Prologue to the Future

A Brief Chronicle of the Catholic Church in North Texas
Pope Leo XIII erected the Diocese of Dallas from the Diocese of Galveston July 15, 1890.
Prologue to the Future

A Brief History of the Diocese of Dallas
Honoring the 125th Anniversary

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Introduction

History is a story of stories, it is more than a chronology of dates, it is dynamic, ever changing. Every yesterday adds to the continuum that Bishop Kevin Farrell describes in his pre-story. History does not change. Our awareness and understanding of historical events changes, but not the events or the decisions of which history is comprised.

Prologue to the Future, the title of this brief work was inspired by the wisdom of two men who shaped history and were shaped by it. Theodore Roosevelt once said “The more you know about the past, the better prepared you are for the future,” and Shakespeare penned, “What’s past is prologue…”

This book is not intended as a record of accomplishments, past or present, of the myriad of organizations whose work has contributed so much to the making and the shaping of the Diocese of Dallas. To do so would require many volumes. Rather this book is about beginnings, about the courage and resourcefulness of those men and women, clergy and laity, who took the dream of Pope Leo XIII who signed the bull creating the Diocese of Dallas, and fashioned it into the reality that it is today.

History informs and influences the future. As Santayana observed, “Those who cannot remember the past are condemned to repeat it.” The history of the Diocese of Dallas that has unfolded over the past century-and-a-quarter is indeed the Prologue to the Future.

Steve Landregan
July 15, 2015
“See, I am doing something new!
Now it springs forth, do you not perceive it?
Isaiah 43:19

Pre-Story

Every story has a pre-story. Any one moment is but a point on the continuum of time.
When Pope Leo XIII declared July 15, 1890, as the moment the Diocese of Dallas would come into being,1 that event like all events was the culmination of a succession of occurrences. When a diocese is erected, it does not establish a new church; rather it establishes a formal ministerial structure for a church that already exists.

In the northernmost reaches of Texas that would become the Diocese of Dallas, from the Piney Woods to the Chihuahua Desert, the Church arrived with the first Catholic, for where there is even one Catholic, there is the Church. We know not where or when the Catholic continuum began that came to fruition with Pope Leo’s Bull, but we do know that, like the mustard seed, it was destined for prodigious growth.

We stand at the convergence of what has been and what will be in the continuum that is the Catholic Diocese of Dallas. As we mark our 125th anniversary, we celebrate the Faith of our Catholic forbearers that nurtured the mustard seed that has become the diocese. We are tomorrow’s forbearers. We are those into whose hands God has placed the future of our faith and our children. Let us not be found wanting.

Bishop Kevin J. Farrell
Bishop of Dallas

1 Pope Leo XIII, Papal Bull erecting Diocese of Dallas from Diocese of Galveston, July 15, 1890, Rome. A Papal Bull is a formal document from the Pope that is sealed with a lead seal called a Bulla, from which the name Bull is derived.
Beginnings

Today there are more Catholics in a single parish in the Dallas diocese than there were in the 108,000 square miles that comprised the diocese when it was formed. El Paso was likely the earliest area of Texas’ north quadrant to be settled when survivors of the Pueblo Revolt\(^2\) in 1680 relocated to Texas. Settlers then came into North Texas in the early 19th century, many coming from Louisiana on the Red River.

Circuit riding missionary priests were visiting Clarksville in Red River County by the 1840s\(^3\) and Father Louis Chambodut was preaching in Marshall in 1853.\(^4\) St. Joseph Church in Clarksville was probably the first Catholic Church, outside of El Paso, in what would become the Diocese of Dallas. For two reasons the area was slow to settle: transportation and Indians.

Before the coming of the railroads, land travel was incredibly slow. The fastest travel was by boat, coastal steamers, riverboats, flatboats, skiffs and canoes. The Gulf of Mexico and the rivers were the primary highways and few Texas rivers were navigable for commercial traffic for more than a short distance beyond their mouths on the gulf. In many cases, during flood stages; they were troublesome obstacles to already difficult land travel. Nevertheless the rivers attracted settlement by Indians and pioneers because people need access to water. The Trinity River was no exception.

Three Forks is the name the Indians gave to the area in North Central Texas where the West Fork, the Elm Fork and the East Fork of the Trinity River unite in the southeastern corner of Dallas County near the point where Dallas, Ellis and Kaufman counties come together. The river was named Rio Santísima Trinidad (River of the Most Holy Trinity) in 1690 by Alonso De Leon, Spanish governor of Coahuila, while on an expedition with Fray Damian Massenet, OFM, to found San Francisco de Tejas, the first of the East Texas missions. The name was soon shortened by usage to Rio Trinidad and then to Trinity River.

In 1841 Tennessee lawyer John Neely Bryan claimed a site overlooking a ford on the Trinity River for an Indian trading post. The Indians moved out of the area so Bryan laid out a town instead. He called it Dallas, “after my friend Dallas.” Historians are still debating to which “Dallas” he was referring. Bryan later learned that his claim was part of Peters Colony, a North Texas empresario grant made in 1841 by the Republic of Texas to 20 American and English investors, and regularized his claim with the colony. Dallas was located on the Trinity ford that would be used by the Republic of Texas National Road connecting Austin with the Red River.

Bryan recruited his first settlers from Bird’s Fort, near present day Euless. The Beeman brothers, James and John, and their families came from Bird’s Fort and settled on White Rock Creek.

\(^2\) Catholic Texans,\textit{The First Texas Missions,} p. 28, Steve Landregan, Editions du Signe, Strasbourg, 2004, Revolt of several Indian tribes against the Spanish in New Mexico led by a Popé, a member of Pueblo Indians. Many Spanish were killed, others fled south to the El Paso area.

\(^3\) \textit{Tyler. Catholic Diocese of,} Patricia A. Gajda, \textit{Handbook of Texas Online,} Published by Texas State Historical Association.

\(^4\) Ibid.
Bryan proposed marriage to Margaret Beeman.\(^5\)

In 1842 the closest preacher was at Fort Inglis (Bonham). It took Bryan and his bride-to-be four days to travel from Dallas to Fort Inglis for their wedding, an indication of how abominable transportation was before the coming of the railroads.

Bird’s Fort, Fort Inglis and Fort Warren, in what is now Fannin County and King’s Fort, in what is now Kaufman County, were not military posts but settlements where stockade forts were built to fend off raiding Indians. It was not until 1850 that the frontier and Indians moved west of Fort Worth, but threats from Indian raids continued. In October 1864, several settlers were killed and others taken hostage by Comanches and Kiowas in the Elm Creek Raid in Young County. Confederate troops trailing the Indians were ambushed and five soldiers killed.

Prior to the establishment of Dallas County in 1846, the Trinity River separated Robertson County on the west and Nacogdoches County on the east. When Dallas County was established Dallas was named the temporary county seat. It became the permanent county seat when it won an election for that honor over the villages of Cedar Springs and Hord’s Ridge (later Oak Cliff). Dallas soon became the dominant town in the area.

It was from Nacogdoches, where Catholicism dated back to the East Texas Missions in the early 18th Century\(^6\), that missionary priests on horseback, known as circuit riders, began visiting Catholics in the isolated villages of North and Northeast Texas. Among them was Father Thomas Hennessy, a young Irish blacksmith who became a priest after his wife and two children died in a yellow fever epidemic.

Father Hennessy rode circuit throughout North and East Texas and later served in Sherman and Dallas. One pioneer Catholic woman wrote of him: “We never saw a priest oftener than twice a year, possibly not so often, as Father Hennessy’s itinerary included Liberty, Jefferson, Orange, Tyler, Polk, Angelina, Nacogdoches, San Augustine and Smith Counties.”\(^7\) Father Hennessy was one of many circuit riding priests who brought the sacraments to North and East Texas Catholic communities from Nacogdoches. Among them were Father Jean Claude Neraz, later second Bishop of San Antonio; Father Chambodut, who became vicar general of Galveston, and Father Sebastian Augagneur, who celebrated the first Mass of record in Dallas.

Father Augagneur in a letter on June 5, 1861, to Bishop Jean Marie Odin, after Odin’s appointment as Archbishop of New Orleans, wrote of Father Neraz’ visit to Dallas, “Neraz is too tired to write and therefore this letter expresses the sentiments of both of us. He has been back from Dallas only three days after a trip of six weeks. He found a few more Catholics and he gave 20 or 25 communions, including several first communions administered with the greatest solemnity. Many Protestants were also present. While he was at Dallas, some Catholics made a subscription of $200 to buy land, now that prices are cheap, in order to build a church. He wonders how the title should read and if

\(^5\) _Dallas_, Jackie McElhaney and Michael V. Hazel,. Texas State Historical Association, Dallas, TX, 1948, p.4.


\(^7\) _History of the Catholic Church in Jefferson_, Father John O’Rourke, no date or publisher, Diocese of Dallas Archives.
they must wait for the appointment of a new bishop."^8

On April 12, 1861, General P.G.T. Beauregard, ordered the Confederate batteries to fire on Fort Sumter in Charleston Harbor touching off the U. S. Civil War, or, as it was referred to in the South, the War Between the States

Citizens of Dallas approved secession 741 to 237, but five counties in North Texas voted against secession and 21 men accused of being unionists were hanged in Gainesville after being tried by a “peoples court.” Texans suffered shortages and hundreds of men volunteered or were conscripted for the Confederate Army. In Texas, the most significant engagement was the Battle of Sabine Pass that produced a Catholic hero, Lt. Dick Dowling, whose artillery succeeded in foiling the Union invasion attempts in 1863.^9

St. Paul in Collin County was the first church established in the present Diocese of Dallas. A scribbled note written in 1936 by Annie Keely,^10 an early parishioner, tells of Father Hennessy, who visited St. Paul on his circuit, beginning to build a church, “but a cyclone blew the structure away before it was completed.” When St. Paul was made a mission station in 1869, Father Joseph Martiniere was assigned to ride circuit from the Collin County station, and he built the first church. Crossed swords on the Diocese of Dallas coat-of-arms symbolize St. Paul and the first church established in the diocese. The fleurs-de-lis recall the many French priests who ministered to North and Northeast Texas.

With the appointment of Father Martiniere to St. Paul, missionary priests no longer had to make the long ride from Nacogdoches to reach the Catholics in North Texas. As a result, Catholics were visited more frequently and many parishes would spring from the seeds sewn by Father Martiniere and his brother, Father Claude Martiniere, who soon joined him.

Dallas was one of many North Texas towns served from St. Paul by the Martiniere priest-brothers, including Ennis, Forney, Sherman, Denison, Terrell, McKinney, Denton, Fort Worth and Waxahachie. Cathedral records indicate in the late 1850s, Father Michael Sheehan, a chaplain at Fort Belknap, also traveled to Dallas several times to celebrate Mass in the homes of Catholics.

In the late 1850s Father Claude Dubuis was sent by Bishop Odin to visit the La Reunion Colony, the utopian settlement in West Dallas populated principally by French and Belgian artisans. J.V. Jacks, in his biography, Claude Dubuis: Bishop of Galveston,^11 tells of the visit to Dallas, “To those who would listen to him, he imparted a great deal of rough and ready information on how to deal with their problems in the new world. He also spoke to them of moral issues when they seemed amenable.” During his trip he visited Dallas and reported finding several Catholics. In all likelihood, he celebrated Mass during this visit, but it was not recorded. ^12

The first Catholic Mass of record in Dallas was in the home of Maxime Guillot, French immigrant and carriage maker. It was celebrated in the summer of 1859 by Father Augagneur, who then came to Dallas twice a year from

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^8 Letter from Father Sebastian Augagneur to Archbishop Jean Marie Odin, 1861. University of Notre Dame Archives.

^9 Sabine Pass, Battle of: Alwyn Barr, Handbook of Texas Online.

^10 Letter to Sister Constance Moore, 1936, Diocese of Dallas Archives.

^11 Claude Dubuis Bishop of Galveson, J.V. Jacks, 1946

^12 Bishop Odin letter to Propaganda Fide c1859.
Nacogdoches. When the first Mass was celebrated in Dallas, other than the Guillot family, only two Catholics, identified simply as Walsh and Carey, were present.

By 1872, the community had grown to the point that Bishop Claude Dubuis, second Bishop of Galveston, appointed a priest to organize a parish and build a church. That priest was Father Marthurin Pairier, a Marist Father who, prior to coming to Texas, spent 20 years in New Zealand and possibly Australia as a missionary.

Father Pairier cut quite a figure. The native of Brittany, France, weighed in at nearly 300 pounds. He could not mount a horse and made his pastoral rounds in a hack drawn by two mules. For a year he celebrated Mass in the Odd Fellows Hall. A truly peripatetic preacher, Father Pairier’s tenure in Dallas was short, but long enough to build a small frame church at the eastern end of Dallas. A good number of Catholics in Dallas were Irish immigrants and they expected to name the parish St. Patrick’s, but Father Pairier suggested the parish be named for the Sacred Heart of Jesus and in the final vote, the women voted with the pastor. St. Patrick would have to wait eight years for a parish in his honor.

Bishop Lynch recalled that, when the property bounded by Bryan, Masten (now St. Paul), Cottage Lane (now Federal) and Oleander (now Ervay) “for the Sacred Heart Church was purchased, the first half of the lot was bought in 1873 for five hundred dollars and the next year land values had increased to such an extent that the other half of the lot cost thirty-seven hundred dollars.” On the First Sunday of Advent in 1873, Sacred Heart Church was dedicated. Before Christmas Father Pairier had been assigned to Fort Stockton in far west Texas, and Father Joseph Martiniere was named pastor and began a Dallas ministry that would last into the 20th Century.

Erection of the first Catholic parish in Dallas was a significant event for local Catholics; however, it all but went unnoticed by the Dallas citizenry who were celebrating another arrival, one that would change their town and the Diocese of Dallas forever, the coming of the railroad. For several years two railroads, the Texas and Pacific from the east and the Houston & Texas Central from the south, had been working their way toward Dallas. In July 1872 the first H&TC train rolled into Dallas.

Dallas Attorney Neil J. O’Brien tells the story of his grandfather, Patrick O’Brien, who was one of the many Irish workers on the H&TC. He wrote, “The H&TC ran out of money when it got to Hutchins in 1871 and Grandfather Patrick walked from there into Dallas, bought some hay bailing machinery, and started bailing hay for farmers in Dallas and surrounding counties.”

Irish immigrants, many of them veterans of the Union and Confederate armies, built most of the railroads in the East and the South. Many died and were often buried beside the tracks, others like Patrick O’Brien, abandoned the railroad and established businesses. Railroads often ran out of money, many disappeared. Cities and towns, including Dallas and many of the surrounding communities, paid the railroads to route their tracks through their towns. If a town refused to pay the railroad, the line was frequently re-routed to another town willing to pay. Waxahachie refused to pay the H&TC and the line was re-routed to Ennis which put up the money for the railroad.


After many delays, the H&TC arrived in Dallas. Historian Michael Hazel describes the event: “July 16, 1872, was one of those red-letter days in Dallas history. On that day, a Houston & Texas Central locomotive, drawing a string of lumber-laden flat cars and a single passenger car at the rear, chugged into Dallas. It was greeted by a cheering throng of 4,000-5,000 people, followed by an afternoon of speechmaking and celebrating.” 15 Patrick O’Brien was likely among them.

For Dallas and all of North Texas, the arrival of the railroads was a seismic event. Today it would be described as a “game changer.” The area, whose transportation and communication depended upon horses and oxen, suddenly was connected to the rest of the country and the world by the steel rails and the telegraph wires that arrived together.

On Feb. 22, 1873, the Texas and Pacific reached Dallas from the east. Its westward march was temporarily halted at Eagle Ford, just west of Dallas, by the Panic of 1873. Historian Sam Acheson in Dallas Yesterday noted that, “Almost overnight Eagle Ford blossomed into a thriving railroad terminus. Its main business was the loading and shipping of thousands of Texas steer trailed in herds from West and Northwest Texas...in its heyday Eagle Ford attracted as rambunctious a population as ever peopled a Western movie.”16 Work resumed in 1876, but the three-year hiatus also coincided with the Great Buffalo Massacre, 17 during which Dallas was the railhead and gateway to the world for buffalo hides from West Texas. The buffalo were wiped out but Dallas was established as a commercial center. Fort Worth became the cattle town and Eagle Ford faded as quickly as it emerged.

Not only did the railroads bring goods and building materials to the area, they brought railhead merchants who established businesses, and people...lots of people, many of them Catholics. Catholic parishes and schools followed the railroads as railhead sites evolved into towns. In Corsicana, the H&TC and Immaculate Conception Church arrived in 1871 and Sacred Heart Academy in 1874. In Dallas both parish and railroad arrived in 1872, two years later, in 1874, Ursuline Academy. In Sherman, the H&TC, St. Mary’s Parish and St. Joseph Academy, all in 1874, in Denison, the Missouri, Kansas and Texas, St. Patrick’s Parish and Xavier Academy, in 1872.

Nothing like the growth of parishes in the 1870s would occur again until after World War II. Parishes established in the 1870s included, Immaculate Conception, Corsicana, Sacred Heart, Dallas, St. Patrick, Denison, Holy Redeemer, Ennis, St. Mary, Sherman St. Joseph, Waxahachie and St. John, Terrell. The Irish Catholics got their wish when St. Patrick’s Church was built in 1880 in Dallas on the city’s south side to serve The Cedars neighborhood.

Dallas came of age during the 1870s. In spite of the recession, the first opera house was built, natural gas service began, the first street cars, pulled by mules, connected the new courthouse to the railroad station, The Dallas Times began publishing an afternoon newspaper, and Dallas’ first public school opened in 1874. In that same year, Bishop Dubuis and Father Martiniere arranged for the Ursuline convent in Galveston to open an academy and school in Dallas.

When the Ursuline nuns arrived from Galveston to establish Ursuline Academy and staff the first parochial school in Dallas at the Sacred Heart Church, to their surprise they found that their convent was absolutely bereft of furniture. Thus

16 Dallas Yesterday, Sam Acheson, , SMU Press, Dallas, TX, 1977, p. 82.
17 Buffalo, Handbook of Texas Online, Published by Texas State Historical Association.
it was necessary for them to accept the hospitality of the W.A. Rodgers family and a Mrs. Neville, until the furniture arrived from Houston. When it arrived, Father Martiniere, who would become their chaplain, and Bishop Dubuis, who had accompanied them from Galveston, assisted in unloading and assembling the furniture. Within a week the opening of the school was announced.

Catholic schools were blossoming in those years. The Sisters of St. Mary of Namur, a Belgian community, came first to Waco in 1873, then opened academies in Corsicana in 1874, Denison in, Sherman in 1877, and, Fort Worth in 1885, Ennis and Wichita Falls in 1904 and Dallas in 1902. In 1883, Ursuline Academy which had been established in 1874, moved into their new building on St. Joseph Farm in the new town of East Dallas. Ursulines also took over the administration of St. Patrick’s parochial school that had previously been a private institution.

Texas was booming. Between 1850 and 1870, the population of the state had increased to 818,579. Catholic data for these early years is sparse. The Diocese of Galveston embraced the entire state. The earliest record available was of the Diocese of Galveston in 1856, when it was nine years old. El Paso, Austin and Nacogdoches were the northernmost towns with churches. Dallas was listed as a mission of Nacogdoches. No Catholic population data was included, but there were 33 churches and four under construction, 40 priests, one college and nine schools — six for boys and three academies for young ladies.

North Texas came into the picture by 1870 when the Diocese of Galveston listed Jefferson as having a church. Dallas was still listed among the missions of Nacogdoches. The 1870 Sadlier Catholic Directory listed for the Diocese of Galveston “about 15,000 Catholics” and 75 priests. The churches had increased to 55. Colleges had increased to three, and schools for boys and academies for young ladies had increased to eight each.

Jefferson not only had a church, but in 1869 the Daughters of Charity of St. Vincent de Paul opened the first Catholic school and hospital in North Texas. After a trip from Baltimore to New Orleans by ship and thence to Jefferson by riverboat, railroad and stagecoach, the sisters arrived in Jefferson. Sister Rose Genevieve Everett, superior of the six sisters, reported on the local reaction at the arrival of the sisters wearing the great white cornets that gave the group the appearance of a flock of God’s geese.

“I could not possibly give you an idea of the astonishment our appearance caused the natives. In a few moments, we were surrounded by a multitude... with open mouths and eyes. ‘Who are they? And what are they for?’ we heard on all sides – at length someone who had spied the label on our baggage—exclaimed: ‘They be Sisters of Charity ‘gwine to Jefferson I tell you.’

Alas, Jefferson, which at the time was second only to Galveston as a port, fell victim to two events that brought its prosperity to an end; the break-up of the great log raft on the Red River that made navigation to Jefferson possible, and the opening of the Texas and Pacific railroad from Shreveport to Marshall. Loss of a navigable waterway and being bypassed by the railroad tolled a death knell for Jefferson’s plans for the future and as a result

18 Diary of Sister Rose Genevieve, DC,(undated) in the archives of the Daughters of Charity, Normandy, MO.
19 Red River, Diana J. Kleiner, Handbook of Texas Online, Published by Texas State Historical Association.
20 Jefferson, TX (Marion County), Christopher Long, Handbook of Texas Online, Published by Texas State Historical Association.
both St. Mary’s School and hospital were closed by 1875.

