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History of the Department of Theology (under-graduate)

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ST. MARY'S UNIVERSITY



HISTORY OF THE DEPARTMENT OF THEOLOGY (under-graduate)

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Early in the academic year of 1993-1994, the Dean of the School of Humanities and Social Sciences (Rev. Charles Miller, S.M.) asked me to write the history of the Graduate Theology Department. When that was completed, I volunteered to spell out the history of the under-graduate division of the Department of Theology (formerly called "Religion Department" and later, "Department of Sacred Doctrine".)

Let us begin with a thumb-nail description of the University printed in a recent brochure, ~~for~~ 1994.

"St. Mary's University is a private Catholic institution, of higher education that is administered by the Society of Mary, a teaching order of priests and brothers. A St. Mary's education is value-centered and community oriented.

Established in 1852, St. Mary's maintains a student body of 4,000 on a 135-acre campus of modern classrooms, historic buildings, up-to-date learning facilities and spacious living areas.

St. Mary's offers majors through the School of Business and Administration, the School of Science, Engineering and Technology, the School of Humanities and Social Sciences, the Graduate School and the School of Law.

St. Mary's is accredited by the Southern Association of Colleges and Schools and Universities, the Texas Education Agency, the Association of American Law Schools, the Accreditation Board of Engineering and Technology, and the National Association of Schools of Music"

It is true that a Theology Department did not exist at the beginning, and was established much later. But part of the story involves the religious teaching in the school from the beginning. The establishment of college classes and later, a distinct department ^{OF THEOLOGY} of the University, are preceded by years of ~~giving~~ religion classes ^{FOR} to all or part of the student body.

We will mention, then, as part of this history, the courses and the teachers, at least in part, of the Religion classes from the beginning. Mention of detailed items in a less-than-full way, will be given especially from the year 1893, the date of the establishment of "St. Louis College", the predecessor of St. Mary's University. The religious teaching mirrors the conditions of the Catholic Church in the years 1852 to 1994. We will complete our story with the details of the Department of Religion, later called "Department of Sacred Doctrine" and ^{STILL} later, "Department of Theology."

In the early years, because of the strong influence of the German-American religious teaching, there was a ^{to} constant emphasis on rote-learning and on strict moral obligations, the legal and moral obligations in the religious life of the time. The emphasis on rote-learning, which accompanied the teaching of Religion, is explained by the "Monitor Method" popularized by Brother Damien Litz. The influence of this method lasted longer than we would suspect.

Too often, the humanness of Jesus, His love and compassion, as well as a certain latitude ^{to be} given to conduct, were hardly mentioned or ~~stressed~~ stressed.

I well remember the rote system and the Monitor System from my days in the grade school of St. Michael's, Chicago, during the years from third grade, up when I had Marianist Brothers as my teachers. The rote system and the Monitor System were quite the thing in the elementary schools taught by Marianists of the time. But we must admit that there was always a definite stress on the practice of the faith, and also, an emphasis on the love of God and of neighbor. Above the door leading to the chapel in Reinbolt Hall was a stained-glass transom with the motto: "DOMINUS ADDEST ET VOCAT" ^{MACISTE R} ^{MACISTEN} te" (~~The Lord~~ ^{THE MASTER} is here and is waiting for you.)

Where do we find the history of the Religion Department and of the Theology Department spelled out for us? The prime source for this history is the various catalogues of St. Louis College, ~~and~~ ^{and} St. Mary's College and later, St. Mary's University. But the catalogues give precious little detail about courses and text-books, for example. Some details will be from the records of the Registrar and from memories of my fellow-Marianists. The list of professors and instructors is rather complete.

I had used the grade sheets and professors' lists from the Registrar's office for the history of the Graduate Theology Department, but at present these records are not available; they are in the process of being micro-filmed and will not be available for months on end.

Catalogues are useful, full of information. But they are not always accurate, as they list the courses approved of, ^{and} ~~they~~ do not list the courses actually taught. Some courses listed were taught only from time to time. The catalogue could list some twenty-three courses, and in a definite year, only twelve courses would be taught.

Right now, a brief run-through of the years 1893 to the present will be helpful.

In 1893, the students and professors from St. Mary's College downtown moved to the Woodlawn campus. They occupied the brand-new building called "St. Louis Hall", but known to many of us as "The Administration Building." Students were in the elementary grades, with a small number in what we used to call "Commercial classes", but now we recognize them as the years after the seventh or eighth grades.

At the new location, there were classes in Religion. ^{THE TEXTS USED WERE!} "McVey's Catechism" and the "Church History" of Brother Gustavus Hetterich, S.M. The teachers had some definite training in religious topics, but little else after the courses taught in the Novitiate. Often it was the home-room teacher who taught Religion. This was the case when I taught in the elementary grades here in the late twenties.

Let us here recall the different approaches to the study of Religion:
~~used~~: Catechesis: handing on the faith and moral themes that we wish people to have:

Encouragements to practice the Faith;

Apologetics: sharing the methods of ^ddefending the faith in the years after graduation.

Religion classes at the time were mainly hortatory. "Be sure to live your Faith," "Go to Mass every Sunday," "Be loyal to your Faith," "Don't ever lose your Faith." These were the slogans repeated over and over again. But the Religion classes also abounded in stories from the Bible and from the lives of the Saints. Honor pins were given for excellence in studies especially of Religion.

We now move to a description of the offerings in Religion and the courses which were taught.

The Religion classes were taught for the most part by religious, Brothers and priests of the Society of Mary (Marianists). If a Brother or priest indicated that he would like to teach the Religion classes, as a part of his work for the betterment of the students, he was given a class or two. In this way he felt that he was fulfilling what he had set to do: help the Virgin Mary in her great work of bringing the whole world to Christ.

In the following paragraphs, the facts of the next years will be presented mainly in chronological order, with the years involved indicated in the margin.

1893 There is precious little detail about what was done in the years from 1893 to 1919. ¹⁹¹⁷

1917 Somewhere along the line, things were thought out and definite courses in Religion prepared. In 1919 Religion classes were held three times a week. "Instruction in religious courses is given in the form of lectures and recitations. Catholic faith and practice is through discussions. St. Louis College uses every means at its disposal to develop right character in her students". (catalogue 1919)

1920 It was in 1920 that Religion classes were extended to the two years after high school. "The program of studies ...is based on the curricula of Freshman, Sophomore years and leads to the Baccalaureate degree as do the standard American Universities." (catalogue 1919, p.20). Father James Canning, S.M. was president at the time.

