The Diocesan Museum is open
Friday mornings from
8:30 am to 11:30 am
By appointment for any school or church group.

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The Catholic Historical Society
Presents
“MEET MORE SAINTS”
Sunday, October 30th
St. Lucien’s Chapel
3 to 5 p.m.

The Catholic holiday of “All Saints Day” is a Holy Day of Obligation in the Latin rite of the Catholic Church.

In the early days the Christians were accustomed to observing the anniversary of Martyr’s death for Christ. In the 4th century neighboring dioceses began to share the feasts, to transfer relics, to divide them, and to join in a common celebration.

Over the years, the number of martyrs became so great that a separate date could no longer be assigned to them so a common day, November 1, to venerate all martyrs, was established by Pope Gregory III (731-741)

Our Diocesan Museum proudly holds the relics of 33 Saints in its collection. The Catholic Historical Society will feature six Saints/Martyrs who will present their life stories. Their relics and Certificates of Authenticity will also be on exhibit.

Come and join St. Patrick, St. Rita of Cascia, St. Anthony of Padua, St. Peregrine Laziosi, St. John Neumann, and our new saint, Mother Teresa, for this special event.
day of August, and of our Pontificate the 5th.

Both spiritual and temporal in the diocese of Amarillo. Given at Rome in the year of Our Lord, 1926, on the 25th

St. Rita, in the town of Ranger, Bishop elect of the newly created Diocese of Amarillo ••• health and apostolic

expecting priest hurriedly opened this strange missive to see what the delegation wanted with him.

The Diocese of Amarillo, like a fledgling, was “flung from its nest and expected to fly” . However, the bishops in

No funds were supplied, and outside of the clergy left there, the bishops made no effort to supply or recruit men~

Their selection, did choose a man of great resourcefulness and energy to head the new diocese. One morning at

For some decades both the bishops of San Antonio and Dallas realized that West Texas was a growing responsi-

For some decades both the bishops of San Antonio and Dallas realized that West Texas was a growing responsi-

Bishop build a small seminary within a reasonable period of time. Its only mention of support stated simply that

Drossearts became the Archbishop. The Vatican directed the Archbishop to perform the ceremonies of officially

Acting in place of the eternal pastor—although with unequal merits—we must with all solicitude take care of

A young, unexperienced bishop in a vast new diocese with only 12 priests, an influx of thousands of Mexicans,

Father Gerken's initial reaction was to refuse the appointment. He con-
tacted his mentor and long time friend, Bishop Lynch, asking if he were

Pius, Bishop, servant of the servants of God, for

PERPETUAL MEMORY:

A bishop's memory is forever.

In their barrio. Six Spanish sisters exiled from Mexico took over the school,

Father Gerken's initial reaction was to refuse the appointment. He con-
tacted his mentor and long time friend, Bishop Lynch, asking if he were

Priestly Ordination 1923

Father Gerken's initial reaction was to refuse the appointment. He con-
tacted his mentor and long time friend, Bishop Lynch, asking if he were

Piús, Bishop, servant of the servants of God, to our beloved son Rudolph A. Gerken, Pastor of he Church of

PERPETUAL MEMORY:

A young, unexperienced bishop in a vast new diocese with only 12 priests, an influx of thousands of Mexicans,

the onset of the depression, the ravaging dust bowl and six of his twelve priests undermining his every move and

obstinately refusing to obey his requests.

PIUS, BISHOP, SERVANT OF THE SERVANTS—OF GOD, FOR
Gerken was consecrated bishop in the Sacred Heart Cathedral, Dallas, on April 26, 1927, amidst splendid ceremonies that would mark the beginning of a new and difficult assignment. Bishop Lynch presided over the celebration assisted by Bishop Francis C. Kelley, the founder of the Extension Society, and at that time the Bishop of Oklahoma City. Many prelates and dignitaries, along with an overflowing throng, crowded the cathedral. The ceremony lasted three hours and closed as Bishop Gerken marched triumphantly down the aisle giving the blessing to the faithful.

