, the conquistadors' treatment of the natives had been shameful. Cabeza de Vaca, who grew to respect and admire the Amerindians during his eight years of living among them, become a great champion of their rights. He urged King Carlos to act to end the exploitation and cruelty by many of the Spaniards.

The king intervened and charged priests with protecting the natives and looking after their interests. He mandated that Amerindians should not be removed from their villages, be overworked, be enslaved, be underfed or be under clothed. Similar provisions were included in the royal charters given to De Soto and other conquistadors.

However, the history of the Spanish explorations is marked by repeated violations of the royal mandates.
In 1525 an Aztec named Quauhtlatoatzin was baptized and took the Christian name of Juan Diego. In 1531, he began experiencing a series of apparitions of the Blessed Virgin on a hillside near Mexico City. When he told his story to the bishop, he wasn’t believed, so Mary told him to gather into his tilma the roses that were growing on the hillside and take them to the bishop and he would believe him.

When Juan Diego opened his tilma to present the roses to the bishop they were both amazed to find the image of Our Lady as an Indian woman miraculously imprinted on the ayate cloth. Juan Diego told the bishop that Our Lady wished that a shrine be built on the site where she had appeared. The first one was built in 1533. Less than 20 years after Mary appeared, 9 million Aztecs converted to Christianity.

Devotion to Our Lady of Guadalupe has spread throughout the hemisphere and the world. Many miracles have been attributed to her intervention. In 1945, Pope Pius XII declared Our Lady of Guadalupe “Queen of Mexico and Empress of the Americas.” In 2002, Pope John Paul II canonized Juan Diego.

Vocabulary: Tilma: A rough cape-like garment of ayate cloth, made from the fiber of the maguey cactus. Apparition: A sudden and dramatic appearance of a supernatural nature. El Dorado: An imaginary city or country said to be rich in gold and precious stones. Pueblo: A communal village built by Amerindians of the Southwest built of stone or adobe. Adobe: Building material made from clay or mud that has been dried by the sun.
Ideas for teachers

JOURNAL:
• Have you ever been misled by a false guide?

ACTIVITIES/ASSESSMENTS:
• Write three days of the log that Coronado might have written to record his journey.
• Discuss how you have felt physically, mentally, and physically, if you had wandered for days in the desert. Imagine how you would have lived off the land while on Coronado’s journey.
• What do you think the Amerindians felt when they first saw the conquistadors?
• Have you ever been disappointed when something you hoped to find was not there?
• Make a model of a pueblo.
With the failure of Coronado’s expedition, the Spaniards began to regard the northern frontier as empty and useless territory. They centered their interests on the valley of Mexico. Missionaries saw the northern territories as filled with souls to be won for Christ and the Church. Coronado’s expedition provided the first opportunity to carry the Catholic Faith to the frontier.

Friar Marcos de Niza and three other Franciscans were among those accompanying Coronado. Their purpose was to carry the Gospel to the natives. Friar Juan de Padilla, the youngest, was a priest. Friar Luis de Escalona was a lay brother, and the aging Friar Juan de la Cruz was also a priest.

Friar De Padilla accompanied Coronado to Quivira where he was welcomed. When a dejected and disappointed Coronado began his return to Mexico, Friar De Padilla decided to go back to Quivira to minister and spread the Gospel.

He established a mission and was well received by the Wichitas. When he decided to move deeper into the frontier to evangelize another village, his companions and he encountered a hostile war party. At this time many natives saw the Spaniards as invaders of their land and destroyers of their culture.
As the warriors attacked, Friar de Padilla told the others to flee to save themselves, then knelt in prayer. The war party descended upon the missionary and pierced him with arrows and threw his body in a pit. His companions were captured but later escaped to tell of the self-sacrifice. Many believed that the place of his martyrdom was in the Texas panhandle but more recent studies indicate that it was in Kansas.

The other two Franciscans also were martyred. Friar De la Cruz, was killed by the Tiguas, and jealous shamans murdered Friar De Escalona. Friar De Padilla is honored as the first martyr in what would become the United States.

It is difficult today to imagine the hardships these explorers and missionaries experienced. They had no protection from the weather. They were subject to various diseases. Their food was what they could take from the land. Their medicines were very primitive, and they were constantly attacked and harassed by those who saw them as invaders of their land. In many cases, the explorers treated the natives as less than human. The missionaries struggled constantly, often un成功fully, to keep them from being slaughtered. Sadly, the Spanish brought more than Christianity to the new land. They also brought diseases to which the Amerindians had never been exposed. Because they had no natural immunity to the European diseases such as small pox and cholera, thousands fell ill and died.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
Francisco Vásques de Coronado

One of the most famous and unsuccessful treasure hunters in history, Coronado was born of a noble family in Spain and came to the new world in 1535. He was appointed governor of New Galatia, a province in New Spain. He spent two years leading an expedition in a fruitless search for the legendary Seven Cities of Cibola. Disgraced by his failure, Coronado returned to his governorship, but was later found guilty of corruption and died in Mexico, a dishonored man at the age of 34.

Vocabulary:

Lay brother: A member of a religious order like the Franciscans, who chooses not to be ordained.

Wichitas: An Indian nation found in Texas, Oklahoma and Kansas.

Evangelize: To preach, teach and witness to the Gospel.

Tiguas: An Indian nation in New Mexico.

Martyr: A person who willingly gives up his or her life as a witness to the faith.

Shaman: A Indian priest or medicine man.
**Ideas for teachers**

**JOURNAL:**
• Discuss: What does it mean to be a martyr for Christ?

**ACTIVITIES/ASSESSMENTS:**
• Illustrate the word, “shaman”.
• Research and list modern Catholic martyrs. Sort them by country (Ex: China, Mexico, Rwanda, Uganda)
• Research a report on a martyr in Texas and present it to the class with a Powerpoint presentation.
• How do we protect ourselves from diseases today? (immunizations, quarantine)
• What diseases do we protect ourselves from today? (smallpox, measles, mumps, chickenpox)
Among the missions founded in New Mexico was San Agustín de la Isleta established in 1613. It was there in 1629 that a group of Jumano Amerindians from Texas arrived and asked that missionaries be sent to instruct them in the Gospel. According to the Amerindians they had been told by a "Woman in Blue" to come and seek priests to teach them.

Amazed, two Franciscans, Friar Juan de Salas and Friar Diego Lopez, accompanied the Jumanos to a spot near present-day San Angelo. There they found many other Indians who told of being instructed by the mysterious woman in blue who said that the missionaries were coming. The Franciscans spent several days among the Indians before returning to their mission in New Mexico.

A number of the Jumanos returned with the Franciscans to the Isleta mission where a separate mission, called San Isidro, was established for them. The mission closed when most of the Jumanos returned to Texas. Two years later, Friar Salas, and Friar Juan de Ortega, returned to revisit the Jumanos who welcomed them. The Jumano Mission was established at the juncture of the three Concho Rivers. Friar Salas returned to New Mexico, but Friar Ortega remained for six months. The visit is recognized as the first establishment of a mission in Texas. In 1684 San Clemente would be established among the Jumanos farther to the East at the confluence of the Concho and the Colorado rivers. It too, was short-lived.

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Prior to the arrival of the Jumanos, the Archbishop of Mexico had received inquiries about the claims of a nun in Spain, who told of being transported in dreams to Eastern New Mexico and Western Texas where she instructed several Amerindian groups about Christianity.

Friar Alonso de Benavides, who had served as religious superior in New Mexico, went to Spain to visit the nun who claimed to have made the visits. She was Mother María de Jesús de Agreda, who belonged to a Franciscan convent whose order wore a brown habit with a blue cloak. According to Mother María de Jesús her apparitions ended in 1632. Stories of the woman in blue continued to surface among Amerindians in Texas for years after her death in 1665.

Mother María de Jesús (Maria Coronel) never left her native Spain and spent most of her life as a cloistered nun. Yet she is honored as an apostle to the natives of Texas and New Mexico.

Maria was the oldest surviving child of a noble family in Spain. In 1618, her home was converted into a convent and she, with her mother and sister, became members of the Poor Clare order.

In 1621 she experienced visions in which she was taken to Texas and New Mexico where she taught about Jesus and the Gospel. Her apparitions ended in 1632.
Vocabulary:

**Jumanos**: An Indian nation located in West and Southwest Texas.

**Juncture**: A place where things come together.

**Venerable**: A step on the way to being canonized a saint.

**Poor Clares**: An order of cloistered Franciscan nuns named for St. Clare of Assisi.

**Cloister**: An area where men or women religious live that is closed to all outsiders.

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**Ideas for teachers**

**JOURNAL**:
- Discuss: Who do you think is the mysterious woman in blue?

**ACTIVITIES/ASSESSMENTS**:
- Examine the mural and the messages that it gives.
- List and describe the Catholic symbols and sacramentals shown in the woodcut print of Mother María de Jesús de Agreda. (wearing Sacred Heart; wearing a rosary; As the moon reflects the sun, so, too, Mary reflects the love of Jesus and is depicted with the moon at her feet in the statue.)
- Research the life of St. Clare of Assisi. Illustrate her life story in a mural.
- What is the charism of the Poor Clare Order? Define habit and describe the Poor Clare habit. Does it differ today?
A prelude to the Texas missions

Territory that was to become Texas remained largely ignored by the Spaniards, except for the limited expeditions of Moscoso and Coronado. All their attention focused on New Mexico, in the search for gold. Wealth and religion continued to be the forces driving Spanish expansion.

In 1598, the Crown granted a charter to Juan de Oñate to pacify and to Christianize the natives. This meant converting them to Christianity.

Forcing a “heathen” to become a Christian was not only acceptable; it was considered a virtuous act. To the Pueblo nation, this meant the destruction of centuries-old traditions and subjection to intolerable conditions.

Oñate, a man of great wealth, was the first governor of New Mexico and established the original capitol at Son Gabriel. The Pueblo Indians did not welcome the Spaniards. They revolted and killed members of the first expedition; the revolt was brutally put down by the Spanish.
Settlements were founded and missions were established in the pueblos and villages. The pacification and Christianization efforts continued. The cruel punishment of those who participated in the early revolt resulted in growing hatred for the Spanish.

Opposition to the efforts of the missionaries remained, particularly on the part of the shamans or medicine men. Because of their continued resistance, the Spaniards punished them, often with great brutality. One of the medicine men, who was called Popé, organized a revolt among the Pueblo Indians to drive out the Spanish. Plans for the revolt were kept secret. However, some members of the Tewa nation warned the governor. Learning that the secret was out, Popé ordered the revolt to begin earlier than planned.

On August 10, 1680, Spanish soldiers were besieged in the new capitol of Santa Fe. Throughout New Mexico missions and settlements were attacked and sacked. In all, 400 Spaniards died, including 13 of the 21 Franciscans serving in New Mexico. Those who could, escaped south to the El Paso area.

It was 16 years before Spain regained control of New Mexico. In the meantime, the Spaniards' attention turned toward Texas.
Juan de Oñate
1550 - 1626

Sometimes referred to as "the last Conquistador", Oñate was born in Mexico. He was married to a descendant of Hernán Cortés and Moctezuma. He professed to be a deeply religious man committed to spreading the Christian faith among the native population. However, under his direction, the natives were treated with great cruelty. Many blame his actions for the bloody Pueblo revolt. He was reprimanded for using excessive force against the Pueblos and was banished from New Mexico and Mexico City.

Vocabulary:

Moctezuma: Emperor of the Aztecs when Cortés conquered Mexico.
Pueblo nation: A powerful Indian nation in New Mexico.
Tewa nation: A small Indian tribe in New Mexico, friendly to the Spanish.
Besieged: Surrounded or under heavy attack.
Sack: To plunder, steal and destroy.
Note: The word pueblo can also refer to the adobe structures of an Indian village.
JOURNAL:
• Explain why do you think that Oñate is referred to as “the last Conquistador”.

ACTIVITIES/ASSESSMENTS:
• Describe the culture and the traditions of the Pueblo.
• Compare and contrast the Pueblo and Spanish cultures.
• Describe the weapons depicted in the illustration of the battle.
• List the Catholic signs and symbols in the illustration.
• Research the life of Moctezuma, and present an oral report using artifacts to symbolize his life.
• Design a door for a local parish church.
• Explain the meaning of “Sante Fe”. Tell the name of the cathedral in Santa Fe today.
• Describe the relative and absolute locations of Santa Fe. Estimate the distance of Santa Fe from your town or city.
France, a long time rival of Spain in the new world, was responsible for Spain's sudden new interest in New Spain's largely neglected northeastern frontier. French explorer and adventurer René Robert Cavalier, Sieur de La Salle heard stories of the Orient with its riches and wondered if it could be reached through the great interior waterways and rivers and lakes, of North America.

With a commission from the King of France, he explored the Mississippi and claimed it and all the territory to the west (including New Spain) for France. He first believed that the Mississippi River would provide that magic pathway to the Pacific, but soon discovered that the system drained into the Gulf of Mexico.

La Salle then won a Royal Charter to establish a French colony where the Mississippi River flowed into the Gulf. In 1684 he set sail with a fleet of four ships from France. From the beginning, the expedition was beset by problems. Pirates captured one of his ships; a number of his men deserted, and his navigation was off by more than 400 miles.

Instead of finding the mouth of the Mississippi, he landed at Matagorda Boy northeast of Corpus Christi. His problems were far from over. A second ship was wrecked a tempting to navigate the narrow channel at the mouth of Matagorda Boy, and a third ship decided to return to France.
Undeterred by these misfortunes, La Salle, and his remaining soldiers and settlers, used the lumber from the wrecked ship to build a fort at Matagorda Bay. He named it Fort St. Louis and used it as his base for locating the mouth of the Mississippi River, which he still believed to be nearby.

Word of the French expedition reached Mexico. The Spanish launched a frantic search for the colony. La Salle himself was doing some searching. A group of men and he traveled overland to the west as far as the Rio Grande in an unsuccessful search for the Mississippi. He then traveled eastward, but found no great river. While his men and he were away from the fort, a storm grounded and sank his only remaining ship, La Belle, stranding the colony.

Disease, drowning and raids by the hostile Karankawa Indians had decimated the colony and a desperate La Salle set out overland with a small group of men hoping to reach the Illinois River and French settlements he has established earlier. On the journey, his men mutinied and La Salle was murdered. A few, including his priest brother, survived and eventually reached French territory and returned to Canada.

By the time the Spanish discovered the location of Fort St. Louis a raid by the Karankawas had destroyed it. All but the children and a few, who had been away from the Fort at the time, were massacred.

French attempts to establish settlements beyond the Mississippi failed, but the experience had been a wake up call for the Spanish, who realized that their undefended and uninhabited northeastern frontier was an open invitation to rival nations. This realization gave birth to the first Spanish settlements northeast of the Rio Grande River, the East Texas Missions.
René Robert Cavelier was born in France and originally entered the Jesuit society but was lured by adventure and wealth in the New World. He became a fur trader in Canada and then, traveled the length of the Mississippi River by canoe. He was commissioned by King Louis of France to establish a warm water port at the mouth of the Mississippi River. His mission failed and after a series of disasters, he was murdered by one of his men.

Vocabulary:

**Incursion:** A hostile entrance into another's territory.

**Undeterred:** Not discouraged.

**Grounded:** Run aground, stuck on the sandy bottom.

**Karankawas:** Members of an Indian nation that lived along the Texas coast.

**Mutinied:** Revolted against the leadership.

**Massacred:** Killed in large numbers.

**Jesuit:** A member of the Society of Jesus religious community.

**Pirates:** Sea raiders who preyed upon ships of all nations.
JOURNAL:
• Tell what leadership qualities an explorer and leader of an expedition would need to have.

ACTIVITIES/ASSESSMENTS:
• Discuss: Would you have liked to have been La Salle or a member of his expedition? Why or why not?
• Explain the importance of a warm water port.
• Why did La Salle’s men use lumber from the wrecked ship to build a fort at Matagorda Bay?
• Write and perform a three-act play that depicts the La Salle expedition.
• Write a poem, song, or rap that describes what La Salle saw on the Mississippi River.
• Define the meaning of “Corpus Christi”.
• Draw a map of the United States that shows the path that the La Salle expedition took.
• List the states that have borders formed by the Mississippi River.
• Measure the distance in miles from France to Corpus Christi.
Texas' oldest mission was actually built in Mexico on the bank of the Rio Grande near El Paso. The river changed course in the nineteenth century and the nearby Mission Corpus Christi became part of Texas. Mission Ysleta and Mission Concepción were both established by survivors of the Pueblo revolt.

In 1690, the next missions founded in Texas were more than 700 miles east of El Paso deep in the forests of East Texas. Two factors were behind the founding of the East Texas missions. The first was that Spain realized, after the incursion of La Salle, that the northwest frontier might be the next target of French expansion. The second was the obsession of a Franciscan to respond to the call of the "Woman in Blue" for priests to minister to the Indians.

Friar Damián Massanet used the danger of French expansion as a means of convincing the Viceroy to establish a Spanish presence by founding missions on the northeastern frontier. Alonso de León was appointed by the Viceroy to accompany Friar Massanet on the expedition. Their journey took the party across what is now the San Antonio River. De Leon named the river the Arroyo De León to honor himself, but the name would be short-lived.

They arrived in East Texas in May and selected a site for the first mission near Augusta. The Simple log building was erected by the Spaniards in four days and was given the name San Francisco de los Tejas.
The new church was blessed, and De León and Friar Massanet immediately began their return trip to Mexico. They left behind three priests and three Spanish soldiers. Friar Miguel de Fontcuberta was left in charge of the mission. De León had scouted the area and found that the French had made contact with the Indians. His report to the Viceroy resulted in both joy at the establishment of the mission and serious concern over the French presence.

In September a second mission, Santisimo Nombre de María, was established but a flood destroyed it in 1692. Many difficulties plagued the East Texas missions. Among them was the disenchantment with the Indians. Friar Massanet believed the Tejas were among the tribes reached by the Woman in Blue. but the missionaries found no trace of Christianity among them.
Of Texas’ 254 counties, only one is named after a woman. That is Angelina County, and the woman for whom it was named was indeed an extraordinary person for her time. She was a Christian Caddo named Angelina. Her parents were converts of the first missionaries to come to East Texas. When the missions were abandoned, they returned to Mexico with the Franciscans. Angelina was reared by a Spanish family and acquired knowledge of the Spanish language and culture. 

Because of her experience, she was a sought after advisor to the missionaries and military officials. Angelina returned to the land of the Tejas, where her bi-cultural skills proved extremely valuable. She served as an interpreter for the Spanish missionaries, soldiers, and Indian leaders.

