



THE CATHOLIC HISTORICAL SOCIETY  
Diocese of Amarillo



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<https://www.amarillodiocese.org/museum-archives>

VOLUME 1

Spring

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*Program: Texas Panhandle Catholic Veterans Organization*

Founded & Established by: Don Allen and Joe Romo on September 12, 2016

Footnote: Joe room moved to Lubbock to be with family October, 2017.

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The sole purpose: Annual Veterans honor Mass (held at St. Thomas parish) for those who gave it all, served time in our armed forces, and have passed away with honor of their of their service.

From the beginning, there was a definite guiding hand from God. The Logo, our Cross, came to me in a vision. With so much help, many parishioners using their expertise developed what we have to today.

Being a Combat Vietnam veteran returning to the U.S. mainland (1969) with no one to greet me with a civil tongue, being spit upon, and being told PTSD would go away in time, still haunted by the nightmares of war. Suffering from Agent Orange exposure and still fighting the last battle, fought battles in the jungles of Vietnam and here at home. There are more friends on the Vietnam Memorial wall than alive. This is my legacy and exactly why there was a need to honor Veterans.

With great honor and pleasure, Texas Panhandle Catholic Veterans Organization will put together a display for the month of March at the Diocesan Museum concerning Texas Panhandle Catholic veterans, living in our area as well as memorabilia from local vets. We all have some affiliation with a military member, whether it be your father, mother, brother, sister, nephew or niece.

Don Allen Sr.



For our March Program we will have a presentation by the  
*Texas Panhandle Catholic Veterans Organization* and all  
during the month of March we will have an exhibit of our area  
veterans' pictures and artifacts.

March 17 - 3 to 5pm.

*Inside: Fr. James J. Regan bought a gun and was the law north of the tracks...*



Rev. James J. Regan O.P.

## The Bishop of North Flats

Father James J. Regan, O.P. who was stationed in Denver for sixteen years, was assigned by his superior, at the request of Bishop Robert Lucey, to start a Catholic Mission in Amarillo that would serve the Negroes. On October 15, 1940 Father Regan arrived by train, took up residence at Sacred Heart Cathedral in downtown Amarillo, received his orders from Bishop Lucey, rolled up his sleeves and got to work. In his first two weeks he discovered that there were a number of Catholic Negroes in Amarillo as well as some who were seriously interested in the Catholic faith. His next step was to rent a room on W. Third St. so that these people could have a place of their own. A thin wall divided the hall into two rooms, one being 14 by 30 feet. This was the room in which father Regan established Blessed Martin de Porres Catholic Mission.

The following are excerpts taken from an article written by Alice E. Sinclair for the *Torch*, a Dominican Newsletter of April 1942.

“Before the opening of his (Father Regan’s) mission services, he had contacted nine Negroes,

who asserted that they were Catholics. It was easy for them to promise to be present on the appointed evening. When the evening of instructions for adults arrived, no Negroes appeared. They would go by and look in, but they didn’t have the courage to walk into this strange church and sit down. Nuns from St. Mary’s Academy and five students, who were to help acquaint the Negroes with Catholic hymns, sang the songs, minus any new help and assisted Father Regan in reciting the rosary.

But on the morning of the Feast of All Saints, Nov. 1, 1940, Father Regan’s efforts bore fruit. One Negro, James H. Giron, principal of the local Negro public school, came to the first Mass said in the little Mission. Two members of Sacred Heart parish as well as the two acolytes who were youth from the same parish were also present.

The subject for the next Friday evening’s instructions was “a Great American Negro - Martin de Porres” this time five non-Catholics Negroes and one Catholic came to the lecture and an hour of open discussion. Father Regan agreed to change the time of his lectures to Sunday night as the Negroes said that more persons could attend on that evening.

One learns from his diary that the month of November was a long, hard but persistent pull of “ups and downs.” Once, “no Negro” was present; again, two were in attendance at Mass. Twice, one was there. But Father Regan was always present in the work of his Mission welfare center, battling happily away on the side of Blessed Martin. On November 30, a private novena to Blessed Martin was begun with Archbishop Lucey, priests, nuns, and approximately fifty laymen as participants. There were two intentions: namely, “the cure of Ray Williams, Negro Catholic youth (previously baptized by Father Regan) dying from tuberculosis, and the conversion of the Negroes of the Mission.