Calvary Cemetery (Old Calvary Cemetery), Dallas’ first Catholic burial ground, was established in 1875 by Father Martiniere. Gravestones dating from the 1860s indicated that the land was in prior use as a cemetery. Among those buried in Old Calvary are Maxime Guillot, in whose home the first Dallas Mass of record was celebrated, and Father Jeffrey Hartnett, the first priest to be ordained for the Diocese of Dallas in 1891, who later died of smallpox contracted while ministering at the pesthouse. The first cemetery was quickly outgrown and in 1926 land was purchased on Lombardy Lane for Calvary Hill Cemetery.

Texas heat slowed down activity every summer. There was no electricity so there were no fans or air conditioning. Many homes had sleeping porches. Houses were built with high ceilings, large windows that were double hung to allow for ventilation and transoms over every door to allow circulation even when doors were closed. Yet, for some it was unbearable.

In 1879 St. Mary of Namur Sister Anastasie Kemen at Xavier Academy in Denison wrote in a letter to her Mother Superior, “I think my letter for the month of August, as long as I am here in Texas, will be a catalog of complaints: heat, thirst, mosquitoes, bed bugs (flies!!!), fleas, scorpions, etc. And on top of it all, exhaustion and inertia-----this is my condition in the summer, here in Texas. May God come to my aid!” Sister Anastasie later became superior of her order’s American Province.

Spring floods were disastrous when the Trinity raged. Dallas was inundated in 1844, 1866, 1871 and 1890. Texas cyclones were legend, the earliest incident being the St. Paul Church started by Father Hennessy that was destroyed about 1868 before it was finished. The first church in Ennis was destroyed by a cyclone in 1875. Sacred Heart Church in Rowlett was served by a cyclone that blew it off the bois d’arc block foundation shortly after railroad tracks were built in front of the church. After the storm the church was turned around to face the highway not the railroad tracks.

By the end of the 1870s, Texas’ population had more than doubled to 1,591,749 and Dallas boasted 10,358 citizens, up from 3,000 in 1870. The Sadlier Directory for 1874 reported 180,000 Catholics in the Diocese of Galveston. North Texas communities listed as having a church were Dallas, Clarksville, Corsicana, Denison, Ennis, Fort Worth, Jefferson, Marshall, McKinney, Sherman, Texarkana and Terrell. Waxahachie, Tyler and Paris were shown as missions of Ennis, Nacogdoches and Clarksville, respectively.

A diocese comprising the entire State of Texas was becoming unmanageable and the handwriting was on the wall. On August 28, 1874, Pope Pius IX carved out of the Diocese of Galveston, the Diocese of San Antonio and the Vicariate Apostolic of Brownsville, reducing the number of Catholics in the Galveston diocese to 25,000. Pope Pius’ action had removed the most populous portion of Texas, but the area of the diocese remained enormous, including all of the eastern half and the northern quarter of the state.

North and Northeast Texas were enjoying the growth and prosperity that came with the railroads. By 1890, Dallas had a population of 38,067, and for the first and only time, was Texas' largest city, due in part to the annexation of the town of East Dallas. Other communities were also growing. Marshall had passed the 7,000 population mark, as had Sherman. Denison had reached almost 11,000 citizens, Fort Worth had passed the 23,000 mark. At the western end of the state, El Paso had reached 10,000 population and at the easternmost point, Texarkana had nearly 3,000 citizens.
In Dallas, Sacred Heart Church, the small frame structure erected by Father Pairier in 1873, was too small for the growing Catholic community. Father Joseph Blum, with the approval of Bishop Nicholas Gallagher, administrator of the Diocese of Galveston, purchased a lot at Ross and Pearl for $30,000 as a future parish site.\textsuperscript{21} Father Blum's plan to pay for the new site by the sale of the land where the first church was built would later become contentious.

Father Martiniere, Father Blum's predecessor as Sacred Heart pastor, had contacted pioneer Texas architect, Nicholas Clayton, who designed Ursuline Academy, and asked him to plan a cathedral for Dallas. Whether he was referring to a “grand” church or foresaw the future growth of Dallas will never be known, but Clayton immediately began designing a cathedral that was magnificent but too grand for Dallas.\textsuperscript{22}

Once again the Catholic population and the size of the Diocese of Galveston was such that Bishop Gallagher suggested to Archbishop Francis Janssens, Metropolitan in New Orleans, that the diocese be divided and a new diocese be established in North Texas with Dallas as its See City.\textsuperscript{23}

Thus “the die is cast” that will inaugurate a new era for the Church across the northern quadrant of Texas.


\textsuperscript{22} Clayton, Nicholas Joseph, Robert A. Nesbitt and Stephen Fox, "Handbook of Texas Online. Published by Texas State Historical Association.

\textsuperscript{23} Letter of from Archbishop Janssens to Bishop Gallagher, Mar.4 1890, Diocese of Dallas Archives.
Indians first used the name “three forks” to designate that part of North Texas where the confluence of the three forks of the Trinity River is located. Early settlers adopted the term.

Map adapted from a Wikipedia Free Map by Kuru.

Catholics living in southern Collin County were first visited from Nacogdoches by Father Tom Hennessy in the early 1860s. In 1869 a missionary center was established and St. Paul Church, the first church in the present Diocese of Dallas was built. The area, known as “Lazy Neck,” became St. Paul, Texas, named for the church.

Father Louis Chambodut was preaching in Marshall, Texas, as early as 1853 according to the Texas State Historical Association records.

Fr. Tom Hennessy visited Catholics in North Texas from Nacogdoches until 1869.
The original Sacred Heart Church built in 1873 later became the pro-cathedral in 1890.

This frame cottage served as the first Dallas Ursuline Academy when the nuns arrived in 1874.

Maxime Guillot and family in whose home the first Mass in Dallas was celebrated.

Bishop Claude Dubuis second Bishop of Galveston
A New Diocese

In sharp contrast to the 1880s the 1890s opened with a bang. On January 1, Dallas became Texas’ largest city, on February 7, the Dallas County Courthouse burned down, and on July 15, Pope Leo XIII established the Diocese of Dallas. 

Dallas more than doubled its area and greatly increased its population with the annexation of East Dallas, an area roughly bounded today by Central Expressway, Mockingbird Lane, Buckner Boulevard and I-30. The annexation jumped Dallas into first place in population among Texas cities, knocking out San Antonio. Houston was a distant third.

In the midst of the trial of a man for horse theft on the afternoon of February 7, 1890, Dallas County’s fourth courthouse caught fire; all escaped to safety, including the judge, the bailiff and the alleged horse thief. The next day the Dallas Morning News reported that all that was left was a pile of ruins. Dallas wasted no time in beginning to rebuild. Construction on Old Red began in March. That was the spirit that was making Dallas the preeminent city in North Texas.

Indeed the emergence of Dallas as the major city was the reason it was chosen as the See City of the new diocese. Pope Leo’s Bull read in part, “We divide and separate our Diocese of Galveston...and by the same authority we erect a Diocese with the name of Dallas, named after the city of Dallas, in which we establish the See of the Bishop, which city has the greatest population and two churches.” The two churches were Sacred Heart and St. Patrick.

No bishop was appointed and no cathedral church designated, so the 108,000 square miles that comprised the new diocese remained under the jurisdiction of Bishop Gallagher, Apostolic Administrator of the Diocese of Galveston. It would be December before Monsignor Thomas Francis Brennan, priest of the Diocese of Erie in Pennsylavnia, would be named First Bishop of Dallas and April before he arrived in his new See City.

It had been a decade since a new parish was established in the diocese, when in 1900 St. Anthony’s Parish was established at the newly founded town of Wylie. As was often the case, Wylie was a child of the railroad; in this case the Gulf, Colorado and Santa Fe laid its tracks north of the village of Nickelville and south of the village of St. Paul. [The new town of Wylie was named after W. D. Wylie, an agent of the GC&SF.] Within a few years Nickelville, St. Paul, Lone Elm and Eureka had joined together to form Wylie.

St. Paul had been the first church established in the area of the present Diocese of Dallas. St. Paul parishioners drifted down to Wylie, and by 1903, St. Paul had been absorbed by St. Anthony Parish. Only the cemetery remains at St. Paul. That same year at Whitesboro, St. Thomas Church, a mission of Immaculate Conception in Denton, was established.

On December 22, 1890, Msgr. Brennan learned that he had been named to the new Diocese of Dallas and plans were made for his consecration in the cathedral at Erie on April 5, 1891. He then traveled by ship to New Orleans where he visited Archbishop Francis Janssens, en route to Dallas.

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24 Letter from Archbishop Janssens to Bishop Gallagher, Apr. 16, 1890, Diocese of Dallas Archives.

On April 21, 1891 the *Dallas Herald* reported, “Bishop Thomas F. Brennan, of this diocese, left New Orleans last night for Galveston, where he will be the guest of Bishop Gallagher for several days and then come direct to Dallas, his future home. He is expected in this city Sunday…. He will make the Church of the Sacred Heart in this city the Pro-Cathedral and will proceed at once to build a new cathedral and orphan asylum and establish a new order of sisters and a religious order for men. He is the youngest prelate in the United States, and will have one of the largest dioceses....”

This is the first reference to a cathedral. None was named in the Bull that erected the diocese. The simple wooden church built under the direction of Father Painier in 1872, became the Pro-Cathedral in the burgeoning town whose population had passed 38,000. In *A Century of Faith*, a centennial history of the Diocese of Dallas, the late Monsignor James I. Tucek noted that Dallas citizens were served by “300 saloons, 30 miles of streets paved with bois d’arc blocks, and five competing street railway companies with a combined 55 miles of tracks.”

Into this scene stepped 37-year-old Thomas Francis Brennan, a sophisticated, highly educated cleric from Pennsylvania, described by Msgr. Tucek as “the darling of the eastern ecclesiastical establishment.” The brilliant young bishop was well received in his new diocese, but it quickly became apparent that administration was not one of his many gifts.

As an orator, he dazzled audiences but was overwhelmed by situations not of his making. He was burdened by the $30,000 debt incurred by Father Blum in purchasing land for a new Sacred Heart Church. He was also saddled with a $2,500 debt on the still unfurnished and unopened orphanage in Oak Cliff. The cathedral debt would be paid by his successor, and the orphanage was furnished and opened due largely to the efforts of Father Martiniere, whom Bishop Brennan had appointed vicar general.

His appointment of Father Martiniere as vicar general was well received; however, his decision to bring in Father John Coffey, a Canadian, as his right-hand-man disturbed many of his priests. Father Coffey was appointed secretary to the bishop, and would later be named vicar general and made administrator when Bishop Brennan left for Rome in August of 1892 for his *ad limina* visit with the Holy Father.

On July 5, 1891 Father Jeffrey Hartnett was ordained at Sacred Heart Pro-Cathedral by Bishop Brennan. Hartnett, who like Brennan, immigrated from Ireland to America with his family as a small child, was the first priest ordained for the Diocese of Dallas and the first one ordained by Bishop Brennan. Father Hartnett, served as assistant at the Pro-Cathedral, at St. Patrick’s in Dallas and in Paris, Texas, before being named pastor of St. Joseph (later Holy Redeemer) Parish in Ennis in 1892, where he built a new church. In 1896 he was reassigned to St. Patrick’s in Dallas as pastor, and completed the brick church that had been started by his predecessor, Father Henry Brickley. In 1898 he returned to the Pro-Cathedral as rector to use his building experience in the construction of the new cathedral.

In February 1899, in the midst of a bitter cold spell and blizzard that left both the Trinity and the Brazos rivers frozen over, a call for a priest came from Parkland Hospital where, according to Father Hartnett’s sister, Ursuline Mother Augustine Hartnett, a dying smallpox patient had asked for a minister and, when none could be found, the cathedral was called. Rejecting offers of his assistants to go, Father Hartnett walked to the hospital to minister to the patient and baptized him. In so doing, he contracted smallpox himself and died on March 7.
His death deeply affected many people and the *Dallas Morning News* noted that, “Father Hartnett’s death is another noble example of self-sacrifice. He had many friends outside of his parish in Dallas, who join his parishioners in sincerely mourning his death.” Father Hartnett became known as “the martyr priest.” Some of his descendants and others are seeking to advance his cause for canonization. When the new cathedral was dedicated in October 1902, it included a stained-glass window dedicated to the former pastor.

Early on, Bishop Brennan established the first Catholic newspaper in Texas, *The Texas Catholic*, with Father Coffey as editor. There was little local news except for the travels and other activities of the bishop. It was also used as a vehicle to promote immigration to North Texas, particularly among German farmers from the Midwest.

A few months after his arrival, the bishop observed at a reception that, “You have spoken of me as a young man; if you want to keep me perpetually young, you will all help me in our financial difficulties.” Apparently overwhelmed, Bishop Brennan attempted to negotiate a bank loan, proposing to post Ursuline Academy as collateral. When the Ursulines found out, a cascade of letters to New Orleans and to Rome followed. The Propagation of the Faith in Rome also received letters from priests complaining of the bishop’s arbitrary actions and from lay people complaining about the conduct of his priests. His dossier in Rome was already filling up when the Propagation received a copy of a letter Bishop Brennan had sent to Cardinal James Gibbons of Baltimore with copies to Archbishop Janssens and other bishops of the New Orleans province.

In his letter Bishop Brennan proposed that Dallas be made an archdiocese and, by implication, he, as metropolitan, would become an archbishop. In addition to lavishly expounding the State of Texas, he also commented on “the preponderance of the French Creoles in Louisiana, and the Mexicans in New Mexico and the southwestern counties of our own state.” He then suggested that if Rome should “place for instance an Archbishop at San Antonio... you [would] accentuate the perpetuation of the objectionable and unprogressive... unassimilative foreignism of New Orleans and Santa Fe.”

Bishop Brennan’s use of the term “foreign” in reference to Santa Fe and New Orleans likely heightened Rome’s concern about the Americanization of the Catholic Church, which would trigger Pope Leo’s letter, *Testem Benevolentiae*, a few years hence, aimed at suppressing “Americanism,” a perceived tendency of the Church in America in the words of Pope Leo’s letter to, “more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith.”

Cardinal Gibbons’ response was polite and political. “I feel a delicacy in expressing an opinion as to the expedience of such a step and as to the diocese which might be selected as the archepiscopal See until my opinion is sought by the Holy Father and the Cardinal Prefect.”

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26 *Rev. J.A. Hartnett Dead*, Mar. 8, 1899, Dallas Morning News

27 Letter Bishop Brennan to Cardinal Gibbons, Aug. 6, 1892, Diocese of Dallas Archives.

28 Letter Cardinal Gibbons to Bishop Brennan, Aug. 19, 1892, Diocese of Dallas Archives
What happened when Bishop Brennan went to Rome on his ad limina visit is conjecture. What is known is that he resigned from the See of Dallas. Whether it was voluntary or otherwise is not known. He was subsequently assigned to St. John Newfoundland as auxiliary bishop and later recalled to Rome, where he lived in a monastery until he died in 1916.

In Century of Faith, Msgr. Tucek speculates that, “the pattern of action followed by Rome appears to be one in which it disciplines bishops with some kind of penance. As always, when there are such signs but no information, there is an abundance of wild conjectures, one more scandalous than the other.”

Bishop Brennan’s accomplishments during his short term as Dallas’ ordinary are impressive. There were 17 priests at his arrival, that number had increased to 30 at his resignation. Eleven new churches were built in the extensive diocese. The total number of churches at his departure was 25 with resident pastors, 19 without and 74 mission stations. Parochial schools had an enrollment of 1,500. In addition there were nine independent academies. The number of Catholics had increased to 20,000.

Not only did the number of Catholics increase, the diocese grew in area when in 1892 the Holy See added El Paso and Culbertson counties to the Diocese of Dallas adding not only 10,000 square miles, but the oldest churches in Texas, established in the 1680s by Catholics fleeing the Pueblo Revolt. When Bishop Brennan made his first pastoral visit to his new territory in July 1892, he passed through a portion of the Diocese of San Antonio to reach El Paso.

As noted previously the Bull of Erection did not designate a cathedral church. There is an indication that before he left for Rome, Bishop Brennan decided to make St. Patrick Church the Pro-Cathedral. The two last issues of The Texas Catholic published after the bishop had left for Rome, changed the listing of the Pro-Cathedral from Sacred Heart to St. Patrick. If that was his intention, it never came to pass. Both The Texas Catholic and Father Coffey disappeared after Bishop Brennan’s resignation.

In May of 1892, a few months before his resignation, Bishop Brennan dedicated the orphanage which had sat unfurnished and unopened at the time of his arrival in Dallas. Children began arriving at the orphanage in late 1891, soon after the arrival of the Sisters of Mercy in July. When it opened with 35 orphans, the facility was simply called the Dallas Catholic Orphanage. Later the orphanage would be called St. Mary’s and finally, St. Joseph, which name continued until its closing. There are indications that the Sisters of Mercy, charged with managing the orphanage, were the religious order of women Brennan had intended founding in the new diocese. [Research has shown that they were not related to the Sisters of Mercy of the Americas.]

Under Bishop Brennan’s successor, because of disagreements dating back to Bishop Brennan’s administration, the Sisters of Mercy withdrew from the orphanage in 1894. Ursuline nuns stepped in on an interim basis until an agreement was reached with the Daughters of Charity, who assumed responsibility in 1895 and renamed the orphanage St. Mary’s.

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31 The Orphanage Festival, Texas Catholic, July 18, 1891
32 Letter from Betty Johnson, Asst Archivist, Mercy Heritage Center, Belmont, NC, to Sister Mary Brian Bole, SSND, Sept. 25, 2014, Diocese of Dallas Archives
When invited to staff the orphanage, the Daughters of Charity sent two sisters to determine whether or not the community should accept the assignment. One of the Daughters, Sister Theresa Healy, wrote to her superior, “The Asylum is a two story frame building, quite roomy, and has about seven acres around it, a portion of which is planted with fruit trees. The property is paid for, and at present, the Treasurer, Miss Barry, has $600.00 in hand. There are twenty-six children in the house, the boys largely in excess of the girls, but I do not remember the exact number. They seem very nice children and have been well cared for, in a way, but not exactly our way ... The electric cars run every quarter of an hour to the center of Dallas and can be reached in five minutes from the Asylum. The Asylum is quite a distance from the center, and the locality, a very pleasant one apparently, is called Oak Cliff. This opening seems most promising, first, because of the good that can be done, and because all seem to want the real Sisters of Charity, as they call us. Our reception was most cordial and the Bishop won our hearts at once.”

The Daughters of Charity remained until early 1907 when they were replaced by the Sisters of Charity of the Incarnate Word and again the name was changed to St. Joseph.

Catholic women throughout the diocese rallied to support the orphanage. Styled as the Lady Promoters of the Orphanage, the group sponsored a public festival in the City Park Pavilion in July of 1891. The orphanage opened with a public Mass the following Sunday. The Lady Promoters had chapters in several cities and sponsored a booth in support of the orphanage at the State Fair. Each parish formed a St. Mary’s Orphanage Association to help with the financial operation of the orphanage. In 1896 the Orphans Booth at the State Fair raised $936.85, and a generous donation of dolls was received from Sanger Brothers Department Store.

Opening of the orphanage marked the beginning of the extensive works of charity and mercy that evolved into the Catholic Charities of Dallas.

Immigrants from the midwest and north were arriving in North Texas in great numbers. Advertisements were appearing in northern and mid-western newspapers similar to the one sponsored by the Flusche Brothers, entrepreneurs promoting North Texas settlements. Addressed to “Catholics in the older and more thickly settled States wishing to improve their position, or acquire lands for their children, are invited to Texas, the land of Cereals, Cotton and Fruits. The richest soil in the world is found in Texas in abundance. No Blizzards or Cyclones but an equable temperature the whole year round...” The ads invited immigrants to settle in “Flourishing Catholic Settlements” in Pilot Point, Denton, Whitesboro and Lindsay. The Flusche settlements attracted many German farmers to the area; other ads were directed at Czech and Polish groups whose settlements dot the State of Texas and enrich its cultural mosaic.

New parishes were needed to accommodate the many immigrants and the economic growth triggered by the rapidly expanding railroad lines. In the decade of the 1890s new parishes were established at Forney (Layden’s Ridge), St. Martin’s; Greenville, St. Mary’s (later St.

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33 Letter Sister Theresa Healy to Mother Mariana Flynn, from Visitatrix of the Daughters of Charity Province of the U.S., Dec. 6, 1894. Diocese of Dallas Archives

34 The Orphanage Festival, Texas Catholic, July 18, 1891.

35 Catholic Settlers: Attention!, Texas Catholic, Jan. 2, 1892.
William’s); McKinney, St. Michael’s; Commerce, St. Peter’s (later St. Joseph’s); Bonham, St. Elizabeth’s; Rowlett, Sacred Heart and at Whitesboro, St. Thomas Mission.