Her bi-cultural background and education enabled Angelina to become a key figure in Texas history. The work of this Christian Indian woman has been memorialized by the naming of a county, a river and a national forest after her. A bronze statue of Angelina with a Franciscan and an Indian brave is in the civic plaza in Lufkin, Texas.

Vocabulary:
1. Converts: People who become Catholic are referred to as “converts”
2. Obsession: A driving desire to achieve or accomplish something.
3. Frontier: A region on the margin of a settled territory.
4. Log building: Missions were built from available material. In east Texas, they were built from plentiful logs.
JOURNAL:
• Explain the purpose of a mission.

ACTIVITIES/ASSESSMENTS:
• Tell the reasons for the founding of the East Texas missions.
• Make a model or illustrate a mural of a mission.
• Imagine that you are a Franciscan during this time. Explain what you would teach the Indians about your faith.
• Where do Franciscans serve in today’s world?
• Discuss why being bi-lingual is a valuable skill to have.
• Write a page in the diary of Angelina during the time that she served as an interpreter for the missionaries.
• Group work: Compose a ballad about the life of Angelina. Use a familiar tune with original lyrics.
Friar Massanet returned to East Texas in 1691 with Domingo Terán de los Rios, the governor of Coahuila y Texas. They were accompanied by several missionaries, among them Friar Francisco Hidalgo. They once more crossed the River De Leon which Friar Massanet renamed for San Antonio de Padua and noted that the site would be a fine location for a future mission. It was destined to be the site of the city of San Antonio and its missions, the most successful in Texas.

When Friar Massanet and Terán arrived at the East Texas missions, they found that Friar Fontcuberta had died. The missionaries were discouraged. The earlier friendliness of the Indians had turned to hatred. Converts had been few. Many feared baptism, believing the diseases brought by the Spaniards had been caused by the ceremony. In addition, the Mission Nombre de María was destroyed by a flood.

Friar Massanet’s plan to save the East Texas missions by forcing the Indians to live on or near the missions was rejected by the Viceroy. Internal problems in Mexico had distracted the Viceroy and the Northeast frontier was no longer a high priority.

In October, 1693, a discouraged Friar Massanet set fire to Mission Nombre de María. The remaining priests returned to Mexico. Friar Massanet never came back, but Friar Hidalgo, convinced that they were abandoning their obligation to Christianize the natives, began planning how the missions could be reestablished.

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Continuing rivalry with France would give him his opportunity. The French were traders and actively sought opportunities to trade and interact with the natives and the Spaniards. The Spanish attempted to isolate their colonies and forbade trade with foreigners as well as relationships with any non-Spaniard. Nevertheless, the French in Louisiana continued to attempt to establish trading relationships with the Spaniards in Texas.

Friar Francisco Hidalgo was a man with a cause. To preach the Gospel to the Tejas Indians. When the East Texas missions were first abandoned in 1693 by order of the Viceroy, Friar Francisco went back to Mexico but prayed for the day he could return to work among the Tejas. His obsession would lead him to take a dangerous treasonous action.

Vocabulary

Treason: An action that undermines the safety and welfare of one’s country

Coahuila y Texas: The province of New Spain in which the missions were located.
JOURNAL:
• Explain: Why do you think that Frier Massanet renamed the river San Antonio de Padua?

ACTIVITIES/ASSESSMENTS:
• Discuss what geographical factors would be considered when establishing a mission.
• Explain why the Indians feared the sacrament of Baptism.
• Design and/or construct a cross or scapular that an Indian parent may have made for their newly baptized child
• Research: Compare and contrast the physical appearance and location of the San Antonio River as it may have been in 1700 and how it is today.
• From the viewpoint of a friar or an Indian, describe a typical day of activities.
• Explain the name “Coahuila y Texas”.
• Locate the San Antonio River on a map using both absolute and relative locations

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In 1711, Friar Hidalgo in frustration took the bold, and potentially treasonous step of writing to the French governor of Louisiana to seek his help in reestablishing the East Texas missions. Seeing in the letter as an opportunity to establish trade with the Spanish, Governor de Cadillac sent Louis Juchereau de St. Denis, a Canadian trader, to contact Friar Hidalgo.

Having crossed Texas, St. Denis arrived at San Juan Bautista to the surprise of the Spanish. He was placed under house arrest, and the Viceroy in Mexico City was asked for instructions as to what to do with the Frenchman. Meanwhile, St. Denis fell in love with the commandant’s granddaughter whom he later married.

When he was ordered to Mexico City, the Canadian, far from being punished, was made commissary for on expedition to reestablish the missions in East Texas.

Friar Antonio Margil de Jesus, the Franciscan Superior, decided to reestablish the missions personally, and planned to take Friar Hidalgo and other Franciscans with him.

Once again the missions would be used to counter French influence, but this time a more substantial Spanish presence would include a presidio with a garrison of 25 soldiers in addition to four new missions.
Friar Margil fell ill and was unable to accompany the expedition. In April, 1716, the expedition continued with friar Hildago, it crossed the Rio Grande and began the journey to East Texas.

In June the entrada reached East Texas and was welcomed by the Indians. In July, Mission San Francisco de los Tejas was reestablished at a new location. It was renamed Nuestro Padre San Francisco de los Tejas with Friar Hidalgo as minister. Concepción Mission and Mission Guadalupe were established near Nacogdoches. Mission San Jose was set up among the Nazoni.

When Friar Margil arrived the first four missions had already been established, but he supervised the construction of Mission Dolores near the present city of St. Augustine and Mission San Miguel, in present-day Louisiana, in 1717. A presidio was erected nearby and served as the first capital of Texas.

Supplying the East Texas missions from Son Juan Bautista on the Rio Grande created many problems and the Spanish ban on trade with the French was still in effect, but the French were able to provide some food and provisions for the missions. By 1718 the situation was critical. It was obvious that a way station was needed from which the frontier missions could be supplied.

You can visit this replica of San Francisco de los Tejas Mission at Mission Texas State Park north of Crocket, Texas.
Louis Juchereau de St. Denis was a Canadian who was educated in France. A real frontiersman, he recorded valuable information about Indians in Texas and Louisiana. He was involved in trade with the natives and the Spanish, much of which was illegal.

The French governor of Louisiana, dispatched him to the Spanish Rio Grande outpost of San Juan Bautista. He was token prisoner there and sent to Mexico City, where he acquitted himself so well that he was appointed as part of the expedition to reestablish the East Texas Missions. St. Denis served both the French and the Spanish and played an important role on the northeastern frontier. He served as commandant of the French fort at Natchitoches, Louisiana, where he died in 1744.

Vocabulary

Way station: A stopping place or a resting place between the beginning and the end of the journey.

Provisions: Supplies and materiel needed to support an activity.

Entrada: An expedition into a region or an area.

Commissary: A person given a specific task or assignment.

Presidio: A fort or military post.

Garrison: The soldiers assigned to a presidio or fort.
Ideas for Teachers

JOURNAL:
• Explain the difference between a mission and a presidio.

ACTIVITIES/ASSESSMENTS:
• Imagine that you are Friar Hidalgo. Write to the French governor of Louisiana to seek his help in reestablishing the East Texas missions. What persuasive reasons would you include to gain his support?
• Define treason and its consequences.
• Discuss the purpose of a way station and what kind of supplies it would have.
• Illustrate a mural of the Nazoni culture.
• Design a brochure that describes the mission trail in Texas.
• Draw a map showing the location of Nachtoches and Nacogdoches.
• Trace the path of the Hidalgo expedition.
A site near the San Antonio River had been identified as a desirable location for a future mission. It was decided by the Viceroy to relocate the Mission San Francisco Solano from the Rio Grande to the San Antonio River as a necessary way station. The mission would be renamed San Antonio de Valero in honor of the Viceroy. It would serve as a half-way point between Mission Son Juan Bautista on the Rio Grande and the East Texas Missions.

Governor Martin de Alarcón, of Coahuila y Texas, was ordered by the Viceroy to lead an expedition to establish the mission at San Antonio and provide support for the struggling East Texas missions. Alcarón’s entrada included not only families needed to establish the first permanent settlement in Texas, but also supplies and livestock.

In May, 1718, on the day he arrived in San Antonio, Friar Antonio Olivares established the mission. Four days later the Presidio San Antonio de Bexar was established by Alcarón, soon to be followed by Villa San Fernando de Bexar. The villa would become the City of San Antonio taking its name from the Presidio. In 1731, the church of San Fernando was established to serve the citizens of the villa. It became the first non-mission church in Texas and eventually San Fernando Cathedral. The pastor was the first of thousands of secular priests to serve the Church in Texas.

Alcarón continued his journey to the missions and arrived in October. His visit was a disappointment to the missionaries and the

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soldiers because he failed to bring either new settlers or additional soldiers for the presidio.

Friar Margil and the presidio commander agreed that all the missionaries and soldiers should retreat to the Trinity River and await help from San Antonio. The East Texas Missions were abandoned for a second time.

**Friar Antonio Margil de Jesús**

How would you like to walk from Nicaragua to East Texas? That is a 2000 mile hike; a pretty impressive stroll for anyone, but an amazing one for a sickly 60-year-old man. That is how Friar Antonio Margil de Jesús got to East Texas from Nicaragua, he walked. But then, Friar Margil walked everywhere. Strange? Not really. Franciscan walked because of their simplicity of life as mendicant monks.

This really astounding man was in Texas only five years, yet founded five missions, three in East Texas, one in San Antonio and one on Matagorda Bay; all after he was 60-years-old. He had not been idle before that time; having already founded three colleges, two in Mexico and one in Guatemala. He served as a missionary in Mexico, Honduras, Nicaragua and Guatemala.

Father Margil was born in Spain in 1657, while still a teen-ager he expressed a desire to become a missionary and joined the Franciscan Order. He was ordained at 25 and immediately left for New Spain (Mexico). During his missionary years he acquired a saintly reputation. He insisted upon walking in his bare feet wherever he went. On his trips, he would pray and sing hymns.

In 1722 he was recalled to Mexico, where he died four years later. His epitaph contains the words: “He was famous for his virtues and celebrated for his miracles.” The process of canonization to sainthood has begun for this heroic “Apostle of Texas.”

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Vocabulary:

**Villa:** A town with a city council.

**Retreat:** To withdraw.

**Virtue:** A moral quality that makes for goodness.

**Mendicant:** One who owns neither personal nor community property. Who begs for a living.

**Epitaph:** A statement commemorating a deceased person.

**Canonization:** The process by which a person’s life is examined before adding them to the list (canon) of saints.

**Ideas for teachers**

**JOURNAL:**

• Name the missions that Friar Antonio Margil de Jesús founded.

**ACTIVITIES/ASSESSMENTS:**

• List the steps taken to establish the first non-mission church in Texas. Tell why this specific location was chosen for the San Antonio de Valero mission.

• Draw a map that illustrates the locations of the missions discussed on these pages.

• Draw a map tracing the path of Friar Margil’s journey from Nicaragua to San Antonio.

• How long do you think this took him on foot? How many miles did he travel?

• Explain what the term, “secular priest” means.

• Research and list hymns of the time period.

• Explain the process of canonization.

• Propose a nomination for canonization for someone who lives now or in the 20th century.

• Write an epitaph for a Catholic Texan who fought for the independence of Texas.
After waiting three months at the Trinity River, Friar Margil received word that no military support was on the way and the entire party headed for San Antonio.

Both the King of Spain and the Viceroy recognized the danger of the war in Europe spilling over to the Americas. The importance of the northeastern frontier as a buffer against France had once more been recognized.

The Marqués de Aguayo was named the new governor of Coahuila y Texas. He offered to personally finance an entrada to drive the French from Texas.

Because San Antonio, was overflowing with refugees from East Texas, Friar Margil, received permission to establish a second mission. On February 23, 1720, the Mission San José de Aguayo (honoring the new governor) was founded. It would become the "Queen of Texas missions" and the one that most closely realized the ideal envisioned by the Franciscans.

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When governor Aguayo marched to East Texas with a strong military force, the French retreated to Natchitoches, and the six missions were returned to the control of the Franciscans. The Presidio de los Tejas, near Mission Dolores was reactivated. Another presidio, with a complement of 100 soldiers, was established near the Los Adaes Mission, and Los Adaes was designated the capitol of Texas.

Aguayo then returned to San Antonio. He then sent an expedition to Matagorda Bay to establish a presidio at the exact location of La Salle’s Fort St. Louis and supervised the establishment of Espiritu Santo de Zuniga nearby. Both the presidio and the mission would come to be known as La Bahia, Spanish for “little bay”

Upon his return to Mexico, the Marqués de Aguayo resigned the governorship and returned to private life. Aguayo had anchored Spanish Texas at three vital points: Los Adaes, Matagorda Bay and San Antonio. At the first, French activities at Natchitoches were monitored and the further ambitions of St. Denis checkmated. The second defended the coast from French incursions at the exact location of La Salle’s ill-fated colony. The third, San Antonio, secured a vital way station with the newly reconstructed presidio at Bexar.”

La Bahia Mission and Presidio founded by Marqués de Aguayo were restored in 1960. They are near Goliad.
Born in Spain of Spanish nobility, the Marqués title and wealth came from his wife, the Marquésa de San Miguel de Aguayo. They were among the largest landholders in Mexico.

As governor and captain general of Coahuila y Texas, he used his wife's wealth to finance an expedition to drive the French from East Texas. It consisted of thousands of horses, cattle and sheep, and represented the first great cattle drive in Texas. Some say this was the beginning of the cattle industry in Texas.

Spain and France signed a peace treaty before he reached East Texas. The presence of Aguayo's 500 soldiers was enough to cause the French to withdraw from all territories they had taken from Spain. The governor then reestablished all six East Texas missions. However, Aguayo's efforts in Texas were largely undone after his resignation. Spain was no longer at war with France, and once again, the ebb and flow of relations with the French resulted in a reduction in the Spanish presence in East Texas. This eventually led to the permanent closing the East Texas Missions and the relocation of three of them to San Antonio where they still function as parish churches.

Vocabulary

**Buffer:** Something that separates

**Marqués/Marquésa:** European title of nobility
JOURNAL:
• Discuss: Why do you think Mission San José is called the “Queen of Texas missions”?

ACTIVITIES/ASSESSMENTS:
• Group work: Write a motto for each of the missions. (It can be a word, a phrase or a sentence.) Display the mottos on banners, and hang them in the classroom.
• Discuss how the wars between Spain and France determined the fate of the East Texas missions.
• Discuss the life skills that the missionaries attempted to pass on to the natives.
• Discuss life on the frontier. Would you be afraid to live in the wild? Why or why not?
• Research the foods that were introduced to the Americas by the Spanish. Create a poster that illustrates this.
• Discuss the historical and economic significance of the “first cattle drive in Texas”.

Note: http://www.nps.gov/saan/ is the website for the National Park Service San Antonio Missions Historical Park. It is a good resource.
Missions established by the Franciscans were much more than parish churches. They had four goals. Their first goal was to evangelize, to preach and teach the Gospel. Their "civilizing" goal was to convert the Indians not only to Christianity but to the culture of Spain. Their political goal was to provide a religious and cultural presence at the outposts of the Spanish empire. Finally, they served a very important role of tempering the harsh and brutal ways of the conquistadors.

Franciscans established 26 missions in Texas 1682-1793

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Oblate Father Robert E. Wright, writing in the “Handbook of Texas,” describes the ideal of the mission movement. The goal, he says, was to establish “autonomous Christian towns with communal property, labor, worship, political life and social relations, all supervised by the missionaries and insulated from the possible negative influences of other Indian groups and Spaniards themselves.” It was hoped that when the Christianizing and socializing ministry of the missionaries had succeeded and the surrounding areas had become populated with Spanish settlers, the missions would be “secularized,” that is turned over to the local diocese. The Indians would then be assimilated into the local population.

Based on Father Wright’s description, did they succeed? The answer is yes and no. Better yet, sometimes. For the most part the missions in the San Antonio and El Paso areas were successful, and many exist as active Catholic parishes today. San Antonio missions succeeded largely because they provided a safe refuge for smaller and weaker groups of Indians from their hostile, warlike neighbors to the north and south. The El Paso missions succeeded because they provided a haven for the already Christianized refugees from the Pueblo Revolt.

Many others were unsuccessful. Those who attempted to serve nomadic groups like the Apaches generally failed. The East Texas missions failed partially because the small pox and cholera epidemics that took many lives were attributed to Catholic rites, particularly Baptism. Their failure was also due to the constantly changing relations between Spain and France.

Socorro and Ysleta missions in the El Paso area were the first missions established in Texas in 1682. The Jumano mission in 1632 was never formally established. The last established was Refugio in 1793,

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founded to serve the Karankawas on the Texas Gulf Coast. From 1745 to 1775 was the "Golden Age" of Texas missions. Secularization of the missions began in 1793, and the last was secularized in the Eastern half of Texas in 1830 after Mexican independence. It was not until 1852 that Socorro and Ysleta were officially secularized, although they had long since become mixed Indian-Spanish towns.

If success is measured in terms of Christianizing the Indians, the answer is yes. Mexican-Americans in Texas are mostly Mestizo; that is a mixture of European and Indian ancestry. They are overwhelmingly Catholic. Their culture is a combination of Indian and Spanish merging the strengths of both.

Franciscan missionaries

We have already spoken of the Franciscan missionaries who played an important role in planting the Catholic Faith in the New World. Franciscans take their name from their founder, St. Francis of Assisi, a deacon, who established the Order of Friars Minor in 1209, nearly three hundred years before Columbus' first voyage. The name friar, means brother and so, Order of Friars Minor is another way of saying Community of Little Brothers.

St. Francis founded the community as mendicant; that is the Franciscans owned no personal property and depended upon the generosity of others for their support. Francis felt that a simple life was an important witness to the Gospel, and that the ownership of personal property was a distraction from the important work of preaching.

Friars also had the top of their heads shaved in a ceremony called tonsure. Among the Franciscans there were both priests and lay brothers. The Indios or Indians of the New World were seen as a field of souls to be harvested for Christ, and the Franciscans' zeal for their ministry was great.
Vocabulary:

**Tonsure:** The shaving of the crown of the head to symbolize the crown of thorns.

**Rites:** Religious ceremonies

**Secularized:** Missions were secularized when they became parish churches.

**Apache:** A nation of nomadic, frequently hostile, Indians.

**Autonomous:** Independent, self-governing

**Communal:** Belonging to the community, not to individuals.

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**Ideas for teachers**

**JOURNAL:**

- **What does it mean when we say the Franciscan ideal was to lead a simple life?**

**ACTIVITIES/ASSESSMENTS:**

- **Discuss the four goals of the missions that the Franciscans established.**
- **Develop survey questions to pose to Indians about life at the missions.**
  Conduct the interviews by role-playing. Conclude whether the missions were a success based on the results of the interviews.
- **Research a religious order. Write about the founder, their mission, and any special customs they adopted. Include short sketches about famous members of the order.**
- **Draw a recruiting poster for the order. Consider what recruiting poster would look like in the 18th century. What might it look like today?**
- **Research the charism of the Franciscan order.**
- **Review the Prayer of St. Francis. Discuss its meaning.**
- **Group work: Research the mendicant orders and describe their present day activities by drawing a mural.**

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Based on *Catholic Texans* by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
The era of the missions is well known and even romanticized, as is the contribution of the Franciscan missionaries who labored among the Indians. The missions were a very important part of our Catholic history, as was the work of the Franciscans. But, other important things were also occurring alongside the mission efforts.