The above may indicate the start of two college years. Clarification, however, will depend on the availability of catalogues earlier than 1916,

and leads

1923

It was in 1923 that the name "St. Louis College" was changed to "St. Mary's College." The downtown school (which had been called "St. Mary's College") was now "St. Mary's Academy". The college courses which had been dropped because of the lack of space downtown, were now resumed. Listed were "The College of Arts and Letters", and "The College of Business and Administration.". Tuition and boarding as well as "admission to the swimming pool and athletic events" was \$220 a semester. At this time, Father Robert Mayl, S.M. was president.

There were Religion courses listed as:

Religion I - "Special questions in Church Apologetics, and

Religion II- Introduction to Scripture.

(catalogue of 1923)

What did the catalogue spell out as the requirement for a Bachelor of Arts, degree? Four courses of Religion for Catholic students. Non-Catholic students would take Philosophy courses instead. The Religion courses were:

Morals; one semester hour

Dogma, Prayer, Sacraments; one semester hour

Church and Sacred Scripture; one semester hour

Faith; one semester hour.

The catalogue also states that "Non-Catholics will be received and accorded every consideration.

Here is a short outline of the changes on the scene:

1923; downtown college department went out the Woodlawn campus;
St. Louis College" renamed "St. Mary's College"

1924; St. Mary's College (Woodlawn) admitted to membership in
the Department of Education as a Junior College

1925; St. Mary's College (Woodlawn) admitted to membership in
the Association of Texas Colleges.

1926; the State Department of Education rated St. Mary's College
as a standard senior college.

When Graduate Studies were added, the institution was then
named ST. MARY'S UNIVERSITY OF SAN ANTONIO

1928: "beginning with the fall term of the scholastic year 1928-1929

Graduate courses will be offered in a limited number of
departments. (catalogue 1936) Another quote from the catalogue
of 1928 says "the Executive Council established officially
the Graduate School" (catalogue 1928

1927 Religion courses were required of all Catholic students; ^fsix semester hours
The Religion courses were ^{*}all of them; once a week; ^fone semester hour

RI 101: Moral; the law of love; love of God; love of neighbor

102: Moral; justice and the ten commandments; home life;
social justice; citizenship

20 201: Dogma: chief ~~dogmas~~; immortality; man's origin; God; Creator
God, lawgiver; Trinity; Incarnation; ^RRedemption;
Mary and her prerogatives

202: Dogma; continuation of RI 201: Grace - how to obtain it;
prayer; sacraments

302: The Church; its origin^a and its constitution^t; its
government

Father Alfred Rabe was president

1930 The year 1930 saw several changes. Religion 103 (consisting of ⁷Moral
and Dogma) and RI 104 (Dogma and Moral) were both required of all
Catholics, three sessions per week for three semester hours credit. ~~Religion 104:~~
~~The Church, Scripture, Faith.~~

These courses were really the previous 101, 102, 201, 202. Religion 301,
302, 401, 402 replaced by Religion 104. Did you note the distinct
change of requiring Catholic students to take three additional courses in
value-related areas: Philosophy 203, 204 (Theodicy and Ecclesiastical
History 305 and 306, as well as Philosophy 101, 102 ^{and} ~~as well as~~ Sociology 304
required of sophomores, juniors and seniors respectively.

This was done "in order to assure a well-balanced course in Religion
throughout the four years of undergraduate study. (catalogue 1930)

1933 "The religion requirement will be met by ^ttwo credit hours per year of
all residence, without failure.

1937 Board and Room and tuition: \$250; Day students, \$85

1938 Religion 101, 102 ^{was} now described as: "Life of Christ as in the Gospel narratives, twice a week." For those with little background in religion, there was Religion A and B: Fundamentals of Dogma, Morals, Worship. This was similar to the present (1994) Theology 2301: Theological Foundations.

1939 Father Walter Golatka S.M. ^{was} president Two courses were now in the History Department: History 305: History of the Church to 1500 A.D. and History 306, The Church since 1500 A.D.

1941 = The catalogue for 1941 had a very interesting addition: a course on ⁱⁿ "Personal Holiness": Religion 301 and 302, spelled out in this way: Personal Holiness : mental hygiene with supernatural aims and means; how to develop a thorough religious character and ^clive a full Christian life.

Religion 103, 104 (Church History) ^{was} ~~was~~ dropped and the History Department still listed "History of Christianity and History since 1500." A new course is there: RL 111, 112: "Religious Leadership"; Religion 203, 204 treated "Apologetics"; RL 301, 302 was "Scripture." Looking at RL 301, 302, we see that these courses were really courses on how to be good, and did not emphasize content and catechesis. Would we today dare to introduce a course on personal holiness?

The start of World War II had a profound impact on St. Mary's University, and even more so when the United States entered the war (1941) Enrollment tumbled, By 1943 tuition was \$90 a semester hour, for day students; the cost of Board, Room and tuition was \$270 a semester. The Religion requirement of eight semester hours for Catholics still held.

1944 In the 1944 catalogue, a course on "Liturgy" (Religion 304, 305) was posted. It was taught by Rev. Walter J. Buehler, S.M. The name of Rev Louis Blume S.M., the president of the University appeared in the catalogue under the title "Instructor". Father Blume never actually taught a course in Religion; he wished his name to appear in the catalogue list of professors so that he remained a member of the Faculty.

BLUME

1949 The 1949 catalogue shows the same list of Religion courses as for the preceding years. However Religion 317, 318 re-entered the catalogue having been previously covered by History 305, 306. Cf. 1939 entry on page 8.

In the catalogue, Religion 213, 214 are seen: "The Church and the Modern World". The Second Vatican Council set forth years later, the "Pastoral Constitution on The Church in the Modern World," December 7, 1965, a constitution of 100 pages and the last document of the Council.

1952 What did 1952 bring? A new name on the list of Professors: Rev. Ralph Dyer, S.M., Instructor of Religion. Father Ralph will be listed a number of times; he was later the Graduate Advisor of the Graduate Theology Department; he taught under-graduate Religion for several years. Father Ralph gives us a touch of the past. Before this, it was hard to verify any number of facts about teachers of Religion at this period. So many who had taught over the years had gone to their reward and to the place where there is no Apologetic but full security in the vision of God, no dogma for there is the vision of God, no moral theology for there is full enjoyment without other attractions.

Other persons who taught Religion and still living are: Brother William Hamm, S.M., Father Paul Ryan, S.M., Brother John Totten, S.M., who not only taught Religion here but actually, as a student, took a course in that field.

1952 An additional name comes into focus: Rev. Richard Brand, S.M. Father Brand had taken courses at Catholic University in Washington D.C. on the life of Jesus. He admired the professor and came away with a great enthusiasm for Jesus and His work. It is not surprising that the 1953 catalogue has listed a course on "The Theology of the Incarnation." (Religion 413)

Tuition had gone up to \$9.00 a semester hour. Some Religion courses had been dropped: "Religion 111 and 112: "Religious Leadership and Apostolate", and added were: Religion 317, 318: "The Mystical Body." By the way, in looking through the catalogues, Religion 111 and 112 were described sometimes as Dogma, then in a different way later on. This makes it difficult to see how courses were replaced, reworded or dropped.