Most churches began as mission stations where Mass was celebrated in a parishioner’s home, then a small church was built and the community became a mission of a larger parish. The following paragraph taken from the history of the Commerce parish is typical:

“The first Mass was celebrated in Commerce in 1890—the same year the Diocese of Dallas was established—at Mrs. [Mary Ann] O’Brien’s boarding house with a dresser as an altar. Mrs. O’Brien [a widow with six children] had successfully appealed to Father P.M. Donohue, pastor at Sherman, to come to Commerce by train once a month to say Mass. In attendance were Mrs. O’Brien, her children and six railroad workers and their families. For several years, Mass was celebrated once a month in widow O’Brien’s boarding house by priests from Sherman and Wylie. The congregation came to number around fifty people with some of the early family names being Kelly, Berry, Riley, Quinn, McGowan, Johns, Langridge, O’Neill, Harrison, Devaney, Potter, Donovan and Pierce. Nearly all of them were employed by the Cotton Belt Railroad.

“In 1894, Mary O’Brien married Michael Devaney, a railroad section foreman, and in the same year Mr. Devaney donated land at Sycamore and Locust streets for construction of a church. The church was named St. Peter in honor of the first Pope. The first Mass in the new church was held June 30, 1895 by Father Anthony H. O’Har of Wylie. Even though Commerce now had a dedicated building, it was still considered a mission of other parishes in northeast Texas. Prior to that, Commerce had been classified as a ‘station.’”

Commerce remained a mission parish until 1980 when Bishop Thomas Tschoepe signed a decree erecting St. Joseph Parish with Father Anthony Pondant as first pastor.

With the resignation of Bishop Brennan, the Diocese of Dallas was once more without a bishop. At the request of priests of the diocese, Bishop Edward Fitzgerald of Little Rock was named to administer the diocese until a new bishop was appointed.

According to Archbishop Janssens, Father Edward Joseph Dunne, pastor of All Saints Parish in Chicago, was among those considered for appointment as first bishop of the diocese. With the departure of Bishop Brennan, the episcopal mantle fell upon Father Dunne. The first and second bishops were born within 15 miles of one another in County Tipperary, Ireland. Coincidentally, Bishop Brennan’s mother’s maiden name was Dunne, but no relationship has been established. Both men were brought to the United States as children by their parents.

In Century of Faith, Msgr. Tucek wrote: “Edward Joseph Dunne was born at Gertnahoe, Tipperary, Ireland, April 23, 1848, the son of Richard Dunne and Judith Cooke. His parents moved to the United States and settled in Chicago when he was a year old. From his earliest years he showed signs of wanting to be a priest. His mother died when he was eighteen years old. His father lived to see him become a priest and a bishop and to receive his blessing on both occasions. He studied for the priesthood at St. Mary’s of the Lake, Chicago, Ill, and at St. Mary’s Seminary, Baltimore, Md. He

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36 History of St. Joseph Church, Commerce, TX, Dr. Harry Wade, 2013

37 Letter from Archbishop Janssens to Apostolic Delegate, 1892 Diocese of Dallas Archives.
was ordained June 29, 1871, at St. Mary’s in Baltimore for the Archdiocese of Chicago. For 22 years he worked as a parish priest in and around Chicago.”

At the time of his appointment, Father Dunne, in addition to being pastor of All Saints Parish, a large Irish-American congregation, held the office of Procurator Fiscales in the Archdiocese of Chicago. A well respected and much loved priest, his parishioners, friends and other well-wishers provided the new bishop with more than $35,000 in funds to be used in his new assignment. The bishop’s $35,000 would all go toward the $100,000 cost of the new cathedral.

Msgr. Tucek records that, “He was named Bishop of Dallas October 22, 1893. On November 30, 1893, Edward Joseph Dunne was consecrated in his parish church, All Saints, by Archbishop Patrick A. Feehan of Chicago. He was installed as the second Bishop of Dallas at Sacred Heart Cathedral January 17, 1894.”

When Bishop Dunne arrived in Dallas, he declined the offer of an Episcopal Residence, choosing to live in a room in the cathedral rectory that opened on to the back porch. Bishop Lynch described his quarters, “his palace was a room 18 x 18, in the old frame rectory” which “became his library, chancery, office and sleeping apartment.” His personal funds and great energy would go to his Opus Magnus, his monument, a new Sacred Heart Cathedral, but not to the exclusion of other needs of his extensive diocese.

Among them was the need for a new hospital. In 1894 the city had opened a hospital north of downtown at Maple and Oak Lawn. It was built on what had previously been park land, and the hospital was named Parkland because of its location, but at the time it was better known as the “pesthouse.”

There were no private hospitals and a group of physicians approached Bishop Dunne asking for a Catholic hospital. The doctors suggested the Daughters of Charity since some had become familiar with their work while working in hospitals in the East. The bishop once more contacted the motherhouse in Maryland inviting the Daughters to open a hospital in Dallas. The community agreed with a single stipulation, that the land for the hospital must be donated. Money for the land was promptly raised and a large lot purchased on the corner of Bryan and Hall streets. In August of 1896, four nursing sisters arrived in Dallas. A state charter for St. Paul Sanitarium had already been granted in July.

In its edition of November 13, 1896, the Dallas Times Herald editorialized that “perhaps no institution ever contemplated for Dallas will be so great a credit to the city and the citizens.” It took two years for the hospital to be built, but the four sisters opened the first beds in their tiny cottage on Hall Street, long before completion of the new building.

On July 15, 1898, the new St. Paul Sanitarium opened. The rooms were described as “a marvel of modern efficiency with both gas and electric lights;” they also featured both radiators and a fireplace with a grate. Many Dallas citizens remember the fireplaces in the rooms in the old main building, which was in service until replaced by the new facility in Southwestern Medical Center in 1964.

An advertisement described the hospital as a “commanding five-story and basement brick building, with facilities for 200 patients. Its apartments comprise offices, dormitories, parlors, reading rooms, operating rooms, dining rooms, etc., all equipped with the most modern conveniences, lighted by electricity, steam heated, provided with electric call bells, toilets and baths on each floor, in fact, it is fitted throughout in the most approved style, and is admittedly the finest equipped hospital in the South. The Sanitarium offers the best possible means to the invalid for regaining his health in
the shortest time and most comfortable manner.”

Sacred Heart Cemetery also was established in 1898 as the cemetery of Sacred Heart Church in Rowlett on land donated by Patrick McEntee, who donated land for both cemetery and church. In 1998, a century later, it was designated a diocesan cemetery.

Recovery from the Panic of 1893 was interrupted by the sinking of the American battleship Maine in Havana harbor on February 15, 1898, resulting in the Spanish-American War. The war was short-lived, ending in December 1898, with an unconditional surrender by Spain. The peace treaty turned over Puerto Rico, the Philippine Islands, and smaller Pacific islands to the U.S., and Cuba gaining independence. Many Dallas men volunteered and were sent to Camp Mabry in Austin to be inducted, but following victories in Cuba and the Philippines, the war ended and the volunteers were mustered out in November.

Toward the end of the 1890s the recession that had thwarted his predecessor’s hopes for a new cathedral, began to wane and the plans of architect Nicholas Clayton were revived and revised. Bishop Dunne called upon every parish to support the cathedral project. Many donated stained glass windows. Some established parishes like St. Patrick’s in Denison and St. Mary’s in Sherman donated large transept rose windows, others gave more modest clerestory windows, high on the upper level of the cathedral. Other windows were memorials donated by individuals and families and three communities of women religious, the Ursulines, Incarnate Word and Sisters of St. Mary Namur.

On June 17, 1898, the cornerstone for the new cathedral was laid and blessed by Bishop Dunne on the land purchased more than a decade earlier by Father Blum.

In 1891 Bishop Brennan established the Texas Catholic, the first Catholic newspaper in Texas. Publication ceased in the fall of 1892 when Bishop Brennan resigned. It would be revived in 1952 by Bishop Thomas K. Gorman.
Immaculate Conception Parish in Corsicana was established in 1871 and is the oldest continuously operating parish in the diocese.

This modest building on Hall Street served as the first St. Paul Hospital until the new hospital opened on Bryan Street 1898.

Tom Marsalis, founder of Oak Cliff, donated land for the Dallas Catholic Orphanage located on Page Street.

Father Jeffrey Hartnett memorial window at the Cathedral Guadalupe.

Bishop Thomas Francis Brennan first Bishop of the Diocese of Dallas.
On June 17, 1898, Bishop Edward Joseph Dunne set and blessed the cornerstone for the new Sacred Heart Cathedral based on the plans of architect Nicholas Clayton.

St. Paul Hospital, Dallas' first community hospital, opened in 1898 with 200 beds.

On August 15, 1883, the new Ursuline Academy buildings were dedicated and students moved to the new campus in September.
A New Century
and
A New Cathedral

As the 20th Century debuted, there were the usual arguments as to whether the new century began on January 1, 1900 or January 1, 1901 and whether the years should be called nineteen-o-one or nineteen-aught-one...the aughts won. The 1890s had been an auspicious decade for the new Diocese of Dallas. Catholics had increased by about one third from the 1890 Catholic population of 15,000. Four Catholic hospitals had been established in Dallas, Fort Worth, Marshall and El Paso. Sisters from 11 different communities of women religious were staffing the hospitals, 12 academies and 19 parochial schools. Bishop Dunne and 41 other priests were ministering in the diocese, including 32 diocesan priests and 10 Jesuits and Benedictines. The 42 priests were thinly spread, covering 27 parishes, 29 missions and 42 stations. Five seminarians were preparing for the priesthood.

Dallas, the See City’s, population passed 42,000. It was no longer the largest city in Texas, (Houston had bested it by 2,000), but it no longer was a frontier town. It was rapidly shedding its Western image and saw itself in competition not with other Texas communities but rather with cities such as St. Louis and New Orleans. Marks of its new cosmopolitan image were the first performance of the Dallas Symphony Orchestra and the opening of the new Carnegie Library at Commerce and Harwood.

Concerns about an adequate water supply for the growing city were alleviated by the construction of the Bachman Lake Dam. In 1901 the first interurban line in North Texas was opened by Texas Electric Railway interurban connecting Sherman and Denison. Dallas and Fort Worth were connected by the interurbans in 1902 and the network would ultimately connect North Texas cities with 350 miles of track. Both Bishop Dunne and Bishop Lynch used the interurban and railroads traveling about their large diocese. Oh, yes! Dallas passed its first automobile ordinance setting the speed limit at seven miles per hour.

For Catholics the cathedral rising at the corner of Ross and Pearl was a symbol of the promise of the new century filled with challenges and opportunities.

Plans for a June dedication had to be scrapped when the Apostolic Delegate was summoned to Rome, and another hitch developed when Bishop John Lancaster Spalding, a featured speaker was called to Washington, but on the 26th of October in 1902 Sacred Heart Cathedral was dedicated. Bishop John J. Hennessy of Wichita, Kansas preached at the dedication Mass and spoke of the extraordinary efforts of Bishop Dunne in making the cathedral a reality.

“We are now to speak of what the Bishop has done for the Cathedral, and we confess that we are unable for the task. In spite of the work of priests and people, without the Bishop, there would be no Cathedral in Dallas today. It was in his mind that the idea originated, he has superintended the work of its construction, he is in fact its architect, and its builder; more than half the cost of its construction has been secured by his individual labors. What care, what worry, what sacrifice it has cost him, his people will never know, his priests will never know, it will be known only by the angels of God.”

Dedication of the cathedral was a grand event. A special feature was the splendor of more than 1,000 electric lights outlining the vault above.

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38 Ceremony of Dedication of the Sacred Heart Cathedral is Impressive, Dallas Morning News, Oct. 27, 1902
the sanctuary. At a time when electricity was still relatively rare, the cathedral lights required so much power that the electric company requested they be notified before the lights were turned on. Newspaper coverage of the event speculated that the brilliantly lighted cathedral “might have been the ‘most well lighted’ church in America.” The beautiful stained glass windows of the 12 Apostles and many saints dazzled those in attendance. A special window was dedicated to Father Jeffrey Hartnett. The clergy of the Chicago archdiocese gave a great rose window over the entrance. The window above the high altar “the Apparition of the Sacred Heart” was given by the clergy of the Diocese of Dallas. Bishop John Joseph Williams, first Archbishop of Boston, donated the organ which had previously been in a Presbyterian church.

Blessed Sacrament Parish (originally Corpus Christi) was the first parish established in the 20th century and the first parish in Oak Cliff. In 1903 the City of Oak Cliff was annexed by Dallas. That same year, Bishop Dunne moved out of his room off of the back porch of the cathedral rectory and into a home built at the highest point in Oak Cliff. The two-story white frame building faced onto West Davis St. just west of the present St. Cecilia Church.

Like the See City, the Diocese of Dallas continued to grow. Dallas’ first school of nursing was opened at St. Paul Hospital in 1900 with the first class graduating in 1903. St. John Nepomucene was opened in Ennis to serve the Czech community in 1902; St. Luke Parish was established in Irving the same year. In 1903, St. Edward parish was carved from the cathedral’s territory and became the first church in East Dallas. It was quickly followed in 1905 by St. Joseph Church, established largely for German-speaking Catholics and staffed by the Oblates of Mary Immaculate.

It was also under Bishop Dunne that the Knights of Columbus first came to the diocese, first to El Paso in 1902 and then to Dallas in 1903 with the founding of Council 799. In 1914, the Father Abram J. Ryan General Assembly of Fourth Degree Knights was established on April 21.

The KofC was not the first fraternal order in the diocese; that distinction belongs to the Catholic Union of Texas (KJT), which was established in Ennis in 1900. Close behind was the Catholic Family Fraternal of Texas (KJZT), whose first society was established in Ennis in 1906. In 1913, the Daughters of Isabella (later the Catholic Daughters of America) were established in Fort Worth and in Marshall.

Bishop Dunne had originally planned to utilize the former Pro-Cathedral for Italian Catholics, but his plans changed due partially to the efforts of Mary and Valentine Jordan, a Baptist couple. Valentine was a contractor who worked on the Ursuline Academy. He was so impressed by the Ursulines that he and his wife decided to seek a Catholic school for children of the Black community. They went to Bishop Dunne who in 1905 had the former Pro-Cathedral dismantled and rebuilt on Cochran Street as St. Peter the Apostle Church, the first parish for Black Catholics. St. Mother Katharine Drexel, who had originally been asked by Bishop Brennan for assistance in establishing a school for African-American Children, donated $2,500 toward the parish school, which was first known as the Sisters’ Institute but later named St. Peter School.39 Two decades later, in 1927, Father Max Murphy, a graduate of the school and a foster son of Mary Jordan, became the first African-American priestly vocation in Texas. Mary Jordan later embraced the Catholic faith.

Another dream of Bishop Dunne was to establish a Catholic college in Dallas. In 1905, the Vincentian Fathers agreed to establish a

39 Contract between Mother Katharine Drexel and Bishop Dunne, Dec. 20, 1906, Diocese of Dallas Archives.
college to be dedicated to the Holy Trinity at Bishop Dunne’s suggestion. On July 21, 1906, the bishop laid the cornerstone for Holy Trinity College on 24 acres purchased for $20,000, the site of Dallas first golf course. At the ceremony, the Bishop commented that, “Education is power. It gives man a conscience that he would never otherwise possess. It makes him great. It makes him willing to lay down his life as a sacrifice in the defense of right. We want goodness. The world is crying for more goodness.”

Holy Trinity operated only as a high school until 1910 when it became a college and was renamed the University of Dallas. It continued in operation until 1928 when it was closed due to financial difficulties. The College opened in September 1907.41

At the same time Holy Trinity College was established, Holy Trinity Parish, also under the direction of the Vincentian Fathers, was erected to serve the new residential addition of Highland Park, as well as serving as the chapel of the college. The parish was dedicated on November 3, 1907. Holy Trinity Parochial School, the oldest continuously operating parochial school in Dallas, was established in 1914 under the administration of the Daughters of Charity of St. Vincent de Paul. Holy Trinity Parish boasted the first Holy Name Society in the diocese on March 10, 1908, followed by the cathedral on December 6, 1909. The society would grow to 32 parishes before fading after Vatican II.

A church must be free of debt before it may be consecrated, therefore, because most churches had a debt, they were blessed, not consecrated, when dedicated. Not so for debt free St. Mary’s Church in Sherman, which on July 26, 1906, became the first church in Texas to be consecrated, in the presence of three bishops, 34 priests and a large assemblage of laity.

Spring flooding was a perennial problem with the Trinity River, but none could match the one in May of 1908 that swept away the steel bridge connecting Dallas to Oak Cliff. After three days of steady downpours north and west of Dallas totaling some 15 inches, flood waters reached a depth of 52.6 feet. Five people died and 4,000 were left homeless. Historian Darwin Payne in A New Century, A New Dallas quotes C.L. Moss’ description of the event.

“Now the wreckage of a shed or outhouse would move by, followed by a drowned swine or other livestock. The construction forces of the Texas & Pacific worked feverishly to safeguard the long trestle carrying their tracks across the stream. Suddenly this whole structure turned on its side down-stream, broke loose from the rest of the track at one end and swung out into the middle of the current and began breaking up, first into large sections and then into smaller pieces, rushing madly along to some uncertain destination.” The Great Flood of 1908 was Dallas’ worst natural catastrophe and triggered efforts to rein in the Trinity.

In the absence of government facilities to care for the poor and the vulnerable, the Church stepped in. On August 13, 1908 Bishop Dunne wrote a pastoral letter asking support from the diocese in establishing a school for wayward girls to be called the Magdalene Asylum but later changed to Mount St. Michael. The letter asked for a second collection to be taken up in all parishes. Interestingly Bishop Dunne added as a postscript: “where it is not possible to take up a second collection, some way might be found to gather turkeys, chickens, and hams so that the sale of these can be given to the Sisters

40 Thousands Visit Institution, Dallas Morning News, September 9, 1907
of Our Lady of Charity who operate Mt. St. Michael.\textsuperscript{42}

Despite the failure of the effort by Bishop Brennan to make Dallas an archdiocese and its apparent contribution to his unexpected departure, the project was resurrected during Bishop Dunne’s tenure by then Father Joseph P. Lynch. The extent of Bishop Dunne’s involvement in the venture is questionable. In Century of Faith, Msgr. Tucek suggests that “with Bishop Dunne’s knowledge but without his specific encouragement, Father Lynch composed and had published a very ornate booklet on the Diocese of Dallas, detailing its size and importance, and suggesting it as a likely future archdiocese.”

Father Lynch mailed the book, \textit{When Bishop Dunne Came to Town}, to the bishops and archbishops of the United States. Nothing came of the project except suggestions that Galveston would be the most likely candidate for an archdiocesan See. As it turned out, the honor would fall to San Antonio two decades later.

On October 13, 1909, Father Martiniere was raised to the rank of Prothonotary Apostolic ad Instar by Pope Pius X, the highest non-episcopal honor for priests. Father Martiniere, more than any other single person, devoted his life to the spread of the Gospel, by word and witness, in the Diocese of Dallas. Born on January 8, 1841 at St. Catherine-sous-Riverie, Canton de Mornant, Rhone, France. He came to America in 1862 as a seminarian at the invitation of Bishop Claude Dubuis, second Bishop of Galveston.

On April 10, 1864, the then Deacon Martiniere was ordained to the priesthood in St. Louis Cathedral, New Orleans, by Archbishop Jean Marie Odin. For three years, he served as a missionary priest covering large areas of south central Texas on horseback bringing the sacraments of the Church to far flung Catholic families.

In 1869, he was assigned to establish a new mission station at the village of St. Paul in Collin County. From there, he and his brother Father Claude Martiniere rode circuit to many villages in North Texas including Dallas, Fort Worth, Sherman, Denison, Ennis, Forney, Terrell and Waxahachie. In December 1872 Father Joseph Martiniere was named second pastor of Sacred Heart Church in Dallas.

While pastor of Sacred Heart he continued to serve McKinney and other places in the North Texas area. In 1874 he worked with Bishop Claude Dubuis to bring the Ursuline Nuns to Dallas and establish Ursuline Academy. He served as chaplain to the nuns and the academy until his death. In 1888 he began work on the diocesan orphanage on land in Oak Cliff donated by Thomas Marsalis, founder of that city. He attempted to retire from parish work in 1889 and serve only as Ursuline Chaplain but when the Diocese of Dallas was established in 1890 he was made Vicar General, a position he held under both Bishop Brennan and Bishop Dunne.

In his biographical sketch of Father Martiniere, Father James Vanderholt wrote: “Monsignor Martiniere did not long wear the purple, scarcely two months after his elevation; the first warning of the approaching end appeared. He lingered a few months longer, but then at last he feebly tottered from the altar…and now those who had seen how a Saint lived, were to see how a Saint died. His humble presbytery became a place of pilgrimage for his brother priests, and friends who came as much to be

\footnotesize{\textsuperscript{42} Bishop Dunne, Pastoral Letter, Aug. 13, 1908. Diocese of Dallas Archives.}
edified as to express their sympathy.”  

Death came on April 3, 1910. Because of his many years as Ursuline Chaplain, he was buried in the Ursuline Cemetery until his remains were moved to Calvary Hill in 1981. Upon Monsignor Martiniere’s death, Father Lynch was appointed Vicar General.

On April 10, 1910, shortly after Monsignor Martiniere’s death, the Catholic Womens League the forerunner of the Dallas Diocesan Council of Catholic Women, was established at the behest of Father Lynch. Most of the early members were prominent women who took an active role in the affairs of the diocese and of the city. One of their many works would be the establishment of St. Rita’s boarding home for women.