At the banquet following his consecration, Bishop Gerken in his closing farewell especially thanked Bishop Lynch for his brotherly care and paternal advice: But above all you encouraged me. I will never forget how once I came to you after four months in Ranger without a home, without a church, completely discouraged because of the seemingly insurmountable difficulties in the way of establishing the first beginning of a mission there. Patiently you listened to my story. Very father-like you were. Then looking clear through me, you said, Father, you are not ready to put up with hardships as those oil men and others striving for temporal gain? Remember the Apostles of old. I returned home and was never discouraged again.

The following day Bishop Gerken’s party boarded the private railroad car “Texland” for the overnight trip to Amarillo via the Fort Worth and Denver Railroad. They were the guests of E. F. Clarity, the vice-president and general manager of the line. When the train arrived at the depot in Amarillo the following morning, an enthusiastic group was on hand to greet the new bishop.

Some of Amarillo’s prominent citizens had placed their fine cars at the disposal of the Bishop’s use for the short drive to Sacred Heart Church. The Most Reverend Albert T. Deger, Archbishop of Santa Fe, along with Bishops Lynch, Kelley, and Bryne of Galveston, participated in the installation liturgy. The deacon read the papal bull in both Latin and English. The Eucharist followed the installation. Bishop Lynch gave the final instruction to Bishop Gerken.

Gerken was a passionate man who embraced the tragedies and ever-present sorrows of the oil boom-town as his own and was always ready to render aid to those who needed his help. He was an outstanding leader, a good organizer, a fine teacher, a ‘sound of heaven’ and a priest who went out of his way to carry on good relations with his Protestant associates—Having grown up on a farm, Gerken mixed easily with the farmers. He learned to speak Spanish fluently and took a liking to his Protestant associates—Having grown up on a farm, Gerken mixed easily with the farmers. He learned to speak Spanish fluently and took a liking to his Protestant associates.

While he was a energetic and resourceful bishop, Gerken’s work in West Texas often proved to be a difficult assignment. The new diocese in West Texas needed a bishop who was resourceful. He was a ‘good beggar.’ Gerken was starting from scratch because he was resourceful and also because he was a ‘good beggar.’

The new diocese in West Texas needed a bishop who was resourceful. He was a ‘good beggar.’ Gerken was starting from scratch because he was resourceful and also because he was a ‘good beggar.’

Bishop Lynch

“Feed my lambs. Feed my sheep,” and then addressed the crowd, telling them that “he gave up west Texas with sorrow.” Paying his friend tribute, he then issued his official farewell. “I know him. I know him well. He will rule with gentleness. The Dallas Diocese gives up one of their most precious jewels... The ceremony closed with Benediction and a final celebration took place in the Herring Hotel banquet room.

Following his installation Bishop Gerken spent a few days in Dallas and Ranger to care for a few items of old business. His “Record Book... written in his own handwriting begins: ‘I actually took up my residence in Sacred Heart Rectory, 807 Taylor Street, Amarillo, May 11, 1927. He began his first pastoral tour on May 14th visiting Sweetwater and Loraine and then Colorado City, where an estimated crowd of 4,000 Mexicans were on hand to greet him. The remainder of the tour included Snyder, Post, Slaton, Lubbock, Littlefield, Nazareth, Happy, and Canyon. By May 29, he was visiting the southern part of the diocese and administering the sacrament of confirmation in every community where there was a church, chapel, or station.

His tours were tiresome and wearing though they challenged him to find a way and the means to care for these “thousands of Mexicans” and Mexican Americans that he found scattered in all the communities of West Texas. He corresponded with bishops in the better established dioceses requesting that priests be loaned to his poor diocese for a period of years. In his first two years, nine secular clergy responded from the Dioceses of Fort Wayne, Green Bay, Galveston, Philadelphia, Springfield (Illinois), Indianapolis, and from the Archdioceses of Chicago and Santa Fe. Later, in searching for experienced help for the St. George’s school for boys he secured the help of Monsignor A. F. Amirault of the Diocese of Sioux Falls. He turned again to his boyhood town of Dyersville and enlisted the newly ordained assistant, Father John Steinlage, who continued to serve the Diocese of Amarillo until his death in 1967.