In the history of Catholicism in Texas, one such area is the growth of the church among Hispanic settlers and the contribution of secular or diocesan priests.

History is true but historians are limited. Historical research and writing tends to reflect the personal interests and attitudes of the historians and their cultures. As a result, many important and interesting aspects of history go largely unrecognized.

An example would be the situation in San Antonio. Thousands of people each year visit the Alamo and the river missions and learn about the work of missionaries among the Indians. Relatively few people visit San Fernando Cathedral which was the first parish church in Texas. Even fewer know of the Spanish presidio or fort that was there or of the settlers from Mexico and the Canary Islands who comprised the first official town in Texas.

Oblate Father Robert Wright, a Catholic historian in Texas, wrote recently that "in order to come to a greater appreciation of what Catholics, specifically Hispanic Catholics, have contributed to the Texas heritage, one must recognize their presence in early Texas not only in the missions, but also and more permanently in their military garrisons and towns." He continues "thus, for example, San Antonio does not derive its name from the San Antonio de Valero mission, but rather from the San Antonio de
Bexar garrison and civilian settlement that were begun at the same time as the mission in 1718."

The Catholic Church was also firmly and permanently established in Texas in parishes dating back to the Spanish and Mexican periods in the El Paso vicinity, San Antonio, Goliad, Laredo, Nacogdoches, Refugio, Victoria, and San Patricio. By the 1830’s most were ministered to by diocesan clergy from the Mexican dioceses of Linares (Monterrey) and Durango.

Permanent Hispanic Catholic foundations were also being established in New Mexico, Arizona, and California. When the first bishop was appointed in the United States in 1790 to lead 35,000 Catholics (including over 3000 slaves), there were already some 23,000 Hispanic Catholics in what would become the future U.S. Southwest.

Both Mexico’s war of independence against Spain and Texas' war of independence from Mexico took their toll on many of the Catholic parishes. But they bounced back and provided the basis for the strong Hispanic Catholic presence that exists today in Texas and beyond.
As Catholics we always have a bishop as our shepherd though sometimes he may be very far away. Our Catholic faith reached North America in 1519; in 1530 the first bishop was appointed in New Spain with the establishment of the Diocese of Mexico City.

You may now be in the Diocese of Dallas or the Archdiocese of San Antonio, but where you live was part of New Spain. When Texas began to be settled Hispanics in the late 1600s, South and East Texas was the northernmost section of the Diocese of Guadalajara established in 1548. In far West Texas the Franciscan missionaries successfully held off the efforts of the Diocese of Durango, established in 1620, to claim jurisdiction until the later 1700s.

In 1777, South and East Texas came under the new Diocese of Linares-Monterrey. Sections of Texas first began to be detached from these Mexican dioceses with the creation in 1839 of the Prefecture Apostolic of Texas which covered central and East Texas. In 1849 the Diocese of Galveston was enlarged to incorporate all of today’s Texas, but geographical misunderstandings, local resistance and lack of priests kept the Presidio and El Paso districts under the Diocese of Durango until 1872.

The first Texas bishop was pastor for the entire state. Today, in Texas we have two archbishops and thirteen bishops. That is more than any other state and many countries.

Vocabulary

Historian: One who researches historical data to determine, as closely as possible, what really occurred.

Romanticized: Depicted as better or more significant than the reality.

Prefecture Apostolic: The first step toward establishing a diocese.
JOURNAL:
• What is the difference between a parish and mission according to Father Wright?

ACTIVITIES/ASSESSMENTS:
• Research:
Choose a topic in Catholic Texas history.
  1. Locate the topic in three sources.
  2. Compare the information given.
  3. Discuss why there are differences in the information that is presented as fact.
• What days and times are Masses celebrated at the San Fernando mission in San Antonio today?
• How can you find out this information?
• A bishop’s crozier resembles a shepherd’s crook. Why do you think this is?
• Who is the bishop of your diocese?
Spanish control of Texas ended in 1821 with the Mexican Revolution. Turmoil and instability preceded and followed Mexico’s independence from Spain. Infighting continued between those who wanted a Mexican monarchy and those who wanted a republic. Struggles between royalists, who were loyal to the Spanish throne, and rebels, who wanted an independent Mexico, overflowed into Texas.

During this time of instability following the Mexican Revolution, the seeds of Texas independence were sown. Before the end of Spanish control, the United States had acquired Florida by treaty from Spain. One of the treaty’s provisions required the U.S. to renounce any claim to Texas. This decision was to be both regretted and challenged.

For Spain, and later for Mexico, threats to their borders now came from the American pioneers who were moving westward in search of fertile land on the frontier. Colonization of Texas was limited to Catholics, or to those who agreed to become Catholic. In the eyes of Spain and Mexico, the United States was viewed as a Protestant nation and U.S. citizens were considered aggressive and troublesome. Efforts to recruit Catholic colonists from Mexico and Ireland were only moderately successful.

Some illegal colonists had slipped into Texas from Louisiana and Arkansas, but the first charter for an Anglo-American colony went to Moses Austin, a Connecticut Yankee and a Catholic. Austin's success was due in great part to assistance of the Baron of Bastrop, a knowledgeable and respected Catholic citizen of San Antonio, Moses would die before he...
could complete his plans for the new colony. Leadership fell to his son, Stephen F. Austin, who is known as the "Father of Texas".

In “Shamrock and Cactus: The Story of the Catholic Heroes of Texas Independence,” author W. M. Ryan describes Moses Austin as the Grandfather of Texas and Baron de Bastrop as its Godfather. Bastrop continued to assist the younger Austin to navigate the bureaucratic red tape of the unstable Mexican government.

Texas was part of the Mexican state of Coahuila y Texas. Bastrop was elected to the state legislature and did much to advance the cause of the Anglo-American colonies. In 1823 Bastrop issued the first land titles to Austin’s colonists. By 1828 the number of colonists was 2,021. The colony had grown to 5,655 by 1831. The Anglicization of Texas had begun and would continue for 150 years,

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Baron de Bastrop

One of the most interesting and mysterious figures in Texas history was the man known as Baron de Bastrop. This seven-foot-tall Dutchman was a scoundrel turned hero. Many frontiersmen tried to hide their past and true identities. Bastrop was one of them.

Born in Dutch Guiana as Philip Hendrick Hering Bögel, he became a tax collector in Holland. He was subsequently charged with embezzlement of tax funds and fled the country. Bögel turned up in Louisiana in 1795 with a price on his head. He assumed the new name of Philip Enrique Neri and the title of Baron de Bastrop. He moved to Spanish Texas in 1803 where he quickly won the respect and friendship of the Spanish authorities. He was elected second alcalde (deputy mayor) of San Antonio in 1810, but the governor refused to approve his election. In spite of his questionable past, Bastrop served Texas well. He is credited with reversing the Spanish governor’s decision to turn down Moses Austin’s request for a charter to establish the first Anglo-American colony in Texas. He later served as Land Commissioner for the Mexican government in Texas and as Texas’ representative in the legislature of the State of Coahuila y Texas. Several of the business enterprises that he started, failed. When he died in 1827, he was penniless. His fellow legislators donated funds for his funeral.

Only within the past 50 years did Baron de Bastrop’s true identity become known. Stephen F. Austin named the city and county of Bastrop after him because of his contributions to Texas.

Vocabulary

Turmoil: Confusion and unrest following an unexpected event.

Treaty: An agreement between two nations.

Charter: An instrument issued by a country or state granting privileges.

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JOURNAL:
• Discuss: What is meant by: “The seeds of Texas Independence were sown.”?

ACTIVITIES/ASSESSMENTS:
• Discuss the word “frontier” and its changing meaning in our century.
• Discuss the word, “charter”.
• Group work: Decide on the five qualities a good leader should possess. Have each group present its list to the class. Give reasons why each quality is necessary. Decide on a final class list.
• Explain why do you think that Stephen F. Austin is called the “Father of Texas”?
• Review the instrumental role that Baron de Bastrop played in the Catholic colonization of Texas.
• From the viewpoint of Baron de Bastrop, write a letter describing your trip from Holland to Texas. Determine the mileage between the two locations.
• Research the covered wagon. Find out how they were built, where they were purchased and how much they cost. How were repairs made and parts obtained? What do you think that the pioneers loaded on them for their journey to Texas?
Mexico, continuing the Spanish policy, required immigrants to Texas to be Catholic. But there were actually few practicing Catholics among the immigrants after 1821. The great majority of the immigrants were not required to demonstrate their Catholicity or went through the certification process insincerely. One of the factors which facilitated this was the absence of priests in the areas occupied by most Anglo-American colonies.

In 1831-32 Father Michael Muldoon was appointed Vicar for the new immigrant colonies by the Diocese of Nuevo Leon, which was in charge of eastern Texas. Although the Austin colonists did not build a church for him or provide him his own residence, he befriended them and baptized many of them who went through the ceremony only at the urging of their leaders in order to show compliance with the colonization laws. Muldoon often witnessed multiple marriages during a visit.

Many of those who were thus baptized later become known as "Muldoon Catholics," meaning one who received Catholic baptism only as a legal requirement and not as a sincere declaration of Catholic faith. Aside from the Austin Colony there were many Catholics in Texas, not only from Mexico but also from other Catholic countries such as Ireland and France. Among the Catholic empresarios were Martin de Leon, James

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McGloin, John McMullen, James Powers, Lorenzo de Zavala, James Hewitson and Ben Milam. Some of their colonies were successful; others were not. De Leon established a colony at the site of the present city of Victoria in 1824. His colony was established for Mexicans but included a number of Irish who were fleeing persecution by the English. One of them was John J. Linn, who was a delegate to the convention that declared Texas’ independence. His attendance was blocked by the Mexican invasion. He later served in the Congress of the Republic of Texas.

John Power and James Hewitson, both natives of Ireland, established Refugio, which was populated with many Catholic Irish and Mexicans (who already lived in the area). The town was named after Mission Nuestra Señora de Refugio, (Our lady of Refuge) which had been established in 1793. John McMullen and James McGloin founded another Irish and Mexican Catholic colony at San Patricio (St. Patrick).

These three Irish and Mexican colonies, Victoria, Refugio, and San Patricio, were on the frontier during Texas’ war for independence. Both Irish and Mexicans divided their allegiances during the war for independence, some opting for independence and others opting for staying part of Mexico. Large numbers of both groups perished or were dislocated during the struggle.
It is difficult to separate legend from fact in the story of Father Michael (Miguel) Muldoon. Born about 1780 in Ireland at a time when it was a crime to teach Catholic religion there, Muldoon was educated in a seminary set up for Irish refugees in Spain.

He came to Mexico with Juan O’Donoju, the last Spanish Viceroy to Mexico. He was assigned to the Diocese of Nuevo Leon, of which Texas was a part. Father Muldoon came to Texas and worked among the Anglo-American colonists in 1831-32. His name came to be associated with “Muldoon Catholics” because of the number he baptized to enable them to become colonists. He also performed numerous marriages because there was no provision for civil marriage at the time and only a Catholic priest had authority to marry.

After his return to Mexico he was the only visitor to Stephen F. Austin during his imprisonment in Mexico City. In 1837 he helped an American escape from prison at Matamoros and he served as unofficial interpreter for a Republic of Texas mission to Mexico in 1839. He was imprisoned by Mexico for his pro-Texas views. In 1842 he received a letter from the Republic of Texas recognizing his service and a monument was erected in his honor near Hostyn, Texas, South of La Grange.

Vocabulary

**Immigrant:** A person who comes to a new country to live.

**Empresario:** One who obtains the right to establish a colony in an area and works to find people willing to move to the colony.

**Entrepreneur:** A risk taker. One, like an empresario, who begins a venture the outcome of which is uncertain.
JOURNAL:
• Consider: Would you be willing to be a Muldoon Catholic so that you could receive a homestead in Texas?

ACTIVITIES/ASSESSMENTS:
• Discuss the meaning of these words: conversion, Catholic.
• Using latitude and longitude, give the world street address of the city of Beaumont.
• Discuss why so many Irish came to America during this time period.
• Design a poster that advertises the need for priests in the Anglo-American colonies.
• Define the position of vicar general in the Church hierarchy.
• Group work: Compose a ballad (using a modern day tune or folk song) that describes a settler’s hardships and experiences.
• Identify and research an original settler of San Antonio, and write a encyclopedic entry.
• Pretend you are Lorenzo de Zavala. Write and deliver a speech to the class advocating democratic reforms.
Many Texans did not support independence from Mexico. They were loyal to their adopted country but opposed to the dictatorial regime of General Santa Anna who revoked the Mexican Constitution of 1824. Early in the revolution, many Texans were espousing the Constitution of 1824, and calling themselves "Federalists". Some say that the flag flown during the siege of the Alamo was the "1824" flag. It was the red, white and green flag of Mexico with the date "1824" on the white field.

The decision for independence was not easily made. Sam Houston, Lorenzo de Zavala and Stephen Austin opposed a Declaration of Independence. Their hope was for Texas to be separated from the Mexican state of Coahuila y Texas, but it was not to be.

The first unofficial declaration of independence was drawn up by a group of Irish Catholics from Refugio, Victoria and Matagorda in December, at Goliad 1835. Philip Dimmit led the group’s effort. Immediately afterward, Nicholas Fagan, an enthusiastic Catholic patriot, ran a flag up the flagpole. It bore a red arm which held a drawn sword, a symbol of armed revolt. Dimmit and 46 other Catholics, mostly Irish, signed the Goliad Declaration.

Nearly three months later, while the Alamo was under siege, the official Declaration of Independence was signed on March 2 at Washington-on-the-Brazos. Eight Catholics were among the signers: Lorenzo de Zavala, James Power, Michel B. Menard, José Antonio Navarro, Francisco Ruiz, Charles S. Taylor, John White Bower and Edwin Conrad. John J. Linn, Juan Antonio Padilla, John Joseph Powers and Dr. James Kerr, were scheduled to be among the signers, but did not arrive in time.

On March 6, the Alamo fell, two days after Sam Houston had been named "Commander of all the land forces of the Texas army." On March 13, Houston ordered the evacuation of the troops at Gonzalez and Goliad. The
fall of the Alamo and Houston’s decision to retreat caused great panic. The
government was moved first to Harrisburg, then to Galveston.

Before leaving Washington-on-the-Brazos, David Burnet was elected
President of the provisional government. Houston blamed the
government’s retreat for demoralizing the army. Burnet told Houston that
because of the army’s retreat “the enemy are laughing you to scorn.” The
situation was critical because it was in political and military chaos. The
totally unexpected victory at San Jacinto brought new hope to the new
government of Texas.

The original Texas Declaration of Independence was handwritten and is shown
on the right above, on the left is a printed or broadside version that was
produced later for distribution.
Jose Antonio Navarro and his uncle, Francisco Ruiz, both born in San Antonio, were the only two native Texans who signed the Texas Declaration of Independence. All of the others were immigrants. Navarro was descended from an original Canary Island family who had settled in Texas. He served as a member of the legislature of the State of Coahuila y Texas and was elected to the Congress of Mexico.

When Santa Anna rejected the Constitution of 1824, Navarro refused to take his seat in Congress and allied himself with the cause of Texas. Although a fall from a horse left him handicapped and unable to serve in the army, he served Texas brilliantly as a member of the Senate of the Republic of Texas. On an expedition to Santa Fe, Navarro was captured by the Mexicans and confined in a dungeon at Vera Cruz.

Santa Anna offered him the rank of Brigadier General in the Mexican army if he would renounce his Texan citizenship which he refused to do. He escaped and returned to Galveston by ship. Upon his arrival, the entire population turned out to welcome and to honor him. After Texas was annexed to the United States in 1845, Navarro continued to serve as a member of the State Senate.

**Vocabulary**

**Dungeon:** A dungeon is a prison cell, usually dark and often underground.

**Declaration:** A document declaring an action to be taken and the reasons for it.

**Siege:** The act of cutting off a place or a group from outside help.

**Provisional:** Something that is temporary that is to be replaced by something permanent.
JOURNAL:
• Discuss: Were all Texans in favor of Independence? Why or why not?

ACTIVITIES/ASSESSMENTS:
• Research one of the Catholic signers of the Texan Declaration of Independence. Give a presentation to the class describing the signer’s life and background and giving his rationale for favoring independence.
• Write articles for the local newspaper describing the various events of Texans described in “Indecision on Independence”. Research additional information to add description and details. e.g. Irish Catholic Declare Independence; Declaration signed at Washington-on-the-Brazos; Sam Houston named Commander.
• Illustrate a mural depicting the convention.
• Create a newspaper banner and story describing the return of Navarro to Galveston.
• Discuss the reasons Navarro aligned himself with the Texans.
• Have students create a diorama that shows an event in this unit. Cut the short edges from a shoe box, fold them back so that the box is flat. Draw a background scene. Cut figures from construction paper, and glue them to poster or tag board. Glue them inside the box. Have students present them to the class and display them.
There were many Catholic heroes of Texas' war for independence. Catholics played an important role in every encounter with Mexican troops. It should also be remembered that most of the Mexican troops were also Catholic.

Three of the better known Catholic heroes have counties named after them. They are Jim Bowie, Ben Milam and Erastus "Deaf" Smith. Bowie died at the Alamo, Milam died in the Storming of Bexar (San Antonio). Smith was at Bexar and the Alamo, and played a key role in the Battle of San Jacinto. The city of Sequin bears the name of a fourth hero, Colonel Juan Sequin, who was also at Bexar, the Alamo and San Jacinto.

Bowie was born in Kentucky but moved with his family to Spanish Missouri and then to southeastern Louisiana. As a young man he was a gambler, involved in land speculation and slave trading. When he moved to San Antonio, he became a Catholic and married Ursula Veramendi, daughter of the governor of the Mexican province of Texas. She and their baby died in the Cholera epidemic of 1833.