For the last years of his life, Bishop Dunne was plagued by illness and suffered greatly from the Texas heat. As a result he spent most summers in the north. It was on one of his visits to the bishop of Green Bay, Wisconsin, that he died in his sleep on August 6, 1910. Bishop Dunne never returned to Dallas.

In Century of Faith, Msgr. Tucek wrote: “News of his death was received in Dallas by Father Lynch, his Vicar General, and by his three sisters, Julia, Bridget and Mary, who had been living with him. The bishop’s body was carried to Chicago and that same Friday night it was placed in the Church of the Immaculate Conception where it lay in state until the following Wednesday. This was the parish church of the bishop’s family and the one he attended as a boy. The Mass of Requiem was on Wednesday, August 10. Archbishop James E. Quigley of Chicago officiated, with many prelates and priests from Dallas and Chicago in attendance.” Bishop Dunne was buried in Calvary Cemetery, Chicago, where the bishop's mother, his priest brother, Father Richard Dunne, and a sister were buried.

Of Bishop Dunne, Father Lynch wrote: “Were you to ask me what was the secret force of Bishop Dunne, I would say with all due reverence that his power was not unlike that of our Blessed Lord. His followers first learned to love him and then they were willing to go wherever he led, to do whatever he directed. He did not control men by the power of his mind, it was not rhetoric, but he drew them by the warmth of his great heart and held them in a service bound by the strong ties of pure affection. Were I to emphasize his most striking trait I would mention his wonderful faith, his boundless charity, his intense earnestness and his sunny optimism.”

The vineyard of the Diocese of Dallas had been well tended by its second bishop. In the Dunne years, priests in the diocese increased from 22 to 84, parishes numbered 28 when he arrived and by 1910 there were 90. Five hospitals were built, six academies established, 18 schools opened and a Catholic university was founded.

Upon the death of Bishop Dunne, Father Lynch became administrator of the diocese until a new bishop was appointed.

As the new decade began, the Diocese of Dallas reported a Catholic population of 60,000. The city of Dallas had more than 92,000 citizens. The next 10 years would see the beginning and the end of World War I, the Great War to end all wars, the rise of Communism in Russia, the completion of the Panama Canal, the sinking of the Titanic and the appearance of Halley’s Comet.

43 Biographies of French Diocesan Priests, Unpublished, Msgr. J. Vanderholt, Diocese of Dallas Archives

44 Bishop Lynch Notes, Aug. 10, 1910, Diocese of Dallas Archives.
In Dallas, White Rock Creek would be dammed and become White Rock Lake; the longest concrete bridge in the world, the Houston Street Viaduct would connect Dallas to Oak Cliff, a new department store called Neiman-Marcus would open in downtown Dallas, the Dallas Federal Reserve Bank would open, Fair Park would become Camp Dick and the army would establish an airfield named for Signal Corps Aviator Moss Love. The clock tower would be removed from Old Red and an influenza pandemic would sweep the world taking 50 million lives.

In Mexico, a revolution began that resulted in 890,000 Mexicans fleeing to the United States and touched off a bloody persecution of the Catholic Church.

On July 26, 1906, St. Mary’s Church in Sherman became the first Catholic church in Texas to be consecrated, a ritual that can only take place if a church is debt free.

Established in 1901 as Corpus Christi church, the third parish in Dallas and first in Oak Cliff was soon renamed Blessed Sacrament.

Our Lady of Good Counsel Academy was established the the Oak Cliff area of Dallas in 1901 by the Sisters of St. Mary Namur. It was one of many academies established and financed by the Namur community, including schools in Corsicana, Ennis, Denison, Sherman, Dallas, Wichita Falls and Fort Worth.
Sacred Heart Cathedral was dedicated October 26, 1902 by Bishop Edward Joseph Dunne. Architect Nicholas Clayton designed the cathedral, Ursuline Academy and the Dallas Catholic Orphanage.

Bishop Dunne and Msgr. Joseph Martiniere, VG, during the solemn dedication ceremony of Sacred Heart Cathedral in 1902.

Sacred Heart Cathedral was dedicated October 26, 1902 by Bishop Edward Joseph Dunne. Architect Nicholas Clayton designed the cathedral, Ursuline Academy and the Dallas Catholic Orphanage.

Holy Trinity College, staffed by Vincentian Fathers, opened in 1907 in the Oak Lawn area of Dallas. It was renamed the University of Dallas in 1910 and continued in operation until 1928 when it was closed due to financial reasons. At the same time the college was established Holy Trinity parish was founded and also served as the university’s chapel.

St. Peter Church was the first African-American parish, built in 1905.
Behold the Great High Priest

Joseph Patrick Lynch was the stated choice of the diocesan clergy to become third Bishop of Dallas. On the 11th of June in 1911, Joseph Patrick Lynch was made Bishop of Dallas by Pope Pius X. Bishop Lynch, only 10 years ordained and 38 years old, became the youngest American bishop and began an episcopacy that would end with his death in 1954, encompassing over 43 years.

While being the first American born Bishop of Dallas, his Irish heritage conformed to the pattern described by Charles R. Morris in his book, American Catholic, in which he noted that from 1890 to 1960, Irish born priests or priests of Irish descent, accounted for 70 percent of episcopal consecrations. Joseph Patrick Lynch fit the pattern, as did his two predecessors and his successor.

Bishop Lynch was born in St. Joseph, Michigan, November 16, 1872, to Joseph V. and Veronica Lynch. Joseph was a native of County Meath, Ireland, and Veronica was Canadian. Young Joseph attended public schools and prepared for the priesthood at St. Mary’s Seminary in Baltimore and Kenrick Seminary in St. Louis, where he was ordained June 9, 1900 for the Diocese of Dallas.

Following ordination he served as assistant pastor at the Cathedral and as pastor of St. Stephen’s Church in Weatherford and St. Edward’s Church, Dallas before being appointed Vicar General in 1910. Prior to his appointment as bishop, he served as Apostolic Administrator of the diocese after the death of Bishop Dunne.

On July 12, 1911, a blazing hot Wednesday, Joseph Patrick Lynch was consecrated third Bishop of Dallas by Archbishop James Herbert Blenk of New Orleans in the presence of 12 other bishops more than 100 priests and a throng of people overflowing the cathedral into the street undeterred by temperatures reaching 112 degrees. When the 6’5” prelate first stood with his mitre and crozier he gave new meaning to the traditional episcopal hymn, “Ecce Sacerdos Magnus” Behold the Great High Priest.

When Lynch became Bishop of Dallas in 1911, the population of his See City was just over 92,000. The 1910 federal census showed that 330 of those citizens, or .4 percent were of Mexican descent. One hundred years later, in 2010, the federal census reported the total population of Dallas as 1,197,816, of which 507,309 citizens, or 42.35 percent identified themselves as Hispanic.

Relatively few Mexicans migrated to the United States in the late 19th century but the 1910 revolt against the rule of President Porfirio Diaz, which caused the country to fall into turmoil and a period marked by violence, atrocities and terror, changed that. Many Mexicans were hostile toward the United States over the loss of their northern territories after being defeated by the U.S. in the Mexican War, but their fear of the violent lawlessness wracking their country was greater than their hostility. Thousands fled across the Rio Grande seeking refuge from the revolutionaries.

Mexico’s extreme nationalism and animosity toward Spain, especially, led first to the expulsion of all Spanish clergy and later all foreign clergy and the subsequent general persecution of Catholics and the confiscation of Church property. Persecutions subsided at times but lasted through the Cristero War (1926-1929) during which at least 40 priests were killed. The refugees included priests fortunate enough to escape to the U.S.

By 1913 immigrants from Mexico arrived in Dallas; many lived in shacks or boxcars in the area north of the Courthouse now known as the West End. The area was also called Frogtown because of the croaking of frogs in the nearby Trinity bottoms. Frogtown had been the red-
light district that was tolerated until 1913 when it was shut down. The abandoned buildings offered low-rent shelter and were soon occupied by the Mexican refugees.

In 1906 Daughter of Charity Sister Brendan O’Beirne was sent to minister to the growing Mexican refugee community and she began an outreach to the colony. The Daughter of Charity established a soup kitchen in the basement of St. Paul hospital and soon opened a tuberculosis clinic with doctors donating their services. Sister Brendan’s efforts ultimately would develop into the Marillac Center, St. Paul Clinic and St. Ann’s School.

Vincentian Father Manuel de Francisco, a Spanish priest who had fled the revolution, and his confreres, were taken in by the Vincentian community at Holy Trinity College (later to become the first iteration of the University of Dallas). Father de Francisco taught Spanish at the college but also opened a storefront church, Our Lady of Guadalupe, at the corner of McKinney and Griffin streets. The first baptism was recorded on Nov. 30, 1914.

In 1916 the parish moved to a small frame church on Caruth Street, which it occupied for 10 years. Jewish refugees from the pogroms in Eastern Europe and Russia had settled in Goose Valley or Little Jerusalem, an area immediately north of Frogtown. As the Jewish refugees moved to better homes, the Mexican Colony moved into Goose Valley and established the community that would be known as Little Mexico. It was in that area that in 1926 Our Lady of Guadalupe Church dedicated a new building at Harwood and Wichita streets that would serve the Colonia until 1975.

Within two months after his installation, Bishop Lynch held the first Diocese of Dallas Synod. A Diocesan Synod is an assembly of priests and clerics of the diocese convoked by the bishop for the purpose of deliberations concerning pastoral care in the diocese. It is a purely consultative body. On September 8, 1911, the synod opened with 78 priests in attendance. Documents for discussion had been prepared in advance on the Catholic Faith, Youth Education, Clergy, Sacraments, Matrimony and Liturgy.

Not surprisingly the decrees of the synod reflected the strictness that prevailed in the Church at the time. A few examples are: Catholics were forbidden to attend places of worship or hear sermons other than in Catholic churches; a Catholic school must be established in every parish; Catholic parents are obliged to send their children to Catholic schools; junior clergy were to be examined annually during their first five years; sermons must be preached at every Mass on Sundays for at least five minutes, not to exceed 15 minutes at Low Masses and a half-hour at High Masses; clergy shall refrain from discussing politics in the church and from taking the stump for any political party; faithfull will provide for the suitable support of the clergy.

Of special interest was one decree stating: In those missions where the Holy Mass is not offered every Sunday, the rector will appoint a suitable person to gather the people together every Sunday to recite the Rosary, to teach catechism, to read the Gospel and the lesson of the day, and to read some matter appointed by the pastor from a recognized work of Catholic instruction.

As the influx of refugees from the Mexican political convulsions continued to increase the Catholic population, in 1914 dismemberment of the original Diocese of Dallas began with the establishment of the Diocese of El Paso in far West Texas, the first of six daughter dioceses taken in full or in part from Dallas. In each case, even though the territory of Dallas decreased, natural growth and immigration increased the number of Catholics.

As the number of children at St. Joseph’s Orphanage increased it was decided to establish
a separate orphanage for boys. A dormitory was added to the former home of Bishop Dunne on West Davis, and the Bishop Dunne Memorial Home for Boys opened in 1917 under the direction of the Sisters of the Incarnate Word.

Europe had been at war since 1914 but America had remained officially neutral although national sentiment was largely with the Allies. The resumption of unrestricted submarine warfare in the North Atlantic and Mediterranean in February 1917, together with German efforts to entice Mexico into attacking the United States with German aid, led to the American entry into the conflict. On April 2, 1917, President Woodrow Wilson asked Congress for a declaration of war. The Senate voted for a declaration on April 4, the Congress followed on April 6 and the president signed the declaration of war on April 7, 1917.45

By the fourth of July, Dallas National Guard Units had been mustered in46. On October 17, 1917 the Army Air Service announced that an air field would be established on Bachman Lake and named after Lt. Moss Love, a Signal Corps pilot who had died in a crash. In January 1918 Camp John A. Dick was set up at the State Fair Grounds for army aviators causing the State Fair to be cancelled in 1918. Two priests from the Dallas diocese, Father Michael G. French and Father John Joseph Campbell, entered the army as chaplains.47 During the war, the Catholic population continued to grow. Grand Prairie’s first parish was opened on March 10, 1918. Originally named St. Cecilia Church, in the 1950s, it was changed to Immaculate Conception.

Despite the opening of an annex building with 300 beds in 1916, St. Paul Hospital was overwhelmed by the influenza epidemic of 1918 and the army erected a number of tents on the hospital grounds to accommodate military patients from Camp Dick and Love Field. Schools, churches and many businesses closed because of the epidemic which claimed nearly 10,000 victims in Dallas of which more than 400 died.

On November 11, 1918, the Armistice was signed ending the First World War48. When the troops returned, Bishop Lynch scheduled a Victory Mass at the cathedral to welcome home the returning doughboys of the American Expeditionary Force.

With the war behind them in 1919, Dallasites bought over $7 million in Liberty Loan Bonds to help pay the nation’s war debt. The 1920 Federal Census confirmed Dallas as a fast growing city. With a population of 158,976, it advanced from 58th largest city in the nation to 42nd. The Magnolia Building, 29 stories high, became the tallest building west of the Mississippi and would hold that title for 20 years. In 1923 the first automatic traffic signal in the U.S. was installed in Dallas.

In 1922, a second Dallas priest was made a bishop. Father Rudolph A. Gerken, a native of Iowa ordained for the Diocese of Dallas in 1917, was named first Bishop of Amarillo August 26, 1926. Seven years later, on June 2, 1933, he was named seventh Archbishop of Santa Fe.

Calvary Hill Cemetery located on Lombardy Lane in Northwest Dallas, was established in 1926 by Bishop Lynch when it became apparent that Calvary Cemetery on Hall Street, was no longer adequate. The new cemetery, which

45 President Signs War Resolution and News is Flashed to Warships, Dallas Morning News, Apr. 7, 1917.

46 To Muster Four Guard Units Today, Dallas Morning News, July 4, 1917.

47 Personnal File, Diocese of Dallas Archives.

48 President Wilson Announces End of War, Dallas Morning News, Nov. 12, 1918.
includes the original Letot Family Cemetery, was dedicated on All Souls Day in 1929.

When Calvary Hill was opened, a Priests’ Circle was established for the interment of members of the clergy and many were relocted from Old Calvary.

A troublesome event in the post-war era was the reemergence of the Ku Klux Klan, though an entirely separate organization from the Klan groups that terrorized much of the south following the Civil War. Dallas Dentist Hiram Wesley Evans was elected National Imperial Wizard and presided over a crowd of 75,000 on Klan Day at the 1923 State Fair. Klan members gained great influence and at one time occupied most Dallas County and city offices. They were a nativist white supremacy movement that distrusted Catholics, Jews, African-Americans and other “foreign” elements.

Klan activities were not only in Dallas and the larger cities but also in the smaller communities. Dr. Harry Wade wrote in his history of St. Joseph Parish in Commerce, “In 1924, following the example of Greenville and Sulphur Springs, Commerce held a "monster" parade in which some 400 robed and hooded Klansmen took part. They marched from the city park up Park Street to Main, west on Main to Washington, and south on Washington back to the baseball field next to the park. To the Catholic families in Commerce, this must have been a very threatening parade. Fortunately, 1924 was the high point of Klan activity in Commerce and America.”

The Klan’s power in Dallas County was broken by the Dallas County Citizens League, organized in 1922 to oppose the Klan’s political influence, under the leadership of Martin McNulty Crane with the strong editorial support of G. B. Dealey and the Dallas Morning News and Rabbi David Lefkowitz of Temple Emanuel.

Following the war, the Mexican refugee population continued to increase. In July of 1924, the Daughters of Charity opened Marillac Social Center under the direction of Sister Brendan in the area that was becoming known as Little Mexico. By 1926 the increase of the Mexican-American and Mexican refugees led to the construction of a new and larger Our Lady of Guadalupe Church on Harwood Street close to the Marillac center. Three houses were purchased nearby to be used for a kindergarten, clinic and school. St. Teresa’s Church, a mission from Our Lady of Guadalupe parish, was established in West Dallas in 1928 to serve Cement City and the growing Hispanic population in that area. Financial difficulties led to the closing of the University of Dallas that same year.

Establishment of the Diocese of Amarillo in 1926 further reduced the area of the Diocese of Dallas to 52,850 sq. miles, less than half of the original size of the diocese with a Catholic population of 43,934.

On Black Tuesday, October 29, 1929, Wall Street’s crash triggered the Great Depression. The crash was cushioned in Texas, when in the Fall of 1930, Marion “Dad” Joiner struck oil at Kilgore in East Texas. Dallas quickly became the oil capital of the Southwest, but in 1931, the Depression hit Dallas with more than 18,000 people unemployed.

As the new decade dawned, Dallasisites could admire a new 45,507 seat Cotton Bowl Stadium and look forward to the new White Rock Lake Park with bathing beach and bathhouse approved by the park board. Plans were made to install a lighted “Flying Red Horse” atop the Magnolia Building to be completed by 1934.

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In 1930 a young priest from the Archdiocese of New York and classmate of Father Thomas K. Gorman began a national radio program Sunday afternoons on NBC. His name was Father Fulton J. Sheen. He would continue his weekly Catholic Hour broadcasts until 1951, when he and his “angel” switched to television and began a prime time series, Life is Worth Living.

Texas greatly benefited from the government recovery programs. Members of the Civilian Conservation Corps in effect built the Texas State Park system. In Dallas a CCC camp was established at White Rock Lake and the parks at both White Rock and Bachman Lakes were built by CCC “boys.”

St. Joseph Home for Girls moved from North Oak Cliff In 1930 to the former University of Dallas campus on Oak Lawn. Three new parishes were established in the early 1930s: St. Cecilia in 1933 and St. James in 1934, both in Oak Cliff, and St. Ann in Kaufman in 1935.

A second Diocesan Synod was convoked in 1934. It opened on June 19 and dealt mostly with the 1917 revision of the Code of Canon Law. In his 1985 document, A Story of Growth and Development of the Diocese of Dallas, Father Jack Hopka notes that, “The 1934 synod is without doubt a study in contrasts. The decrees concerning the sacramental and moral order appear, at least by contemporary standards, to be rules of exceptional strictness and severity. Yet an examination of the decrees dealing with education and the Church’s teaching office demonstrate that the synodal fathers were ahead of their time. It was not enough, in their minds, to know the rudiments of the faith. An adult Catholic was expected to have an adult faith and required a thorough examination and understanding of the liturgy and the social teachings of the Church.”

Among the examples cited by Father Hopka in his document are:

A rather strict religious discipline was enacted for the Diocese by the synod. Any parish activities of a festive nature, such as fairs, picnics, card parties, etc., were not permitted during Lent or on any Sunday, regardless of the season.

Among the laity of the Diocese, the synod was especially concerned about the spread of the Gospel among minority groups. The priests were earnestly exhorted to manifest pastoral solicitude for the Mexicans and Blacks and to proceed among them with indefatigable zeal.

Judging from the synodal decrees, the Liturgical Movement had been making its mark even in north Texas. The synod urged both priests and laity to make an in-depth study of matters liturgical, especially the Mass, in order to foster a more intelligent and devout participation.

Closely allied to the Liturgical movement was the movement which encouraged further education in the faith among adults. This catechetical movement also had its effect on the synodal decrees. Catechetical circles and study clubs for adults were to be established whenever possible. These clubs would investigate chiefly the principles of faith, liturgy and the Church’s social doctrine.

Father Hopka’s observation about Bishop Lynch’s closing remarks is worth noting in the context of the pornographic and near

50 Synodus Diocesana Dallasiensis Secunda, Bishop J. P. Lynch, 1934, Diocese of Dallas Archives

pornographic material in today’s media. “At the close of the synod Bishop Lynch gave an exhortation to the clergy and laity present against obscenity in motion pictures.”

Our Lady of Guadalupe Parish began in 1914 as a storefront church to serve the refugees from the Mexican revolution later moved to Caruth street in 1916. The above church on Harwood steeet was built in 1926.

Sister Viola Brown, DC, longtime director of Manillac Center, welcomes a child at the social center established by Catholic Charities.

Bishop Joseph Patrick Lynch third Bishop of Dallas.

Crowds surrounded Sacred Heart Cathedral in blazing heat on June 12, 1911, for the consecration of Bishop Lynch.
Texas Centennial Catholic Exhibit

Texas held a grand 100th birthday celebration at Fair Park in 1936, the Texas Centennial Exposition, at which the Catholic Church had a major role. When the bishops of Texas were invited to participate, they turned to the pastor of St. Mary’s Church in Sherman. It appears that they made an excellent choice.

"Make no little plans. They have no magic to stir men’s blood...." These words of Chicago architect Daniel Burnham might well have been the motto of Father Joseph Grundy O’Donohoe, the priest appointed by the six bishops of Texas as chairman the “Committee of Arrangements for the Catholic Exposition to be made on the Texas Centennial grounds at Dallas.”

The charge given to him by the bishops was to develop “an exhibit of work of all the Catholic schools in Texas, secondly, an exhibit of our social work, through the hospitals, orphanages, old folks home, Good Shepherds, Catholic working girls homes and the like. Thirdly, an exhibit, which would be mostly made up of pictures of the development of the Catholic Church in the last one hundred years.”