Bishop Gerken made several trips to seminaries to recruit students for West Texas, and after three years of perseverance he had a promise of some new young men and the hope of securing more in the future. The first seminarian to sign up was Wilfred Bosen, a native of Illinois then studying at the Josephinum in Worthington, Ohio. Bosen’s uncle had settled on a farm in Sudan in 1919. Bishop Gerken also recruited three deacons at St. Mary’s Seminary in Cincinnati: Gregory Boeckman, Frank Kaminsky, and B. H. Kramer. They were the first to be ordained for the Diocese in Sacred Heart Cathedral, Amarillo, in 1928.

At St. Benedict’s College in Atchison, Kansas, he secured another theology student, Rupert Schindler, whose ordination took place in February, 1929. He gained the interest of another student, Thomas Drury, who was connected with the Extension Society and who had originally entered as a student for the Diocese of Dallas.
A knowledge of the Spanish language is a wonderful asset, but not a necessity.

are usually placed on probation for a period of a few months, during which time they are observed to discover if.

Their work is almost exclusively among the poor Mexicans, but not always. They are expected to devote twos and threes. They do not wear a religious habit, or take religious vows, neither are they subject to a religious rule of life. Their work is almost exclusively among the poor Mexicans, but not always. They are expected to devote their entire time to the work assigned them, and to give edifying example as practical Catholics. Mercy Workers.

Bishop Gerken sent a request for lay missionaries to be called Mercy Workers. Mercy Workers are lay missionaries which they are to defray their own light housekeeping expenses, in quarters already provided wherever stationed.

An allowance of $25.00 a month is given them, with an promise of two additional wings to the building. Her initial or underprivileged donation was $25,000 to cover these wings and other costs. Bishop Gerken renamed the school Price Memorial College. While Price Memorial College served many years prior to the establishment of St. Lucian's Seminary in 1962 by Bishop John L. Morkovsky, it has educated many of the present clergy of the diocese.

In 1933 bishop Gerken invited the Franciscan Sisters from Columbia, south America, to open a convent and novitiate in Amarillo. This religious order had been working among Latin Americans for a number of years. St. Francis convent was built east of Price College.

Records show that more than four thousand adult converts were made, seven thousand infants were baptized, and more than eight thousand persons were confirmed. Bishop Gerken had solved many of the problems brought about by the vastness of his episcopal territory which on one occasion he called his "pioneer mission field in the United States".

Bishop Gerken was characterized by his self-sacrifice in the cause of Christ. It was necessary for him to make frequent and inconvenient tours of his diocese, whether to inspect a favorable site for a church or chapel, or to bless the newly erected house of God or to administer Confirmation.

On one occasion His Excellency was confirming a number of Mexican babies and children in St. George's Church, Midland, Texas. The heat was intense; the church was crowded; the children were restless. The good bishop continued however to confirm mid the cries and screams of the frightened little ones. On his return to Stanton for dinner, he was asked about the morning's work in Midland. Smiling genially he answered, "Oh, it was a bowling success!"

Between 1928 and 1933, eight churches, an addition to another church, seven rectories and the Missionary Catechists' home are credited to him. Not all were substantial buildings, but considering time, distance, and the limited finances available, it was a remarkable accomplishment. Not only was he a builder, but he had begun to penetrate the large blocks of counties within the diocese which had no Catholic church or priest.
Building projects in the diocese occupied Bishop Gerken in the summer of 1929. In less than three years Catholic affairs had expanded rapidly and Price College was a crowning achievement for Gerken's work to that point. Price College reopened on September 10, and on October 27, 1929, the Feast of Christ the King, Bishop Gerken dedicated the new building following a solemn pontifical Mass at the Cathedral.

Mrs. Katherine Price journeyed all the way from Connecticut to be at the dedication, and she took her place at the speakers' platform with a small group that included the mayor of Amarillo, the president of Amarillo Junior College, and Bishop Gerken. Mrs. Price rose to thank the Bishop for giving her an opportunity to fulfill her ambition, and he almost seemed compelled to apologize for it:

“Now I better bring my letter to an end before you are entirely disgusted with my everlasting appeals. If I could have my way about it I would certainly not build a house for myself but use the money for the missions, but since it will mean a house or nothing, I suppose I would be unfaithful to the interests of the Diocese if I did not accept the house. I must say, however, that I have never undertaken anything with so much displeasure as this house which is to serve only my own comforts. I hope God will understand me and forgive me.”