1955 "As father aids to the spiritual life of students, St. Mary's offers a number of courses in Religion, attending which is required of all full-time students", is found in the catalogue of this academic year.

1956 This year's catalogue turns up another name: Rev. Charles Dreisoerner, S.M. Father was listed as Assistant Professor; he taught the Scholastics (student Brothers); ^{and} taught some Philosophy courses, and also taught Theology.

The tuition was now \$10 a semester hour. All Catholics had to take some Religion courses: eight hours from a list of sixteen courses. That made it easy to select a course according to one's desires.

1957 Father Dreisoerner is listed as Associate Professor, as well as Fathers Brand and Dyer. Father Ryan was ~~also~~ Campus Minister (or Chaplain).

1958 Two more names come in: Rev. Lawrence Jordan, S.M. and Rev. Bernard Meyer, S.M. Father Jordan left after this year, and was succeeded by Father Meyer, so ~~tells~~ ^{SAYS} Father Meyer (conversation May, 1994). Tuition rose to \$12 a semester hour.

1960 Rev. Herbert Pieper, S.M. adds his name to the list of Professors. Father Jordan and Dreisoerner are not listed. Tuition rose to \$15 a semester hour.

1960

In the summer of 1960, Rev. John G. Leies, S.M., was not only appointed as Professor of Religion, but also was named Chairperson of the Department. What follows immediately is from the Report that Father Leies wrote as part of this History. Later on, we will quote the special Report which Ms. Geri Telepa^e sent in for the most recent years of the Department.

These are the only reports which were sent in.

"In 1960 when I arrived here, the Department of Religion, as it was then called, was not highly organized. Courses and professors were determined by the Registrar.

The texts used for the four years of college were "The Priory Series", ^{four} ~~four~~ test-books, the work of the Dominicans of the Priory in Dubuque, Iowa. Those texts were organized according to the "Summa Theologiae" of St. Thomas Aquinas. They were steeped in Scholastic theology. The texts treated Dogma, Moral and allied topics.

Professors were chosen from among the Marianist priests and Brothers on the Faculty. As one wag put it: "If you wear a black habit, you're capable of teaching Religion."

One of the courses was on Christian Marriage. The professor had chosen a high-school text. Students were disappointed and complained to the one in charge. The same professor often cancelled classes as soon as too much noise came from the construction going on the third floor of the Administration Building. In fact, some of the students were guilty of going upstairs and hammering away and thus having the prof cancel his lecture for that day.

TELEPAK

The next year the Marriage course was taken over by the Chairperson. The selection of a text to replace the poor text used before, was a book written by a Father Snee, but took through only the Canon Law of marriage. No mention of commitment, of love, of the sexual aspects of marriage. It is surprising these past years to hear from alumni about the solid marriage course they had, and it seems that the solid family life of the time was the deciding factor in their marriage.

In subsequent years, other texts were used, one by Jose de Vinck (which was very popular) and "Human Sexuality" by McCary (which gave facts and diagrams but no motivation, no values, no spiritual aspects.)

Attendance at the courses of Religion was good. Only Catholics had to take Religion. The professors were Marianist priests and Brothers.

1962

At the encouragement of Father Dyer (one of the professors) a list of Catholic students in various Religion classes was made, and a questionnaire worked out, including one question: "Would you like to receive counsel from one of the Religion professors or others about your future life, and about whether you have thought about religious life and/or the priesthood?"

Once the list was made out, including the preference of the student for a particular professor, it was distributed among us, and therewith counseling was done.

Since all Catholics took "Religion" each semester, the Department was also asked to take roll during the students' retreat. It seemed at the time ~~time as~~ an unpleasant chore.

An effort to make each course more academic marked these years also. Term papers, tests, examinations and class presentations aimed a high ideal. This tended to make the "Religion" courses more on a level with the courses in other disciplines.

The demand for better tests and better participation in classes gave impetus to complaints about Religion courses, especially about the the "mandatory" courses for Catholics. The question of "mandatory Theology" will be treated fully later, ~~and~~ in a special section.

Tuition for all courses rose higher and higher. Professors were more competent, Class presentations were more sophisticated. The students did find some professors more attractive, others did ask to take a course from a teacher whom we found boring.

The addition of Robert O'Connor and Pasquale Perillo to the Theology faculty seemed to attract some students, not accustomed to having a lay person teach Theology. I remember well the surprise of a member of the evaluation team for our self-study who expressed some astonishment that we would hire a lay person for our religion courses. We thought that such a move was called for, because of the stress the Second Vatican Council on the role of the laity in our Church today. A strong point for us at this time was ^{that} the both O'Connor and Perillo were graduates of our Masters in Theology program.

What was the impact of the Vatican Council II on our courses? Positive and challenging, The ferment of the Council hit some persons rather hard. Adjustments in teaching plus the challenge of meeting head-on the unrest of the post-Council years made some persons change their whole attitude, and move from an "apologetical stance" into the heady atmosphere of the positive approaches of the Council documents. 2/16/68

At this time, another change challenged the Department. In 1960, the courses were held on ~~Monday~~, ~~Wednesdays~~ and ~~Fridays~~, ~~for~~ ~~courses~~ and for others Tuesdays, ~~THURSDAYS~~ Thursdays and Saturdays. Religion (Theology) classes were only on Mondays, ^{ON} Wednesday ~~and for others~~, ^{OR} Tuesdays and Thursdays. No Religion classes for Fridays and Saturdays. The priests teaching ^{the} Theology wanted to have the week-end ^{relatively} free for the exercise of week-end ministry.

So it was determined to have the first set meet for 50 minutes on Mondays, Wednesday and Fridays, and the others for 75 minutes on Tuesdays and Thursdays.

A number of solutions for Theology were discussed, and finally, after some opposition from the head Vice-President, it was decided to hold the classes, all of them, for 50 minutes: two hours per week, for two hours credit. When the one-semester hour courses were inaugurated, other solutions were found.

What about office-space? Time and ^again changes were made. Some offices were handy. Others were in cramped quarters, and ~~at times~~, without windows. It was only later that more ^aspacious offices were given. Today yet, some offices are inconvenient, e.g. an office on the top floor of Treadaway Hall.

What about class-rooms? For a while no classes were held in Moody Hall because of some restrictions at the time about using classrooms for Religion purposes because of the Federal ~~finding~~ for some buildings. Time adjusted that restrictions.