Father Norbert Georges, O.P., director of the Blessed Martin Guild of



These boys and men, whose picture was taken in the early 1940s, were patients recuperating from tuberculosis at the Kerrville State Sanatorium, which treated blacks between 1937 and 1949. The treatments were offered for free, and most patients survived. It was located where the Kerrville State Hospital is now



The children sang Christmas songs.

of New York, had sent the mission a relic of Blessed Martin together with a two-foot statue of him. Each morning, during the novena, Father Regan gave Ray Holy Communion and applied the relic to the sick boy.

The story of Ray's admission to the state sanitarium in Kerrville, Texas is a fair example of this priest's untiring zeal, his unflagging faith and courage in his work of Christian charity.

Three Years before, Ray Williams had dismissed himself from the institution. According to rules, he could not be accepted the second time. But a letter from Father Regan had not been unkindly received by the superintendent. The first step had been accomplished.

On a cold, snowy December 17, at seven-thirty in the morning the intrepid priest was on his way to Kerrville with his now extremely ill patient resting in comparative ease on a cot in a covered truck. Newman Parke, orderly of St. Anthony's Hospital, was with them. They drove ten miles out of Amarillo before the engine of the truck died, but, somehow, luck was along, too, for Parke

caught a ride back to Amarillo. He returned in an hour's time with a mechanic who got the engine going. However, the man's advice was to turn back to Amarillo and to drive rapidly for the motor could not last long. Upon their return to the city, Ray was placed in the hospital, and Father Regan wasted no time in finding another means of transportation. A priest friend loaned him his Nash, in which a bed could be installed, and a Nash dealer supplied the bed. Noon found Ray again in bed, on his way to Kerrville. The brave little party arrived safely in Kerrville at nine thirty. You learn from the diary that, without a doubt, faith had played its strong part, too. Early that morning, Ray had been anointed with St. Gabriel's oil, and prayers had been said for a safe journey. The doctor, who saw Ray the next morning, would give the priest no hope for the youth's recovery, but Father Regan's answer was one which told of the prayers and hopes for young Ray. And then, the Christmas season arrived. Father Regan gave a party with the help of the local Knights of

Columbus Council and the Blessed Martin League, a party, such as the Negroes had never experienced before. The little recreation hall, close to the Mission, was crowded with one hundred thirty-five persons.



Matthew "Bones" Hook, famed Negro leader in Amarillo, was in charge of the program. Father Regan had borrowed Technicolor films of the Golden Gate Exposition, Yosemite Park, and New Mexico. The Negro children did their "bit by singing Christmas songs. The comedian contributed to the entertainment with his antics and fun. All this, with the awarding of prizes, gifts of candy, and a towering, glistening Christmas tree. The Christmas tree made the affair an important, historical event in the doings of the Negro folk. By January 12, 1941, Father Regan is able to record: "four colored persons at Mass today, very encouraging. Six are under instruction." A week later, he mentions having changed back to Friday night instructions, on the advice of his people, to take care of more Negroes. Shortly after Ray Williams' trip to Kerrville, his mother, Mrs Emma Williams, had appeared at Mass with a daughter,



Confirmation with Bisop FitzSimon 1943

a Catholic. A few days later, she had asked for instructions (She had word from Ray that he was able to take exercise by this time.) Toward the end of the month four more Negroes were asking for instruction.

Nor was the Mission neglecting the physical well-being of its people. On February 15, Father Regan, due to the generosity of the members of Sacred Heart Church, was able to distribute around two hundred articles of clothing and shoes in the places where they were the most needed. There is acknowledgement in the diary of the receipt of a check for a goodly sum of money from the students of Our Lady of the Sacred Heart, Stella Niagara, New York who had adopted the Dominican priest as their missionary. Three months later, the records show that he received an anonymous donation of \$130.00 for his welfare work.

March 15 was an eventful day; Father Regan baptized his first convert, James Frazier. The following day, the man made his First Communion, and a letter was sent to Kerrville asking for Frazier's admission. He is another Negro whose health is a matter of grave concern to the priest. About three weeks later, in April, Frazier was anointed. Then a novena was made, and the records state that Frazier is better. Father Reagan took him to a shack in North Heights on May 21, and, five days later, drove him to Kerrville. Father Regan saw Ray at this time, and recorded, "Difficult to see any improvement in Ray, " but he left both Ray and Frazier, praying that Ray might return to the mission.