In 1931 the Depression grew even worse. Panhandle farmers produced a record wheat crop but the price of grain was so low that they could not meet their costs. Wheat lay in piles on the ground for months, and the railroads would not take it to the market for money was too scarce.

The poor Mexican laborers and Anglo farmers who made up the vast majority of Catholics in West Texas were ground down into worse poverty as the Great Depression wore on. In 1931 Panhandle farmers could not get decent prices for their grain, and in spite of rising prices during the following year, many farmers met with disaster because of crop failure.

In September, 1932, Bishop Gerken wrote: “...The northern half of the diocese is in a most pitiful plight due to the crop failure. The increase in prices will not benefit our people at all because they have nothing to market.”

Nature began to exact a heavy price for the plowing of the plains by turning West Texas into a “Dust Bowl” by 1932. The Mexicans were often on the edge of starvation, and Gerken was quite saddened by their plight. Deprivation and suffering frequently challenged the faith of the believer, but the bishop resigned himself to this situation. “The sight of them is enough to make your heart sick,” he wrote, “but God wills it thus, and from Him comes all good.”

The testimony of his contemporaries reveals that the Bishop was much more the pastor than the prince; much more the father than the ruler; much more the pastor than the prince; much more the father than the ruler; much more the apostle than the lord. His temperament and attitude softened the hard edge of ecclesiastical authority, and his experience as a boom town pastor carried over to the See of Amarillo where he established a diocese from the few resources at hand. He had great sentiment for the Mexican immigrants who were the poorest members of his flock and Gerken had a strong ambition to extend the hand of the Church to their care. Gerken was a simple man but he was a man who possessed greatness. He saw very clearly his duty and challenge to lay the foundation for the Diocese of Amarillo. To this end Gerken invested all the energy and dedication he could muster, and though he suffered as many failures as the successes he enjoyed, at the end of his work, the diocese stood on its feet.

By appointing Gerken the new Archbishop of Santa Fe the Vatican gave him the great recognition for his work in the diocese of Amarillo. However, he knew the responsibility entailed with this new honor, and in a letter to Msgr. William O'Brien, the Bishop confided a degree of dread in his new assignment: “Now what shall I say about the inevitable which has come to pass, whereby the world considers that a new honor has come to me. I don’t think it is necessary for me to say much about it. I am confident you can divine my sentiments in the matter. When I remonstrated with our mutual friend of Dallas, Bishop Lynch over long distance telephone call to Michigan some seven years ago he told me “There is hard work to be done in that territory and the Church feels you can do it. Will you turn her down?” No doubt the same, would apply in my appointment in Santa Fe. Well, I guess it is all right as long as the old machine lasts. I notice from the glossary in the Catholic Directory that no Archbishop has lasted many years in Santa Fe. Three out of six resigned. No doubt there is a reason.”
brief biography of the Archbishop’s life; it reads as follows:

BE IT FINALLY RESOLVED that in the death of Archbishop Rudolph A. Gerken our state has sustained a loss well nigh irreparable, and our only consolation is that he has been called to his reward, his work here having been finished, and that he has received the accolade promised centuries ago to all those who would persevere unto the end, ‘Well done, thou good and faithful servant.’

Rudolph Aloysius Gerken, an exponent of the democracy that is America, rose, in his lifetime, from humble farm boy to wear the purple ceremonial robes of his church. Now he has joined the immortals of New Mexico, his adopted, well-beloved State. It may be said of him as of the Great Emancipator, ‘Now he belongs to the Ages.’

This is a story about a bishop and five --in the end six priests. The bishop, Rudolph Aloysius Gerken, was German; the six priests were Irish.

It is the human story of the beginning in 1926 of the Diocese of Amarillo. Its reverberations continued through the administrations of four succeeding bishops, Robert E. Lucey, Laurence J. FitzSimon, John L. Morkovsky, and Lawrence M. DeFalco.