And to end this report of the Chairperson from 1960 to 1970: in the spring of 1970, the Vice-President for Academic Affairs wanted to re-appoint the Chairperson. The latter did not wish to continue, so Robert O'Connor was named the new Chairperson. That led to a new dimensional approach.

REPORT OF THE
(end of the 1960-1970 Chairperson.)

1963

A new course: Religion 211, 212, 213 - "Origin of the Gospels"
Religion 214- "Life and Epistles of St. Paul". This latter course might be an indication that Father Mongague was now on the faculty.

Here is a complete list of the courses from the catalogue and the Registrar's records. The numbers after the title of the course indicate first, number of hours per week, and the second, the semester hour credit. E.G. 2-1 indicates twice a week, one semester hour credit.

Religion:

- 113, 114: Fundamentals of Dogma, Moral and virtues 2-2
115 : God and His Attributes 2-1
116 : The Holy Trinity and Creation 2-1
117 : Introduction to the Old Testament 1-1
118 : Old Testament: Genesis, Exodus 1-1
211 : God and Creation 2-1
212 : Virtues and Grace 2-1
214 : Life and Epistles of St. Paul 1-1
215 : Moral Guidance 2-1
216 : Grace and the Theological Virtues 2-1
217 : Old Testament: Numbers, Judges, Joshua 2-1
218 : Old Testament: Later Historical Books 2-1
311 : Moral and Social Virtues 1-1
312 : Marriage Guidance 2-1
313, 314: Mariology 2-2
315 : Incarnation and Redemption 2-1
316 : The Sacramental Life 2-1
317 : Old Testament: 1 Samuel, 2 Samuel 1-1
318 : Old Testament: 1 Kings, 2 Kings, Nehemia, Esdras, Ruth
415 : Theological Virtues and Grace 2-1
416 : Gifts of the Holy Spirit and Mystical Body 2-1
417 : Christology 2-1
418 : Mariology, Sacraments 2-1

1964

A new course was put on the list: a course in the light of Vatican II, a study of the various church groups in the United States. This course included not only the main-line Protestant churches but also included ~~a study of~~ the Jewish religion, ^{and} ~~as well as~~ the Muslims.

On the insistence of one of the professors, speakers were brought in to explain their church's theologies. Some of the visiting speakers ~~are:~~ ^{were} Reverends Chrisman (Disciples of Christ), Creasy, Penticuff, Nickols (Episcopal); Walker (Presbyterian), Molloy (Methodist), as well as Rabbis Jacobson and Prero, ^{and} ~~as well as~~ Gert Jacobson and Si Alexander (Jewish). Speakers representing the Church of Jesus Christ, Latter Day Saints and the Jehovah's Witnesses also gave of their time ^{to} ~~and~~ explained their faiths.

Sacred Doctrine (the new title of the Department was now ~~just~~ that) 322 underwent a profound change. This course mirrored the basic change in the Church's teaching on marriage: the loving bond, the growth in conjugal love, the duties of parenting and education, besides the physical and physiological aspects. It was at this time, too, that some of the marriage courses were taught by ^a laymen, married. At first the marriage courses were open to males only (there were very few females on campus) and later, special courses were given ^{to} the female students who opted for the course. Soon, mixed classes were the thing, with many spirited discussion in and out of class.

1965

Rev. Paul Search, S.M. graced the Sacred Doctrine faculty this year of 1965. Father Search gave an added dynamic which helped us all, almost.

Eight hours of Theology were demanded of ALL STUDENTS (Catholic) with two semester hours of Theology of non-Catholics.

This catalogue also gave details about the requirements for a Major in Sacred Doctrine. ~~And,~~ ^{also,} a new course came in: SD 329: "Contemporary Catechetics".

- 1965 The addition to the Faculty of Rev. John M. Whitney caused several problems in succeeding years. Father Whitney was American-born, but was trained in the Byzantine Church. He was ordained in Rome. His teaching was abstract and different. In his third year here (1969) his criticism of the Sacred Doctrine Department and of the University caused an upset with the students and some of the Faculty. It was during the year 1969 that he developed some health problems and the chairperson suggested that he discontinue his teaching here. Father Ed Jach, S.M and Sister Bernarda Schneider took over his courses. There was no loss to the students in this critical time.
- 1966 There was a very quiet but significant note in the 1966 catalogue: "St. Mary's University has coeducational courses in all its schools." Previous to this, female students were admitted to summer classes and to the Graduate School. Graduate classes in Theology already had had a predominance of female students, (most of them nuns). In certain specialized classes, such as Mathematics, co-eds attended.
- 1967 New names appeared on the under-graduate level: Rev. Donald Cowie, S.M., Rev. Charles Neumann, S.M., Pasquale Perillo and Brother Anthony Pistone, S.M.
- 1968 Pasquale Perillo was the first lay person to be included on the Theology faculty. Brother Pistone was the first Marianist to complete his work for the M.A. in Theology.
- 1970 Three new courses were given: Theology 224: "Geography and Archaeology of the Bible Lands" and Theology 226: "Literary Forms of the Bible". Another one was Theology 227: "The Christian and His Neighbor". All three reflected to a great or less degree the influence of the Vatican Council on the Bible and other approaches to understand the Word.

GREYER

andino

- 1970 This was the year that marked the new chairmanship of the Department; -- 18 --
Robert O'Connor took over the reins from Rev. John G. Leies and gave good leadership
- 1970 As the decade of 1960-1970 was drawing to a close, a very significant event occurred quietly and effectively. After a consultation with Rabbi David Jacobson (of the Reform tradition) and Rabbi Amram Prero (Conservative), a class in Judaism was initiated. It was taught by Rabbi Jonathan Brown, assistant rabbi at Temple Bethel (Reform). Since Rabbi Brown was taking graduate courses in Rabbinics under the aegis of Rabbi Prero, both rabbis (Jacobson and Prero) thought that his teaching would reflect both currents of Judaism, Reform as well as Conservative. At the time, the Orthodox Rabbi was not ready to go along with the initiative. The chairperson ~~did not take~~ took the course, for credit, mainly to allay any adverse criticism from faculty and alumni about "how come St. Mary's, a good Catholic institution, is offering a course on Judaism"? Some of these observers were not possibly ready to accept the Church's stand on Judaism as a valid religion and ~~stemming from~~ the Vatican Council's declaration on this point.
- 1971 Rabbi Bruce Block (Reform) taught the course on Judaism entitled: "Judaism, its Teachings, Practices and Traditions in ^Post-biblical times".
- Father Virgil Elizondo (now in high renown as pastor of San Fernando Cathedral and well-known for his role in creating the Mexican American Culture Center) was on the Faculty on Theology.
- Tuition was now \$35 a semester hour. Catholics, as full-time students, had to take two semester hours of Theology each year in residence.
- Six courses for Marianist Scholastics (student Brothers) were given, namely "Theory of Catechetics", "Religious Vows", "The Mission of the Church", "Marianist Documents" and two on "Spirituality."
- Did other courses denote an ever-developing theology? That catalogue (1972-1973) gave such courses: "Christian Conscience in the 1970's", "Introduction to Christian Ethics" and "Contemporary Theologians."