When Mexican General Martin de Cos was driven out of San Antonio at the Storming of Bexar, Bowie was sent by Sam Houston with orders to evacuate and dismantle the Alamo. In fact, he urged that Bexar not be evacuated because of its strategic position.

The small garrison was reinforced by the arrival of Lt. Colonel William Travis on February 3 with regular troops, and Davy Crockett and his Tennessee volunteers on February 11.

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Benjamin Rush Milam was also a Kentuckian. He fought against the British in the War of 1812 and in Mexico's revolution against Spain. He volunteered in the taking of the Goliad Presidio in October 1835, and was leading a contingent of volunteers in house-to-house fighting in the Storming of Bexar in December when he was killed by a rifle shot.

Juan Sequin was born in San Antonio to a well-to-do family. His father was alcalde (mayor). In 1835 he recruited a company of Tejanos and fought in the Storming of Bexar. He was at the Alamo, but was sent for reinforcements and left before the siege. He fought bravely at San Jacinto and later served as the only Tejano in the Republic of Texas senate.

While serving as mayor of San Antonio, he was accused of treason on trumped up charges and fled to Mexico with his family. He was later recognized as a Texas patriot.
A skilled scout and tracker, this native New Yorker lost most of his hearing as a result of a childhood illness. Smith moved to San Antonio in 1812 and married a Tejano widow, Guadalupe Ruiz Durán. He tried to remain neutral in the Texas revolution. When prevented from returning to his family in San Antonio by the Mexicans, he joined the Texan army. He proved invaluable in the armies of Stephen F. Austin and Sam Houston.

At the Storming of Bexar, Smith spotted a Mexican supply train. The Texans attacked the mule train hoping to capture much needed supplies. Instead of supplies, the mules were carrying only grass to feed the animals. The incident became known as the "grass fight."

Smith guided the Texans into San Antonio where he was seriously wounded in the same firelight that took the life of Ben Milam. He served as a courier at the Alamo and brought out Travis' famous appeal for help. At San Jacinto he destroyed Vince's Bridge, cutting off Santo Anna's means of escape.

After Texas' independence he briefly commanded a company of Texas Rangers, but died in 1837. Houston wrote of him: "A man more brave and honest never lived." His picture appeared on the Republic of Texas five dollar bill.

**Vocabulary**

**Tejanos:** A term referring to Texans of Mexican descent, first used in the Mexican constitution of 1824 to refer to Mexicans residing in Texas.

**Speculation:** Speculation in land involves trying to determine what land will be valuable in the future and buying it at a low price in hopes of selling it at a profit.

**Storming:** A military term referring to attacking a position with a large number of troops in hopes of overwhelming the defenders.
JOURNAL:
• Discuss: What makes a hero? Identify some heroes of today.

ACTIVITIES / ASSESSMENTS
• Have students compose ten questions to interview a panel of “Texan Heroes”. Choose a moderator. Conduct the interview of students who pose as the historical characters. Record for viewing or incorporation into a PowerPoint.
• Compare the leadership qualities of Travis and Crockett. Discuss why you think they quarreled over command.
• Construct a chart that lists the biographical data of Bowie, Milam, Smith, and Sequin. Compare the similarities and differences of their lives. (Birthdate, origin, educational, family, career, etc.)
• Group work: Design posters that depict Catholic Heroes. Choose a hero/heroine for the poster. Draw a scene showing the person in action. List words or phrases around the picture showing why that person should be honored.
• Locate the “Ballad of Davy Crockett”. Have students learn the lyrics, and sing it.
• Identify all the items that have been created based on the life of Davy Crockett. (films, music, clothes, guns, etc.)
• Locate the correct pronunciation of “Bexar”.
• Research the life of Santa Anna after the fall of the Alamo.
• Define treason. Is treason the same crime today as it was in 1835?
After the Texas War of Independence, the Catholic Church was faced with many problems. Although Texas under Spain and Mexico had never extended south or west of the Nueces River, the new Republic of Texas claimed to reach all the way to the Rio Grande. But Mexico remained firmly in control of the Rio Grande country.

The Revolution had devastated the Church in what became the actual Republic of Texas. Several Catholic towns (San Patricio, Refugio, and Goliad) were especially hard hit and occasionally abandoned for several years due to ongoing insecurity.

The only parish that remained with a resident priest was San Fernando Church at San Antonio. There were still nine parishes with resident priests along the Rio Grande, beyond the Republic of Texas. They included Laredo, Ysleta, and San Elizario (the latter both near El Paso), all three with their administrative centers on the future Texas side of the river, and six parishes (mostly in the Lower Rio Grande Valley) whose centers were located just across the river in Mexico.

There were about 12,000 Catholics in the future state, not counting the "Muldoon Catholics." Most of them were Mexican, more than half living along the Rio Grande. There were also some Spaniards and the recent Irish colonists in the new Republic. Joining them were an increasing number of French, German, American and English Catholic immigrants.

The Republic of Texas was still nominally under the authority of the Diocese of Linares-Monterrey, which had been without a bishop from 1821 until 1833. When a bishop was named he was forced to flee his diocese because of persecution. Recognizing the plight of Catholics in the new Republic, in 1838 the Vatican asked Bishop Antoine Blanc of New Orleans to report back to Rome on the situation in Texas. Bishop Blanc chose
Father John Timon, the American born leader of the Vincentian community in the United States, to visit the republic to assess the state of the Church.

Father Timon took a steamboat to New Orleans where Father Juan Llebaria joined him. They took a ship to Galveston arriving the day after Christmas. Strangers in a bustling new town, Father Timon recognized two cousins he had known as a missionary in Illinois.

They were Michael and Peter Menard, leading citizens and founders of Galveston. Michael had been among the signers of the Declaration of Independence and a member of the Texas’ Constitutional Convention. The Menards insisted the two priests stay at their home, and it was there on the following day that Father Timon celebrated the first Mass in Galveston. The next Sunday a public Mass was celebrated in one of the Menard’s warehouses by Father Llebaria with Father Timon preaching. Large numbers of Catholic and Protestants were present.

Two days later the priests left by steamboat for Houston, but not before organizing a group of local Catholics to construct a church.

In Houston, the priests stayed in a borrowed cabin where they celebrated Mass. During their visit they met a number of Catholic leaders of the new nation including Senators Juan Seguin of San Antonio and John Dunn from the Irish colonies.

They also met Representatives José Antonio Navarro, James Kerr and John Linn from whom they gathered valuable information about the
situation of Catholics. They also met the new president, Mirabeau B. Lamar, and the former president, San Houston, who told them that he considered himself a Catholic.

On January 9 they began their return trip to New Orleans. In his report to Rome and Bishop Blanc, Father Timon estimated that there were about 12,000 Catholics in the new Republic, but he feared that many were colonists who were Catholic in name only. He reported that the Church was in great difficulty in Texas. He recommended that priests be sent to the republic to counteract the increase of Protestant preachers and that Texas be immediately established as a diocese temporarily administered by the Bishop of New Orleans.
Michael Menard, who played a major role in Catholic history in Texas, led an adventurous life that started as an youth who could neither read nor write and ended as the major founder of Galveston, Texas.

Menard was born near Montreal, Canada and became a fur trader as a young man. He later moved to Illinois where his uncle was a trader. He traded with the Shawnee Indians in Illinois and Missouri and was made a Shawnee chief. It was at this time that he learned to read and write both French and English. He also met a young missionary priest by the name of John Timon.

Moving with the Shawnee tribe to Arkansas Territory, he then migrated to Nacogdoches and became a Spanish citizen. He continued to trade in Texas and Mexico. In 1836 he became one of the Catholic signers of the Texas Declaration of Independence and served as a member of the Congress of the Republic of Texas.

It was after he had led a group of businessmen who founded the City of Galveston, that he again met Father John Timon when the priest was appointed prefect apostolic of Texas.

Vocabulary:

Vincentian: A member of the Congregation of the Mission, a religious community founded by St. Vincent de Paul.

Shawnee: An Indian nation originally in the Eastern United States but driven by Western Expansion and forced resettlement to Illinois and Kansas and later to Oklahoma.

Steamboat: River and coastal boats that were an important means of transportation in 18th Century America before the advent of railways.
JOURNAL:
• Discuss: What does it mean to be a Catholic in name only?

ACTIVITIES/ASSESSMENTS:
• Research the Vincentian order. Define the charism of the order. Where in the U.S. and Texas do they serve?
• Compare the Catholic population reported by Fr. John Timon to the Catholic population in Texas today.
• Compose a poem to commemorate the first public Mass celebrated in Galveston.
• Discuss what you think Fr. Timon’s homily may have been about on that historic day?
• Write an article for the local newspaper reporting the first public Mass celebrated in Galveston.
• Research the life of Michael Menard. Write a profile for an encyclopedia.
Father John Timon was not the only person interested in an official Catholic presence in the Republic of Texas. William Henry Daingerfield, a diplomatic agent of the republic in New York, was urging the establishment of an archdiocese in Texas. Daingerfield was a Catholic layman and former Secretary of the Treasury, Senator and Mayor of San Antonio. In addition, Bishop Simon Bruté of Vincennes, Indiana, had written to Bishop Blanc urging the establishment of a Texas diocese with Father Timon in charge. Bishop Blanc, however, rejected the idea of a separate diocese for Texas until things had settled down politically.

Instead he recommended and the Vatican concurred, that the Republic of Texas be made a "prefecture apostolic," a church division that frequently precedes the establishment of a diocese. A priest who has many of the powers of a bishop heads it. Bishop Blanc's choice for prefect was Father Timon.

Still the head of the Vincentians in the United States, Father Timon had also been named to be Coadjutor Bishop of St. Louis, an appointment which he rejected. Because he retained his Vincentian duties in Missouri, he was allowed to appoint a vice prefect, to reside in Texas. He chose a fellow Vincentian, Father Jean Marie Odin.

In a world where all transportation was by horse, wagon or boat, things moved slowly and while the new prefecture was established in fall of 1839, Father Timon's appointment was not received until April of 1840, and Father Odin did not leave Missouri for Texas until May 2. Three Vincentians who had volunteered to serve in Texas accompanied Father Odin.

The two priests and one Brother, traveling down the Mississippi on the steamboat “Meteor,” narrowly missed being
struck by a tornado near Natchez Mississippi. Upon their arrival in Natchez, they found the town had been devastated by the tornado. There were injured and dead everywhere. Two steamboats at the Natchez wharf had been destroyed, one sunk. The priests ministered to the dead and dying and saw the hand of God in their captain’s decision to halt the Meteor upstream from Natchez because of the ferocity of the storm.

The band of Vincentians arrived in Louisiana May 9 and remained there until July 1, when they boarded the steamship “Henry” for Texas. Their destination was not Galveston, but Linnville, on Lavaca Bay. named after the Catholic statesman John Linn, whom Father Timon had met in Houston. The month after the Vincentians arrived, in August of 1840, Linnville was totally destroyed in a raid by the Comanche Indians.

With the arrival of Father Odin and his companions on July 2, 1840, a new chapter in the Catholic history of Texas had begun as the sons of St. Vincent de Paul took up the work started by the sons of St. Francis of Assisi.
John Timon was a rarity on the frontier, an American born priest. He was born in 1797 in Pennsylvania to Irish parents, the third of twelve children. The family lived in Baltimore before moving to Missouri when John was 19. The failure of his father’s business freed him to follow his desire to enter the priesthood. At 25 he was accepted at St. Mary of the Barrens Seminary and was ordained a Vincentian.

He immediately began teaching at the Seminary, acting as treasurer, serving in a parish and visiting missions in Missouri and Illinois. Bishop Joseph Rosati of St. Louis wrote to a Vatican official that Father Timon had accomplished more in winning converts and bringing back lapsed Catholics than all the other priests of the diocese combined.

In 1835 he was named provincial superior of Vincentian priests in the United States. Although he turned down his first appointment as a bishop to serve as prefect apostolic of Texas, he subsequently became the Bishop of Buffalo, New York.

Vocabulary:

Vice-prefect: One who assists the prefect and represents him when the prefect is not able to be present. He is the associate prefect.

Coadjutor bishop: A bishop assigned to assist the bishop who heads a diocese. When the presiding bishop retires or dies the coadjutor usually succeeds him.

Comanches: An Indian nation that lived in the southern plains. They were known to be fierce warriors and exceptional horsemen.
JOURNAL:
• What is meant by a “Catholic presence” in Texas?

ACTIVITIES / ASSESSMENTS:
• On a map trace the journey of Fathers. Timon and Odin from Missouri to Natchez to New Orleans and then Lavaca Bay. Determine how many miles they traveled and how long it may have taken to make each leg of the journey.
• Describe the steamboats of the period. Design a Currier and Ives-like mural that depicts the steamboats of the period.
• Research the Texas Gulf ports of Linnville and Indianola. Where were they located and why do they no longer exist?
The Catholic Church faced many challenges in the new Republic of Texas. Among them was the lack of priests to minister to the scattered Catholics and the restoration of all church property confiscated by the Republic.

Priests and brothers of the Vincentian congregation helped address the need for ministers. Two priests from Kentucky had already arrived in Texas to work with immigrants.

Restoration of the church lands was more difficult but was achieved through the efforts of Catholic legislators, a French diplomat and a letter from the Vatican to President Mirabeau B. Lamar.

Father John Timon asked Cardinal James Fransoni at the Vatican to send a letter requesting that the Republic of Texas recognize all former Church properties. Father Timon traveled to Texas to present the letter personally to the president. He then joined Father Odin in Austin to await developments.

The letter was well received by President Lamar and the Texas government, which looked upon it as an official recognition of the Republic by the Vatican. Lamar promised his assistance in restoring church property, but the Texas Congress had to act upon it.

Alphonse Dubois de Saligny headed the French legation in Austin. He extended the hospitality of his home to the two Vincentians during their stay and used his considerable political influence to win the support of members of the legislature for return of the church lands.

With the support of Catholic legislators, others influenced by De Saligny and Sam Houston, the former president, the restoration bill was
passed by a wide margin. It was, in effect, a compromise because it recognized only the lots on which the churches were standing, not to exceed 15 acres. This meant that the extensive farmlands of the former missions, if not already sold by the Spanish or Mexican governments, were lost.

In addition, a last minute amendment excluded the Alamo from the restoration bill. A few days later the Senate passed the bill. Subsequently, the Alamo was also returned, but it was never again used as a church because of its proximity to San Fernando.

Pleased with the outcome, the prefect and vice prefect began a tour of East Texas to determine the situation of Catholics and churches in that area. What has been referred to as "the Catholic reoccupation of Texas," (actually of the Republic of Texas, since the Rio Grande country was still occupied by the Mexican church), seemed to be on track, but a decision from the Vatican appeared to cause a setback. Father Odin had been appointed by Rome as the coadjutor Bishop of Detroit.
Recognition of the new Republic of Texas by other nations was very important to acceptance of the new nation. Alphonse Dubois de Saligny, a junior diplomat at the French Legation in Washington, was sent to Texas to determine whether France should extend diplomatic recognition to the new Republic.

In his report De Saligny wrote: "The recognition of the independence of Texas by the Government of the King (Louis Philippe) will bring great advantages to France for many years to come."

Recognition was granted, and De Saligny became the chargé d'affaires in Austin. He successfully used his influence to assist in the return of church lands taken over by the Republic after independence. He also was instrumental in obtaining property for the first Catholic church in Austin.

The French diplomat brought continental culture to the frontier capital but spent more time in New Orleans than in Texas. He was recalled when Texas came into the union and later became French minister to Mexico.

Vocabulary

Proximity: Proximity refers to person or thing being close to another person or thing.

Restoration: To return to a previous condition. In this case to restore lands to the Church that had been taken away after the War of Independence.

Vatican: The residence of the Pope. The center of governance of the Catholic Church.

Amendment: Something that is added to an existing document.

Chargé d'affaires: A diplomat who looks after the affairs of his nation in another country when there is no ambassador.

Confiscate: To take over the property of another without the owner’s consent.
Ideas for teachers

JOURNAL:
• Discuss: What were the challenges faced by the Catholic Church in the new Republic?

ACTIVITIES/ASSESSMENTS:
• Write a letter to President Lamar requesting the return of church property. List several points to consider.
• Define “compromise” and explain what compromise was involved in the restoration of church property.
• Discuss what is meant by the “Catholic re-occupation of Texas”.
• Research: Review the original purpose of the “Alamo”. Locate the website for this mission on the Internet.
• Write an editorial on the topic, “Current Challenges to the Catholic Church.”
In July of 1841 Father Odin was named Vicar Apostolic for Texas and Father Timon turned over responsibilities to the new Bishop. Father Odin became Bishop Odin in ceremonies at St. Louis Cathedral in New Orleans on March 6, 1842.

On the eve of his consecration, Mexican forces invaded Texas and occupied Goliad, Victoria and San Antonio, proclaiming Mexican sovereignty. Having made a show of force, they retreated back across the Rio Grande two days later. Some renegade Texas troops invaded Mexico but were defeated and taken prisoner.

On his return to Texas, the new bishop had to deal with the fact that the situation in Texas and his vicariate was desperate. The country was near bankruptcy; crop failure had caused widespread famine and a storm struck Galveston destroying the recently completed St. Mary Church.

Bishop Odin’s new title made little difference in his ministry. He still covered his large diocese by horseback, frequently traveling by night to avoid Indian attacks.

On occasion, he was isolated for days by floods and once was near death from a sudden fever. He was invited to be an observer at the Plenary Council of American Bishops in Baltimore but illness kept him confined to his bed during most of the meeting.

Father Timon urged Bishop Odin to go to Europe to recruit more priests for Texas. When he arrived in New Orleans in March 1845, word was that Texas had been annexed by the United States, a change desperately needed by the
struggling republic in spite of the opposition of some. The question was “how would Mexico react to the annexation?” The United States was expected to push for the surrender by Mexico of much of the nation's northern territory including New Mexico, Arizona and northern California. Bishop Odin took the train to New York where he would leave for France wondering what changes were in store for him and the Catholics in Texas.

Vocabulary

Ordinary: A term used for the presiding bishop of the diocese.
Consecration: The dedication of a person or an object to the service of God.
Renegade: A renegade is one who abandons a cause or a principle for another.
Plenary Council: A meeting of all the archbishops and bishops of the United States.
Famine: A time when there is not enough food to feed everybody.
Can you imagine a bishop climbing a tree and staying there for hours to avoid being swept away by flood waters, or traveling alone by horseback from Galveston to San Antonio at night to avoid hostile Indians? Sounds strange, even extraordinary doesn’t it. Well that is only part of the story of Bishop Jean Marie Odin, the first Bishop of Texas.