Although planning for the centennial celebration began in 1923, at the time of his appointment, the opening of the exposition at the Dallas Fair Grounds was only 13 months away. The Dallas Morning News in an editorial lauded the announcement of the Catholic exhibit: “The Catholic Church is to take a prominent part in the celebration of the Centennial. The Centennial would not be truly representative if the Catholics had no part. Catholic priests were responsible to a greater degree than civil or military forces in the Spanish government for the bringing of the white man and civilization to Texas.”

On the following day The Dallas Journal editorialized “The proposed invitation to the Vatican to have direct and especial representation at the Centennial exposition here is a graceful and highly proper recognition of the great part which the Catholic clergy had in the exploration and civilization of early Texas.... These men were of no ordinary stuff, and it is fitting that Protestant and Catholic should now join in rendering to them the tribute of honor and remembrance which is their due."

Centennial officials provided a prime location for the exhibit, next to the Fine Arts Museum and facing the lagoon. On August 20, 1935, Father O’Donohoe signed a contract for the construction of the exhibit building, which would be a replica of San Miguel de Socorro, the earliest mission in Texas, built in 1682 near El Paso by refugees from the Pueblo Revolt in New Mexico. Construction on the 76 by 90 foot structure began in early 1936 with costs estimated at $20,000. Another Texas mission, San Antonio de Valero, better known as the Alamo, was also erected on the Centennial grounds as part of the historical exhibits.

During the Centennial, Bishop Lynch celebrated his silver jubilee of ordination on July 11, 1936. As part of the observance, clergy of the diocese presented the bishop a silver chalice in an event at the Catholic Exhibit building, where the chalice was put on exhibit. There was also a Mass of Thanksgiving at the cathedral where Bishop William O’Brien, president of the Catholic Church Extension Society, preached the sermon.

52 Catholic Contributions Celebrated at Texas Centennial, Catholic Southwest, Vol 15, 2004, Texas Catholic Historical Society, Austin, TX.

Inside the exhibit building was one large two-story room devoted to various displays. In a second room, to the side, was a Eucharistic chapel with choir loft where the liturgy was celebrated. In the large room was enclosed a tiny “Oblate Chapel,” reminiscent of the chapels scattered throughout the borderlands in the days of the Republic and early statehood. Saluting the women religious who served in Texas was a case with 38 dolls dressed in the habits of the various religious communities of women who have served in the state.

The Catholic exhibit opened each morning at 8:30 a.m., before the other exhibits, and closed at 12:30 p.m. During the two-year run, over 2,000,000 persons visited the exhibit. Catholic activities the first year culminated with Catholic Day on October 11, 1936. Bishop Lynch celebrated a field Mass in the amphitheater with 20,000 persons in attendance. A major feature of the Centennial Exposition was the Cavalcade of Texas, a dramatic panorama of the history of the republic and the state.

When the exposition closed, the Catholic Exhibit building was dismantled and rebuilt as St. Anthony Church in South Dallas, which was completed in 1938, followed by the establishment of St. Augustine Parish in Southeast Dallas in 1939, which was funded by the Catholic Extension Society.

In Europe, Germany invaded Poland on September 1, 1939; two days later, Britain and France declared war on Germany beginning World War II. The United States remained officially neutral, but would be gradually drawn into the conflict. In October of 1940, the Selective Service Act went into effect and registration of men 21 to 35 began. Before the end of 1940, 18,633 men were drafted for 12 months’ service, which was subsequently extended.

Charitable activities of the Diocese of Dallas were combined with the establishment of the Central Office for Catholic Charities in 1940 to provide family services in marital counseling, maternity and adoption. In 1941, Catholic charitable agencies were joined together under the Catholic Charities umbrella. In 1942, St. Joseph Home for Girls moved back to Oak Cliff from Oak Lawn when the diocese purchased the former Methodist Virginia Johnson Home for Girls on Madison.

North Dallas was defined by Northwest Highway, also known as Slaughter’s Folly, by those opposed to the the road advocated by highway commissioner J.W. Slaughter, who foresaw the northward growth of Dallas. Christ the King Parish was established just south of Northwest Highway in June of 1941, to accommodate the growing Catholic population in North Dallas.

Dallas citizens celebrated their city’s 100th birthday on Sunday, November 23, 1941, at the Hall of State in Fair Park. Among the speakers were George Bannerman Dealey, president of the Dallas Historical Society and Father W. J. Bender, administrator of Sacred Heart Cathedral, representing Bishop Lynch who was unable to participate because of illness. Mayor Woodall Rodgers led the audience in the citizen’s oath.

Two weeks later to the day, Japanese planes bombed Pearl Harbor. The following day, December 8, 1941, Congress declared war on Japan. On December 11, Germany and Italy declared war against the United States. Hours later the U.S. declared war against Germany and Italy. Texas would contribute more men and women to the armed forces during the war than any other state, 750,000, of whom 12,000 were women according to Secretary of the Navy Frank Knox.

54 Dallas People Join in Mighty Salute to Second Century, Dallas Morning News, Nov. 24, 1941.
Msgr. Grundy O’Donohoe, exhibit planner, with sisters of various communities.

A replica of San Miguel de Socorro in El Paso. The Catholic Exhibit building at the Texas Centennial faced the lagoon.

Among the highlights of the exhibit was a display of dolls dressed in the habits of every community of women religious that had served in Texas.

A crowd of 20,000 attended the Catholic Day Field Mass at the bandshell on Oct. 11, 1936
On December 27, 1941, Monsignor Bernard Diamond P.A., who had served as Vicar General of the Diocese of Dallas and rector of the cathedral for 30 years, died. At his funeral on January 1, 1942, Monsignor (later Bishop) W. J. Nold praised Monsignor Diamond for “his faithfulness to God, country and Church.”

As the number of Catholics increased and Bishop Lynch’s health began to decline, he requested the pope to appoint an auxiliary bishop to assist him. Pope Pius XII named Monsignor Augustine Danglmayr, newly appointed Vicar General of the diocese, to be Auxiliary Bishop to Bishop Lynch. A 43-year-old native of Muenster, he had served in the Diocese of Dallas since his ordination by Bishop Lynch in 1922 and became the first Texan ever to be appointed to serve as a bishop in his native diocese.

On October 7, 1942, Msgr. Danglmayr was consecrated bishop at Sacred Heart Cathedral by Archbishop (later Cardinal) Amleto Cicognani, Apostolic Delegate, assisted by Bishop Lynch and Archbishop Robert E. Lucey, Metropolitan of San Antonio. As is the custom with auxiliary bishops, he was appointed to a former diocese and made titular Bishop of Olba.

On the day of his consecration, an editorial in the Dallas Morning News, noted that, “honors have long come to him for his work as a churchman and civic leader, his elevation to the episcopacy being the latest recognition from the highest earthly authority of his Church.”

After more than 60 years in the Ursuline Academy building built on the original St. Joseph Farm, the decision was made to relocate the school to a North Dallas location and land was acquired at Walnut Hill and Inwood road.

In 1942 the high school section was moved to the new campus to a former mansion reconfigured to accomodate the classrooms and offices. The school was named Angela Merici High School in honor of the foundress of the order. On November 1, 1942 the new high school was dedicated by Bishop Lynch and classes began the following day.

Reverberations from the Mexican revolution and disorder continued to affect the Diocese of Dallas. A group of Carmelite nuns fled Tulancingo, Mexico during the persecution in 1928 and were given shelter in a rented house at Wichita and Harwood and then in the former orphanage in Oak Cliff. The community was accepted permanently into the diocese by Bishop Lynch in 1942. In need of a new facility, the diocese bought the residence of S.W. King, Jr., on Turtle Creek and remodeled it to fit the needs of the Carmelite community.

Before imposing cloister on the new residence, the bishop permitted a three-day open house at the convent. Guides for the open house were provided by members of the Catholic Woman’s League and the Knights of Columbus. The open house was from Friday Oct. 30 through Sunday, Nov. 1. On Saturday, the 15 nuns made a rare appearance during the open house. Ten years later on Dec. 20, 1952 the Carmelite nuns would again move, this time to their permanent monastery on Flowers Street in Oak Cliff. That

55 Church Holds Final Rites for Monsignor, Dallas Morning News, Jan. 1, 1942.
56 Dallas Diocese Chancellor Named Bishop, Dallas Morning News, April 27, 1942.
58 Ursulines of the Central Province, 1983. Ursuline Provincalate, Crystal City, MO.
evening Bishop Lynch once more imposed cloister and the nuns returned to isolation.\textsuperscript{59}

Archbishop (later Cardinal) Francis Spellman, Military Ordinary, issued a call for priests to serve as chaplains in the armed forces\textsuperscript{60}. Three priests from the Diocese of Dallas volunteered and went into the army as chaplains: Monsignor William F. O’Brien, Father Leon Augustymowicz and Father Leo Dufour. In 1942 Archbishop Spellman, as head of the Military Ordinariate, held a meeting in Dallas with the 25 army and navy chaplains serving at bases in the Diocese of Dallas.

By late 1942 people began to experience wartime shortages of coffee, candy and cigarettes. Gasoline was rationed. Most families with an “A” sticker, were allowed only 4 gallons a week. Shoes, tires and sugar were rationed. There were ration stamps and tokens for food: red for meat, blue for canned goods. New cars and appliances disappeared for the duration and wages, prices and rents were frozen.\textsuperscript{52}

A new Catholic high school for boys operated by Jesuit priests and brothers opened in 1942 in the buildings formerly occupied by the defunct University of Dallas at 3812 Oak Lawn.\textsuperscript{62} Tuition when Jesuit High School opened was $100 a year. The initial faculty consisted of 12 Jesuit priests.

In the Love Field area of Dallas Our Lady of Perpetual Help was established in 1942. In 1944 St. Mary of Carmel Parish was erected in West Dallas and Good Shepherd Parish in Garland.

Church attendance increased during the war. In 1943, Auxiliary Bishop Danglmayr observed that attendance at all parishes had been up for the previous three years. He commented to the \textit{Dallas Morning News} that “naturally since the war’s beginning more and more people have been attending services to pray for their loved ones overseas.”\textsuperscript{63}

Regulations on fasting and abstinence for Catholics were altered during the war due to rationing, the unavailability of many foods and the extraordinary working conditions resulting from the war.\textsuperscript{64}

In a Pastoral Letter on March 5, 1943, Bishop Lynch announced the suspension of fasting and abstinence for the duration of the war for the Lenten season, Ember Days throughout the year, vigils of solemn feasts, Pentecost, Christmas, All Saints Day and others. Abstinence on all Fridays continued to be binding and also on Ash Wednesday. The pre-Communion fasting was modified for defense workers whose job required them to work after midnight. For them the pre-Communion fast was reduced to four hours for solids and one hour for liquids, but the liquids could not be alcoholic.

All during the war years, Catholics gathered annually at Jesuit High School on Oak Lawn and Blackburn for the annual Christ the King Procession. In 1943 the \textit{Dallas Morning News} reported, “Thousands of Catholics, men, women and children from all the parishes,

\begin{itemize}
\item \textsuperscript{59} \textit{Carmelite Nuns Greet Public in Rare Appearance at Open House for New Dallas Convent}, Dallas Morning News, Oct. 31, 1942 and \textit{Dallas Morning News}, Oct. 25, 1941.
\item \textsuperscript{60} \textit{Archbishop Here to Meet Chaplains}, Dallas Morning News, Aug. 28, 1942.
\item \textsuperscript{61} \textit{Personal Notes of Author}, Diocese of Dallas Archives.
\item \textsuperscript{62} \textit{Jesuit Fathers to Open School}, Dallas Morning News, Aug. 9, 1942.
\end{itemize}

\begin{itemize}
\item \textsuperscript{63} \textit{Attendance at Dallas Churches Shows Gains}, Dallas Morning News, July 21, 1945.
\item \textsuperscript{64} \textit{Catholics to Reduce Fasting As Adjustment to War Needs}, Dallas Morning News, March 6, 1943.
\end{itemize}
organizations and schools of Greater Dallas will participate in the solemn observance of the Feast of Christ the King, Sunday afternoon at 3 p.m. on the grounds of Jesuit High School. The procession would later be moved to downtown Dallas, with a similar celebration in Fort Worth. The Christ the King Processions ceased shortly after the Second Vatican Council.

On Thanksgiving Day in 1944, religious leaders of Dallas gathered at the Palace Theater, under the auspices of the National Conference of Christians and Jews, for a Day of Prayer for a just and lasting peace. Father John T. Gulczynski, Chancellor of the Diocese of Dallas, in his remarks reminded the 3,000 people in attendance that “peace depends on justice. Hatred and the desire for revenge are in themselves, injustices. We must not hate our enemies, but only those things that make them our enemies.”

As the war ended Dallas, Catholics were urged to pray for the success of the San Francisco Peace Conference. All pastors of the diocese were asked to hold prayer services for the success of the conference and a special Mass was celebrated at Sacred Heart Cathedral on April 25, 1945.

Congressional Medals of Honor were won by 33 Texans. Among them were Lt. Audie L. Murphy of Farmersville, the most highly decorated American in the war, and Commander Samuel D. Dealey of Dallas, the most highly decorated man in the United States Navy.

As members of the military were mustered out, and rationing ended, a sense of normalcy returned. It was time to prepare for the future. The Diocese of Dallas announced plans for the construction of a new coeducational high school in Oak Cliff to replace and expand the work carried on by Our Lady of Good Counsel Academy. Msgr. John Gulczynski, Chancellor of the Diocese, explained that plans were not definite but that the site of St. Joseph Home for Girls on South Madison was being considered. Work was also expected to begin within 18 months on the school as well as on a new St. Cecilia Church and a new Blessed Sacrament Church, both in Oak Cliff, to replace existing structures.

Dallas was also recovering from the war. Construction began in 1947 on Central Expressway, which would trigger the growth of Richardson, Plano, Allen, McKinney and points north. In 1948 WBAP-TV was the first television station to go on the air in Texas, quickly followed by KRLD-TV and WFAA-TV. Folks began enjoying themselves at Margo Jones Theater 47, which opened in Fair Park and on the Bonnie Barge on White Rock Lake, where only recently 200 German prisoners of war had been repatriated from their camp at Winfrey Point.

Dallas was also moving east and in 1947 St. Bernard of Clairvaux Parish opened in the new Dallas subdivision of Casa Linda. South of Dallas at Italy, Epiphany Mission was established to serve the growing Hispanic Community in 1948. That same year Catholic Charities opened Guardian Angel School at Mt. St. Michael’s to provide day care for working mothers.

Chicago’s Cardinal Samuel Stritch made a brief trip to Dallas on Sept. 3, 1947, to dedicate a $100,000 auditorium and social center at Our

65 Catholics to Observe Feast in Outdoor Rite, Dallas Morning News, Oct. 30, 1943.
Lady of Guadalupe Church on North Harwood, after which he blessed three new parochial schools, Christ the King School, St. Thomas Aquinas School, and Holy Trinity School, all in Dallas. During his one-day visit, the Chicago Prelate was made an honorary Texan by Governor Beauford Jester. On November 29, 1947, Father Wendelin Nold, pastor of Christ the King Church, Dallas, was named Co-Adjutor Bishop of Galveston. On April 1, 1950, he succeeded to the See becoming fifth Bishop of Galveston.

The “Bishop’s House of Charity” was the name given to a program announced in March 1950 to establish a home for the aged, a minor seminary, a foundling home, catechetical centers and a new central office for Catholic Charities. One of the first fruits of the effort was the establishment of St. Joseph Residence for senior citizens in Oak Cliff in 1955. The new senior residence was built on the campus of the former Methodist Home for Girls at South Madison and Pembroke in North Oak Cliff.

Creation of the Diocese of Austin in 1947 reduced the area of the Diocese of Dallas from 52,850 to 48,075 sq. miles when the counties in the southwestern segment of the diocese became part of the new diocese. While the area was diminished, the Catholic population increased from 47,250 in 1940 to 70,952 in 1950, and the See City grew from 294,374 to 434,692. Fort Worth’s population increased from 177,662 to 278,778, increases that were a precursor of a Metroplex population of 6,426,214, six decades later.

As part of the diocesan long-range planning, a house-to-house census of Catholics took place on Sunday, Nov. 20, 1949, when 2,500 volunteers fanned out from Texarkana to Wichita Falls and from Abbott to Denison on a door-to-door search for Catholics. On January 1, 1950, the front page of the Dallas Morning News reported an unofficial count of 67,732.

Auxiliary Bishop Danglmayr was quoted in the article as saying “I am grateful for the time and labor these lay volunteers have contributed,” he then added, “Nineteen fifty will mark a dual jubilee in our diocese. It was in 1890, sixty years ago that our diocese was established by the Holy See. Ten years later, in 1900, our present shepherd, the Most Rev. Joseph Patrick Lynch, D.D., came to Dallas as a newly ordained priest and his labor in this part of the vineyard of the Lord has been uninterrupted during these past 50 years.”

Many accolades were showered upon Bishop Lynch on the occasion of his celebration of 50 years of priesthood on June 11, 1950. In ceremonies at the cathedral, Bishop William D. O’Brien, Auxiliary Bishop of Chicago, who had also preached at Bishop Lynch’s silver episcopal jubilee in 1936, described his colleague as a friend to all minority groups and added that “no bishop in the country has been as active in organizing new churches.” The Dallas Morning News reported that a dozen bishops, several abbots and an archbishop were present for the ceremonies, and greetings from Cardinal Stritch of Chicago, were read. A number of the bishop’s 11 brothers and sisters were present for the occasion. Two days later, a testimonial dinner was given for Bishop Lynch by civic and religious leaders of Dallas. Attendance of 589

69 3,000 Greet Cardinal on Arrival Here, Dallas Morning News, September 28, 1947.
70 Cardinal’s Visit Seen as Tribute to Priest, Dallas Morning News, September 26, 1947.
Catholic, Protestant and Jewish leaders was reported by the *Dallas Morning News*. A purse of $238,600 was presented to the bishop by lay people of the diocese.\(^{74}\)

In 1952, after 41 years as Bishop of Dallas, Bishop Lynch’s health began to fail rapidly. With the diocese on the cusp of remarkable growth on February 8, Pope Pius XII appointed Bishop Thomas Kiely Gorman as coadjutor bishop to assist in administering the diocese and ultimately to succeed the ailing bishop.\(^{75}\)

Bishop Lynch died August 19, 1954. His funeral was a Pontifical High Mass in the presence of Cardinal McIntyre of Los Angeles; the celebrant was Archbishop William D. O’Brien of Chicago, president of the Catholic Church Extension Society. In his sermon, Archbishop Robert E. Lucey of San Antonio said of Bishop Lynch: “It was a loving faith that prompted Joseph Patrick Lynch to give himself to the priesthood. It was a firm unwavering faith that strengthened Bishop Lynch to stand like a cedar of Lebanon….One of his greatest achievements was his masterly preaching of the Word of God. In the field of sacred eloquence he had no peer.”

In addition to the cardinal and archbishops, 15 bishops and hundreds of priests, religious and lay people filled the Sacred Heart Cathedral to honor the 88-year-old prelate, who, when ordained, was the youngest bishop in the country and when he died he was the longest serving bishop.\(^{76}\)

Bishop Gorman, who succeeded to the See of Dallas upon the death of Bishop Lynch, was installed as fourth Bishop of Dallas. He had been administering the diocese since his arrival in 1952 due to Bishop Lynch’s ill health. He moved smoothly into his new office and took a firm hold on the rudder of the diocese as it was launched into a time of rapid growth as new suburbs blossomed with the postwar baby boom and homes built under the GI Bill.

A native of Pasadena, California, Bishop Gorman’s parents immigrated from Prince Edward Island, Canada. He attended Catholic schools and entered the seminary after high school, where one of his classmates was Robert Lucey, future Archbishop of San Antonio. He did theological studies at St. Mary’s Seminary in Baltimore and at Louvain in Belgium, where he was a classmate of young Father Fulton J. Sheen. When he returned to Los Angeles, he served as editor of *The Tidings* until 1931, when he was appointed first Bishop of Reno, a post held until coming to Dallas in 1952. Upon his arrival in Dallas one of his first actions was to revive *The Texas Catholic* newspaper, which had been dormant since 1892.

While he was still coadjutor bishop, Bishop Gorman acted to recognize the contributions of many Catholic men and women and also some Jewish and Protestant leaders to the growth of the diocese. He petitioned the Holy Father for papal knighthoods of the Order of Pius IX, the Order of St. Gregory the Great and the Order of Pope St. Sylvester, and for the Papal Awards, the Cross Pro Ecclesia et Pontifice and the Benemerenti Medal.

In addition he encouraged and supported the organization of the religious but non-pontifical orders of knighthood, The Sovereign Military of St. John of Jerusalem, of Rhodes and of Malta (Knights and Ladys of Malta) and the Equestrian Order of the Holy Sepulchre.

Although the Dallas economy was booming, Dallas and all of North Texas was plagued by an historic drought that stretched from 1947 to


\(^{75}\) *New Bishop to be Installed in Ceremonies on Thursday*, Dallas Morning News, May 7, 1952.

1957, but reached it height in the 50s when White Rock Lake dried up. Water was pumped in from the Red River that was so salty it killed any shrubbery the drought had not. Many Dallasites, like their ancestors, got their drinking water from deep Trinity Sand wells like those drilled at Norbuck Park at Buckner and Northwest Highway, where residents lined up with five gallon containers to obtain potable drinking water. Soaking spring rains in 1956 broke the drought and nearly empty reservoirs began to fill.