1971 The requirements for "Diaconate Certification" were given: "Thirty-six semester hours from the areas of "Communication", "Sociology" and "Theology".

"Full-time Catholic students on the ~~Wood~~ Lawn campus had to take eight semester hours of Theology, and all students, no matter what their religious affiliation, or absence thereof, had to take two semester hours of Theology.

1972 We are ready now to list the courses offered as found in the catalogue of 1972-1973:

- Th 1230 Fundamentals of Theology
- 2205 Literary Forms of the Bible
- 2206 Archaeology of the Bible Lands

- 2210 Survey of the Old Testament
- 2220 Survey of the New Testament
- 2237 Christian Marriage

- 2250 Introduction to Christian Ethics
- 2251 Liturgy
- 2255 Christian Conscience in the '70's

- 2270 Churches in the U.S.
- 2193 Organization of the C.C.D.
- 3222 Life and Epistles of St. Paul

- 3232 Christology
- 3234 The Church Today
- 3235 Marian Theology

- 3236 Sacraments
- 3259 Seminar in Moral Theology
- CO 3290 Contemporary Catechetics

- 4231 God and His Image in Man
- 4232 Contemporary Theologians
- 4251 Faith Today

- 4270 Religious Beliefs, Teachings and Practices of post-biblical Judaism

1972

A significant addition to the Theology Faculty was the appointment of Gaylord B. Mullan as Instructor in Theology. Mullan had been an undergraduate at St. Mary's, and had been received into full communion with the Catholic Church under the direction of Father Montague. Mullan was a superb teacher, but since he had not completed his work for an M.A. in Theology he was let go after three years. Strangely enough he was Acting Head of the Graduate Theology Department for a year.

Father Charles Neumann, S.M. enters the scene at the under-graduate level; he was on the Graduate Theology before this. His expertise in Dogma and in Church teaching added a valuable addition to the Department. After years and years of teaching in both the Graduate and the Under-graduate Theology classes, Father Neumann retired in 1993, but did continue to teach several courses.

Again, the catalogue for 1972-1973 stated: "Full time Catholic students take eight semester hours in Theology; all students take at least two hours.

Right at this point a significant change takes place in the numbering of the courses. Four digits described the course; thus Theology 2205 replaced Th 205, etc. The catalogue at this time listed twentytwo courses in Theology.

1974

This catalogue gave no significant change, except through a careless proof-reading, Rev. George Montague S.M. was listed as "Professor of Chemistry" !!

1975-176

This year's tuition rose to \$53 a semester hour. This meant that the ordinary student paid \$795 to \$954 a semester for tuition.

A new course was added: "The Johannine Tradition in the New Testament", taught by Father Montague.

1976-1977 Along comes another rise in tuition: \$56 a semester hour for a total of \$840 to \$1008 for the ordinary full-time student. Another new course was described: "Religion and Psychiatry." Among the faculty listed was the name of Rev. A. Leies, S.M., future vice-president and president of the University.

1977-1978 This year two new courses surfaced but were gone the next year: Theology 3176: "The Chinese Religious Experience" and Theology 3177: "The Indian Religious Experience."

1978-1979 Tuition this year was \$64 a semester hour, for a total of \$960 to \$1150 for full-time students. A new rule appeared: "In order to assure the student some systematic study of the ideas and values of life, religion and the acts to follow, the student must include in his degree program, 18 semester hours in the following courses:

Philosophy 6 semester hours
Theology 6 semester hours
Fine Arts 3 semester hours."

1979-1980 The 1979 catalogue repeated the requirement immediately above.

1980-1981 The tuition rate went up again to \$78 a semester hour for a total of \$1170 to \$1404 for full-time students.

A directive is found on the pages of this catalogue: "All candidates for the B.A., B.S., B.B.A., degrees take six semester hours of Theology for graduation. This requirement represents the effort to acquaint all students with a discipline that has been one of the primary phenomena of life and history" (Catalogue 1980-1981

1980-1981 By the year 1980, a further requirement in the Theology courses was an added ingredient: all three areas of Scripture, Dogma and Morals had to be represented in the Theology courses taken. The third digit in the course description was listed as follows:

1,2: Scripture
3,4: Dogma
5,6: Morals
7,8,9: Religious Experience

1980-1981 Thus the following courses:

Th 3121: Synoptic Gospels	3135: Baptism, Confirmation, Eucharist
3122: Epistles and Acts	3141: Christian Notion of Man
3123: Johannine Literature	3144: Theology of Christian Marriage
3124 Mary in the Scriptures	3150 Biblical Ethics
3125 Christ in the New Testament	3155: Catholic Social Teaching
3130 Basic Christian Doctrines	3161: The Church since the Reformation
3121 The God of Christians	3172: Saints and Mystics
3132 Christ in Contemporary Theology	

1981-1982 Certificate for Diaconate available

1982 Another change in Chairmanship: Rev. J. Willis Langlais, S.M. replaced

Robert O'Connor. Thirty-eight courses were listed. Note that all except five were one-semester hour courses; two were two-semester hours (example Th. 3208.)

In a departmental meeting some time earlier, it was revealed that students were asking for some three-hour courses as a possibility. In this meeting, several talked about one-semester-hour courses even though the students had not mentioned that. In the meeting, one-semester-hour courses were pictured as preferable. But one professor held out for two-semester-hour courses, since he saw that cutting a two-semester-hour course in half did not work out for his courses.

The arrangement for mostly one-hour-courses made registration difficult; some of the professors were enthusiastic about them; others preferred the three-hour arrangement.

Brother Vincent Wayer, S.M. was listed in the Special Instructional staff.

Rev. Robert Sargent had been added in a previous year.

~~1984~~ Additional courses are these: ~~Th 3113 Dynamics of Christian Marriage with Tolopak and O'Connor as Professor and Th 3188 Jewish Theology and the Holocaust~~

1982 For the sake of clarity, we now list all of the courses for the fall semester 1982. In the far column to the right there are two numbers, the first for the students taking the course for a grade; the other for pass-no pass.