Jean Marie Odin volunteered to serve as a missionary in the United States while a seminarian for the Diocese of Lyon, France. When he arrived in the U.S. he was sent to the Vincentian seminary at St. Mary of the Barrens in Missouri, where he was ordained to the priesthood in May, 1823.

Father Odin served the Church in Texas first as a priest, then as a bishop. When the Diocese of Galveston was established in 1847, he was named the first ordinary.

He traveled continuously and encountered many dangers. In a letter to his sister in France he once wrote: "God watches over us with such paternal care and goodness, that no accident has yet occurred; frequently my horse has fallen; the branches of frees could many times have endangered my life; serpents, which abound everywhere, are often between the legs of my horse; bears have fled before me, and amidst all these perils, nothing serious has befallen me."

In 1861 he was appointed Archbishop of New Orleans where he served until 1870. He died in Europe where he was participating in the First Vatican Council.

When he arrived in 1839, the Church in the new Republic of Texas was devastated as a result of the War of Independence. There was only one functioning parish and there were only two priests. When he left, 21 years later to become Archbishop of New Orleans, Texas had become a state and there were 45 churches or chapels and sixty-four mission stations.
JOURNAL:
• How did Catholics practice their faith during this period of Texas history?

ACTIVITIES/ASSESSMENTS:
• Write a summary of the situation of “Catholic Texas” from 1841-1845 that you would submit to the Vatican.
• Write a prayer that asks for guidance in the establishment of the new Diocese.
• Design a recruitment poster that could be sent to Europe to advertise for priests to come to Texas.
• Identify the types of crops grown in Texas during this time period.
• Discuss why Galveston is susceptible to storms and floods. Research how Galveston has developed a plan to protect its city.
On February 19, 1846 the Republic of Texas became the State of Texas and on May 4, 1847 the Vicariate Apostolic of Texas became the Diocese of Galveston with Jean Marie Odin as its first bishop. Surprisingly, Bishop Odin did not know how much territory his diocese covered because the Papal Bull that established it said the boundaries would be the same as the state and that was as yet undecided.

The United States war against Mexico in 1846-47 was based upon the claims of the newly annexed Republic of Texas that its territory extended to the Rio Grande along its entire course, from that river’s source in Colorado down through the middle of the Mexican jurisdictions of New Mexico, Chihuahua, Coahuila, and finally Tamaulipas, where the river emptied into the Gulf of Mexico.

New Mexico was a very old and populated political unit, which had never been a part of Texas and strong political interests in the United States were against allowing Texas, a slave-holding state, to have such a large territory that might later be divided into additional slave-holding states.

While the Texas state boundaries were being negotiated, Bishop Odin wrote to Rome for clarification as to the territorial extent of his diocese. In the Spring of 1849, just as he was about to leave for a council of the United States bishops in Baltimore, the bishop received the reply from Rome that the diocese was to include all the area claimed by Texas.

The Baltimore Council realized that this would be an unmanageably
huge diocese and requested that New Mexico be made a separate church unit. That is what happened in 1850, the same year that the face-saving 1850 Compromise of the U.S. Congress established the southern and western boundary of Texas as the Rio Grande all the way up to El Paso, giving Texas 10 million dollars for its supposed "loss" of New Mexico above that point. The state of Texas, and thus the Diocese of Galveston, finally had definite limits.

Communication being what it was in those days, however, the El Paso district in far West Texas did not come under the jurisdiction of a United States diocese until 1872. Since the El Paso district was nearer to the settled part of New Mexico than to other Texas settlements, which ended at Fredericksburg near San Antonio in 1850, Bishop Odin asked the new bishop of New Mexico to take care of the El Paso district for him.

When Bishop John B. Lamy of Santa Fe tried to take over jurisdiction in the El Paso district, the Mexican priests there and their bishop in Durango, Mexico, refused to transfer control. The district was finally transferred to the jurisdiction of the Vicariate Apostolic of Arizona in 1872. Twenty years later, in 1892, the El Paso district finally became part of a Texas diocese when it was added to the recently created north Texas Diocese of Dallas.”
It took a rugged man to serve as a priest or a bishop on the frontier. Here is what Oblate Father P. F. Parisot, a missionary priest in the early 1850s, wrote of the men who were the first bishops of Texas: "Monsignor (Bishop) Odin chooses poverty and strictness and is only rich and lavish towards the poor." He quotes the Bishop as admitting that he lived upon a dollar a week. "Sometimes discouragement almost seizes me, when I know not what means to adopt to procure even the most indispensable provisions; but God is a good father and always comes to my help."

He continues the story: "Abbé (Bishop) Dubuis wrote a letter from Castroville which concluded with these words: “To this hour I have never known one moment of disgust or regret, and, if I were still in France, I would quit it immediately for the missions of Texas, which I shall only abandon when strength and life are taken from me.”

Another of Father Parisot’s stories relates that "one day, when traveling through Texas, (Aug. 4, 1855), I met Father (Bishop) Neraz all alone in the woods 100 miles from Nacogdoches, ...we camped on the road and he prepared some coffee for me. When I tasted it I exclaimed: "Eh' There is no sugar in your coffee." "Sugar in my coffee,” said he,”how could I afford such a luxury, when I received only $92 during the whole of last year."

Vocabulary


Papal Bull: An official document from the Pope establishing a diocese or appointing a bishop.

Slave-holding state: Before the Civil War some states permitted people to own slaves others did not. Those that did were called slave-holding states.
JOURNAL:
• Why were the boundaries of Texas and the new diocese unclear?

ACTIVITIES/ASSESSMENTS:
• What is the difference between a Diocese and a Vicariate Apostolic?
• Research why some documents from the Pope are called “bulls”.
• What dangers were frontier bishops and priests likely to confront as they performed their duties?
• Determine what survival skills did early bishops and missionaries have to posses to perform their ministry.
• What would a dollar a week in 1850 represent today? How much would $92 a year represent?
• Locate and read an historical book that relates to the life of a missionary during this time period in Texas, and post it on the school's website.
When Texas became a state the population was just over 212,000, and the city of Galveston had a population of over 4,500 of which more than 700 were slaves. By 1860 Texas had increased to more than 315,000 and Galveston had nearly doubled with more than 8,200 citizens of which more than 1500 were slaves.

Colonists poured into the state overland and by ship, many of them Catholic. Bishop Odin recruited more priests from Europe and brought in the first group of women religious. He now had German priests to minister to the German Catholics in the area around New Braunfels,

Ursuline postulants recruited in France with other nuns from the New Orleans convent opened Ursuline Academy in Galveston with 70 students. Galveston’s Ursulines were the vanguard of the thousands of nuns and sisters who would serve the church in Texas.

St. Mary’s Church, which had been under re-construction only two months, was designated the Cathedral for the new diocese. It was completed in the fall of 1848, and Bishop Blanc of New Orleans and Father John Timon, who had been appointed Bishop of Buffalo, New York, assisted Bishop Odin in the consecration ceremonies.

In the new diocese, the bishop and his missionaries suffered many hardships in reaching out to the widely scattered settlements of colonists. Their three greatest problems were the weather, hostile Indians and
disease. Springtime floods and summertime heat often exceeding 100 degrees plagued the missionaries traveling by horseback or wagon. It was not unusual for the missionaries to come across scalped victims of hostile Indian bands on their journeys. Cholera and yellow fever frequently struck and claimed the lives of hundreds including priests and sisters.

Thousands of Hispanic Catholics along the lower and middle Rio Grande were now part of the Diocese of Galveston. Bishop Odin looked north to Canada for assistance in ministering to their needs. As a result of his visit to Montreal, two Ursuline nuns and five Oblates of Mary Immaculate (three priests, a Brother, and a seminarian) agreed to come to Texas. The Oblates began a ministry to the lower Grande Valley and other places in Texas that continues to this day. Bishop Odin was constantly amazed by the enthusiasm and self-sacrificing spirit of the men and woman assisting him in his work as chief pastor.

Religious communities of men and women showed an amazing flexibility and willingness to adapt to the constantly changing conditions of the new state. While diocesan structures are developed slowly, the religious communities drew resources from throughout the country, and indeed the world, to provide what would be lacking in a new and struggling diocese.

Catholicism in Texas is firmly rooted in the work of the religious sisters, brothers and priests who responded so unselfishly to the call of Bishop Odin to establish churches, schools, hospitals and orphanages in the frontier villages and town of Texas.

Growth continued at a rapid rate with Catholic colonists arriving daily from Europe and the northeast, but many changes were in store for both the Diocese of Galveston and its bishop.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
Most cathedrals don’t serve as lighthouses, but ship captains entering Galveston harbor used the lighted crown on the statue of the Blessed Virgin atop St. Mary’s Cathedral to guide them into port. The 15-foot high statue was placed on the top of the cathedral’s tower in 1878 and became the highest structure in the Gulf side city.

The present structure dates to 1847. Bishop Jean Marie Odin began construction in March, two weeks before Pope Pius IX established the Diocese of Galveston. The original frame church built in 1842 was blown down by a storm seven months after it was built. It was propped up, and a small tower added and served until the new cathedral was dedicated in 1848.

The tower with the statue of Mary was added 30 years later by Texas architect and Catholic layman Nicholas Clayton. Clayton redesigned and heightened the front towers in 1884. St. Mary’s has withstood several hurricanes including the great storm of 1900. The exterior is essentially the same as in 1884, but many interior renovations have been made. In 1979 Pope John Paul II raised the cathedral to the status of minor basilica, a special honor reserved for churches of historical importance.

Vocabulary

**Postulants**: Men or women religious awaiting acceptance to full membership.

**Vanguard**: Ones who are the first to arrive of many who will come.

**Yellow fever**: A mosquito borne tropical disease that caused many deaths in coastal areas.

**Cholera**: An infectious intestinal disease that caused many deaths in Texas.

Based on *Catholic Texans* by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
JOURNAL:
• What kinds of challenges do religious have today in evangelization?

ACTIVITIES/ASSESSMENTS:
• Discuss why St. Mary’s Cathedral Basilica in Galveston is the mother church of Catholicism in Texas.
• Write a persuasive speech that Bishop Odin may have given to religious in Europe to convince them to come to Texas.
• Write a newspaper story that reports the religious who came to Texas and some of the challenges that they encountered.
• Name some of the ministries that religious provided to Catholics in Texas in the late 19th century.
• Design a mural that depicts Galveston from the viewpoint of a ship coming into port. Include the minor basilica with the lighted crown on the statue of the Blessed Virgin.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
Pioneer priests often served many communities great distances apart. They would visit their mission stations or "circuit" on horseback. They were, in effect, God’s Cavalry. In most communities, the priest might visit once a month or so. In others, it would be only three or four times a year.

Of course, there were many stories of these rugged clergymen. One especially interesting one is about Father Thomas Hennessy. It is taken from a history of Immaculate Conception Church in Jefferson, Texas, written by Father John O*Rourke.

“Father Hennessy without a doubt is the most colorful of all the Jefferson pastors, for of him a Baptist minister said: ‘Of all my son-in-laws, my favorite is Father Hennessy.’” As a very young man, Thomas Hennessy met, fell in love and was married. The young Irishman and his wife lived in Powder Horn, where their two children were born.

In the late 1850s an epidemic of yellow fever, one of the many which swept Texas in those days visited the home of Mr. and Mrs. Thomas Hennessy. Tom lost both his wife and his two children. It was then that he decided to devote the rest of his life to the service of his fellowmen by becoming a priest of the Catholic Church.
One of the French missionary priests introduced him to Bishop Claude Dubuis, the second Bishop of Galveston, who sent him to the seminary and then ordained him on June 21, 1863.”

Father Hennessy, like all the early priests of Texas, kept moving all the time. Though his headquarters was Jefferson, he had a vast territory to visit. Minus roads and modern cars, these early padres traveled by horseback from one group of Catholics to the next, baptizing, preaching, convalidating marriages and celebrating Mass.

As a letter of an old Nacogdoches parishioner states, "We never saw a priest oftener than twice a year, possibly not so often, as Father Hennessy’s itinerary included Liberty, Jefferson, Orange, Polk, Angelina, Nacogdoches, San Augustine and Smith Counties."

These missionary priests carried all they needed for their priestly ministry in the saddlebags: vestments, chalice, wine, hosts and candles. When crossing streams on horseback, they placed their saddlebags on their heads to keep their "mass kits" dry.

At least one pioneer priest, Father M. Perrier, first pastor in Dallas, was of such size that he could not get on a horse. He rode his circuit in a buckboard wagon. These intrepid men brought the joy and consolation of the sacraments to the scattered Catholics carving a state out of the wilderness.
When Pierre Parisot left his home in France to come to Texas as a missionary, he never thought one of his first challenges would be to break a wild mustang....quick.

Parisot was a newly ordained Oblate missionary priest when, in 1852, he was given $2 by his bishop to take the ferry from Galveston Island, and search out and minister to Catholics in East Texas. When he stepped off the ferry he had no money, only the clothes on his back and a saddlebag with what he needed to celebrate Mass and a few personal items.

His journey, which he recounted 50 years later in “Reminiscences of a Texas Missionary,” was literally made on God’s providence. Providence caused him to stumble upon several dying people, who were praying for a priest in their last hours. Providence provided him with opportunity to visit Catholics who had not seen a priest for years and provide them with the Eucharist, reconciliation and Baptism.

Providence also provided him with the wild mustang that had never been ridden. The wild pony was saddled and bridled for the first time and held while the missionary mounted him, then released. After a wild ride through the woods, Father Parisot outlasted the Mustang, which became his friend and in his words “gentle as a lamb.”

In his 50 years as a missionary, he served all over Texas and in Louisiana and Mexico. Some would say only a fool would do that. He would agree that he was a fool for God and only God knows how many people came to God through his labors.

Vocabulary

Cavalry: Soldiers mounted on horses.

Itinerary: A plan for a journey.

Intrepid: Determined and fearless.
JOURNAL:
• Discuss: Why do you think the pioneer priests were called “God’s Cavalry”?

ACTIVITIES/ASSESSMENTS:
• List the items that a “mass kit” would include.
• What was it like to practice the Catholic faith on the Texas frontier?
• Locate the towns on the itinerary of Father Hennessy. Estimate how many miles would the priest travel in a day and on his circuit?
• Would you like to have been a circuit rider? Why or why not?
• Discuss what it means to convalidate a marriage.
Religious communities of men might be called the Church’s “special forces,” because of their mobility and ability to provide various types of ministry in many different areas. Unlike diocesan or secular priests who commit themselves to service of a particular place, religious priests and brothers serve numerous dioceses and nations. For this reason, they often serve as missionaries, as they have in Texas.

Evangelization of Texas was greatly aided by religious communities of men. Franciscan priests and brothers had ministered to the Indians, as well as the explorers and pioneers, who carved Texas out of the wilderness. With the appointment of Father John Timon as prefect apostolic in 1839, Vincentian priests of the Congregation of the Mission took over pastoral responsibility for the Republic of Texas. Fellow Vincentian Jean Marie Odin was later named vicar apostolic and first Bishop of Galveston. Both Timon and Odin spent much effort in recruiting priests for Texas, both secular and religious.

In 1849 the Oblates of Mary Immaculate came from French Canada to establish the Oblates’ first permanent American foundation at Brownsville. The Oblates and members of other communities chose to abandon their home country to preach on the frontiers of Texas. They underwent incredible hardships to plant the seeds of Faith in south Texas where it still blossoms today.

Another French congregation that responded to Bishop Odin’s plea was the Society of Mary (Marianists) who opened St. Mary’s College in San Antonio in 1852 and have served in Texas continuously since that time. In addition to the university and a high school in San Antonio, Marianists are in parish and educational ministry in the dioceses of Galveston-Houston and Fort Worth.
In 1854 the Oblates of Mary Immaculate opened St. Mary’s College in Galveston. In 1861 it was taken over by the Christian Brothers but was closed in 1863 due to damage from a Union bombardment. An attempt to reopen after the war was short lived. The Congregation of the Holy Cross opened the school again in 1870 but it failed in 1879. In 1872 the Holy Cross brothers opened St. Edward’s College in Austin. The college has provided a strong Catholic presence in the capital city until the present day.

Jesuits, members of the Society of Jesus, have had a presence in Texas since 1874, but their first permanent foundation came in 1881 when the society assumed the major pastoral responsibilities for El Paso and the surrounding area, where they are still in active ministry. In addition, Jesuits continue to have a strong educational presence in Dallas and Houston.

Other religious communities of men who responded to the call to the frontier were the German Conventual Franciscans and the German Benedictines. Polish Resurrectionist Fathers gave strong leadership to Polish communities in the latter 1800s. In far west Texas, the Carmelite Fathers established parishes in the Davis Mountains and Big Bend area.

Many other communities of men have served and are serving Texan Catholics today as their earlier brothers did the pioneering Texans of the 19th century.
Jesuit Father Carlos Pinto was born to wealth but chose to give his life to others as a priest. Forced to leave his native Italy by a revolution, he came to the United States and later was assigned to El Paso in 1892. That same year El Paso became part of the new Diocese of Dallas, whose bishop resided nearly 650 miles to the east. Until a bishop was appointed for El Paso in 1914, the Jesuit was the principal vicar for the Church in far West Texas.

Father Pinto set about planting the Catholic Faith firmly along the borderlands. He worked tirelessly on both sides of the border for 27 years. No church existed in El Paso when the Italian priest arrived. When he died in November, 1919, burned out from his labors in the Lord’s vineyard, he left behind five churches in El Paso and one in Ciudad Juarez, and as many schools. He was a priest wholly given to God’s people and is remembered to this day as the “Apostle to El Paso”

Vocabulary

Incredible: Unbelievable.

Apostle: The original meaning in Greek was messenger or one sent, but the term has come to be associated with the Twelve Apostles of Jesus and those who followed.

Vicar: One who acts in the place of a bishop or a superior in their absence or separation by distance.
JOURNAL:
• Explain the difference between a pastoral ministry and an educational ministry.

ACTIVITIES/ASSESSMENTS:
• Compare and contrast the charisms of the various orders that served early Texas.
• Construct a timeline, and list the orders that ministered to Texas Catholics.
• Draw a map, and label the locations of the various ethnic settlements in Texas.
• Research one of the ethnic congregations and their early contributions to the faith.
• Discuss the difference between a religious congregation and a religious community.
• In what sense was Father Pinto an “Apostle to El Paso?”
Members of religious communities of women came early to the Texas frontier where they served as nurses, cared for orphans, opened schools and witnessed mightily to the Gospel.

Women religious, nuns and sisters, arrived in Texas in 1847. Bishop Jean Marie Odin had invited of Ursuline nuns from France and New Orleans to assist him in building up the church in his new Diocese of Galveston.