A highlight in the missionary work came on Easter Sunday when five Negroes were baptized before Mass, three adults, a young girl, and a youth. There were twenty-five Negroes in attendance at Mass, in contrast to the one on All Saints' Day. Nine of these Numbers were Catholics before the Mission was established – the five baptized before Mass, James Frazier, recent convert and three others.

The organist and soloist for the High Mass responses was Mrs. Louis Turner, convert at the small reed organ. She was assisted by Louis, her husband, also a convert, with music from a saw. Father Regan took his congregation to breakfast after the Mass. I saw photographs of the Communion breakfast party, black faces a light, eager, and alive.

In April, the sheriff, Bill Adams, deputized Father Regan. This courtesy seemed to be a big help in the handling of cases such as the following one:



John T. was the starved, neglected and sick fifteen-month-old baby, the child of an unmarried Negro mother. Negro women reported to the white priest that the infant had been crying on the floor of a shack for hours, alone and neglected. Its mother was drunk the greater part of the time.

This was one of the times when Father Regan's Irish was a valuable aid to his charitable heart.

It was a small matter to secure a key to the house, and soon, the child was in the capable hands of Martha Turner, a Negro convert. Later he secured a bed and medical attention for John in St. Anthony's Hospital. The little fellow was suffering from rickets, scurvy, and hernia. This was in April; John became Sambo to the hospital staff, who learned to love the intelligent little lad, and he also became a healthy youngster, ready to be turned over to the Turner family in June. His mother must prove herself worthy of caring for him if he is to be returned to her.

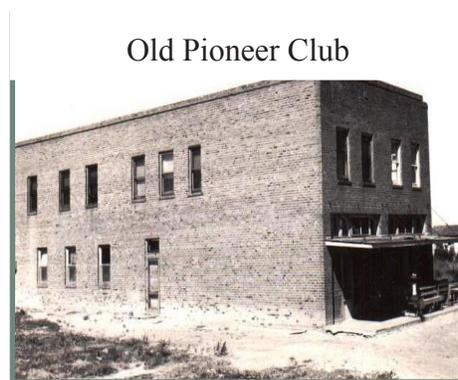


A similar story is that of Frances R. a twenty-three-year-old Negro woman, dying of tuberculosis. She must lie in a dark dirty, ugly, cold room day after day, because she is too ill to help herself. Perhaps, a restaurant owner, nearby, will remember to bring in the twenty-five cents worth of food – bargained for by a more or less disinterested relative – for the day. Perhaps, he won't. Either way, it won't matter for Frances is too ill to protest. She cannot get up from her bed.

Then some person, among the Negroes, reported to the colored colony's friend. "I never saw such a frame of skin and bones in my life," Father Regan declared in telling the story. The load that he carried to this car was very light, far too light. The clean shack in North Heights, recently occupied by James Frazier,

was Frances's home for the one brief month. A kind colored woman gave her the necessary attention, but the diary carries this line. "June 25 – baptized Frances. She will not live long." Followed by this entry: "June 27 – Frances died at 6:00. Most peaceful death."

Besides taking care of the sick, things began to happen that kept life interesting on W. Third Street. One night while Father Regan was giving instructions a local drunk driver came tearing down Third Street and smashed full speed into Father's parked Plymouth. During the following three weeks Father Regan went about his work on foot. Frequently during instruction periods the room adjoining the mission was used as a dance hall. The thin partition shut out the people but the noise of blaring music and shuffling feet came through like thunder. Father Regan often felt like plunging right through the wall to clean house in the next room but "after all," he said with some sarcasm, "this is a free country."



Old Pioneer Club

It is July 1941, nine months since starting the Mission on W. Third Street, and it had already been a whirlwind of activity among the colored people of Amarillo. Then Mr. Matthew "Bones" Hooks sold his two story brick building in the North Heights that had been used as a Night Club to the Mission. It was also known as the Old Pioneer Club.

Of course, Father Regan had to borrow money to purchase it. On Sunday, July 6 he celebrated a Mass of Thanksgiving at this new facility and then began cleaning fumigation and renovating it with new paint. John Krobot of Dumas assisted him with this project.