<u>THEOLOGY</u>	<u>course title</u>	<u>Professor</u>	<u># of students</u>
3121	Synoptic Gospels	Herrera	9 (in Laredo)
3121	Synoptic Gospels	O'Connor Sargent	17, 12
3122	Epistles and Acts	O'Connor	20, 17
3122	Epistles and Acts	O'Connor	18, 17
3123	Johannine Literature	Sargent	21, 24
3123	Johannine Literature	O'Connor	15, 11
3123	Johannine Literature	O'Connor	11, 14
3130	Basic Christian Doctrine	Sargent	33, 28
3130	Basic Christian Doctrine	Langlinais	19, 2
3130	Basic Christian Doctrine	Langlinais	7, 11
3130	Basic Christian Doctrine	Langlinais	6, 7
3133	Christ and the Church	Neumann	30, 35
3133	Christ and the Church	Neumann	28, 29
3134	Mission of the Church	Neumann	28, 42
3134	Mission of the Church	Neumann	42, 38
3141	Christian Nature of Man	Sargent	30, 23
3143	Dynamics of Christian Marr.	Leies	1 (ind. study)
3143	Dynamics of Chr. Marriage	O'Connor	17, 30
3143	Dynamics of Chr. Marriage	O'Connor	17, 26
3155	Catholic Social Teaching	O'Connor	14, 22
3155	Catholic Social Teaching	O'Connor	13, 26
3158	The Mass	Neumann	38, 31
3158	The Mass	Neumann	20, 40
3161	The Church since Reformation	Neumann	28, 31
3161	The Church s. Reformation	Neumann	38, 28
3170	Death and Dying since Council	Dorris	1 (off campus)
3173	Christian Liturgy	Sargent	1
3173	Christian Radicalism	Wayer	19, 11
3208	Biblical Greek	Miller	1
3210	Survey of O.T.	Leies	14, 4
3210	Survey, O.T.	Leies	16, 3
3222	Epistles and ACTS	McDonagh	Corpus Christi

note: the one-hour courses were sometimes sequential for one-third of the semester.

1984 Additional courses: Th 3143 Dynamics of Christian Marriage (with O'Connor and Tolopak as professors)
Th 3188 Jewish Theology and the Holocaust

1985 Different courses from the preceding: Th 3108 Revelation (Snetsinger)
Introduction to Judaism (Feinstein) Th 3138 Theology of Law
(Langlais) Th 3138 Peace in the Nuclear Age (Telepak) -- 23 --
and Th 3138 American Varieties of Judaism (Feinstein)** bottom -- ~~22~~ --
of page

1986 A surprise greets us in the 1986-1987 catalogue: pastoral Ministry
with the inter-disciplinary ^gree of The Theology Department and the Music
Department

Courses were envisioned thus: Music in Catholic Worship; Hymnody
and Psalmody; Liturgical Planning; Art, Drama and Dance Repertoire;
Instrumental Problems and Technique; Internship. We will note that this
venture becomes non-viable in under-graduate Theology. **** cf. bottom of page

1988 Tuition has now risen to \$184 a semester hour.

1986-1987 This year, a new course comes in: Theology 2301: "Biblical Trends
Shaping a Lived Tradition" The title of this new course reflects the way in
which Father Tarrillion tended to describe courses in a detailed and
neological way. But Father's description ^{was} a neat way of combining
Scripture and Tradition as not-in-opposition to each other.

Tuition was now \$161 a semester-hour for a total of \$1932-~~\$2576~~ for
a full-time student.

1987 The tuition in 1987 was raised to \$172 a semester-hour and a total of \$2064
to \$2732 for a full-time student

James Maner was listed as faculty member, with this identification:
B.A., M.A., MSLS. The listing makes him a lecturer.

1988-1989 Another new course was described: Theology 3137 "^{War}Peace and Justice
in a Nuclear Age." And, too, another new course: Theology 3155: "Business,
Economics and Theological Ethics". And still another course revealing the
heavy thinking going on in the Department: Theology 3157: "Bio-Ethics".

A revealing item was added: "Bachelor in Applied Theology". Here is
the announcement from a brochure put out this year:

*** 1985

New courses: Th 3158 The Mass O (Neumann) and Th 3188 - Religious Experience of the
World (Miller)

**** 1986 Additional courses: Th 3200 Ecumenical Dialogue (Cottrell (London))
Th 3198 Ecumenism (Boccardi)
Th 3334 Sacramental Rites of the Religious System (Lee)
Th 3139 Christian Economics and Justice O Telepak
3391 Hymnody - (Boccardi)

BACHELOR IN APPLIED THEOLOGY

Major in Theology

Many persons are recognizing and answering their call to ministry in the Church. These ministries range from service as lector, eucharistic minister to catechist, pastoral associate or administrator.

These ministries can be enhanced by the theological education and formation the Bachelor of Applied Theology degree offers.

The Bachelor of Applied Theology degree program is designed for persons in or preparing for Church ministry. Students accepted into the degree program usually have completed a minimum of thirty semester hours of vocational, occupational or technical specialization and often have completed up to thirty semester hours of lower division courses in academic foundations.

Degree requirement

- 30 hours of vocational, occupational or technical specialization (examples: Archdiocese Catechetical Certification, Permanent Diaconate Program, Religious Formation Programs, military service, etc.)
- demonstrated competency in church ministry
- 66 hours in academic foundations
- 24 hours of theology
- at least 30 hours must be advanced courses

DIACONATE

UNIVERSITY CORE CURRICULUM BAT

Computer literacy 3 hours - Must be demonstrated via testing of completing CSL300

English: 12 hours

- EN 1311 Rhetoric and Composition Literature (6 hours - Sophomore)
- EN 3300: Advanced Composition

Fine Arts 6 hours

FA 1300 Introduction to Fine Arts, plus 3 hours from Art, Drama or Music. See University Core Curriculum, current catalogue

note: at the baccalaureat Exercises 1994 there ^{WAS} were no listing of students receiving this degree.

1988 Tuition was now \$184 a semester hour with a total of \$2208 to \$2944 for a full time student. An additional name is upon the roster: Daniel Thompson.

1989 This year, there is a different way of charging tuition; a lump sum for 12 to 18 hours was \$3,000 (which amounts approximately to \$350 a semester hour).

A three hour course is mentioned: "Theology 3156: "Law, Human Rights and Values." In Pastoral Music, Robert Colbert was the Instructor. This new venture was not successful, Colbert, along with Clarke Felix and Schellenberg did not appear on the next list: ~~mentioned~~ of professors

1988 Once again a new face enters the scene: Dr. Gregory Walters, a remarkably informed person and a real leader in ecumenical theology and in the field of peace and war discussions. Dr. Walters in 1992 accepted a position in Ottawa, Canada. His leaving here was a distinct loss.

One more name surfaces: Rev. Lawrence Doersching, S.M., who is essentially a Campus Ministry person, but did teach one course.