They opened the first non-parochial Catholic school in Texas and the first public hospital in response to the yellow fever epidemic. The order rapidly spread to San Antonio (1851), Laredo (1868), and Dallas (1874).

In 1852 the Congregation of the Incarnate Word and Blessed Sacrament came from their convent in Lyon, France to Brownsville in response to Bishop Odin’s request. They soon established houses in Victoria (1866) Corpus Christi (1871), Houston (1873), Shiner (1879) and Halletsville (1882).

Bishop John Timon of Buffalo, Bishop Odin’s friend and mentor, brought a Belgian community, the Sisters of St. Mary Namur, to the U.S. They soon came to Texas in 1863 and established academies in North Central Texas at Waco, Dallas, Fort Worth, Sherman, Denison and Wichita Falls.

Another French community, the Congregation of the Sisters of Divine Providence came first to Austin in 1866 at the invitation of Bishop Claude Claude Dubuis. They soon established a permanent foundation in Castroville. The American community became independent in 1883 and moved the motherhouse to San Antonio in 1896, where the cornerstone for Our Lady of the Lake College had been laid the previous year.

Based on *Catholic Texans* by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
In 1866 Bishop Dubuis founded the Sisters of Charity of the Incarnate Word to establish Catholic hospitals in the state. The first was St. Mary's Infirmary in Galveston, soon to be followed by Santa Rosa Infirmary in San Antonio in 1869. Bishop Dubuis convinced the Sisters of the Congregation of Holy Cross to come to Texas in 1870, where they eventually established a successful academy in Austin in 1874.

In 1875, the Daughters of Charity from France established a school and hospital at the thriving East Texas river port of Jefferson. Both were short lived, but the Daughters returned to Texas in 1892 to open a hospital in El Paso, followed in 1896 by St. Paul Sanitarium in Dallas.

A number of other communities of women brought their charisms to Texas in the 19th century, including the Sisters of Mercy, the Sisters of Loretto, the Dominican Sisters, the Olivetan Benedictine Sisters, and the Sisters of the Holy Family.

Special mention should be made of the Sisters Servants of the Holy Ghost and Mary Immaculate, a congregation established in San Antonio in 1893 by a wealthy Irish widow, Margaret Mary Healy-Murphy. The community was dedicated to teaching African-American children. The early communities of women religious willingly endured many difficulties in order to bring the teaching and compassion of Christ to thousands of children and adults.

Vocabulary

**Epidemic**: A particularly serious outbreak and spread of an infectious disease.

**Mentor**: A coach, a guide or trusted counselor.
Margaret Mary Healy was born in Ireland in 1833, the daughter of a doctor who practiced primarily among the poor. When her father was widowed in 1839, he brought Margaret Mary and two brothers to America, where they first settled in West Virginia, but soon moved on to Texas.

Her father died on the journey and she lived with relatives in Matamoros, Mexico where in 1849 she met and married John B. Murphy, a volunteer in the American army. The Murphy’s moved to Corpus Christi where John became a successful lawyer and mayor. Margaret Mary had inherited her father’s compassion for the poor. She nursed yellow fever victims and adopted three children orphaned by the epidemic.

In 1875 Margaret Mary and three friends purchased a homeless center that became known as "Mrs. Murphy’s Hospital for the Poor." After her husband’s death in 1884, she was inspired by a sermon by an Oblate priest in San Antonio to commit herself to work among the African-Americans.

She used her wealth to build a church, convent and school in San Antonio. Unable to obtain teachers, she founded a religious community of women to minister to African-Americans, the Congregation of the Holy Ghost and Mary Immaculate, and returned to her native Ireland to recruit members. Her community grew rapidly throughout Texas and the United States.

Reverend Mother Margaret Mary died in 1907 in the convent she had founded in San Antonio. The convent continues to exist today as the Healy-Murphy Center, an accredited, alternative high school, child development center, and health clinic.
JOURNAL:
• Give the reasons why Catholic communities established schools and hospitals in Texas.

ACTIVITIES/ASSESSMENTS:
• Construct a chart that lists the communities, locations, and founding dates of the orders in Texas.
• Locate the Archdiocese of Galveston-Houston on a map. Determine who the current bishop is.
• How many parishes are there in this diocese? How many Catholics are there?
• Research why Jefferson is no longer a prosperous river port.
• Research the African-American population in Texas after the Civil War.
• How many were living in San Antonio?
• Discuss why someone in Ireland would be willing to cross the ocean to join Mother Murphy’s order.
It is natural to believe that things were always the way they are or at least close to it. Of course, that is not the case. Take your school for instance. You probably have a clean and comfortable classroom that is warm when the weather is cold and cool when the weather is hot. You have plenty of paper, pens and pencils, lots of light in your room and regularly use the computer and view videos or special television programs.

Let’s look backward. Education has always been of number one importance to the Catholic Church. Every bishop has three responsibilities to his people: “to teach, to sanctify and to govern” in that order. Catholic education recognizes that knowledge of the arts and sciences must be based upon and integrate Christian values.

Catholic education in Texas first occurred in the mission era when Indian children were taught to read, write and add until they were nine. From then on their subjects were vocational, that is they learned skills like making pottery, farming or carpentry. Their classrooms were usually outdoors or perhaps under a shelter made from branches.

The early Catholic parishes in Texas under Spain and Mexico also often provided basic education in religion, reading, and writing to the Mexican and immigrant children of the community. In 1847 the Ursuline nuns founded the first non-parochial Catholic school in Galveston. It was for girls.

By 1856 there were six Catholic schools for boys, three academies for young ladies and one college in Texas. Colleges were not just for university students in the mid19th century, but were like our middle school and high school and often took in elementary level pupils. Students at this time were referred to as scholars.
The school year began on the first of October and ended on the first of August. An advertisement for Immaculate Conception school in Galveston noted that "the regular course of study comprises the Latin, Greek, English and French languages, reading, writing, grammar, geography, mathematics, history, rhetoric, poetry, mythology, astronomy, chemistry, surveying, botany, English composition, bookkeeping and natural and moral philosophy.

Such schools only existed in the larger towns. In the small rural communities there were often no schools, or a one-room school with students from all elementary grades who shared a single teacher. The course of studies was much simpler because the teacher often had only a 10th grade education. Country schools would frequently close down during harvest time to free the children to help bring in the crops.

Of course, there was no air conditioning or central heat. School buildings were built with high ceilings and tall windows that opened from both the top and the bottom to allow circulation of the air. Heat usually came from a wood or coal stove in the classroom.

Early Catholic schools were normally taught by sisters, or religious priests or brothers most of whom were missionaries from France, Ireland or Germany, who left their homes to teach in America. Paper was often very scarce and lessons were done on a slate with a slate pencil. Many students never went beyond elementary school.

Wealthy families frequently hired a tutor or teacher who taught the children at home if no good school was available. Many children of wealthy families went to boarding schools in the East or in Europe for their education. Education as we know it today only began to take shape in the 20th Century.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
One of the many communities of women religious that brought Catholicism to Texas were the Daughters of Charity of St. Vincent de Paul founded in France in 1633 and in America in 1809 by St. Elizabeth Ann Bailey Seton.

Mother Seton’s sisters opened their first school in Texas in Jefferson, Texas in 1870 and shortly afterwards opened a hospital, the first Catholic school and the first Catholic hospital in North Texas. At the time Jefferson was a very prosperous river port, the second busiest port in Texas, second only to Galveston.

A conspiracy of circumstances which included the collapse on the natural dam on the Red River which lowered the river level and the advent of the railroads which bypassed Jefferson resulted in the closing of both the school and the hospital within a few years.

The Daughters of Charity with their great white winged cornettes were a sight to behold for the East Texans. One of the sisters wrote of a young patient, “he had never seen nor heard of the sisters and was in amazement at our appearance.”

Another wrote that on their arrival in Shreveport en route to Jefferson: “I could not possibly give you an idea of the astonishment our appearance caused the natives...’ Who are they? And what are they for?’ we heard on all sides.”

Not to be deterred the Daughters of Charity opened Hotel Dieu Hospital in El Paso in 1892 and St. Paul Sanitarium in Dallas in 1894 and took over responsibility for St. Joseph’s Orphanage in Oak Cliff and Holy Trinity School in Dallas.
Vocabulary:

**Rhetoric:** The art of using words effectively to influence or persuade others.

**Scholar:** A student, one attending a school.

**Slate:** A thin piece of rock used as a writing surface with chalk. A small blackboard.

**Ideas for teachers**

**JOURNAL:**

- *Discuss why was the establishment of schools important to the Catholic Church?*

**ACTIVITIES/ASSESSMENTS:**

- *Compare and contrast your school with a Catholic school in the mid-19th century.*

- *Make a Venn diagram that shows the likenesses and differences of school subjects between 1850 and now.*

- *Discuss why a teacher with a 10th grade education would be allowed to teach school. What credentials does a teacher need to have to teach in today’s Catholic schools?*

- *Debate whether modern schools should close in the summer since we are no longer an agrarian society.*

- *Research what students used for 19th century textbooks. Tell what kind of school supplies that students used.*

- *Research classroom discipline in the 1900’s and how it differs from today’s classroom. Were required to bring to school.*

Based on *Catholic Texans* by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
Boom times for the Diocese of Galveston ended abruptly in 1861 when a double blow struck; the Civil War began and Texas was left without a bishop.

Many hardships were brought on by the war. All Texans were not sympathetic with the secessionists. Sam Houston was deposed as governor because he refused to take the oath of allegiance to the Confederate government. Many of the Polish and German Catholic immigrants were union sympathizers and the Hispanic Catholics were divided over the issue of slavery.

Because the influence of the "old south" had been strong in Texas, it had become a slave state. Many Texas Catholics owned slaves, including Bishop Odin himself. Bishop Odin, like most southern bishops, condoned the institution of slavery, even if some of them tried to mitigate its evils or even hoped for its gradual disappearance.

Texas seceded from the union on March 5, 1861. Less than a year earlier, Archbishop Antoine Blanc of New Orleans had died leaving the See vacant. Bishop Odin was named to succeed him and Texas lost its first bishop. Bishop Odin accepted the new appointment reluctantly because of his age (60) but more because of his love for Texas.

In October 1862, the pope named Father Claude Marie Dubuis the second bishop of Galveston. The bishop-elect was a veteran of the Texas frontier having served in Castroville and as pastor of San Fernando in San Antonio. At the time of his appointment he was in France and faced the problem of returning to his diocese through the blockade of Galveston by the Union navy. He decided to return by the back door. He sailed to Matamoros, Mexico and crossed the border into Brownsville.

Since the departure of Bishop Odin, Father Louis Chambodut, Odin’s vicar general, had served as administrator. During the interim period, Galveston had been taken by Union troops, and then was retaken by the

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Confederates. In the battle to retake the island on January 1, 1863, the Ursuline Convent had served as a hospital, treating wounded from both the union and confederate forces.

Fortifications at Sabine Pass had also fallen into Union hands but had been retaken. A second attack by Union forces was thwarted by a Texas force under the command of Lieutenant Dick Dowling, an Irish-Catholic, whose small force blocked the attempt by sinking a boat in the channel. Port Isabel and Brownsville were both occupied by Union forces, but the Confederates retook Brownsville. Colonel Santos Benavides, a prominent Laredo Catholic, was an important Confederate military leader in South Texas. Other Hispanic Catholics such as Captain Octaviano Zapata fought on the Union side.

After Lee’s surrender at Appomattox the local and state governments lost control in Texas and there was a brief period of anarchy before the Federal troops arrived in Galveston on June 19, 1865. There the Emancipation Proclamation was read ending slavery in Texas and giving rise to the Black Texan celebration of “Juneteenth”.

Vocabulary
Deposed: Removed from office.
Boom times: Times of great growth and prosperity.
Condoned: Permitted something to take place or be done.
The Diocese of Galveston was larger than many nations in Europe when it was established in 1847. Texas’ first bishop, Jean Marie Odin, spent much of his time in Europe recruiting priests and sisters to help spread the faith in his vast diocese. On one of his early trips, while Texas was still only a Vicariate Apostolic, Bishop Odin met a young priest in Lyon, France, who had only been ordained two years. The priest was Claude Marie Dubuis.

Won over by Bishop Odin’s plea for help, Dubuis joined others in a five-week voyage from France to New Orleans. When he arrived, his first assignment was to learn English. However, when he was assigned to Castroville he used French as much as English since most of the settlers were from Alsace and spoke French. He was later made rector of San Fernando in San Antonio, the oldest parish church in Texas, and Vicar General, for the western part of the diocese.

In 1862 Father Dubuis became Bishop Dubuis and succeeded Bishop Odin. Always the promoter of the Texas missions, before he returned to Texas he recruited 59 priests, seminarians and sisters, who made the long return voyage with him.

He returned to his native France in 1880 because of ill health. Bishop Nicholas Gallagher administered the diocese of Galveston until 1892, at which time Bishop Gallagher became third Bishop of Galveston when Bishop Dubuis resigned. Bishop Dubuis died in France in 1895.
Ideas for teachers

JOURNAL:
• Discuss the hardships that might be experienced by people during a civil war.

ACTIVITIES/ASSESSMENTS:
• Construct a map that shows the route that Bishop-elect Dubuis had to take from France to get to Galveston because of the Union blockade of Galveston.
• Discuss possible reasons why Bishop Odin would own slaves.
• Discuss the meaning of “Juneteenth”. Tell how it is celebrated in your diocese.
• Define the word, “veteran”.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
Reconstruction following the war was a time of turmoil, but it was also a time of expansion. Thousands of settlers from the older southern states flooded into Texas seeking both stability and land. There also arrived many new Catholic immigrants of German, Polish, Czech, French and Irish extraction.

Healing came slowly after the war. Vigilante groups harassed Hispanics as well as German and Polish Catholic immigrants who had remained loyal to the Union. Historian Father James Talmadge Moore tells of incidents at Panna Maria including gunfights and attacks on women and children. Resurrectionist Father Adolph Bakanowski once dispersed a crowd of troublemakers by firing his pistol over their heads from a second-story window.

Former supporters of the Confederate cause also suffered reprisals. Among them was Father Louis Chambodut who was publicly turned away from a voting place on the grounds he had been a well-known supporter of the Confederacy. The French-born priest declared that he "was sorry for the effect, but did not regret the cause."

Bishop Dubuis made frequent trips to Europe to recruit priests and religious for his diocese. In 1866 he literally "built from scratch" a new nursing order of sisters called the Congregation of the Sisters of Charity of the Incarnate Word. They arrived in Galveston in October to find a partially completed hospital on the eastern end of the island.

The hospital opened in April of 1867. In July the island city was

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struck by a yellow fever epidemic and the hospital received hundreds of victims. By the time the disease abated on November, 1,150 had died, including Mother Mary Blandine, the hospital’s superior. Hundreds more died in Houston, among them Dick Dowling, the Catholic hero of the Battle of Sabine Pass. Three hundred died in Corpus Christi, including two priests.

In October 1867, the lower Rio Grande Valley was devastated by a hurricane that literally washed away three towns. The hurricane brought a giant tidal wave that leveled three-quarters of the city of Brownsville and destroyed the convent and school of the Sisters of the Incarnate Word and Blessed Sacrament.

In spite of the disasters that struck the state during this time, the church continued to grow. Many Mexicans fled to Texas to avoid the war between the forces of Emperor Maximilian and Benito Juarez. Bishop Dubuis continued to recruit priests and religious to serve his burgeoning flock.

Reconstruction ended in Texas in 1874, the year Bishop Dubuis petitioned Pope Pius IX to divide his large diocese. On Aug. 27, a papal decree established the Diocese of San Antonio. Three weeks later, the pope established the Vicariate Apostolic of Brownsville.

Vocabulary

Extraction: Having to do with your ancestry. If your ancestors came from Germany you would be of German extraction.

Tidal wave: A giant wave that accompanies hurricanes or earthquakes. A tsunami.

Petitioned: Made a formal request for something.

Vigilantes: Unofficial groups of citizens that take the law into their own hands.
She locked herself inside the Alamo for three days to keep it from being sold. They called her the “Alamo Crusader” and the “Lady Who Saved the Alamo”. She was Adina Emilia de Zavala, whose grandfather was the first vice-president of the Republic of Texas.

Adina was born in Harris County, within sight of the San Jacinto Battlefield. After attending Ursuline Academy in Galveston and Sam Houston Normal (University) in Huntsville, she taught school in Terrell and San Antonio.

Adina organized a group of determined women who later affiliated with the Daughters of the Republic of Texas. Her passion to preserve Texas history included saving the Alamo convent from being torn down to build a wholesale grocery store.

When it was proposed to rent out part of the Alamo, Adina went to the Alamo to stage a sit-in and refused to leave for three days. The sheriff tried to prevent her from receiving food and water. He was unsuccessful in removing her.

She is credited with originating the phrase “Six Flags Over Texas” and with saving the Spanish Governor’s Palace and other historic sites.

The Alamo shown in this photograph has the familiar look of today, but the other buildings had not been restored and were in danger of destruction. The present front of the Alamo was added by the United States Army after annexation.
JOURNAL:
• Discuss what is meant by the term, “Reconstruction”.

ACTIVITIES/ASSESSMENTS:
• Discuss why Reconstruction was a period of turmoil in Texas. Give some examples.
• What does the phrase, “built from scratch” mean?
• Tell the different ways that religious served in Texas during this period of time.
• Locate the cities discussed on a Texas map. (Ex: Galveston, Waco, Houston, etc.)
• Discuss why you think Adina Zavala wanted to save the Alamo. Do you share her feelings.
• Determine the six countries that have flown flags over Texas.
That day, September 8, 1900, everybody knew that there was a hurricane in the Gulf, but Galveston had experienced many hurricanes before. Hurricanes were a part of life for residents of the Gulf coast. Telegraph messages had advised the weather bureau that the storm had crossed Cuba, touched Florida and was moving parallel to the coastline somewhere west of New Orleans. The ten Sisters of Charity of the Incarnate Word and their 93 wards could see the high waves from their beachfront orphanage.

As usual, two of the sisters from St. Mary’s Orphanage drove with two of the older boys in their horse drawn wagon to their order’s nearby infirmary to pick up the evening meal for the children. That day, Mother Gabriel, the assistant superior at the infirmary, begged the orphanage sisters and the boys to take shelter at the infirmary because the storm was building rapidly. But they insisted that if they didn’t return with the food there would be no dinner for the children. Reluctantly, Mother Gabriel waved them off with a prayer. The four never made it back; they were swept away by the waves and the wind.

At the orphanage, the remaining sisters and children watched the sand dunes on the beach front begin to disappear as the water rose and the waves grew higher. Soon the waters of the storm surge reached the two frame dormitory buildings facing the Gulf. All of the children were brought to the girls’ dormitory, the newer and stronger of the two buildings.