Word had been waiting on the winds of the Texas Panhandle, the South Plains and the Permian Basin for some time that a new diocese was to be carved out of the Diocese of Dallas, San Antonio, and El Paso.

The new diocese, formally erected Aug. 25, encompassed seventy-two thousand miles, from southern border of the Oklahoma Panhandle, with New Mexico a hundred miles to the west and Oklahoma a hundred miles to the east; and reached south almost five hundred miles.

To the five active Irish priest it was exciting news, as they anticipated that one of them would be named the bishop. They made up almost half the diocesan priests the new bishop was to have as co-workers.

Father Thomas D. O’Brien was pastor of Sacred Heart Church in Amarillo, the only parish in the city. His apparent episcopal ambition had the support of the other Irish priest. His older Brother, Father Bartholomew, was chaplain of St. Anthony’s Hospital in Amarillo. Father Florence Michael Higginson and Michael G. French were also working in the Panhandle. A fifth, Father Edward Clinton, ordained two years, was Father Tom O’Brien’s assistant. The sixth was Father Edward Cussen. He had been suspended by Bishop Joseph Lynch of Dallas in 1923, but stayed on and played a role in a legal battle that erupted in the summer of 1927.

To the chagrin of the Irish priests, a German, Gerken, pastor of St. Rita’s Church, Ranger, east of the Panhandle, was appointed on Aug. 25, 1926, to head the Diocese.

Gerken was thirty-nine, ordained to the priesthood nine years earlier. With the exception of Clinton, the Irish were his contemporaries.

For nine months after his nomination Gerken bided his time before setting the dates of his consecration in Dallas and installation in Amarillo eight months later. But he was hardly inactive.

Gerken had access to the Official Catholic Directory. Its statistical report for 1926 was hardly encouraging: Twenty-five thousand Catholics, forty-four parishes and
mission churches, two-thirty-two priests, two hospitals, five Catholic schools, and a rapidly increasing influx of Catholic immigrants from Mexico.

While still in Ranger Gerken received a letter from John Higgins in Ireland dated April 12, 1927, inquiring about the health and the address of his brother, Florence. He had not heard from him in two years and wanted to contact him to ask when he might expect payment of a loan he had made to him years before. It was an omen of trouble Gerken was to face with Higgins, pastor of St. Anthony’s Church in Dalhart.

There also was a letter from a committee in St. Joseph’s parish, Slaton, alleging financial mismanagement by French, their pastor.

In addition, Gerken would have known the strange case of Cussen, the obstreperous ex-parson in Canadian. While he was completing projects at St. Rita’s Church in Ranger, the Bishop-Elect was also making plans to recruit priests for the new diocese, solicit funds from the Catholic church Extension Society and from other bishops, and to seek volunteers to work in the new diocese.

After his installation on April 28, 1927, Gerken took action. On June 30 he issued letters of reassignment to Tom O’Brien, Bart O’Brien, Clinton, Higgins, and French. Gerken’s plan immediately ran afoul of the Irish priests.

Tom O’Brien, hearing rumors of his reassignment to St. Joseph’s Church, Slaton, went to Gerken’s office and told him he would not accept an appointment in that parish, considering it a demotion. Gerken instructed him to present his refusal in writing. The next day July 1, O’Brien did so. Gerken described the encounter.

I received his letter. After giving him his letter of appointment he left my office, and at once went to the assistant’s (Fr. Clinton’s) room with the other two, and shortly after, there came the two sisters of the O’Brien’s into the same room, where all were together, seemingly conspiring.

Bart declined his transfer to Groom. Higgins refused his transfer to the Cathedral parish. Since Higgins had refused to leave Dalhart, Clinton’s transfer there became a moot question. French was not present for this encounter. His transfer from Slaton to White Deer was put on hold until the issue to Tom O’Brien’s refusal was resolved.

The archives of the Diocese of Amarillo contain copious notarized memorandum of the sessions Gerken had with the recalcitrant priests. Time and time again he paternally admonished them too honor the promised of respect and obedience to the bishop and his successors that they made when they were ordained.