Incidentally if one is interested in details of Campus Ministry, there is a ~~Mission~~ Statement of "The Mission of Campus Ministry" appended to this history. *** addition at bottom

1990 The catalogue this year of 1990 gives us the name of Brother Howard Hughes, S.M. He is listed as "Lecturer in Theology" and "Composer in Residence". His stay at the University, however, was brief.

Thus over a period of a few years several professors and courses were lost to us, due perhaps from the practical impossibility of knowing how certain courses or fields of study would or would not attract enough students.

***1989 Some new courses: Th 3138: Mary in Contemporary Life (Boccardi)
Th 3139 Unity Among Christians (Boccardi)

CAMPUS MINISTRY: allied to the purposes of the Department of Theology

p 25 A

Mission Statement, (brochure 1994)

St. Mary's University - Campus Ministry

MISSION STATEMENT

The mission of Campus Ministry
at St. Mary's University
is to collaborate

with the entire university

in its formation as a Catholic Christian Community.

"The mission of Campus Ministry,"

... is fundamentally the mission of the Church: to preach the Gospel of Christ and to help the human family achieve its full destiny. The mission is accomplished by being in dialogue with the various divisions within an institution of higher education. We are in mission; that is, we are called and sent by the Lord's spirit within this community to be among the primary leaders and facilitators of both individual and community religious development. Campus Ministry not only consists of a team of professionally trained Campus Ministers who exercise a kind of leadership that serves and empowers others, it also incorporates groups of students, faculty, staff and alumni who are involved in its work;

"... at St. Mary's University,"

... a Catholic institution of higher education in San Antonio, inspired by the traditions of the Marianist religious congregations (Society of Mary and Daughters of Mary Immaculate), whose model in faith is Mary, the Mother of Jesus, and whose goal is the formation of lay leadership in the church;

"... is to collaborate,"

... to work together by sponsorship of and participation in various activities within the university of a Christian religious nature, as well as by modeling the Church (lay, religious and clerical members in mutual collaboration) in the redemptive work of Christ to bring about the transformation of the world into the Kingdom of God; (over)

"... with the entire University,"

... students, faculty, administration, professional staff, support staff, alumni, parents, Board of Trustees, etc. in its multi-cultural diversity;

"... in its formation as a Catholic Christian Community,"

... understanding *Catholic* as defined and described by the leadership of the Roman Catholic Church, especially in the Second Vatican Council, and "*catholic*" in the ecumenical sense of "*universal*" and embracing of all persons: Christian and non-Christian, believer and non-believer; and understanding *Christian* as described in the New Testament, focused on living the law of love preached by Jesus of Nazareth, the Risen Lord of human history; and understanding *Community* as it is experienced in its various forms through an interdependence and solidarity with all members of the University. We promote and foster the development of the University as a community through activities which fulfill the intentions of the Mission Statement of the University. A deliberate aspect of this community formation is a commitment to be of service to the world beyond the campus.

This mission leads Campus Ministry to be concerned with the following areas, as described by the Bishops of the Catholic Church in the United States in their Pastoral Letter "Empowered by the Spirit" (November, 1985):

- Forming the Faith Community — Appropriating the Faith
- Forming the Christian Conscience — Educating for Justice
- Facilitating Personal Development — Developing Leaders for the future.

1990 Rev. John Moder, S.M. was president, and appointed to a second term in 1994.

1991 The tuition rose again from \$3,000 to \$3,510 (approximately \$229 per semester hour. In the catalogue for this academic year, ~~Music~~ Pastoral Music again had its place in the catalogue. Deacon Richard Neville's name was listed as a Lecturer in Theology; ~~he~~ will be listed as Associate Professor in the 1993-1994 catalogue. (Pastoral Music was in the 1992-1993 catalogue; ~~did not appear in the 1992-11993 book~~) but does so again in the 1993-1994.

1992 The catalogue of 1992-1993 listed these courses in Theology:

- TH 2301 Theological Foundations
- 3301 Major Biblical Themes
- 3330 Christ and the Christian God
- 3334 Sacraments, Rites and Religious Symbols
- 4336 Theology of Christian Marriage
- 4337 War, Peace and Justice in a Nuclear Age.

And Sharon Moore is listed as Visiting Professor

Ms. Geri Telepak took over as Chairperson and admirably continued and expanded the important work of Father Tarrillion. Father Tarrillion accepted the position of the Development Office of Central Catholic Marianist High School. Due to the pressures of this position, he was unable to contribute to the writing of this history.

1993-1994 The requisite for graduation was once more spelled out: six semester-hours of Theology for all students.

Rev. John G. Leies, S.M. was given the honor of "Scholar of the University." Ms. Geri Telepak received her doctorate of Ministry from Austin Presbyterian Seminary.

I had asked Ms. Telepak to give me a summary of the period in which she was acting as Chairperson..

The pages which follow are from her pen:--

^{KL}
21
FOLLOW

21

Chair - Acting 1992 - 1993 1994 - present

I assumed the chair from Rev. Joseph Tarrillion, S.M. because he was on sabbatical in India. In that one year I proceeded to complete some projects initiated by Fr. Tarrillion, S.M.

1. Hire two new faculty to positions vacant because of Rev. J.W. Langlinais' and Rev. Charles Neumann's retirements. Drs. Kenneth Craycraft, Jr. and Stephen Holler were hired.
2. Completion of Self Study report. The undergraduate program was reviewed and new goals and objectives were formulated. An assessment plan was initiated with Dr. Robert O'Connor as chair of the project.

1993-1994

The Self Study intensified and several areas in need of change surfaced. Dr. O'Connor focused on the TH2301 Theological Foundations courses. All students are required to take the course. Dr. O'Connor's task focused on common elements that should be consistent in all sections. The idea is to develop a course syllabus that was consistent and guarantee that participants would be able to gain similar knowledge so that the professor teaching the upper division Theology courses could assume their students had a certain level of theological sophistication.

1) A pre and post assessment tool is being designed to provide a basis for evaluating this outcome. The course TH2301 will guarantee this level yet be so designed as to allow the faculty freedom to adapt course to their teaching style and area of theological interest.

2) The number of theology majors and minors is increasing. Theology faculty and majors meetings were instituted. These meetings began with an afternoon reception at which student input on courses, faculty, department administration, etc. was solicited. Students expressed desire for opportunities to theologize. Two dialogues were planned.

In Fall, Bishop Joseph Galante addressed Papal Encyclical Veritates Splendor and in Spring he shared his understanding of Corde Ecclesiae. Dr. Kenneth Craycraft, Jr. graciously volunteered to facilitate both of these events. These meetings were quite successful and will be continued.