They all gathered in the first floor chapel, praying and singing the hymn, “Queen of the Waves,” The water continued to rise and the eight sisters herded the children to the second floor. As the howl of the wind...
grew deafening, the sisters took clothesline and tied the children to their own bodies to prevent them from being blown away.

Buildings were lifted from their foundations by the power of the water as it swept across the island. At the weather station the wind reached 85 miles per hour before the wind gauge blew away. The frame building shook, the windows shattered and finally, the building was lifted up from its foundation, the roof collapsed and it was carried away as so much flotsam.

Three boys found themselves caught in a tree uprooted by the water. Desperately the three clung to the branches for more than a day before they were able to climb to dry ground. They were the only survivors of 93 children and ten nuns. Nothing was left of the orphanage. The bodies of two of the nuns were found at Texas City, across the bay, other bodies were discovered as far away as Virginia Point on the mainland. One sister’s body was found still holding two tiny bodies in her arms.

The island was devastated by the storm. Six thousand people died in the worst natural disaster in the history of the United States. Three other Catholic institutions, Ursuline Academy and Sacred Heart Academy sheltered refugees and survived.

The three boys told the story of the sisters’ heroic efforts to save the children. There were many examples of heroism that day and in the days following...all uncommon. The story of the ten heroic sisters is just one of them.
Disaster often brings out the best in people, and they rise to the occasion to become heroes. That was the case with Father James M. Kirwin who emerged as one of the heroes of the 1900 Galveston Hurricane.

Father Kirwin had been ordained less than a year when he was appointed rector of Galveston’s St. Mary’s Cathedral in 1896. When the hurricane struck, the cathedral was one of the few buildings left standing on Galveston Island.

Sacred Heart Church was in ruins; St. Patrick Church was destroyed and St. Joseph Church suffered severe damage. Ursuline Academy sustained significant damage, but St. Mary’s Orphanage was literally blown away.

In the midst of the chaos following the storm, Father Kirwin organized a committee of public safety to restore order and prevent looting. He took over the task of the recovery and disposal of the bodies of more than 6,000 people killed in the storm. Among dead were about 1,000 Catholics including the ten sisters and 93 orphans at the orphanage.

Father Kirwin served on the Central Relief Committee that cared for the survivors and was the prime mover in the building of a seawall to prevent a repetition of the tragedy. His heroism did not end there. A year later he severely damaged his eyes rescuing people from a fire that swept the island city.
JOURNAL:
• Discuss what your reaction would have been to the news that a hurricane was going to strike Galveston. What would you have done next?

ACTIVITIES/ASSESSMENTS:
• Trace the path of the 1900 Storm of Galveston on a map.
• Why do you think so many hurricanes have hit the city of Galveston?
• Compose a newspaper article that reports the news in Galveston the day after the hurricane.
• Compose a ballad that tells the story of the “Storm of 1900”.
• Research the lyrics and melody of “Queen of the Waves”.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
Have you ever been made fun of because of who you are or what you are? Most of us have. Chances are that if that happened to you, your reaction was a feeling that if they really knew you, they would not treat you that way. What you experienced was prejudice. The word means to pre-judge or to form an opinion before we have the facts. So, we can say that prejudice is the result of a lack of understanding. Most prejudice today is because of race, religion or ethnicity. When people are different than we are, sometimes we’re uncomfortable and suspicious. That is why it is easy to make fun of a person or people who are different.

In the history of our state and our country there have been many times that people were mistreated because they were Catholic or Jewish or Muslim, or because they were Irish or Polish or African-American.

Because we are learning about Catholic history, let’s take a look at some examples of prejudice against Catholics. Early in the history of our state, there was anti-Catholic prejudice because the governments of Spain and Mexico had required colonists to become Catholics. Many colonists who were not Catholics were angered by this requirement and after the War of Independence against Mexico the Catholic Church became the target of their resentment. Mexican-American Catholics suffered most.

Early in the last century, a wave of prejudice against Catholics swept the country and the state. It was because of a misunderstanding about the Pope as leader of the Catholic Church. There were some who believed that Catholics could not be loyal to the Pope and still be good Americans. They mistakenly saw the Pope as a political leader and not simply a spiritual leader. As with all prejudice, it was based on misinformation.
Two organizations that spread false information about Catholic in Texas were the Ku Klux Klan and the Know-Nothings. At the height of anti-Catholic activities in the 1920s priests were abducted and beaten, there were threats to blow-up Catholic churches and an attempt was made to burn the Ursuline convent in Galveston. The Klan successfully forced the closing of a Catholic school in Bryan.

The Knights of Columbus are leaders in confronting the prejudice against Catholics which surfaces in Texas from time-to-time. Understanding is always the most powerful weapon against prejudice.

Vocabulary
Ku Klux Klan: An organization opposed to Catholics, African-Americans and Jews that has been responsible for racial and anti-religious violence and prejudice in Texas.

Know-Nothings: A nativist political movement of the mid-nineteenth century. It was a reaction to the great migration of Irish Catholics to the United States following 1846. Members feared a dilution of the Protestant, Anglo-American society of colonial times.

Nativist: A movement in 19th Century America that opposed immigration of Irish, Polish, Italian and other nationalities on the basis of their being a threat to the preservation of the Anglo-Saxon (English) culture that some considered native to this country.

Ethnicity: A term which represents social groups with a shared history, sense of identity, geography and cultural roots which may occur despite racial difference.
A study in prejudice

Catholics have been the victims of prejudice but they also have practiced prejudice against others as in demonstrated by the story of Father Max Murphy, a brilliant priest whose ministry was denied to the Church of Texas because he was African-American.

Father Max Murphy was the first African-American priest born in Texas, but because of the racial discrimination present at the time, his lifetime of priestly ministry was spent on the island of Trinidad in the Caribbean.

Born Malcolm Ed Max Murphy in 1902, he was one of three brothers who was raised by Mary Jordan, a family friend after the death of his mother. He attended St. Peter School in Dallas, which was founded by his foster mother. He was educated at St. Patrick Seminary in Menlo Park, California and the German Theological School in Prague, Czechoslovakia, where he was ordained to the priesthood in 1934.

He went immediately to Trinidad where he served in the Archdiocese of Port of Spain. In 1952, because of his knowledge of German he was chosen to undertake a special assignment in Germany for the State Department among the refugees dislocated by the Second World War. It was a mission of extreme delicacy and of great importance in easing the strained relations between Americans and Germans in Western Germany.

Father Murphy returned frequently to Dallas to visit his family and his old school. He died in 1973 during a trip to Washington after a life of missionary service to his Church and diplomatic service to his country.

Based on Catholic Texans by Steve Landregan published 2003 by Éditions du Signe, Strasbourg
JOURNAL:
• Discuss whether you think anti-Catholic prejudice exists today and why.

ACTIVITIES/ASSESSMENTS:
• Discuss whether you have ever experienced anti-Catholic prejudice and how you handled it.
• What other prejudice exists against minorities in our society?
• What is meant by the phrase, “white flight”?
• Describe the service of the “Knights of Columbus”. Explain who can join the Knights of Columbus.
• Determine the diversity in your diocese today.
Black or African-American Catholics have been part of Texas Catholic history from the time of the first Spanish exploration. Estéban the Moor, a Catholic and one of the survivors of Cabeza de Vaca's eight-year odyssey, was a slave who became an explorer.

The long shadow of slavery falls upon the history of the Church in Texas, whose members and clergy condoned the evil practice. Father James Talmadge Moore in “Through File and Flood” writes that “the cook and servants for Bishop Odin at his residence in Galveston were legally slaves.”

Catholic slaveholders were bound to see that their slaves were trained in the Faith and were to hold slave marriages inviolate. Plantation owner Malcolm Spain brought a large group of slaves to Washington County in 1840. A mission was established for them in 1849 that still exists today as the Mission of the Blessed Virgin Mary at Old Washington-on-the-Brazos.

Many German and Mexican Catholics were against slavery and suffered mistreatment before and especially during the Civil War because of their anti-slavery attitude. In the late 1880s Bishop Nicholas Gallagher of Galveston established Holy Rosary parish in Galveston for Black Catholics. The first pastors were diocesan priests, but it was later turned over to the Josephite Fathers.

In 1898 the Sisters of the Holy Family, a community of Black Sisters founded in New Orleans sixty years earlier by Henriette Delille, replaced the Dominican Sisters in the school at this parish. Father Tom Hennessy started St. Nicholas School in Houston, taught by the Sisters of the Incarnate Word, who were replaced by the Sisters of the Holy Family in 1905.
Many Catholics from Nigeria have migrated to Texas in recent years, adding a new dimension to the already lively worship experiences of African-American Catholics.

In 1987 Texas received its first African-American bishop, when Bishop Curtis J. Guillory, SVD, was named auxiliary bishop of Galveston-Houston. In 2000, Bishop Guillory was appointed Bishop of Beaumont.

In Dallas, a courthouse is named in honor of former Catholic city councilman and judge George L. Allen, Sr., the first African-American to be elected to the Dallas City Council.

Vocabulary

Inviolate: Sacred. Not to be violated or disrupted.
Condoned: To allow something to happen without interference or objection.
Auxiliary bishop: A bishop who is appointed to assist the ordinary or presiding bishop of a diocese.
St. Peter’s School in Dallas was not Texas’ first Catholic school for African-American children, but it is unique in that the establishment of the school and the parish by Dallas Bishop Edward Joseph Dunne in 1905 was due to the efforts of a Baptist woman who was a former slave. Her name was Mary Jordan.

Mary’s husband, Valentine, was a carpenter and a contractor on the construction of Ursuline Academy in Dallas. He was so impressed with the work of the Ursuline nuns that he and his wife believed that a Catholic church and school would be a wonderful thing for the black community.

They went to Bishop Dunne who, in response to urgings by the Jordans, agreed to dismantle the old Cathedral and rebuild it as a church for African-American Catholics. He turned to the Josephites, or Society of St. Joseph, a spin-off of the English Mill Hill Missionaries, who were committed to the service of African-Americans.

Josephite Father John J. Ferdinand, with the assistance of a gift from St. Katharine Drexel, established St. Peter’s School in 1908. It was first known as the Sisters Institute, and was staffed by the Sisters of the Holy Ghost and Mary Immaculate. St. Peter’s School closed in 1987. Texas’ first African-American priestly vocation, Father Max Murphy, a foster son of Mary Jordan, was a graduate of the school. Mary Jordan became a Catholic in 1927.
JOURNAL: Discuss why one person would believe he/she could own another.

ACTIVITIES/ASSESSMENTS:
• Research what percentage of the population of Texas were slaves at the beginning of the Civil War.
• Why do you think that the Catholic Church permitted Catholics to own slaves.
• What do you think motivated Mary Jordan to work to get a Catholic school for Black children?
Prejudice dies in the face of truth. Misunderstandings of the Catholic Faith were at the root of anti-Catholic activity in Texas. The work of the Knights of Columbus and the Catholic Truth Society confronted the evil of bigotry. Other efforts were underway.

In San Antonio the Know-Nothings circulated appalling stories about the Ursuline nuns who operated an academy in the city. Father Pierre Parisot, an Oblate, acting rector of San Fernando church, suggested that the sisters invite visitors in to meet them and tour the convent.

The group visited with the sisters. They left content that the convent contained no secret passages, dark dungeons, nor supply of weapons awaiting word from the Pope to begin an uprising. Afterwards the visit they described the nuns as “very amiable and highly educated ladies.”

Father Patrick Brannan of Weatherford used his gift of preaching to spread the truth about the gospel and the Catholic Church. Father Brannan, a Georgian and a Confederate veteran, was a successful lawyer whose wife had died after their children were grown. The former mayor of Weatherford became a priest and a much sought-after missionary preacher.

He preached not in church, but would give a series of talks on Catholicism in the local opera house or hall. In most of the places he preached the audience was made up primarily of Protestants. He preached successfully in Texas, Arkansas, Missouri and Indiana, doing much to dispel the ignorance and misunderstanding about the Catholic Church.

Chapel cars like the one shown were used to introduce the Catholic faith to many small Texas towns.

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The chapel car was an innovation that aided missionaries in reaching many parts of Texas where there were few or no Catholics. Chapel cars were railway cars that had been equipped with an altar, pulpit and pews and had sleeping quarters for the priest. At the height of the railroad expansion, there was rail service to many more towns than today.

The chapel car would be attached to the end of a scheduled train and then parked at a siding for several days or a week. The priest would announce lectures about the Catholic Church around town and invite people to come to the chapel car. In good weather, several hundred people would gather around the observation platform at the back of the car, and the priest would teach from there.

The chapel cars were provided by the Catholic Church Extension Society, an organization dedicated to providing a Catholic presence in small towns and rural areas. Later motor chapel cars, similar to today’s motor homes, were developed and enabled preachers to reach areas not served by the railroads.

Many people first learned of the Catholic Church from chapel cars or motor chapels and experienced their first Catholic Mass at their altars.
Catholic evangelists, like Father Patrick Brannan, helped to dispel bigotry and anti-Catholic prejudice in Texas. Their work contributed much to the understanding of Catholicism. Other Catholic missionary-evangelists included Father S. R. Brockbank an Irish Dominican, who, like Fr. Brannan, was more dedicated to spreading truth than making converts.

Oblate Father Charles Haas preached in the small communities of northeast Texas and frequently drew large crowds. Bishop Stephen Leven had been a well-known street preacher before becoming the first auxiliary bishop of San Antonio and later Bishop of San Angelo. These missionary-preachers would frequently be on the same platform with Protestant ministers.

It would be untrue to give the impression that the preaching of these evangelists was always welcome. On occasion they were threatened and “invited” to leave town, but in most cases they were treated with respect. Father Brannan gave much credit to the fairness of the Protestant editors of small town newspapers. He said of them “as a rule they are not bigoted and could not treat me with more consideration were I a Protestant minister.“

Vocabulary

**Bigotry**: Discrimination or prejudice based on race, religion or ethnic origin.

**Opera House**: Before motion pictures the local theater was usually called an Opera House.
Ideas for teachers

JOURNAL:
• What is meant by the term, “evangelist”?

ACTIVITIES/ASSESSMENTS:
• Design a poster that describes a week-long mission given by Father Patrick Brannon in your parish for a given week.
• Tell how would you explain your faith to a non-Catholic.
• Summarize the main beliefs of the Catholic faith.
• Tell what it means to “dispel bigotry”.
• Discuss how you could be a missionary in today’s world.
Hope of refuge

The effects of the civil discord and religious persecution that occurred in Mexico in the early 20th Century permanently changed Texas and the Catholic Church in the state. Discrimination against Catholics and the Church in Texas were minor in comparison to the unspeakable sufferings of Mexican Catholics for more than two decades.

Shortly after the Mexican Revolution began in 1910 priests and religious from Mexico began fleeing to Texas in large numbers as the revolutionary movement in Mexico became strongly anti-clerical. Mexico first justified the expulsions because they were cleaning out the last vestiges of colonialism by ordering all foreign-born priests and religious out of the country.

It soon became apparent that what was occurring was a full-blown persecution of the Catholic Church. Three Mexican archbishops, including Mexican-born Archbishop José Mora y del Rio of Mexico City, the primate of the Mexican Church, arrived in San Antonio as refugees.

Clergy and religious were not the only one’s seeking refuge in Texas. Thousands of their fellow-countrymen fled northward to escape the fighting in their homeland. Many of the priests and religious continued their ministry in Texas among the Spanish-speaking and other refugees.

A seminary for the training of refugee seminarians, staffed by refugee priests and bishops, was established in San Antonio. Attempts were made by the bishops of Texas and other bishops in the U.S. to move the American government to take action to bring an end to the persecution that was causing such devastation South of the Border. Sadly, both the

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American government and the press were largely indifferent to the situation.

At a meeting of the archbishops of the United States a letter was drafted against the new Mexican constitutions. In his book “Acts of Faith”, Father James Talmadge Moore writes that the letter protested the constitution that called for “nationalizing all church property and forbidding the church from obtaining any future property, outlawing all religious orders and forbidding the church to establish its own primary schools.” Priests were forbidden to speak on any political issue and all services outside church buildings were forbidden. Violators were not entitled to a trial by jury.

Some of the constitution’s provisions were liberalized and during the early 1920s the persecution subsided for a while but resumed in 1924. Once again bishops, priests and religious, who had returned, were exiled. It was during this time that Jesuit Father Miguel Pro was executed by a firing squad in Mexico City.

Expecting the priest to beg for his life, the press was invited to the execution. Instead Father Pro knelt in prayer, then stood and faced his executioners refusing a blindfold. Seconds before the firing squad loosed its volley; he thrust his arms out in the shape of a cross and shouted “Viva Cristo Rey,” (long live Christ the King). First steps have been taken to declare him a saint. He is now Blessed Miguel Pro.

Persecutions did not subside until the 1940s. Thousands who fled to the United States remained here to continue and enliven the Catholic faith first brought to Texas by their forebears.
The persecution in Mexico resulted in refugees fleeing North to the United States in great numbers. Among those seeking refuge in Texas were many priests expelled by the Mexican government and thousands of Mexican citizens. The result was the establishment of churches to minister to the displaced Hispanic population.

One example is Dallas, where the exiled Spanish Vincentian Manuel de Francisco established the first Mexican parish in 1914; Our Lady of Guadalupe. It was in a storefront, but later moved to a simple building in 1916 and subsequently, in 1923, built a substantial building in the area known as Little Mexico.

The following year Father Francisco was moved from Dallas and the parish was taken over by another community of priests, expelled from Mexico in 1914; the Discalced Carmelite Fathers. Our Lady of Guadalupe thrived and the Carmelite Fathers served many parishes and missions.

In 1975 Our Lady of Guadalupe was merged with Sacred Heart Cathedral parish and renamed Cathedral Shrine of the Virgin of Guadalupe. The Carmelite Fathers continued to staff the Cathedral until 1988, when diocesan clergy took over administration. Today the cathedral in the United States with a higher Sunday Mass attendance is St. Patrick Cathedral in New York City.

Vocabulary

Nationalizing: The act of the government taking control of an institution.

Persecution: Attempts to suppress or destroy a group of people because of racial or religious bigotry.

Aftermath: The consequence or result of an event.
JOURNAL:
• Discuss what is meant by “cleaning out the last vestiges of colonialism”.