The life of a missionary is never without some excitement, and this event took place in the middle of the paint job. Father tells about the murder he averted by talking fast and stepping well in the face of gun in the hands of an angry woman: He was painting when a colored woman came in to consult him about work. Soon, she was behind him, clinging to the priest in sheer terror while a second young woman, with a personal grudge on her mind, had a gun in her hand, came in and was getting ready to shoot. Backing towards an open door to allow the intended victim to escape, Father Regan used all his oratorical powers to persuade the would-be-murderess to put up her gun; he was successful. It all ended well when the mother of the gun bearer arrived, and took her daughter away.

The two-story building was soon transformed to become a chapel, medical clinic/Welfare Center for Negroes, and living quarters for Father Regan. Sunday mass was celebrated again on July 13, 1941 and continued from then on.

Here are some more excerpts from the *Dominican Newsletter; The Torch of April, 1942* written by Alice Sinclair. July finds Father Regan taking out his Negroes to sing and entertain for the express purpose of earning money to pay for their new welfare center. They sang benediction in the church of the town of Nazareth, Texas, then, they entertained the parish with skits,

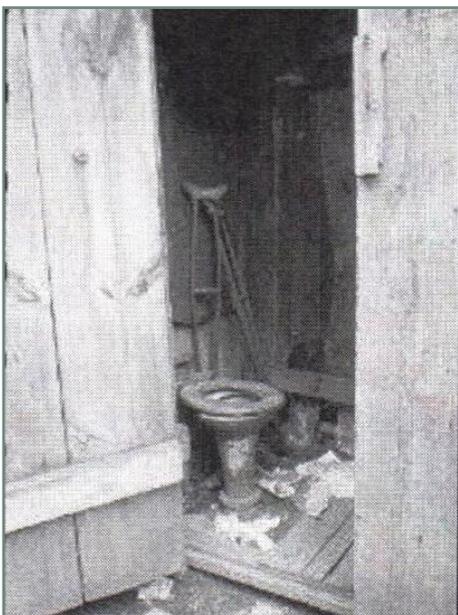
folk songs, and spirituals. The collection was some ninety dollars.

The Amarillo Times, May 31, 1941, carried a story on the priest's welfare campaign to clean up the Negro slum:

"Father Regan had challenged the Inter-Civic Club Council in its "annual cleanup campaign" to visit the Amarillo Negro slum district. They did in a police car, and reported their findings: "Appalling" C. I. Hood, publicity chairman, declared, "The conditions are simply sickening."



"A family of eleven, including the mother and father, were living in a one room shack, eight feet long and six feet wide. There was gas in the room but no electricity. These persons had access to a community water hydrant and a community toilet. All for the princely sum of \$2.50 a week."



"The council members exacted a promise from the city chemist to make the proper inspection the following week and to better the sanitary and health conditions. Father Regan promised them that his contribution would be an everyday fight for better living conditions in the Negro section. And the mayor of the city gave his word to Father Regan that he, himself, would make a personal tour of the district."

A few days before this story was published a young newspaper man had written an article for the Amarillo Times, which says a great deal in a style all its own. The title reads: "Religion of Christian Charity is brought to Negro Section." It goes on to say:

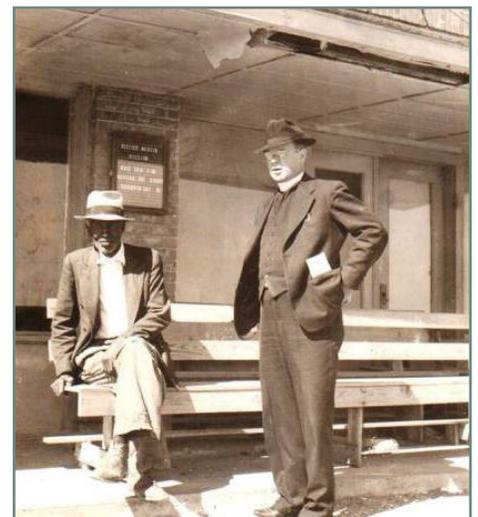
"There's a minister in Amarillo's Negro section preaching a new kind of religion... The minister is Father James J. Regan, Amarillo's first white preacher of the Negroes... Work of this white minister is quite different from that of any other preachers in the Amarillo Negro churches. However, his chapel is the most humble of them all. He doesn't ask anything of the Negro community. All he wants is to help.

"Opening of the Catholic church with a white priest in the center of the colored section created somewhat of a stir. Nothing like it had happened there before. Services were unlike those in the other churches. Most of it comes off early in the morning for that's the way Father Regan's church does things."