Welcome rains in the Spring of 1956 ended the seven-year drought but the weather had another surprise in store for Dallas in the form of a tornado that struck Dallas on April 2, 1957. It first touched down near Redbird Airport and left a 16 mile swath of death and destruction through Oak Cliff and West Dallas before finally lifting off the ground north of Parkland Hospital on Harry Hines Boulevard. Ten people were killed, 200 were injured and 500 people were left homeless, most in Oak Cliff. It was the most photographed tornado up to that time.

As a result of the drought, White Rock Bathing Beach was permanently closed in 1952. The bathing beach wasn’t the only thing that disappeared from Dallas. In 1956 the last streetcar ran from Oak Cliff to the car barn at Elm and Peak. It was not only out with the old but in with the new: Central Expressway opened in 1950, Big Tex debuted at the 1952 State Fair, and both the Dallas Memorial Auditorium and the Dallas Theater Center opened their doors. Something old returned to the area when the University of Dallas accepted its first students in September 1956.
In 1941 Bishop Lynch decided to erect a new parish “in the farmland north of Mockingbird.” The first parish in “far” north Dallas, was Christ the King that first gathered in the frame building at the right.

A new high school run by the Jesuits was opened in the former University of Dallas facility in Oak Lawn. It soon became the site of the annual Christ the King celebration.

St. Joseph Home for Girls was moved to 901 S. Madison Street in the 1940s. It was once planned to build the new Our Lady of Good Counsel High School on the land but another site was chosen. In 1984 when St. Joseph closed, the facility became the Catholic Conference and Formation Center.
A Changing Catholic Paradigm

Catholics in the Diocese of Dallas increased from 70,952 in 1950 to 128,681 in 1960, reflecting the Baby Boom that followed World War II as veterans returned to finish school, marry and start a family. It was also a reflection of a major demographic shift among Catholics. Prior to the war, Catholics were largely identified with the working middle class and tended to cluster in ethnic neighborhoods. The anti-Catholic bias reflected in the resurge of nativism during the 1920s impeded Catholic assimilation into the American mainstream.

Military service of millions of American men and women during World War II resulted in a great homogenization of society. The influence upon Catholics was particularly strong, removing many from the protective and defensive bosom of their ethnic clusters and scattering them among fellow Americans of every ilk and persuasion.

For returning Catholic servicemen and women the GI Bill offered opportunities for education and housing unavailable to many before the war. In great numbers they graduated from college, began careers, married, started families and bought homes in the suburbs. In response, seven new parishes were opened in the Dallas area: St. Thomas Aquinas in 1952, Our Lady of Lourdes, St. Monica, St. Philip the Apostle and St. Pius X in 1954, and in 1956, Holy Cross Church in South Dallas, Mary Immaculate in Farmers Branch and St. Elizabeth of Hungary in Oak Cliff. That same year, St. Paul the Apostle Parish was opened Richardson.

In 1955 St. Joseph’s Residence for senior citizens, staffed by the Bethlemita Sisters and built with funds raised in Bishop Lynch’s House of Charity program in 1950, was opened adjacent to St. Joseph Home for Girls in Oak Cliff.

It would not be dedicated until December, but in the midst of typical early September heat, the new UD facility opened on a 1,000 acre tract of land in the booming Dallas suburb of Irving that would increase in population from less than 3,000 in 1950 to 42,000 in 1960. The charter for the first University of Dallas that closed in 1928 was obtained by the Sisters of St. Mary of Namur with the intention of expanding Our Lady of Victory, their junior college in Fort Worth, into a university. Edward R. Maher, Sr. and Eugene Constantin, Jr., prominent Dallas Catholic businessmen, influenced Bishop Gorman to have the Diocese of Dallas assume sponsorship.

The university opened as an undergraduate institution with graduate programs to be added. Sisters of St. Mary Namur, Cistercian Fathers and lay teachers were the original faculty, with a lay educator, Dr. Kenneth Brasted, as the first president. They were soon joined by the Dominican Fathers in 1958 and the School Sisters of Notre Dame in 1962.

First students not only had to bear 96 degree heat, but they had to dodge painters and carpenters still finishing their work and to find their way around the new campus that still lacked sidewalks in several areas. Many of the original students persevered to become the first graduating class of 1960.

It was a time of rapid growth and great optimism for the Diocese of Dallas but Maher, realized that there was a need to provide for the future of the parishes and institutions that were being created. Maher looked to the Baptist Foundation as a model for an organization that would be the vehicle to

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78 University of Dallas, 50 Years of Vision and Courage, Novinski, Sybil, University of Dallas Press, 2006.
provide future funding for the burgeoning diocese. Bishop Gorman endorsed the idea and he, Maher, and attorney Tom Unis incorporated the Roman Catholic Foundation of Dallas-Fort Worth on December 15, 1955. In 1961, the name was changed to The Catholic Foundation and another layman, Dr. Charles Galvin, dean of the SMU law school, was added to the trustees. The fledgling enterprise would provide a highly professional financial support system for the Catholic Church in the Diocese of Dallas.

Key members of the opening faculty of the University of Dallas were Cistercian Fathers, whose arrival in Dallas was serendipitous. With the suppression of the Cistercian Archabbeay at Zirc, Hungary, in 1950, dispersed monks from the monastery were seeking an opportunity to reestablish their community in America. Among them was Father Anselm Nagy, who contacted Bishop Gorman in 1954. The bishop welcomed the Cistercians into the Diocese of Dallas and offered them the former residence of Bishop Lynch as a temporary monastery.

Cistercian Abbot General Sighard Kleiner negotiated personally with Bishop Gorman in the establishment of the Dallas foundation. The monks were invited to join the faculty of the University of Dallas and were among the original faculty when the university opened in 1956. That same year the Hungarian Uprising gave more monks a chance to escape and join their confreres in Texas. The Cistercian Monastery in Irving was completed in 1958 and Cistercian Preparatory School was opened in 1961. The monastery was raised to the rank of abbey in 1963 and Father Nagy was elected the first abbot.

In 1957, Unis, became the first Catholic to serve on the Dallas City Council. Others quickly followed, including George Allen, the first African American councilman and mayor pro tem, Anita Martinez, Pedro Aguirre and Joseph Haggar, Jr. Dallas’ first Catholic congressman was Frank Crowley who later served as the first Catholic Dallas County Judge. It is worth noting that the Federal Building is named for Allen and the County Courthouse for Crowley.

Bishop Gorman was quick to recognize the importance of lay leadership in the diocese. Two early lay appointments were Dr. F. Kenneth Brasted as the first president of the University of Dallas and F. Gordon O’Neill as first editor of The Texas Catholic. In recognition of the work of lay men and women in various areas of the apostolate, in 1959, Bishop Gorman instituted the Holy Trinity Medal of Honor and awarded it to more than 100 lay leaders in ceremonies at Sacred Heart Cathedral. In 1960, a second version of the Holy Trinity Medal was presented to those lay men and women who worked in the Diocesan Educational Improvement program.

Recognizing the need for lay involvement in the efforts to generate vocations to the priesthood, Bishop Gorman urged Catholic laymen to expand efforts of Serra International. The first club was chartered in 1948, today; there are five active Serra Clubs in the diocese. The bishop also was instrumental, in 1964, in the establishment of a Dallas of Theresians, a Catholic women’s organization to encourage and support vocations. The Dallas group separated from the national Theresian organization in 1984 and became the Dallas Vocation Guild which continues its work with women religious.

During the tumultuous decade of the 1960s, four presidents served or were elected: Dwight D. Eisenhower, John F. Kennedy, Lyndon B. Johnson and Richard M. Nixon. For Catholics the perennial question, “could a Catholic ever be elected president?” was answered with the election in 1960 of Kennedy. It was a time of turmoil and protests over the war in Vietnam; it was a decade of assassinations. It was the decade when America lost its innocence in Dallas on November 22, 1963.
With the 1960s, Dallas sports fans had an embarrassment of riches, two professional football franchises: the Dallas Cowboys, an expansion franchise, and the Dallas Texans. The football double-header didn’t last long; the Texans folded in 1962.

Population continued to increase rapidly in the northern portion of the diocese and a slew of new parishes were established to serve the growing number of Catholic families. St. Rita Parish opened in 1961 in North Dallas. In Northeast Dallas, St. Patrick, bearing the name of the 1880 parish closed to make way for the I-30 and I-45 interchange, opened in 1963. In Irving, Holy Family of Nazareth Parish opened in 1964. Two parishes were established in the northern suburbs in 1966: St. Francis of Assisi in Frisco and St. Mark the Evangelist in Plano.

Arthur Hughes was a leading Catholic layman, successful businessman and life-long bachelor, who in 1953 had bestowed upon him by Pope Pius XII the Papal Order of Knight of St. Sylvester in recognition of his vocation work and many years as a convert maker. In his 70s, Hughes had two dreams. One was to build a downtown chapel for business people; the second was to become a Catholic priest. His first was realized in 1966 when, with the blessing of Bishop Gorman, he founded and largely funded St. Jude Chapel in downtown Dallas. Two years later, after special formation, he was ordained to the priesthood by Bishop Gorman. Father Hughes ministered at St. Jude Chapel. In 1980 he was made a monsignor by Pope John Paul II. Msgr. Hughes served at St. Jude as a priest until his death in 1984.

A growing Catholic population not only required new parishes, but also new high schools. Three new Catholic high schools resulted from the Diocesan Educational Improvement Fund program in 1960: Our Lady of Good Counsel Academy founded in Oak Cliff in 1902 by the Sisters of St. Mary Namur, became Bishop Dunne High School in 1961, two years after moving to a new facility in South Oak Cliff. It was staffed by the Sisters of St. Mary and the Brothers of the Sacred Heart. In 1963, Bishop Lynch High School opened in far East Dallas staffed by Sinsinawa Dominican Sisters and the Dominican Fathers. In 1961 Fort Worth, Monsignor Nolan High School opened under the administration of the Society of Mary assisted by the Sisters of St. Mary Namur.

Religious life was flourishing in the early 1960s. According to the Official Catholic Directory, there were 100,871 sisters teaching in Catholic Schools in 1961. Orders of women religious were prospering, among them the School Sisters of Notre Dame, who decided in 1961 to establish the Province of Dallas to serve the south central and southwest states. By 1963, they had built a new motherhouse on the campus of the University of Dallas. The Notre Dame Community, of German origin, first served in the diocese in 1902 staffing St. Martin Academy in Forney and St. Mary’s in Gainesville.

Soon after the opening of the new motherhouse in Irving, the sisters established on the campus in 1962, the Notre Dame Special School patterned after their St. Mary's Special School for Exceptional Children in St. Louis. The new school, the only independent school in the Dallas area devoted exclusively to educating children with developmental difficulties, was joined by the the Notre Dame Vocational Center, the secondary component, in 1973. The two schools were combined in 1985 and became The Notre Dame of Dallas Schools, Inc. both schools are now located in the State-Thomas district of Uptown Dallas, serving children mostly from middle and low income families.

A second community of women religious, the Sisters of the Holy Family of Nazareth, established the Sacred Heart Vice-Provincialate in Grand Prairie in 1962, a new campus was opened in 1974 on Egyptian Way and in 1993 it
was elevated to Blessed Frances Siedliska Province. The province was suppressed in 2007 when all American provinces were merged into the original Holy Family Province of Chicago.

In 1966, the first of several mausoleums was constructed at Calvary Hill Cemetery. It was dedicated by Bishop Gorman and included a chapel for committal services and reflection. In 2000, the remains of Bishop Lynch, Bishop Gorman and Bishop Tschoepe were intombed in the chapel. Bishop Brennan is buried in Frascati, Italy and Bishop Dunne in Chicago.

Among older Catholics the name CCD (Confraternity of Christian Doctrine) brings back memories of a many-branched parish organization dedicated to teaching Christian doctrine. Its roots were in the 16th century when instruction in Christian doctrine consisted of memorizing the Apostles Creed and the Lord’s Prayer. Over the centuries, it developed into an international system of teaching doctrine that was mandated for every parish by Pope St. Pius X in 1905. In the 1950s and 1960s, it reached its zenith. After Vatican II it morphed into Religious Education programs, which in turn gave way to Lifelong Faith Formation.

Dallas was the site of the Eleventh National and Fourth Inter-American Congress of the Confraternity of Christian Doctrine from Nov. 28-Dec.1, 1961. The event brought the Papal Secretary of State, the Apostolic Delegate and four cardinals to Dallas, in addition to numerous archbishops and bishops and 10,000 priests, religious and lay men and women. Pope John XXIII sent Cardinal Amleto Cicognani, Secretary of State, as his personal legate to the Congress. The Papal Legate celebrated Mass before 12,000 people at the Dallas Convention Center. Present on the altar were Cardinal Francis Spellman of New York, Cardinal Joseph Ritter of St. Louis and Cardinal Francis McIntyre of Los Angeles. Other dignitaries included Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, who gave the homily, as well as Archbishop Robert Lucey, Archbishop of San Antonio, Bishop Charles P. Greco, chairman of the Bishops’ Committee on the Confraternity and Bishop Gorman.

Ten-thousand delegates to the Congress, from Canada, the United States, Central and South America attended general sessions each evening and forums, work groups and training courses during the day. Msgr. Fred J. Mosman was chairman of the planning committee. Special editions of The Texas Catholic were published daily during the Congress and left at the delegates’ doors every morning.

Large international congresses, like world’s fairs, have faded away, partially because of the expense of sponsoring them and partially because of the cost of sending delegates. Regional ministry conferences like the University of Dallas Ministry Conference and a similar one in Los Angeles, have evolved to not only fill the void, but to reach many more people.

When it comes to international religious events, the Second Vatican Council surpassed all others. In 1962 the Council opened in Rome. Bishop Thomas Gorman was among the nearly 2,400 Council Fathers, bishops from all over the world. In Dallas, Bishop Gorman convened a group of senior clergy and asked them to suggest subjects they felt should be considered by the Council. Among the group were future bishops of Amarillo and San Angelo, an Abbot and the local Jesuit superior.

Recommendations from this group tended to be pragmatic and reflect the pastoral needs of the Church as they had experienced it. Of the nine who were consulted, five made recommendations for greater use of the vernacular in the Mass and Sacraments, three came from secular priests and two from religious. Five also recommended that Favor of the Faith (Petrine Privilege) cases be handled by the local ordinary; all five were secular priests.
Other suggestions made by more than one member included restoration of the permanent diaconate, shortening the divine office, clarification of the function of the laity within the Church structure, modification of the index of forbidden books, permission for evening Masses and relaxation of the requirements for clerical dress to allow for more comfortable clothing in the hot Texas summer. Most had half-dozen suggestions, except for the Jesuit who had 39.

Other suggestions ran the gamut from allowing priests to join the Rotary Club to simplifying the blessing of altar stones. Several had to do with seminaries: no clerical garb in minor seminaries, a year’s novitiate for secular priests at the beginning of major seminary, stronger requirements for the study of Scripture and a suggestion that seminarians should be taught about other major modern religions. One suggestion was that all graduate studies in special fields occur before acceptance into major orders. A number had to do with Canon Law, ranging from simplified marriage legislation to revision of the 1918 code. There were 71 suggested topics.

Dallas priest Msgr. James I. Tucek had a key role in the preparation for the Council and the first session. As Bureau Chief of the National Catholic Welfare Conference News Service (later Catholic News Service) he was instrumental in setting up and managing the panel of English speaking bishops who briefed news reporters after each session.

Back home, Catholics in Dallas began experiencing the changes wrought by the Council with the promulgation of the Constitution on Sacred Liturgy in December 1963 when altars were turned toward the congregation and the Mass was celebrated in English. It was just the beginning. Many other changes were to come and the Barque of Peter would encounter some rough seas in the wake of the Council.

Most lay Catholics were aware of the Council, but they had no inkling of the extent of the changes in store. Few read any of the 16 Council Documents propagated by Pope Paul VI, who continued the Council after the death of Pope John XXIII in 1963, following the first session. Those who did read the council documents often found them ambiguous.

It is not surprising that the 16 documents generated by the council seemed enigmatic. They were, after all, written in language that would satisfy those in favor of change and those supporting the status quo. Nevertheless, what Pope Paul VI called “the Spirit of the Council” has radically changed the manner in which Catholics live out and explain the faith they embrace.

Among the surprises that followed the Council was the abrupt and precipitous decline in priestly and religious vocations. Some assumed it was a simple cause and effect situation, others attributed it to the societal shift in values and lifestyles that resulted from the paradigm shift caused by the massive dislocations triggered by the Second World War and its aftermath.

From the erection of the diocese, priests had been educated in various seminaries throughout the country and abroad and many priests trained in the Archdiocese of Philadelphia at St. Charles Borromeo Seminary were incardinaded in the Diocese of Dallas. Priests for Dallas were educated at Subiaco Abbey in Arkansas and at St. Mary and St. John Seminaries in San Antonio. Many priests from Ireland volunteered to serve in the Diocese of Dallas, which had strong Irish roots among is priests and bishops. Prior to the establishment of the Diocese, French and Irish priests were among the circuit riders who served Dallas and North Texas from Nacogdoches. Following World War II, the diocese was blessed with the service of many Polish priests, serveral of whom were survivors of Nazi concentration camps.
Later priests from Vietnam, India and other Asian countries would contribute the diversity of priestly clergy serving the diocese.

In 1962 plans for Holy Spirit Minor Seminary to be located at Mount Carmel on West Davis were announced and the first class was admitted in 1965, but the timing was inauspicious as most minor seminaries were being phased out and Holy Spirit was short lived.

In the early 1960s a group of leading priests of the diocese recommended that the Diocese of Dallas which had been well served by priests educated in seminaries of other dioceses, establish a major seminary of its own.

While in Rome for the Vatican Council, Bishop Gorman decided it was time for the Diocese of Dallas to have its own seminary. In 1965, he established Holy Trinity Seminary on the campus of the University of Dallas. 79 When the seminary accepted its first class, Augustine Hall, a dormitory on the UD campus housed the seminarians and they attended class at the university. In 1967, a new seminary facing Highway 114 was dedicated by Archbishop (later Cardinal) Egidio Vagnozzi, Apostolic Delegate in the United States. The Diocese of Dallas, which had been the beneficiary of seminaries here and abroad since its establishment, now was in a position to serve other dioceses in the area. Between 1965 and 1986 Holy Trinity served collegians and theologians (graduate) seminarians. Beginning in 1987, it served only collegiate seminarians and pre-theologians with theologians attending St. Mary Seminary in Houston. A second diocesan seminary, Redemptoris Mater Diocesan Missionary Seminary, would be opened in 2004 under the auspices of the Neocatechumenal Way.

Many Cistercian priests, ordained at Our Lady of Dallas Abbey, serve the diocesan in educational and other capacities. Additional centers of priestly formation under the direction of the Carmelites, Dominican, Redemptorist and Benedictine Fathers have been opened in the diocese.

The permanent diaconate was restored by the Second Vatican Council. Pope Paul VI issued a motu proprio re-establishing the ancient order on June 18, 1967. On Dec. 15, 1973, Bishop Tschoepe ordained the first two permanent deacons for the Diocese of Dallas, both men held master’s degrees in religious education.80 The following year on June 29, 1974, 26 additional deacons were ordained. Many Catholics today do not remember a time when there were no married deacons. Permanent deacons have become an important part of the diocesan ministerium, functioning in parishes, hospitals, jails, schools and in diocesan offices.

“Emerging” was the popular term applied to the members of the laity whose participation in all aspects of the Church expanded significantly in the year’s following the Council. The work of lay men and women in the Church had traditionally been described as participating in the work of the hierarchy. The Council redefined the lay apostolate as “participation in the saving mission of the Church itself.” (Dogmatic Constitution on the Church, par. 31) Emerge they did, liturgically as lectors and Eucharistic ministers, ministers to the sick and as lay missionaries, here and abroad.

Lay participation extended beyond liturgical roles in the parishes. In the Chancery Office

79 Seminary College Department and UD Scheduled to Begin in Fall Semester, Texas Catholic, July 16, 1965.

(now Pastoral Center), where department heads were traditionally priests, they are now lay people, principally women. The Chancery expanded from including Catholic Charities, Catholic Schools, the Tribunal, the Business Office and the Vocation Office, to include Ministry to Youth and Young Adults, Marriage Ministry, Catechetical Services, Safe Environment, Pastoral Services to hospitals and jails, Communications, Development and Archives...all headed and staffed by lay people, women religious or deacons.

After the Council, organizations with a variety of ministries proliferated including pro-life groups, family life associations, various spiritual movements and ministries too numerous to mention.

There has also been a growth in ecclesial movements in the Diocese of Dallas and other parts of the country. Among them are: the Catholic Charismatic Renewal, Cursillo Movement, Christian Life Communities, Christian Family Movement, Focolare Movement, Neocatechumenal Way, Marriage Encounter, Communion and Liberation and L’Arche.

Communications came to the forefront after the Council. First efforts centered on making media relations the responsibility of The Texas Catholic, but an inherent conflict of interest ended that arrangement. Several priests were given the title of Director of Communications, but it was an additional task and one for which they had not been prepared.