Bishop Gerken wrote to Bishop Lynch:

Having been a very kind father to me in the past, and having so generously offered your assistance to me, I take courage to come to you for advice, and a favor this time when prudence demands that I have recourse to one thoroughly experienced.

For the last month I suspected, and now have stronger reasons to believe, that there is a collusion between the four mentioned, bordering on a conspiracy to place every obstacle in my way of governing the diocese. I will frankly say that I would be happy to release F. Thomas D. O’Brien later on.

I wish to assure you, dear Bishop, that I have been in misery here the past month...with all this I must leave for the Diocese upon his pledge that he be loyal to me and cooperate with me. What the investigation does reveal, however, is that you have been disloyal to the Bishop since his appointment to the See of Amarillo and that you are a member of a small group that are opposing the actions and measures of the good Bishop.

You state that you write as the request of some of the priests of the diocese. I would have thought that a priest in your position – a Diocesan Consultant and a Rural Dean – would have investigated these complaints before writing to the Delegation.

What the investigation does reveal, however, is that you have been disloyal to the Bishop since his appointment to the See of Amarillo and that you are a member of a small group that are opposing the actions and measures of the good Bishop.

Needless to say, I am deeply grieved at such conduct by a priest of God and I feel that it is my duty to remind you of the high vocation that is yours and of the promise of obedience and reverence which you made to your Ordinary and his successors on the occasion of your ordination to the Holy priesthood.

Tom O’Brien remained in Slaton until his death, establishing a good record in pastoral care.

On Oct. 3, 1954, he was honored with the title of Monsignor by Pope Pius XII on Bishop FitzSimons’ request.
Father Michael G. French accepted his transfer from Slaton to Sacred Heart Church in White Deer. It appears that he did not, at least overtly, join in the Irish rebellion against Gerken. But questions about French's financial management had been surfacing in Slaton with rumors of him drinking. The records are evidence that Father French did not in fact, have a drinking problem. What he did have was a habit of not paying personal and parish bills, leaving behind a trail of debts that the parish and the diocese would have to clean up.

Bishop Lynch sent a memo to Gerken regarding a $200 loan and added to that a string of other bills totaling $1,195.45 that French owed to banks, not only to Wilson, but also in Amherst, Muleshoe, and Slaton; to grocery and drug stores, to Mass wine and clothing suppliers in California and St. Louis, and to Dolge for a personal loan.

J. T. Matthews, secretary of the parish trustees, wrote to Gerken in early June:

Betty (Reynolds, French’s house keeper) bought expensive furniture and charged it to the church after the congregation asked the furniture Co. not to sell on account and charge to the Church.

There are bills all over town still unpaid, made by Fr. French and Betty ... She was dropped by the people of the town on account of the scandal she caused.

Bishop Gerken:

Amarillo, Texas, Record of canonical precept given verbally: On this day of June, 1927, I have for good and solid reasons, restricted the liberty of Rev. M. G. French, to the effect that he shall not be permitted to contract debts or financial obligations, personally or in the name of a parish wherever he may be, aggregating more than the sum of $50. without my permission.

At Bishop Gerken's directive, French celebrated a Mass in Pampa in an unspecific facility. There was as yet no church there, but a building fund had been started and Gerken had instructed French to further the project. A year later the Pampa church committee reported what French had actually done on his first Sunday there in 1927.

Father French said his first Mass in Pampa July 10, 1927, and stated to the congregation on that day that he wanted $25 a Sunday for his services. He was advised that the collections did not amount to $25.00 so he asked the Treasurer to make up the difference out of the building fund. This amount was paid regularly from July 10th to November 1st.

Next day July 15, Gerken responded by inviting French to come to Amarillo to see him, saying he could see no reason why "the matter in question cannot be equitably adjusted."

French left White Deer, went to Childress, and celebrated the July 22 Mass. Before leaving White Deer he sent his appeal to Rome.

On Nov. 26 Rome replied in Gerken’s favor.