This article states that this is "all to the good for the colored folk, for it gives the priest plenty of time for his charity work. Lately he's ceased calling his chapel a Mission. It's now a welfare center."

In a couple of months the telephone rang in the chaplain's room at Saint Anthony's hospital. Father

James J. Regan answered. It was a kind-hearted woman who had found a sick Negro laying in a little used private garage. The caller had made previous attempts to procure county care for the man, but without success. She also had called several agencies, but all refused aid, could the "Padre of the Colored People" do something about it? Father Regan dashed out to the given address in his car. What he found made him wonder about welfare agencies all wrapped up in red tape. He thought of the fine assurances of the county officials and that the indigent sick Negro was receiving adequate hospital care. This was no mere sick case: This was an emergency, no time for red tape. An old Negro, gray-haired, 66 years old, without home or care, was lying on a makeshift bed, suffering from the effects of the flu and aneurysm. Would Father Regan do something? Why, Blessed Martin would disown him



Father J. J. Regan and Tom Emerson - first patient and an early convert.

Father Regan bundled the sick man in what clothes were available, loaded him into his car, and rushed him to his Mission, where he placed him in a clean, warm bed turned on the water heater and gave him a

warm bath and warm food. Tom Emerson, who was called “old Tom” by Father Regan, was the first patient to be brought to Saint Martin’s welfare center on September 30, 1941. He was baptized and prepared for death on February 1, 1942 the following year. After reception of the sacraments he improved but was practically an invalid from that time on. He remained at the Mission for five years and then on September 17, 1946 he was buried from the Mission chapel.

During these years while waiting for an opportunity to open his school, he sheltered numbers of hopeless cases of cancer, tuberculosis, and other diseases, caring for the sufferers until, fortified by faith, God called them to their eternal home. He was ably assisted in this truly sublime work by Mrs. Mary Ann Green, who in the absence of her navy husband, Gerald, was devoting her time to charity.

## The Sisters Arrive!

The day Father Regan had been waiting for had finally arrived! On March 22, 1944 his prayers were answered when six Dominican sisters arrived. Four of them would take care of the school and the dispensary, and assist Father Regan. The Sisters came from the Congregation of St. Mary of the Springs in the Diocese of Columbus, Ohio. They undertook this work as they did their mission in China, without expecting any financial return.

Father Regan announced that the school would open on Tuesday, April 11, and would continue during the summer for morning sessions. Any child, Catholic or non-Catholic, would be admitted to the first and second grades. Non-Catholics would need to have the consent of their parents. Instructions in the faith would be given to Catholic children in the third, fourth, and fifth grades.

For those first months the sisters lived in the one and only Mission building. Classes began immediately and in June they began a six-week vacation school

Father Regan was preparing to move in an old building and repair and renovate it to become the convent for the Sisters. The following excerpts are taken from the archives of the Dominican Sisters and printed in *A Place of Springs*, a Dominican publication. “We are not doing Father Regan and his Mission a favor by coming here to work among the colored people, but God s doing us a priceless favor by allowing us to share in this great work. Let us unite in one everlasting Te Deum for the privilege which the Divine Missioner has given our Community of working with Him in the great field of far-of China and in the equally great field of the colored missions here in our vast country.

Gifts of all sizes and descriptions poured in the new Amarillo Mission, including five trunks, twenty four cartons of canned goods, coffee, a barrel of soap, and many other items. The Sisters in Pittsburgh, New York, Sheepshead Bay and New Haven sent boxes of items for St. Martin’s. In addition six trunks and a number of boxes contained other donations including musical instruments collected by Sister Alexia and Sister Rose Dolores. The Sisters at Annunciation Convent in New York donated a beautiful monstrance they had received from Bishop Dunn.

On March 21 the Sisters left St. Mary’s for Amarillo. The Mission stood in a section of town that had no sewers, no paved streets, and was surrounded by mud. That first night, as the wind howled and the temperature suddenly dropped, the heating system failed. Since the Sisters’ bedding had not arrived, Father Regan borrowed six blankets from a nearby hospital, and the mission helper, Mary Ann, found some clean sheets and old blankets that had been given to the Mission at various times. Mother Stephanie said she slept “under an Indian blanket, a shawl, two ancient but warm bathrobes and a shoulder shawl to fill the vacancies.”