Bishop Tschoepe established the Archbishop Sheen Center for Communications that concentrated principally on production of teaching videos and established a short-lived microwave network. It also produced a weekly 15-minute magazine type television program called Texas Catholic Magazine. The television program ceased when the free on-air time ended, and with the widespread availability of teaching videos, the work of the Sheen Center became redundant and it was abandoned.

Increased services and staff has necessitated several relocations of the Chancery Office. It was originally in the cathedral rectory, then the cathedral basement. In the 1950s, it was moved downtown to the Fidelity Union Life Building by Bishop Gorman, who later moved it to Lakewood and then to Lemmon Avenue. Bishop Grahmann relocated the Chancery to the present Oak Lawn location in the 1990s. Catholic Charities has its own building in Northeast Dallas in addition to several smaller locations.

Graduate theology programs, once peopled exclusively by seminarians and priests, now reach out to lay people and religious who are seeking to be credentialed for ministry positions at the diocese or in parishes. In response to the need for more formation for lay persons in professional ministry, the University of Dallas established the Institute for Religious and Pastoral Studies in 1987. The IRPS would grow into the School of Ministry and provide formation programs for many lay ministers and deacons in the dioceses of North and Northeast Texas.

As Bishop Gorman approached the mandatory retirement age of 75 imposed on bishops after the Council, to assist him in the administration of the growing diocese, Monsignor John J. Cassata, a priest of the Diocese of Galveston-Houston, was appointed Auxiliary Bishop to Bishop Gorman in March 1968. He was consecrated June 5 in Houston and became Vicar General with residence in Fort Worth, serving as rector of St. Patrick Church Co-cathedral. His tenure as auxiliary bishop would be short.

81 Chancery Move Marks New Era For Church, Texas Catholic, Feb. 26, 1993.
By 1969, the Diocese of Dallas had a Catholic population of 180,615 and embraced 60 counties of North and Northeast Texas. Bishop Gorman had reached the mandated retirement age and, in submitting his resignation, also recommended that the Diocese of Dallas-Fort Worth be divided, creating the new Diocese of Fort Worth and reducing the size of the Diocese of Dallas. On August 22, Rome divided the diocese and accepted the resignation of Bishop Gorman. Bishop Thomas Tschoepe was named Fifth Bishop of Dallas and Bishop Cassata was named First Bishop of Fort Worth.\footnote{Bishop Thomas Tschoepe Installed in Dallas, Texas Catholic, Oct. 29, 1969.}

For Bishop Tschoepe, who had served as both Chancellor and Vicar General of the Diocese of Dallas under Bishop Gorman, it was a homecoming from the Diocese of San Angelo, where he had served as bishop since 1966. A moderate-conservative, Bishop Tschoepe was very permissive and practiced an administrative style that was extremely different than that of his predecessor. When asked by a Dallas priest how to deal with his new bishop, a San Angelo priest responded, “don’t present him with a problem, offer him a solution and if he doesn’t say no, implement it.”

He never lost the common touch and had a real interest in parishioners, whose names and circumstances he remembered long after he moved on to another assignment. His gift of remembering people extended to his priests and chancery staff. He was at home with a farmhand or the chairman of the board. With a mind for statistics, he could tell you the mileage on every tank of gas he ever bought, where and when he celebrated every Mass of his priesthood, and how long he has been alive down to the second.

While he was bishop, he lived in a chancery apartment and often would be in the office before anyone else and frequently would sort the mail and answer the telephone, to the surprise of many callers. It was not unusual to find him sweeping up the Chancery parking lot on Saturday morning. There are special obstacles for a priest who becomes ordinary of his own diocese. Preconceptions by confreres are difficult to overcome and vice versa. The presence of a retired predecessor can also be a challenge. Bishop Tschoepe had to deal with both.

Dallas’ most significant growth was toward the north, changing country towns into booming suburbs requiring new parishes and schools but downtown was also pushing north. City planners had their eyes on Little Mexico. New highways broke up old neighborhoods and increasing property values were an incentive to sell and relocate. The colonia began to disintegrate and and Hispanic families migrated to West Dallas, North and West Oak Cliff, Southeast Dallas and to new suburbs.

With the shift of the Hispanic population due to the commercial incursion of Little Mexico, Catholic Charities moved Marillac Social Center from North Harwood Street to West Dallas, on the campus of Our Lady of Lourdes Parish on Bernal Street. St. Ann’s School was closed and Our Lady of Guadalupe Church shuttered and the parish merged with Sacred Heart Cathedral parish, where the congregation had dwindled as parishioners moved to the suburbs. Rome approved the change of the cathedral from Sacred Heart to the Cathedral Shrine of the Virgin of Guadalupe. Carmelite Fathers from Our Lady of Guadalupe agreed to staff the cathedral and the newly combined parish began to flourish.

Two judicial proceedings in the early 1970s would impact the Diocese of Dallas. The first was the case of Roe v. Wade, first heard in federal court in Dallas. Three years later, on
Jan. 22, 1973, after hearing Roe v. Wade on appeal, the U.S. Supreme Court would hand down a decision granting women the right to abort their child. The decision triggered what was arguably the nation’s largest grass roots reaction, the pro-life movement.

The second was in 1971, when on July 16, U.S. District Judge William M. Taylor found segregation existed in the Dallas Independent School District and ordered the DISD board to come up with a plan for integration. On Sept. 7, 1971, busing to desegregate DISD schools began.

Sister Caroleen Hensgen, SSND, who was Superintendent of Catholic schools at the time, wrote of the occasion: “Now it was our turn to assume a Christian responsibility in social justice to support this action and cooperate with the DISD”. An emergency Diocesan School Board meeting was called to decide a public posture and how best our diocese could share the problem instead of becoming a haven for persons escaping the citywide act of integration.

Bishop Tschoepe was very much in favor of a deliberate and immediate action. The board decided to formulate a policy... that no transfer students who were presently residents of the City of Dallas were to be accepted in any of our schools within Dallas. Catholic schools in the outlying areas were not affected by this action.

“The only exceptions made were for those students who moved into the city from outside and decided to attend our schools, new first graders and ninth graders, brothers and sisters of those already enrolled in the school, or transfer students from any other Catholic school.” This was to remain in force for seven years to avoid any future transfers. Catholic schools would not provide a haven for white flight.

Growth of Dallas continued and the population of suburban communities increased. In response a number of new parishes were established, many in outlying communities. In 1973, the University of Dallas chapel was redesignated the St. Thomas Aquinas Public Oratory. The oratory would become the Chapel of the Incarnation in 1985 and the Church of the Incarnation in 2001. In South Dallas County St. Francis of Assisi Parish was opened in 1973 in Lancaster; nearby in Duncanville, Holy Spirit Parish was established in 1974.

All Saints Parish was erected in North Dallas in 1976 and Korean Catholics opened St. Andrew Kim Parish in the former St. Joseph Church on Swiss avenue in Dallas. A number of suburban and outlying parishes were erected in the late 1970s: Our Lady of the Lake in Rockwall, St. Elizabeth Ann Seton in Plano, St. Joseph in Richardson, Corpus Christi Mission in Ferris and Our Lady of Fatima Mission in Quinlan.


Cistercian monks from Hungary arrived in Dallas in 1951. The Monastery of Our Lady of Dallas was completed in 1958 and was raised to the rank of Abbey in 1963.

Holy Trinity Seminary in Irving was opened in 1965 on the campus of the University of Dallas. The present seminary building was completed and dedicated in 1967.

Msgr. James I. Tucek, a Dallas priest, served as chief of the Catholic News Service in Rome during the first session of the Second Vatican Council.
More than 12,000 people attended the pontifical Mass held at Dallas Memorial Auditorium during the international congress of the Confraternity of Christian Doctrine held in Dallas in 1961.

Founding board members of the Catholic Foundation, top row: Joseph Stevens, Joseph Haggar, Thomas Unis and Dr. Charles O. Galvan. Front row: Edward R. Maher, Bishop Gorman and James Simmons.

The new University of Dallas in Irving accepted its first students in September 1956.
A new Catholic high school named for Bishop Lynch was opened in far East Dallas in 1964 serving several parishes in the eastern portion of Dallas County. Originally the school was staffed by Dominican Fathers and Sinsinawa Dominican Sisters.

Our Lady of Good Counsel Academy opened a new campus in 1961 that was later renamed Bishop Dunne High School in 1963. The school was originally staffed by Brothers of the Sacred Heart and Sisters of St. Mary Namur.

Pope John Paul II High School opened in September 2005 with 303 students, the first new diocesan high school in 43 years. The school facilities were converted from a commercial plant in Plano.
An Immigrant Church – Déjà vu

Seeing a need for immigrant legal counseling and representation among the Hispanic population in Dallas, Catholic Charities founded the Immigration and Legal Services Division in 1975. The program was accredited by the Department of Justice in 1976.

Dallas’ population reached 904,078 according to the 1980 census and the number of Catholics climbed back to 178,737, virtually regaining the Catholic population before the loss of the Diocese of Fort Worth. As the Dallas suburbs grew, St. Michael the Archangel Parish was established in Garland.

The demand for migration and refugee services increased as a result of the end of the war in Vietnam and the thousands of boat people. Catholic Charities opened Migration and Refugee Services to handle the increased demand.

Many Vietnamese refugees came to Dallas and a number of parishes in the diocese provided homes and language programs for them. In 1986 the Mission of the Sacred Heart of Jesus was established in Carrollton, the first Vietnamese Catholic community. Many others would follow as the new Americans saw the Church as a vehicle for retaining and passing on their ancient traditions including: St. Joseph Vietnamese in Grand Prairie; St. Peter Vietnamese in Dallas, and Our Mother of Perpetual Help Vietnamese in in Garland.

On June 18, 1983, Msgr. Michael Sheehan, pastor of Immaculate Conception Parish in Grand Prairie, was named first Bishop of Lubbock. Msgr. Sheehan, a native of Wake Village, near Texarkana, had served as Assistant General Secretary of the National Conference of Catholic Bishops and then as rector of Holy Trinity Seminary, prior to his appointment to Grand Prairie. In 1993, Bishop Sheehan was named Archbishop of Santa Fe, the second Dallas priest to hold that office. He retired in 2015.

In 1986, the Diocese of Tyler was erected by Rome, including most of the East Texas counties in the Diocese of Dallas. Msgr. Charles Herzig of the Archdiocese of San Antonio was named the First Bishop of Tyler. With the loss of Tyler, the Diocese of Dallas that began with an area of 118,000 square miles was now down to less than 8,000, consisting of nine counties.

As the population continued to expand to outlying areas, seven new parishes were erected, all outside of the See City: In 1981, St. Jude in Allen, Holy Family in Van Alstyne and St. Basil the Great Ruthenian Catholic in 1983 and St. Ann in Coppell in 1984; St. Francis of Assisi was erected in Whitesboro in 1985, St. Michael the Archangel in Grand Prairie was established the same year as was St. Basil, a Byzantine Rite Catholic community in Irving.

As Catholic population increased in Southwest Dallas and adjoining areas, the diocese acquired the Vincent Family Cemetery in DeSoto dating from 1888, and expanded it into Holy Redeemer Cemetery on South Westmoreland Road. The cemetery includes a mausoleum and a chapel suitable for a committal service.

86 *Through the Years with Catholic Charities.* Diocese of Dallas Archives.

87 *Bishop Sheen to New Diocese: I Am All Yours,* Texas Catholic, June 24, 1983.


On Sunday, September 13, 1987, Pope John Paul II arrived in San Antonio for the historic first papal visit to the Lone Star State. Preparations had been going on for several years. A site near Seaworld was selected for the public Mass and a large platform was erected for the Pontifical Liturgy with seats for the Bishops of Texas, whose diocesan coats of arms were hung on either side of the Papal throne. All was in readiness when a “blue norther” hit on Thursday evening, all but destroying the altar and banners. Two days of hard labor patched things up for Sunday. The well planned structures were replaced by cranes holding up the makeshift decorations and banners.

Thousands of visitors who began streaming in when the gates opened at 2 a.m. for the midday Mass, had no idea of the extent of the Thursday disaster and the beauty they missed because of the storm. Hundreds of buses carried pilgrims from throughout the state to San Antonio for the Pope’s Mass. Many buses came from Dallas and other cities of the diocese. Pope John Paul II arrived by helicopter and toured the grounds by Popemobile before mounting the altar for the Eucharistic Liturgy. Temperatures over 100 degrees did not deter the enthusiasm of the thousands who waited hours in the Texas sun to see the Holy Father. All sorts of hats, umbrellas, sun shades and even newspapers shaded worshipers from the relentless Texas sun. The Holy Father had hidden air conditioners cooling his papal throne. A specially designed mobile home for the use of the pope was provided at the Mass site by Dallas businessman Bill Barrett.

When the Mass ended, Pope John Paul departed for San Fernando Cathedral where he greeted seminarians and religious men and women in formation. As the papal helicopter faded from view, the sunburned pilgrims climbed back on their buses and began the long journey home, but with a bundle of memories to share and treasure.

On December 9, 1989, Bishop Charles Victor Grahmann was appointed Coadjutor Bishop of Dallas with right of succession. Bishop Grahmann was a third generation Texan of German stock, whose forbearers immigrated to Texas in the 1880s, entering through the port of Indianola. They were people of the land and the future bishop worked on the farm near Hallettsville all of his life, even returning each summer to help while he was a seminarian.

Ordained in 1956 at San Fernando Cathedral in San Antonio by Archbishop Robert Lucey, he served in several parishes as assistant and pastor. In 1964, he was appointed Archbishop Lucey’s secretary. He worked in the Chancery for 17 years as secretary and later Vicar General and Auxiliary Bishop, serving Archbishops Lucey, James Furey and Patrick Flores. In 1982 he was named first Bishop of Victoria, a post he held until his appointment to Dallas. In May 1990, Father David Fellhauer, judicial vicar for the Diocese of Dallas, was appointed second Bishop of Victoria, succeeding Bishop Grahmann. He retired in 2015.

The Diocese of Dallas celebrated its 100th birthday on July 15, 1990 with a new bishop. Bishop Tschoepe stepped down the day before the centennial date and was automatically succeeded by Bishop Grahmann. Bishop Tschoepe retired to St. Joseph’s Parish in Waxahachie as where he was in residence until

93 Dallas Gains New Shepherd as First Century Comes to a Close, Texas Catholic, July 22, 1990.
his health failed, when he moved to St. Joseph Residence in Dallas.

Although the anniversary date was July 15, the celebration was moved to September 29, when the diocese celebrated 100 years of faith with a Festival Eucharist at Dallas Memorial Auditorium. Describing the event, The Texas Catholic reported, “Bishops from across the United States joined an estimated 3,000 North Texas Catholics in a colorful and majestic ceremony recalling the establishment of the Dallas diocese by Pope Leo XIII in 1890. Inside the arena was transformed into a church setting, with streaming banners hung above a specially-built altar. A 150-voice choir and orchestra were formed for the centennial Mass.

“Bearing banners signifying the gathering of the diocese, representatives of parishes, mission churches and ethnic communities processed into the chamber for the liturgy celebrated by Bishop Grahmann.” In his homily, Bishop (later archbishop) Michael Sheehan told Dallas Catholics, “You have what it takes to emphasize your identity, you have what it takes to evangelize, you have what it takes to be a leaven in the City of Dallas for social justice, advocating the cause of the poor and promoting respect for human life at every level of development.”

As part of the centennial observance, A Century of Faith, an illustrated history of the Diocese of Dallas, was written by Msgr. James I. Tucek, former editor of The Texas Catholic, who died following heart surgery before the Centennial celebration. He dedicated the book “to those Religious Women, the teaching Sisters and the nursing Sisters, who during the hundred years of the Diocese’s existence made the heroic sacrifices, in the love of God and the love of humankind, which contributed substantially to the formation of the Christian lives and the character of the Catholic Church in the northern half of Texas.”

Bishop Grahmann would preside over 17 years of prodigious growth of the Catholic population. When he was installed, the number of Catholics in the diocese was 226,129; at his retirement in 2007, that number had increased to 1,094,688. A significant percentage of that increase represented growth of the Hispanic community. Early in his tenure Bishop Grahmann committed himself to an increased response to the pastoral needs of Hispanics in the diocese.

He planned a series of meetings of pastors of parishes that had significant Hispanic populations and urged pastors whose parish did not offer a Mass in Spanish to do so. He divided St. Cecilia Parish, which had a largely Hispanic congregation, and established Santa Clara Parish in West Oak Cliff, a unique experiment that included a Spanish style church with large plaza, a school, a social service office and a recreational center. In addition, he erected a new parish, Nuestra Senora del Pilar, in Southwest Oak Cliff.

Once again, the diocese had outgrown its Chancery Office. In 1992, a five-story office building with an underground garage in Oak Lawn was purchased and remodeled. Offices of the diocese were moved to the new facility at 3725 Blackburn in November 1992. Catholic Charities’ office was moved from a separate building into the new facility, but subsequently acquired its own new building in northeast Dallas.94

Bishop Dunne High School had been established in Oak Cliff and Bishop Lynch in Casa Linda/Casa View in East Dallas, but there was a need for a diocesan high school to serve the northern suburbs of Dallas. Pope John Paul II High School opened in September 2005 with 303 students, the first new diocesan high school in 43 years.

94 Chancery Move Marks New Era For Church, Texas Catholic, Feb.26, 1993.
The school facilities were converted from a commercial plant in Plano. The opening of John Paul II High was the culmination of a 10 year study of the needs of North Dallas and the northern suburbs for a Catholic secondary school.

Bishop Grahmann embraced and completed a diocesan-wide parish consultation program in the planning stages when he came into office. It culminated with a Diocesan Convocation at Mount St. Michael at which goals and objectives were established. In 1994, the bishop and members of the chancery staff, visited each parish in the diocese to dialogue with the pastor and parishioners about the needs of the parish and how the diocese could assist.

Among the accomplishments in which Bishop Grahmann took great pride was the appointment of the diocese’s first woman Chancellor, Mary Edlund, a canon lawyer. He oversaw the establishment in 2004 of Redemptoris Mater, Diocesan Missionary Seminary at Mount St. Michael. Part of the world ministry of the Neocatechumenate, the seminary trains young men from various countries to serve both the Diocese of Dallas and as missionaries.

In 1993 the bishop established the Catholic Conference and Formation Center in Oak Cliff in the facility previously occupied by St. Joseph Home for Girls and St. Joseph Youth Center. CCFC provided a spacious center for workshops, retreats and days of recollection and for the formation program of the permanent diaconate.

The Grahmann tenure was not without its tumultuous times, mostly triggered by the pedophile priest scandal that rocked the Church. In the Diocese of Dallas, it took the face of Father Rudy Kos, who was tried and convicted in 1998 on three counts of aggravated sexual assault and was sentenced to life imprisonment on each. Kos was removed from the priesthood by laicization.

A lawsuit was brought against the diocese as a result of Kos’ criminal actions. In 1997, a jury awarded $120 million to victims in the sex abuse case against the Catholic Diocese of Dallas.  The amounts were later reduced, but the Kos case cast a shadow over Bishop Grahmann’s remaining years in office and included an unsuccessful effort by a group prominent lay people to force his early retirement.

Dallas Catholics lost an important facility in 1997 when St. Paul Hospital, founded in 1896, was turned over to Harris Methodist Health Care System and later merged into Texas Health Resources. In 2000, the University of Texas Southwestern Medical Center purchased St. Paul and renamed it St. Paul University Hospital. In 2015, St. Paul was replaced by the William P. Clements Jr. University Hospital and was scheduled to be demolished. The Daughters of Charity, who founded the hospital and had served the diocese in many capacities for 110 years, continued a presence there until 2004 when the last eight sisters were withdrawn.

As a result of the prodigious growth a number of new parishes, several of them ethnic, were established in the 90s. Our Lady of Lebanon Maronite Church was established in Lewisville in 1990. Prince of Peace Parish was erected in North Plano in 1991. Two ethnic parishes were established in 1992: Mother of Perpetual Help

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Vietnamese Parish and St. Thomas the Apostle Syro-Malabar Church in Garland. In addition to Santa Clara Parish in West Oak Cliff, St. Mary Malankara Parish was established in Garland. Both St. Thomas the Apostle and St. Mary Malankara were Thomas Christians, Eastern Rite Catholic communities.

Catholic Campus Ministry at Southern Methodist University dates to the founding of a Newman Club in 1932. By the 1990s Catholic students outnumbered all other denomination groups on the campus. In 1996 the Neuhoff Catholic Student Center and Chapel of the Annunciation was donated by Thomas Hudson Neuhoff and his wife, Judy Austin Neuhoff.

Two more parishes were established in 1996: St. Peter Vietnamese in far East Dallas, and St. Gabriel the Archangel Parish in McKinney. Sacred Heart of Jesus Vietnamese Mission in Carrollton was raised to the status of parish.

In response to the Holy Father’s request that every bishop have a concern for the whole Church, under Bishop Grahmann, the Diocese of Dallas gave more than $2 million for missionary projects throughout the world.