ACTIVITIES/ASSESSMENTS:
• Give some synonyms for the word, “refuge”. Use the term in a sentence.
• Tell some of the ways that Catholics and the Church were persecuted after the Mexican Revolution in 1910.
• Write a letter to the editor that supports the archbishops’ letter that took a stand against the anti-Catholic Mexican Constitution.
• Research and write a summary of Blessed Miguel Pro that would support his canonization.
• Locate the website of the Cathedral Shrine of the Virgin of Guadalupe. Take a virtual tour of the Cathedral.
During the 1930’s, non-Anglo immigration was severely restricted by new national-origin immigration quotas. The Church began to shed its immigrant status and defensive attitudes and to move towards acceptance within the American culture. This acceptance was not everywhere, but where there were large numbers of Catholics there was a greater appreciation of their contribution to society. Catholics became less timid about asserting and even celebrating their faith in public events. The Bicentennial of the founding of San Antonio was celebrated with a military field Mass in the plaza between the cathedral and the city hall on March 5, 1931. Cardinal Patrick Hayes of New York came to preside at Mass.

Texas celebrated its century of independence from Mexico not only with civil events but with church ceremonies. The Centennial of the fall of the Alamo was commemorated on March 6, 1936, with a Pontifical High Mass by Archbishop Arthur J. Drossaerts of San Antonio, in front of this shrine of Texas Liberty. Some 20,000 people attended the event.

Lay organizations such as the Knights of Columbus and the HolyName Societies organized great processions and demonstrations of the faith in the city centers especially for the feasts of Corpus Christi and Christ the King. St. Vincent de Paul societies were organized in many parishes to help the poor.
Catholic publishing in Texas began with the short-lived “Texas Catholic” published in Dallas in the early 1890s. It resumed in the early twentieth century when the Jesuit Fathers published the nationally known “Revista Catolica” newspaper for Spanish-speaking Catholics in El Paso. During this time the lay-edited Southern Messenger published in San Antonio, was the official Catholic newspaper for most Texas dioceses. It was directly supported by the Knights of Columbus.

Some dioceses developed their own newspapers such as the Texas Panhandle Register and the Alamo Register. Most Texas dioceses now publish their own newspaper or journal.
Our past is the prologue to our future. That is the motivating principle of this book and any historical writing. It was also the inspiration for the work of Carlos Eduardo Castañeda, Catholic historian and author of the seven volume, “Our Catholic Heritage in Texas”, the first history of our “Texas” Catholic roots.

A native of Mexico, Castañeda moved to Brownsville when he was ten. He attended the University of Texas in Austin and received his doctorate in 1932. The Texas Knights of Columbus commissioned him to write, “Our Catholic Heritage in Texas” “to demonstrate the important role of Catholicism in the history of Texas. It was written over a number of years with the first volume published in 1936. Castañeda, who received many honors for his work, died in 1958.

Vocabulary:

Centennial: One-hundredth anniversary.
Bicentennial: Two-hundredth anniversary.
Commemorated: The observance of an important anniversary.
Culture: The patterns of belief, values, understanding and behavior of a particular group or society.
Prologue: Something that goes before, introduction to a work or an event that sets the tone for it.
Commissioned: To give someone an assignment.
Heritage: Traditions, customs and values passed on from previous generations.
JOURNAL QUESTION:
• Discuss why it is important to write a history of our Catholic heritage.

ACTIVITIES/ASSESSMENTS:
• Research the reasons why the United States sets immigration quotas. Determine what the current year’s immigration quotas are for selected countries.
• Tell when the feasts of Corpus Christi and Christ the King are celebrated.
• Name the newspaper published in your diocese (if there is one). Locate a copy, and list the top stories in the issue.
• Write a news story that reports the publication and use of Catholic Texans by students in your diocese and some of the information they have learned from its study.
• Design and illustrate a postal stamp that honors Catholic history in Texas.
Ask your grandparents what church was like on Sunday when they were your age. You will probably be surprised at their answer. The Mass was always celebrated in another language. The homily was in English, but the rest of the Mass was always celebrated in Latin. There were other differences, too. The priest had his back to the congregation most of the time. The choir sang almost all the songs. Holy Communion was distributed in only one form, and the priest alone received the wine. There were no lay Eucharistic ministers or readers and no deacons. Only boys could be altar servers.

How did all these changes come about? In 1958 Cardinal Angelo Roncalli, Patriarch of Venice, Italy, was elected Pope and took the name of Pope John XXIII. At age 76, he was expected be a pope who would look after the affairs of the Church, but not undertake any great changes during his administration.

As it turned out, he was anything but a caretaker pope. Less than 100 days after he was elected, he called a new Ecumenical Council, a meeting of all the Catholic bishops of the world. It had been over a hundred years since the last council. Councils usually were held only to address a major problem the Church was facing. Not so for this one. Pope John XXIII called it because he felt the Church needed to be updated.

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About 2400 bishops from all over the world met in St. Peter's Basilica at the Vatican for four sessions of several months each in 1962, 1963, 1964 and 1965. They addressed many different aspects of the Catholic Church including Liturgy, the nature of the Church, divine revelation, ecumenism, the priesthood and others. There were also observers from most other Christian religious groups who were invited to express their ideas.

Pope John XXIII died in 1963 before the Council ended, but his successor, Pope Paul VI, carried the Council to its conclusion. He went on to implement many of the reform it mandated. The changes in Liturgy, that is the Mass, affected the most people. The Mass was to be celebrated in English, and the priest would face the congregation. Holy Communion would be distributed to the congregation in both bread and wine. The congregation would participate more fully in the celebration through common prayers and singing.

There were other changes that were results of the Council. We as Catholics began to work much more closely with other Christians in a new ecumenical dialogue. Similarly, the Church established dialogue with non-Christian religions. Lay men and women became much more involved in Church affairs. Parish Councils and Diocesan Pastoral Councils were established. Lay people were permitted to distribute Holy Communion in church and in visits to the sick. Scriptures, other than the Gospel, began to be read at Mass by lay men and women.

As a result of the Council, married men were recruited and trained to become deacons and were ordained to serve in parishes, hospitals and diocesan offices. Girls were permitted to become altar servers. Catholics were encouraged to read and study scripture. Many lay men and women

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went on to study theology and become ministers in parishes and dioceses at home and in the foreign missions.

Of course, some people were uncomfortable with the changes. It is difficult to adjust when you have been taught to do things a certain way, and then it is changed. The Second Vatican Council changed the church in many ways. Some Catholics think the Council changed too much. Others believe that it didn’t change enough in its renewal efforts.

Ask your grandparents to tell you about how they think the Catholic Church has changed since the Second Vatican Council.

Vocabulary:

**Homily:** The homily is the sermon the priest or deacon preaches at Mass.

**Ecumenical Council:** A council of bishops from the entire world.

**Mandated:** Something that is required is mandated.

**Liturgy:** Any formal ceremony of the Church, but the term is most often applied to the Mass or Eucharistic Liturgy.

**Ecumenical:** Universal.

**Parish council:** A group of parishioners who consult with the pastor.

**Scriptures:** The Sacred Writings included in the Old and New Testaments.

**Theology:** The study of God and his relation to the world.
JOURNAL: Consider: Has the Church changed in your lifetime? If so, in what ways?

ACTIVITIES/ASSESSMENTS:
- Create a T-chart labeled “Before Vatican II – After Vatican II” that lists the changes that occurred in the Catholic Church after Vatican II (ex: fasting, rites, Lenten practices, terminology)
- Write a summary of the purposes of the Second Vatican Council.
- Interview an adult that can remember Church practices before Vatican II. As what their reactions were to the changes that were implemented.
- Give the relative and absolute location of the Vatican.
- Locate the website of the Vatican. Explore the Vatican Museums.
On September 13, 1987, a chartered airliner touched down at Kelly Air Force Base in San Antonio. The event marked the beginning of the first visit by a Pope to Texas. Two years of preparations had been made for Pope John Paul II’s second pastoral visit to the United States. On his first U.S. visit, eight years earlier, the Pontiff had visited the major cities of the northeast and Midwest. His 1987 visit was primarily the south, southwest and the west coast. The Pope’s pilgrimage to Texas was unique in that all fourteen dioceses in the state were hosting the visit, not just one archdiocese or diocese.

The Holy Father was driven directly to the site for the outdoor Mass where more than 300,000 Catholics from throughout the state were gathered. Many had come by bus, train and car, some leaving their homes in the middle of the night and had been waiting for hours in the hot Texas sun.

A large cathedral-like structure had been constructed on the Mass site in the Westover Hills area of San Antonio. Two days before the visit a severe wind and rain storm demolished the structure and its twin towers. Crews labored around the clock to build a temporary structure to replace the destroyed portion.
When the crowds arrived for the Mass, everything had been cleaned up. The towers were gone, but most people were completely unaware of the frantic work of the final two days.

Upon arrival at the Mass site, the Pope and Archbishop Flores of San Antonio drove around the Mass site in the glass-covered Popemobile to the delight the crowds who caught an up-close look at the Pope. Pilgrims who had spent hours in the scorching Texas sun forgot about the heat as they cheered the Pontiff.

After Mass the Papal party departed for downtown San Antonio for a parade, to drive by the Alamo, and to address representatives of Catholic organizations from throughout the nation. Later at San Fernando Cathedral, the oldest parish in Texas, Pope John Paul II spoke to men and women preparing for the priesthood and religious life from seminaries and houses of formation throughout the state.

The Pontiff’s final activity of this momentous day was a visit to Our Lady of Guadalupe Church where he spoke in Spanish to a plaza packed with Hispanic Catholics. He was entertained by mariachi band, Mexican dancers and a song by the guitar-playing Archbishop Flores.

Later that evening Pope John Paul II held a private audience with parishioners from St. Mary’s Church in Panna Maria, Texas, the oldest Polish settlement in the United States. He presented an elegant, gold and jewel-encrusted chalice to the church.

Exhausted but exhilarated, hundreds of thousands of Catholics returned home in their buses, cars and trains with memories that they would never forget.

Vocabulary

**Popemobile:** A special vehicle designed with an enclosed elevated seat and clear viewing area to enable crowds to have a good view of the Pope.

**Pilgrimage:** A visit or journey made for religious purposes.
JOURNAL:
• Imagine that you were standing on Crockett Street in San Antonio when the Pope passed by. Write an entry in your journal about your impressions of the Pope’s visit to San Antonio.

ACTIVITIES/ASSESSMENTS:
• Write an editorial for your local newspaper that comments on the momentous visit by a Pope to Texas and why it was an historic event.
• Research the life story of Pope John Paul II. Write a biographical entry for an encyclopedia.
• List some questions that you would ask the Pope if you were to interview him for a publication.
Today, the Catholic face of Texas is changing once again. Before Texas’ independence from Mexico, the Catholic population was almost entirely Hispanic and Native American. This included Spanish and Mexican as well as mestizo. After independence there was an influx of Catholic immigrants from the United States and Europe. They were principally of European origin.

Beginning with the persecution of the Catholic Church in Mexico during the Mexican Revolution in the early twentieth century, increasing numbers of Catholic refugees began to cross the Rio Grande River into Texas. Later in the century, the reason for emigrating from Mexico was mainly for the better paying jobs that are available north of the Rio Grande.

In 2005 about one of every three Texans was Hispanic, an increase from one in five in 1970. The number continues to rise. Not all Hispanics are Catholic, but it is estimated that about three-fourths consider themselves Catholic.

Hispanic Catholics have brought with them the celebrations, fiestas and customs of Latin America to enrich the Texas Catholic experience. Their presence is reflected in the increased number of parishes where Spanish is the first language. It is also reflected in the Catholic hierarchy of Texas, with six of the fifteen bishops who head dioceses being of Hispanic origin. This number includes Archbishop Emeritus Patrick Flores of San Antonio, the first Hispanic raised to the American church hierarchy.

Our Catholic mosaic has also been enhanced by a large number of Catholics who have come from Asian countries. The earliest arrivals from

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Asia came from the Philippine Islands following World War II. The Korean War resulted in many Korean Catholics coming to Texas. The largest number of new Texas Catholics from Asia came from Vietnam following the end of the Vietnamese War in 1975.

Others have migrated from India and China as well as countries of the Middle East and Africa. Each group contributes to the beauty of the Texas Catholic mosaic and reminds us of how truly “catholic” or universal our church really is.

Vocabulary

Mestizo: A person of mixed European and Indian ancestry.
Influx: A coming in from the outside.
Mosaic: A design composed of many variously colored pieces assembled in such a way as to form a picture or a pattern.
Fiestas: Celebrations usually marking a saint’s day, holy day or holiday.
Hierarchy: Ordained leaders of the Church, usually bishops, archbishops and the Pope.
Viva la Raza: The meaning of “Viva la Raza” is long live the race, it usually refers to Mexican-American culture and tradition.
Amid shouts of “Viva la Raza”, one-time migrant worker Patrick Fernandez Flores, a priest of the Galveston-Houston Diocese, became the first Mexican-American bishop in the United States. He was consecrated auxiliary bishop of San Antonio in that city’s old Arena on “Cinco de Mayo”, May 5, 1970, Mexico’s national holiday.

In 1978, after eight years as auxiliary bishop, Flores was installed as the Bishop of El Paso. Less than two years later, he was named Archbishop of San Antonio.

The archbishop involved himself heavily in social justice issues both nationally and internationally. Farm labor leader Cesar Chaves, a personal friend, acted as lector at his consecration.

He loves music and has given away many guitars to poor youth. He delighted Pope John Paul II by playing for him during his visit to San Antonio in 1897.

Archbishop Flores retired in 2004 and was succeeded by another Hispanic, Archbishop José H. Gomez, a native of Mexico.
JOURNAL:
• Discuss the composition of the Catholic “mosaic” in your diocese and parish.

ACTIVITIES/ASSESSMENTS:
• What is the history of the “mosaic”? What artists are known for this medium? Are mosaics used in any church or building in your town or city? What is the subject matter?
• Design your own mosaic by using pictures, symbols, etc. that reflects the Catholic heritage of your diocese.
• Determine the diversity of your diocese. Graph the changes in diversity in your diocese since it was founded.
• Research the reasons for the settlement of different national origins in your area.
• Name celebrations and customs that are unique to your Catholic community.
• Research the social issues that Bishop Flores and Cesar Chavez chose to address. Are they issues today?
For most of us Church means our parish, maybe our school. Our pastor represents the leadership of the Church for us. When a pastor is reassigned it is always a sad thing; it is like losing a member of the family, particularly if he has been in the parish a long time.

When the bishop comes to administer Confirmation, it is a big occasion, particularly if you are an altar server and get to hold the bishop’s crozier or his miter.

Bishop Bernard Ganter, a former Bishop of Beaumont, told of standing outside the church in all his vestments with his crozier and miter, when a seven-year-old girl came up to him. She looked him over and said “Hi king!”

He told her that he wasn’t a king. He was a pastor of many parishes instead of one, and that together the many parishes and their people are called a diocese. He further explained that one of the marks of his pastoral office is a crozier, or pastoral staff. It is similar to a shepherd’s staff, because, like a shepherd, he looks after his flock.

In Texas there are two archdioceses and 13 dioceses comprising the ecclesiastical provinces of Galveston-Houston and San Antonio, each with a chief pastor who is a bishop or an archbishop. There are more than 15 archbishops and bishops in Texas because some are auxiliary bishops and some are retired.

The chief pastor of Texas and the whole Church is the Pope. He is chief pastor because he is the successor of St. Peter, who was appointed by Jesus to be the leader of the Church. Later he became the first Bishop
of Rome. The Pope is Pope because he is the Bishop of Rome and, as such, the successor of St. Peter as the leader of the church.

Does it surprise you that the Pope is only a bishop like your bishop? Actually, there are only three pastoral offices in the church. They are deacon, priest and bishop. All share in the sacrament of Holy Orders, which is the sacrament of leadership. Titles like monsignor, archbishop, cardinal, even Pope, are titles of honor or office given to bishops and priests.

If your pastor is a monsignor then he is a priest whose pastoral service to the church has been recognized. Bishops of certain important dioceses are called archbishops and their dioceses are called archdioceses, like the Archbishops of the Archdioceses of San Antonio and Galveston-Houston.

Cardinals are bishops who have been chosen as papal electors. There are no cardinals in Texas, but some have been born here. All Texas bishops work directly with the Pope and do not report to an archbishop or a cardinal.

Once every five years, Texas bishops meet with the Pope to discuss pastoral affairs in Texas dioceses. Priests and deacons work with the bishop and represent him in parishes for which the bishop has pastoral responsibility. All leadership offices in the church are offices of service. The Pope is called the Servant of the Servants of God. All members of the Catholic church are Servants of God, and our bishops, priests and deacons are servant leaders.
By 2007 there were 15 dioceses in Texas. When the first Spanish explorers arrived about 500 years ago, there were none. Texas was successively part of the dioceses of Mexico City, Guadalajara, Durango and Linares-Monterrey.

Mexican jurisdiction ended in 1840 with the establishment of the Prefecture Apostolic of Texas. After Texas entered the Union, in 1847 the Diocese of Galveston was established and embraced the entire state. Of the 15 dioceses in Texas, the newest is the Diocese of Laredo, which was established in July, 2000.

When the Diocese of Dallas was established in 1890, it became the third diocese in the state (the Diocese of San Antonio was established in 1874). When it was established, the Dallas diocese embraced 108,000 square miles and stretched from Texarkana to El Paso and included about 15,000 Catholics.

Since that time, all or parts of seven new dioceses were created from the original Diocese of Dallas. Today the diocese embraces about 8,000 square miles but has a population of about one million Catholics.

These two maps show how the Diocese of Dallas has changed since it was established in 1890. The blue areas indicate the extent of the Diocese of Dallas then and now.

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JOURNAL:
Try to imagine what the area of your diocese looked like 100 or 200 years ago when the only light came from fire, and horses and steamboats were the most important means of transportation and write a description.

ACTIVITIES/ASSESSMENTS:
• Draw a map of the diocese that locates the parishes/schools in the diocese. Name each location with a number and include the names of the parishes in the map key.
• Construct a brochure of a guided tour of the cathedral. (Use Publisher if it is available.)
• Construct an illustrated time-line of the history of your parish and school.
• Locate the website of the diocese. What kind of information does it give about the diocese? Tell what you learned.
• Name the current bishop, and give his biography.
• List the various religious communities in the Diocese Dallas.
• Discuss the ministries in the diocese. Tell the ministries that your family serves in your parish.
• Name the heritages that are represented in this diocese. Do they have special faith practices?
• Obtain a diocesan directory to locate information about the diocese.
• Find the ratio of Catholic/non-Catholics in the diocese.
• Determine the absolute location of the largest city/town in the diocese.
• Find the relative location of the diocese in reference to the other dioceses of Texas.
• Describe the geography of the diocese and how it encouraged or discouraged the growth of

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