The work was not easy. In one of her letters, Mother Stephanie reported: the school is difficult: sixty-three children of various ages and color, divided into eight grades, with three teachers ---- Sister Georgina, grades 1 and 2, Sister Bertha, grades 3, 4, and 5, Sister Marie de Lourdes, grades 6, 7, and 8. Sister Bertha has the choir and twenty-two music pupils. Unlike the Chinese, these children have no idea of respect or obedience, and hence they are hard to discipline. But when we consider the injustice done this race for centuries, we do not wonder at their rebellious spirit. Only the grace of God and Christ-like patience can win their restless hearts... The sisters are not discouraged but go bravely on, accepting each day as an ambassador of the Will of God, doing all they can and leaving the results to His merciful judgment.”

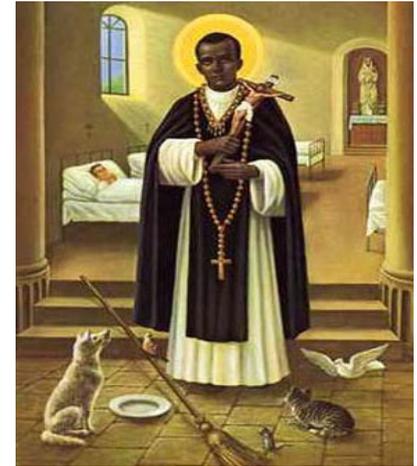
Two years later the enrollment was 130!



The Sisters of the congregation continued to send help to Blessed Martin Mission. Dominican Academy sent a beautiful Christmas crib set. St. Andrew's School sent \$100 from the children's mite boxes, which enabled the Amarillo sisters to buy a much-needed hot water heater. The pastor of St. Francis de Sales, in McKees Rocks, Pennsylvania, gave a bell for the mission chapel. Blessed Martin Mission was staffed by four Sisters who worked with the friars to reach out to the people of that area. In spite of hardships the work prospered." Complied by Sr. Rita D'Souza, DLJC at the request of Bishop John Yanta. A lot of the information came from "The Torch" written by Alice E. Sinclair.



St. Martin de Porres playground circa 1945-1950



St. Martin de Porres

St. Martin de Porres was born in Lima, Peru, on December 9, 1579 to Don Juan de Porres, a Spanish nobleman and adventurer, and Ana Velasquez, a freed daughter of slaves from Panama. His father abandoned the family when Martin and his sister, Juana, were very young. Ana Velasquez supported her children by taking in laundry. Martin's childhood poverty did not embitter him but made him sensitive to the plight of the poor, and especially the orphans to whom he would devote much of his time and resources. Even as a child, Martin would give the family's scarce resources to the beggars whom he saw as less fortunate than himself.

When Martin turned eight, his father had a change of heart and decided to claim his two children (publicly identified as mulatto, a term used for mixed-race children) in spite of the gossip to which it subjected him. He made sure that both were afforded a good education and had enough money for the family not to suffer privation. At the age of twelve, Martin began an apprenticeship with a barber/surgeon named Marcel de Rivero. He proved extremely skillful at this trade and soon customers, who at first were skeptical of the young

colored boy, came to prefer and ask for him. After leaving home, Martin took a room in the house of Ventura de Luna. Always a devoted Catholic who spent much time in church, Martin begged his landlady for some candle stubs. She was curious about his activities and one night spied on him through a keyhole and witnessed Martin in a vigil of ecstatic prayer — a practice he would continue throughout his life.

Martin joined the Dominican Order of Preachers as a lay-brother. Martin continued to practice his old trades of barbering and healing and performed many, many miraculous cures. He also took on kitchen work, laundry, and cleaning. His relationship with his brothers was tinged by their curiosity and occasional pranks. For example, just before the meal was to be served, they would hide the potholders and Martin would have to lift the scalding pots with his bare hands. Yet never once did his fingers get burned!

Martin often challenged his brothers on their racial attitudes. In one story, Martin came upon a group of Indians sweeping the floor under the watchful eye of one of the Dominican brothers. When told that they were cleaning to repay a meal they had received, Martin pointed out that the brother had fed some white people the previous day without forcing them to clean. After Martin's firm but gentle challenge, the brother took up the broom himself.

The house where Saint Martin was born in was downtown Lima. Martin frequently insisted on performing such hard and menial tasks as caring for the Order's horses in the evenings, even when informed that servants were available for these chores. He would argue that the servants were tired from their day's work while he, Martin, had done very little. He also extended his healing gifts — going to the servants' quarters and treating their ailments.