Priests received meager salaries for the discharges of their sacerdotal duties. At best they received $25 per month salary and $5 for car expenses. The bishop usually purchased cars for them, but since the priests with missionary routes had a hard time paying the costs of travel, they jokingly reversed their pay statement: "We got $5 per month in salary, and had to spend $25 per month in car expenses. As times grew worse, clerical pay took a nose dive, and the only way a priest could supplement his income was through the charity of Mass stipends. By September, 1932, clerical pay hit rock bottom. Some of the priests had to rely upon the benevolence of their friends, and the laity proved to be most helpful by providing goods and money to get them through.

Gerken secured subsidies from Extension for some of his mission priests, but these grants lasted only 2 years. Gerken: "It seems that I will have to keep on begging not only for 2 years, but for as many times two years as the Lord tolerates me in this Diocese."

If you are interested in the complete story, we have "Seeming Conspiring" on sale at the Museum for $100 written by Bishop Leroy T. Matthesien.

The coat of arms chosen by Bishop Gerken portrays a carpenter's square, as his forefathers were cabinet makers. There are three bees also. Napoleon's bodyguards had such a decorative emblem on their lapels. Bishop Gerken's great-grandfather was a body-guard of Napoleon in his march to Moscow and had safely returned after the inglorious defeat. His Excellency chose this emblem and applied it to his ministry. He represents the laborer who changes his labor into sweetness. He tripped the emblem in honor of the Blessed Trinity from whom comes all sweetness and eternal light.

Not only Rudy but also his older brother Leo had decided to enter the holy priesthood of the Catholic Church. Coincidentally, their decisions to become priests occurred at the same time, but neither knew of the other’s plans. And so it happened that one day their father William received a letter from one son informing him of his intention to become a priest, and the very next day William received a letter from the other son informing him of the same thing.

Bishop Gerken's episcopal ring was the same worn by Bishop Dunne of Dallas, a gift from Archbishop Feehan of Chicago.
Prints Available

The Catholic Historical Society commissioned Joshua Sorenson to paint the 3 Amarillo Diocesan Cathedrals and St. Lucien's Chapel. Pictured here is Joshua’s outstanding work. The CHS has had 25 prints of each painting made. These will be numbered and signed by the artist. They are 16 X 24 and perfect for framing. They are very limited and available for purchase. The cost of each print is $75.

I would like to order a print(s).

St. Lucien’s Chapel ______
Sacred Heart Cathedral______
St. Laurence Cathedral______
St. Mary's Cathedral_______

I have enclosed $75 for each print ordered with $5 s/h.

Name: _______________________
Address: _______________________

Send to:
Catholic Historical Society
P.O. Box 5644
Amarillo, Texas 79117-5644

or use the enclosed envelope.

Prints may also be picked up at the Pastoral Center.

Proceeds to Benefit the new Museum

Cookbooks containing the recipes of Bishop Zurke and our Diocesan Priests still available and on sale.

I would like to order a cookbook at $10 for each book ordered.

______ cookbook(s) I have enclosed $10 for each ordered with $2 s/h.

Name: _______________________
Address: _______________________

Send to:
Catholic Historical Society
P.O. Box 5644
Amarillo, Texas 79117-5644

or use the enclosed envelope.

Cookbooks may also be picked up at the Pastoral Center.

Proceeds to Benefit the new Museum
The Catholic Historical Society has now commissioned Joshua Sorenson to paint Price Memorial College to be added to the series of paintings of the 3 Amarillo Diocesan Cathedrals and St. Lucien's Chapel which are pictured on the previous page. Prints will be made and will be available in the near future. The cost of each print will be $75.

This whole section is the new museum.

Inside the new museum.

THIS IS BEING MADE POSSIBLE BY YOUR CONTINUED GENEROSITY.

THANK YOU!
Our mission at the Museum is to preserve, collect and interpret our Catholic heritage and traditions in the Amarillo Diocese. The museum's broader purpose is to foster awareness and appreciation of religious, sacred and spiritual art in all medias. Our museum collects historical artifacts, documents and photographs about the history of the Diocese of Amarillo. The museum's focus embraces primarily on liturgical art and secondarily any art that in some way tells the story directly or indirectly of the lives of Christ, Mary, the saints, and the history of the Catholic Church.

THANK YOU!