Bishop Joseph Galante, a new coadjutor bishop, was appointed in 1999. Bishop Galante was a Philadelphia priest who had spent a number of years in the Vatican, and later served as auxiliary bishop to Archbishop Patrick Flores in San Antonio and, subsequently, as Bishop of Beaumont prior to being named to Dallas. In 2004, Bishop Galante was named Bishop of Camden, New Jersey by Pope John Paul II.
Catholics filled the Dallas Memorial Auditorium, September 29, 1990 to celebrate the 100th birthday of the Diocese of Dallas. Bishop Michael Sheehan of Lubbock, preached the homily, and Bishop Grahmann celebrated the liturgy for the Centennial Mass. An orchestra and 150 voice choir provided music for the liturgy.

Three bishops concelebrated the Millennium Liturgy at the Cathedral Shrine of the Virgin of Guadalupe. Bishop Grahmann, sixth Bishop of Dallas (center) was the principal concelebrant, Bishop Tschoepe, fifth Bishop of Dallas (left) and Bishop Joseph Galante, Coadjutor Bishop of Dallas, concelebrated.

A Century of Faith, the history of the first hundred years of the Diocese of Dallas was written by Msgr. James I. Tucek, for the Centennial Celebration.
Pope St. John Paul II, the first pope to visit Texas, passes the Alamo in San Antonio in his Popemobile after celebrating an outdoor Mass, Sept. 13, 1987, many pilgrims from the Diocese of Dallas participated.

SMU Catholic Campus Ministry centers around the Neuhoff Center located at the edge of the hilltop campus. Catholic students comprise the largest denominational group on the campus. Sunday Masses are held in Perkins Chapel, but daily Masses are offered in the center’s chapel.

Vietnamese refugees arrived in the diocese in large numbers in the 1970s adding to Catholic diversity. Many parishes offered assistance to the new Texans until their own national parishes were erected throughout the diocese. This procession at St. Pius X took place c. 1978.
A New Millennium

A burgeoning Catholic population nearly tripled between 1990 and the beginning of the new millennium. By 2000, the Catholic population of the diocese increased to 630,156, a jump of 404,027 in a decade. Dallas’ first subway station was opened at City Place/Uptown by DART in December 2000. In 2001, the American Airlines Center replaced the aging Reunion Arena.

Restoration of the Cathedral Shrine of the Virgin of Guadalupe began in 2000 with the Save the Cathedral program. A new sanctuary and outdoor shrine were completed and dedicated in 2002 with the consecration of the new altar by Bishop Galante. New pews and flooring were installed in 2003 and, on June 28, 2004, ground was broken for the bell tower and small steeple that were part of the original plan, but were eliminated due to lack of funds.

James Moroney, Jr., whose grandfather was an early member of the Cathedral parish, donated a major portion of the funds to complete the bell tower and the small steeple, which were dedicated on September 11, 2005, completing the exterior of the cathedral, 107 years after the cornerstone was laid. Moroney, who died in February 2007 at 85, was the last surviving grandson of George Bannerman Dealey, founder of the Dallas Morning News.

In 2000, Our Lady of Angels Parish was erected in Allen and, in 2001, Nuestra Senora del Pilar was established in Oak Cliff. In 2002, Divine Mercy Parish was opened in Mesquite, the largest city in Texas without a Catholic Church. A number of missions had their status upgraded to that of quasi-parish including: St. Juan Diego, St. Peter Vietnamese and Our Lady of San Juan de los Lagos in Dallas; Holy Family in Van Alstyne; Our Lady of Fatima in Quinlan; and Church of the Epiphany, Italy. The Chinese Mission of the Sacred Heart of Jesus in Plano was made a National Parish in 2006.

As the extent of the pedophile priest scandal in the United States became evident, the U.S. Conference of Catholic Bishops met in Dallas in June of 2002 to address the sexual abuse of children by Catholic clergy. As a result of the meeting, a set of guidelines that became known as the Dallas Charter were developed to begin the process of reconciliation and healing, to establish accountability and to prevent further acts of abuse. The Charter for the Protection of Children and Young People called for action to create a safe environment for children and young people; bring about healing and reconciliation of victims and survivors; respond to allegations promptly and effectively; cooperate with civil authorities; discipline offenders; and provide means of accountability for the future to ensure the problem continues to be effectively dealt with through a Secretariat of Child and Youth Protection and a National Review Board.

At the behest of Bishop Gramann, Redemptoris Mater Diocesan Missionary Seminary opened on the grounds of Mount St. Michael in West Oak Cliff in 2004. Administered by priests of the Neocatechumenal Way, men ordained from the seminary are priests of the Diocese of Dallas but also serve as missionaries.

An ailing Pope John Paul II elevated the mother diocese of Texas, the Diocese of Galveston-Houston, to archdiocese on Dec. 29, 2004.


102 Texas Grows in Church Stature, Texas Catholic, Jan. 14, 2005.
with Bishop Joseph Fiorenza appointed the first Metropolitan. The action divided the Ecclesiastical Province of Texas into two Metropolitan Sees, San Antonio and Galveston-Houston, the Diocese of Dallas remained a suffragan diocese of the Archdiocese of San Antonio. Three years later, in November of 2007, Archbishop Daniel DiNardo, who succeeded Archbishop Fiorenza, was appointed to the College of Cardinals, becoming the first cardinal in the southern portion of the country.

Five months later, in April 2005, Pope John Paul II, who had occupied the Chair of Peter for over 26 years, finally succumbed to a long illness. Cardinal Joseph Ratzinger was elected to the papacy, choosing the name Benedict XVI. In 2014, Pope John Paul II was canonized by Pope Francis in a dual ceremony with Pope John XXIII.

A few months later, on August 29, 2005, Hurricane Katrina struck New Orleans, devastating the city. Many evacuees from Katrina and Hurricane Rita, which hit the Texas coast less than a month later, an estimated 12,000, fled to Dallas. Catholic Charities of Dallas coordinated the diocesan assistance to the many evacuees who resettled in the Dallas area. Catholic Charities served more than 9,366 individuals, including over 3,267 families, in partnership with parishes, providing case management, utility assistance, housing placement, emergency shelter, transportation, food distribution, and information and referral services to the victims of the hurricanes.

A different group of people seeking refuge, Hispanic immigrants from Mexico and Central America, were the subject of immigration reform being debated in the Senate in Washington in April of 2006. In Dallas, a mass rally was organized in which an estimated 100,000 people rallied at the Cathedral Shrine of Our Lady of Guadalupe and marched to city hall, where Bishop Grahmann, who had marched in the front line, and civic and political leaders, addressed the crowd calling for comprehensive immigration reform. Congress failed to act at that time, and the need for immigration reform still exists.

A cooperative effort involving the dioceses of Dallas and Fort Worth and the University Of Dallas School Of Ministry in 2005 resulted in the first University of Dallas Ministry Conference. From humble beginnings, the annual event grew into a regional conference with attendance of more than 5,000.

Bishop Grahmann reached the age of 75 in July of 2006 and submitted his required resignation to the Holy See. On Mar. 6, 2007 it was accepted and Bishop Kevin Joseph Farrell, Auxiliary Bishop of the Archdiocese of Washington, D.C., was appointed Bishop of Dallas by Pope Benedict XVI.

Bishop Farrell was born in Dublin, Ireland in September, 1947. One of four boys, he graduated from the Irish Christian Brothers High School in Drimnagh, Dublin. He entered the novitiate of the Legionaires of Christ in 1966 and after studying in Rome was ordained on Christmas Eve 1978. After serving in several positions in Mexico and the United States, he was incardinated into the Archdiocese of Washington in 1984. In March 2001, he was named Vicar General and Moderator of the Curia and on Dec. 28, 2001, Pope Benedict XVI appointed him auxiliary bishop of the Archdiocese if Washington.

His ministry in the Archdiocese of Washington involved a wide variety of assignments including serving as the Director of the Spanish Catholic

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103 Seventh Bishop Named to Dallas, The Texas Catholic, Mar. 9, 2007.
Center, an agency serving immigrants and the Hispanic community with legal assistance, education, employment and health care; the Assistant Executive Director and Interim Director of Catholic Charities; the Archdiocesan Secretary of Finance and Vicar General and Moderator of the Curia for the Archdiocese of Washington.

On May 1, 2007, Bishop Farrell was installed as seventh Bishop of Dallas in ceremonies at the Cathedral Shrine of the Virgin of Guadalupe in Dallas by Archbishop Pietro Sambi, Apostolic Nuncio to the United States. Among the many dignitaries present for the installation ceremonies was his brother Bishop Brian Farrell, Secretary for the Pontifical Council for Promoting Christian Unity in the Vatican.

Events of the years preceding his appointment to Dallas, including the Kos trial and lawsuits, had left scars and some unhealed wounds among the Catholics of the Church of Dallas. Sensitive to the situation, Bishop Farrell set about healing wounds and mending fences endeavoring to restore the Church’s image and ensuring the safe environment of all children and vulnerable adults. His first two appointments were new directors of Communications and Safe Environment. In addition, he became an active participant in civic affairs and worked to expand the role of the Church in community activities.

He is the face of the Church in many civic events including programs against domestic violence and in support of immigration reform. He delivered the invocation at the 50th anniversary memorial observance of the assassination of John F. Kennedy and works closely with the mayor of Dallas and the Dallas County Judge on programs to make Dallas a more welcoming and compassionate community.

One of the first actions of Bishop Farrell was to name a professional communications person to oversee and coordinate all media relations. The result has been a much more extensive coverage of the activities of the diocese and its agencies.

Bishop Farrell immediately embraced social media to communicate the gospel and make known the work of the Church. He blogs regularly about the Catholic Christian perspective on world affairs. Many of his blogs are pastoral in nature and are always centered on the gospel and the teachings of the Church. He is also a tweets regularly on Twitter.

In the realm of the printed word, The Texas Catholic and its sister La Revista Catolica, have emerged as well respected publications and recipients of many awards. With a professional reportorial and photography staff; the publications provide comprehensive coverage of diocesan organizations and events and publish a number of columns, offering commentary on Catholic teaching and national and international Catholic events.

A Catholic presence on the internet is an essential element of the diocesan communications program. The Diocese of Dallas Website at www.cathdal.org is an important resource for parishes and publicizes diocesan events and initiatives. A second website, www.texascatholic.com, managed by the Texas Catholic, mirrors top stories in the newspaper and offers streaming video of many events.

Holy Trinity Seminary lost its rector when on April 1, 2008, Msgr. Michael Gerard Duca was appointed second Bishop of Shreveport by Pope Benedict XVI. Bishop Duca was ordained bishop and installed in his new diocese on May 19, 2008 by Archbishop Pietro Sambi, Apostolic Nuncio.

Bishop Thomas Tschoepe, who served as fifth Bishop of Dallas from 1969 until his retirement in 1990, died January 24, 2009 at the age of 93. Bishop Tschoepe had lived in retirement at St. Joseph Residence in Dallas, after being in residence at St. Joseph Parish in Waxahachie. The first native son to serve as Bishop of Dallas, he had been chancellor and vicar general of Dallas prior to his appointment as Bishop of San Angelo in 1966. In 1969, he succeeded Bishop Thomas K. Gorman to the See of Dallas. Following a funeral Mass at the Cathedral, Bishop Tschoepe was interred in the mausoleum at Calvary Hill Cemetery, Dallas.

A little more than a year after Bishop Tschoepe’s death, Archbishop Pietro Sambi, Apostolic Nuncio, announced on March 11, 2010 that Pope Benedict XVI appointed two priests as auxiliary bishops for Dallas: Rev. J. Douglas Deshotel and Msgr. Mark Seitz. Father Deshotel was serving as Vicar General at the time of his episcopal appointment and Msgr. Seitz was pastor of St. Rita Parish, Dallas. Ordination of both bishops-elect by Bishop Farrell, took place on April 17, 2010 at the Cathedral Shrine of the Virgin of Guadalupe.

By the beginning of the second decade of the new millennium, the Catholic population of the Diocese of Dallas had nearly doubled from 630,156 in 2000 to 1,117,450 in 2010. During the previous decade three new parishes were established, six missions were made quasi-parishes and a new national parish was designated. In addition, a new missionary seminary was opened.

Mater Dei Personal Parish for the Extraordinary Form, was canonically erected in Irving in 2010.

Growth was also the key word for the community of Dallas as the new decade began. A new Dallas Cowboy stadium opened in Arlington in 2009 and hosted the Super Bowl and a super ice storm in 2012. The same year saw the opening of the Klyde Warren Park, which created green space out of thin air by being constructed above a freeway. Dallas lost a friend in 2013 when Big Tex went up in smoke in the waning days of the State Fair, but a new Tex was on hand to open the State Fair in 2014.

On Nov. 22, 2013, Dallas and the nation paused to mark the 50th anniversary of the assassination of President John Fitzgerald Kennedy.

As the Diocese moved into the second decade of the new century, the Bishop Farrell Invitational Golf Tournament was established in 2011 to provide tuition assistance for students attending Catholic schools. Bishop Farrell wrote of the tournament: “Statistics have shown the positive impact a Catholic education plays in the lives of people. Through this event, we can help students, whose families simply cannot afford to pay full tuition, obtain that life-changing experience that every child deserves at one of our Catholic schools in the Diocese of Dallas.” Recognizing the need to ensure the continued high level of excellence in Catholic schools, Bishop Farrell named a strategic planning committee on Catholic elementary education “to ensure the continued growth and sustainability of Catholic schools.” The committee was charged to issue a report on its findings in two years.

In the fall of 2011 in a letter to pastors Bishop Farrell announced: “In order to recognize the significant contributions of our lay men and women to the Church, I am establishing the Bishop’s Award for Service to the Church to be awarded annually beginning in the spring of 2012. The award will take the form of a bronze medallion with the crest of the Diocese of Dallas on a green and gold ribbon to be worn around the neck. A certificate will also be presented.”

About 150 men and women who volunteered in parishes and diocesan programs received the first Bishop’s Award for Service to the Church in 2012. A like number were honored in 2013,
2014 and 2015. Bishop Farrell describes the annual event and the reception that follows as “a joyful celebration of being Church.”

The diocese lost an auxiliary bishop in 2013 when Bishop Mark Seitz was appointed Bishop of El Paso on May 6, 2013. He was installed by Archbishop Gustavo Garcia-Siller of San Antonio on July 9, in ceremonies at the Judson F Williams Convention Center in El Paso.

In the fall of 2013, the committee appointed in 2011 to do an in-depth study of Catholic schools issued its report: *Reach for the Future: A Blueprint for Excellence/ Catholic Elementary Schools in the Diocese of Dallas*. Six important areas were highlighted in the report: academic leadership; curriculum and instruction; Catholic identity, faith, community and relationships; school structure; operations; and diocesan support; governance and facilities.

A flood of immigrants, mostly women and children, sought refuge in Texas from the turmoil of drugs and gangs in many Central American countries in 2014. The sheer numbers overwhelmed the system. Catholic Charities throughout the state provided assistance and worked to provide legal counsel to ensure fair hearings. Despite the efforts, arbitrarily returns to often dangerous and life threatening situations, occurred.

Dallas became the epicenter of the Ebola virus in the U.S. in October of 2014 as the first case to be diagnosed in the country occurred in the city. Thomas Eric Duncan, a Liberian national visiting Dallas, tested positive for the Ebola virus at Presbyterian Hospital in Dallas. Duncan had apparently contracted the disease while assisting a neighbor in Liberia. He subsequently died, and after his death, two healthcare workers, nurses at Presbyterian Hospital, who had attended Duncan, contracted Ebola. Both were diagnosed early and recovered. During his visit in Dallas, Duncan stayed in the apartment of his fiancé and when he was diagnosed she and her family were ordered quarantined for 21 days. Because of contamination, it was necessary for her to vacate her apartment, leaving the family in need of temporary housing. When it became apparent that fear of infection made it difficult to find accommodations, Bishop Farrell offered the family refuge in a house at the Catholic Conference and Formation Center, where the family remained during their isolation and until new quarters were obtained.

The location of the family’s quarantine housing was not revealed until the 21 days had expired with no evidence of infection. When the location was announced at a press conference, a member of the media asked Bishop Farrell why he had helped the family since they were not Catholic, to which he replied “we do not help people because they are Catholic, we help them because we are Catholic.”

Catholic schools have long held a central role in inculcating Catholic doctrine and values in a pluralistic society, but competing with tax supported schools in the era of high technology is much more difficult than in the time of the “little red schoolhouse.” It became obvious that the cost of providing education that was academically excellent as well as being Catholic value centered, placed a Catholic school education out of reach of many families, even with financial assistance. A unique approach to reaching those children was introduced to Dallas with the announcement by Bishop Farrell in October, 2014, of the founding of Cristo Rey College Prep, a new Catholic high school in the Pleasant Grove section of Dallas.

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The school will open in the fall of 2015 and serve students at or below the federal poverty line by incorporating affordability, a corporate work-study concept and rigorous academics.

The site for the new prep school will be the St. Augustine Catholic School in Southeast Dallas. St. Augustine School and St. Philip the Apostle School will share the St. Philip facilities in a new academy model school opening for the 2015-2016 school year. Cristo Rey Prep will be part of a network founded by Jesuit Father John Foley of Chicago and comprised of 28 quality, Catholic, college preparatory high schools for underrepresented urban youth.

As the Diocese of Dallas approaches a century-and-a-quarter of witness and service in North Texas, there are many challenges that must be addressed if the diocese is to be able to continue to serve Catholics and the community as it has in the past 125 years.

The Cathedral Shrine of the Virgin of Guadalupe, serves one of the largest cathedral congregations in the country, second only to St. Patrick’s Cathedral in New York. The venerable cathedral will mark 113 years of service in October 2015, and it is in need of extensive restoration, both exterior and interior, including new chapels, a new sacristy and a new organ balcony.

Parishes require assistance; some are struggling and in need. With fewer priests and religious more and more lay people are stepping in as volunteers, but also as professional ministers who require just compensation for their efforts. Our seminaries are in urgent need of repairs and upgrading to handle the large number of seminarians we now have. In addition, the cost of educating seminarians is increasing. It is now about $50,000 a year. Like our parishes and cathedral, schools have to meet the expense of maintaining and improving facilities and infrastructure, and teachers require financial assistance in acquiring and maintaining the formation and credentials required of them.

Reorganization of the Pastoral Center is under way, which will include a comprehensive program of digitalization and centralization of archival and business records and the eventual relocation of the Diocesan Museum to the Cathedral as part of the Cathedral renovation.

In order to accomplish these renovations and updates, Bishop Farrell launched Our Faith… Our Future, a capital campaign with a goal of $125 million to raise the funds necessary to effectively address the vital needs of the Catholic Church in the Diocese of Dallas.

Shakespeare penned, “What is past, is prologue,” (The Tempest). The Bard’s words seem appropriate as we contemplate our place on the continuum that Bishop Farrell describes in his introductory comments. We indeed stand on the shoulders of those who preceded us, who in turn stood on others’ shoulders, not ad infinitum but ad Christum. Our foundation is Jesus Christ, the cornerstone, whom the builders rejected (Psalm 118:22).

Although the Church was divinely founded, it was committed by Jesus to human hands; saints and sinners; men and women; who populate the Body of Christ. These few pages attempt to document the efforts by many to proclaim and follow Jesus in this corner of the vineyard. In 1890, the Diocese of Dallas numbered but 15,000 Catholics. As we approach our 125th birthday, we number more than 1,200,000.

The past is prologue, it is also Prologue to the Future. As the Church of Dallas moves forward, it will harvest what is being planted by this generation, just as the present generation has harvested what was planted by it’s forbearers. It seems appropriate to close with the prayer composed by Bishop Ken Untener and read at the funeral of the martyr, Archbishop Oscar Romero.
“It helps, now and then, to step back and take a long view.
The kingdom is not only beyond our efforts, it is even beyond our vision.
We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us.
No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the Church's mission.
No set of goals and objectives includes everything.
This is what we are about.
We plant the seeds that one day will grow.
We water seeds already planted, knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces far beyond our capabilities.
We cannot do everything, and there is a sense of liberation in realizing that.
This enables us to do something, and to do it very well.
It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.
We may never see the end results, but that is the difference between the master builder and the worker.
We are workers, not master builders; ministers, not messiahs.
We are prophets of a future not our own.”
Bishop Kevin Joseph Farrell was installed as seventh Bishop of Dallas on May 1, 2007.

Campaign funds will finance needed repairs to the 113 year old Cathedral


The Our Faith, Our Future capital campaign was launched in 2014 to raise $125 million.
An intensive Vocations program resulted in a total of 52 seminarians for the Diocese of Dallas in the academic year of 2014-2015 in several seminaries.

Recognizing the need to ensure the continued high level of excellence in Catholic schools, Bishop Farrell named a strategic planning committee on Catholic elementary education “to ensure the continued growth and sustainability of Catholic schools in the Diocese of Dallas.”
A model safe environment program protects children and vulnerable adults in diocesan schools, parishes and other organizations.

A communications program embracing print, broadcast, electronic and social media was put in place immediately by Bishop Farrell. Two print publications, *The Texas Catholic* and *La Revista Católica*, are complimented by diocesan and *Texas Catholic* web pages. The bishop was an early blogger and regularly uses twitter and Instagram. Media relations are a top priority and activities of the diocese, parishes and schools appear regularly in print, broadcast and electronic media.
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