Martin's spiritual practices were legendary. He would often fast for extensive periods of time on bread and water. He loved all-night vigils, frequently praying by lying down as if crucified, sometimes kneeling but, miraculously, a foot or more off the floor. Equally legendary was his love of animals. He would feed and heal all animals that came into his vicinity and they understood and obeyed him. St. Martin is often portrayed with mice because, according to one story, the monastery was tired of their rodent problems and decided to set traps. Martin was so distressed that he spoke to the mice and cut a deal with them that if they would leave the monastery, he would feed them at the back door of the kitchen. From that day forward, no mouse was seen in the monastery.

However, it is St. Martin's charity that made him the patron saint of social justice. Martin fed, sheltered and doctored hundreds of families. He also provided the requisite dowry of 4,000 pesos to enable at least 27 poor young women to marry. Last, but not least, he established the Orphanage and School of the Holy Cross, which took in boys and girls of all classes and taught them trades or homemaking skills. Over much criticism, he insisted that the school staff be well-paid so that they would give their best service. St. Martin died on November 3rd, 1639. He died surrounded by his brothers and reciting the Credo, his life ending with the words "et homo factus est". His funeral was attended by thousands of Peruvians from all walks of life who vied to get a piece of St. Martin's habit as a relic. These pieces of the saint's habit have been associated with innumerable miraculous cures.

November 19 to February 2,

## CONTRIBUTIONS

DLJC	200
Dr. John Alpar	10
Joseph & Theresa Artho	250
Don and Mary Bednorz	100
Lorraine K. Beckham	200
Msgr. Norbert Kuehler	300
Mary Bromman	50
Marlene Casasanta	25
Doris Gable	30
Mike Harter	10
Alice Kuehler	50
J.C. & Jocelyn Pohlmeier	50
M/M Jerry Poirot	25
Dee Ramirez	30
Roxann Schwertner	25
Norman Stuppi	50
Total	1405

## MEMBERSHIP

Peggy Simmerer Battles	25
Lorraine K. Beckham	25
Orville R. Blum	25
J. Thomas Campbell	25
John & Phyllis Doucette0	25
Mike Harter	10
Audrey Hargrove Wink	500
Total	635

## HONORARIUM

## IN MEMORY OF:

Sr. Gemma Rhomberg, OMI	
By Orville R. Blum	75
Larrine Qualls	
By Odis Qualls	25
Mrs. Alma Sepulveda	
By Husband, Children and Family	200
Total	300

# Candlemas Celebration



Dorothy Scherlen, with Fr. Zanetti and Fr. Sweeney



Norman and Cecelia Stuppi with Helen and Gary Sage

## CANDLEMAS DAY!

An enthusiastic crowd of visitors celebrated Candlemas Day at the Diocesan Museum on Friday, February 1, from 5 til 8 p.m. On display was Christ Child statuary from Peru, Mexico, Spain, Columbia, Italy, Germany, Jerusalem, Russia and other countries, as well as the U.S. Glowing candles, red and white poinsettias, and savory snacks greeted guests. Families brought their own candles to be blessed and used in their homes throughout the coming year. Candlemas Day is another name for the feast of the Presentation of the Lord. In many Eastern European countries, the Feast of Presentation officially closes the celebration of Christmas.





Poinsettias donated by St. Hyacinth's parish.



Sr. Maria Elena Ferrer with Alfred and Georgia Diaz.

Lovely Displays... Lovely People...



Roxanne Schwertner on the right

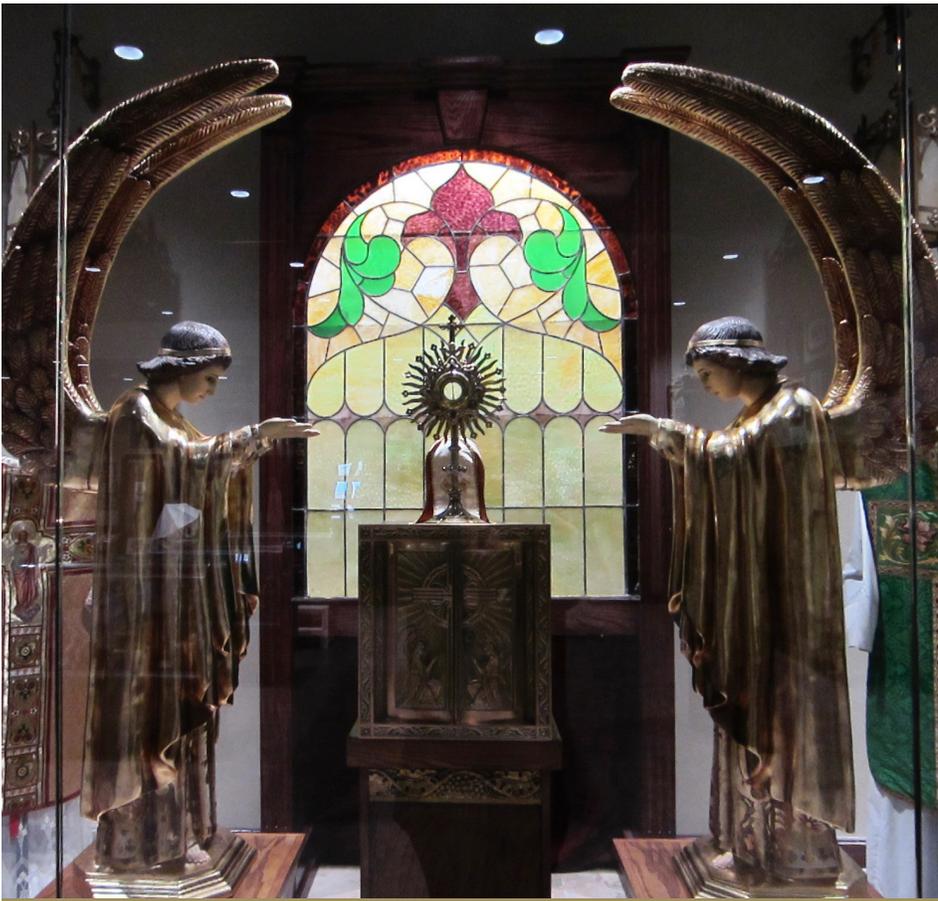
A special thank you to our diocesan priests for sharing 88 statues with us!



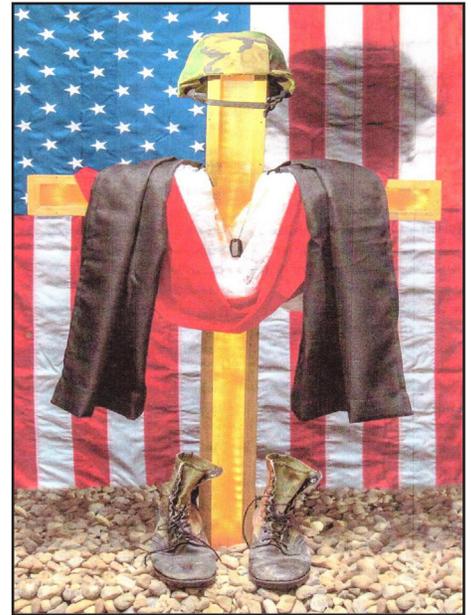
Right is Gwen Gable with Mary Glasgow



Mary Mesman of St. Ann's Bovina speaks with Fr. Sweeney.



The beautiful angels were donated to the museum by St. Joseph Parish, Amarillo. They were donated to St. Joseph's in 1996 by Connie Bischel



For our March Program we will have a presentation by the *Texas Panhandle Catholic Veterans Organization* and all during the month of March we will have an exhibit of our area veterans' pictures and artifacts.  
March 17 - 3 to 5pm.

## Catholic Historical Society Officers/Board Members

Bishop Patrick Zurek - Honorary Chair  
 Susan Garner - President/Editor  
 Msgr. Norbert Kuehler - Vice-President  
 Kathryn Brown - Secretary  
 Ann Weld - Treasurer/Curator

### Board

Natalie Barrett  
 Jim Jordan  
 Peggy Newcomb  
 Rev. Tony Neusch  
 Rev. Francisco Perez  
 Rev. Scott Raef  
 Doris Smith  
 Don White



You may stop by daily (Monday through Friday) to view the museum, for a guided tour it is recommended that you make an appointment.. The museum is open by appointment for church and school groups. This includes evenings and weekends. Susan: 383-2243 Ext. 120 or even better: [sgarner@dioama.org](mailto:sgarner@dioama.org)