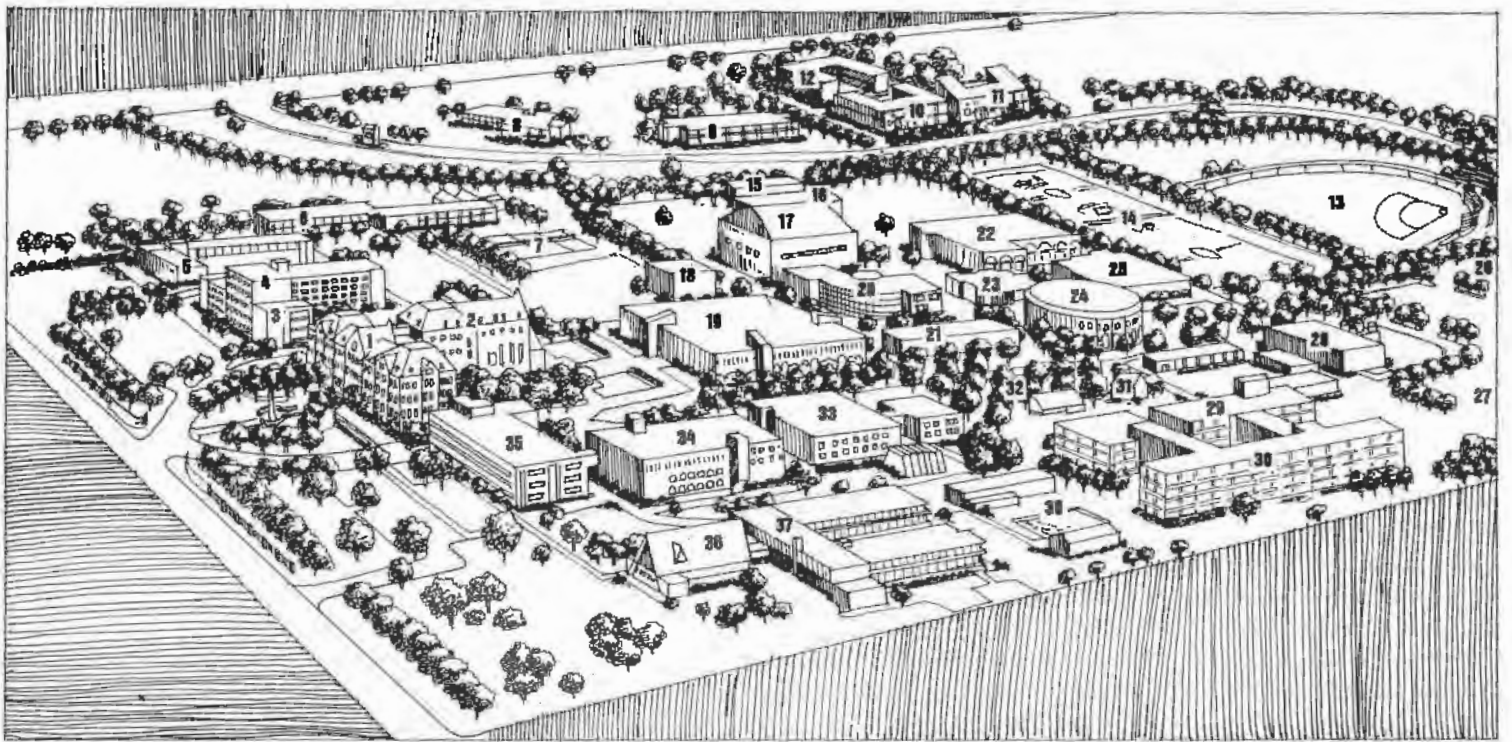
3) Students expressed need for more integrated and applied courses. Therefore, several new courses were designed and added to curriculum. In the process, the undergraduate curriculum was revised and Dr. Kenneth Craycraft, Jr. was named undergraduate advisor.

- 4) Internships - Internships were added to the theology major curriculum. Students expressed some anxiety over lack of opportunities for the application of knowledge they gained in the classroom. An Internship was designed, sights were researched and in 1993-1994, from students were placed in parishes for internships. Some students received a stipend for their work.
- 5) Scholarships were a prime concern. Scholarships were prime concern. Scholarship for undergraduate theology are rare. Graduates realize that pay is low. Many have incurred tremendous loan debts. The department is in the process of establishing a scholarship fund.
- 6) Hiring of professors. The faculty has adopted a faculty profile. This is used in the writing of job descriptions and recruitment ads. The profile stresses a terminal degree from a Catholic institution and demonstrated ministry in and for the Catholic Church. We are pleased with the results of our new profile. A faculty search for Rev. Joseph Tarrillion's position brings us Dr. Thomas Bolin. He will begin his teaching career at St. Mary's University 1995-1996. (He needs to complete his doctoral dissertation.)

This concludes the basic history of the Under-graduate Theology at St. Mary's University.

Following this are :

1. "Some historical items as a background; a chronological story containing items not directly linked to the Theology Department
2. A list of Professors, Instructors and Lecturers
3. Critique of the Department and the courses from Professors, Etc.
4. Students' Reactions to the Theology courses
5. An incomplete list of text-books used
6. "Mandatory Theology
7. Secretaries and receptionists and Work Study persons in the Department
8. Interesting Stories



1. St. Louis Hall (Administration Bldg.)
2. John N. Reinbolt Hall
3. Chaminade Tower
4. Chaminade Hall
5. Charles Francis Hall
6. Marian Hall
7. Tennis Courts
8. Dougherty Hall
9. Our Lady of Lourdes Hall
10. Anthony Frederick House

11. John Donohoe House
12. Archbishop Flores House
13. V.I. Keefe Baseball Field
14. Soccer Fields
15. Athletics Bldg.
16. Music Bldg.
17. Alumni Gym
18. University Bookstore
19. Academic Library
20. Albert B. Alkek School of Business

21. University Student Center
22. Sarita Kenedy East Law Library
23. Law Administration Bldg.
24. Ernest A. Raba Bldg.
25. Law Classroom Bldg.
26. Softball Fields
27. Tennis Courts
28. Physical Plant
29. Treadaway Dining Hall
30. Treadaway Hall

31. Vocation Center
32. Pecan Grove
33. Richter Math-Engineering Bldg.
34. Moody Life Science Bldg.
35. Garni Science Hall
36. Medatrix of All Graces Chapel
37. Marianist Faculty Residence
38. Swimming Pool

HISTORY OF THE DEPARTMENT OF THEOLOGY 1900-1994

St. Mary's University

these pages represent a summary which I gathered
from the catalogues of the University.

the first years, there is incomplete data.

E.g. department chairpersons not given

faculty teaching Religion not mentioned

no data on text-books, and teachers

Remember that this is
taken from CATALOGUES
and there is a time-gap

Do read over this,

and if there are egregious blunders

or very inaccurate data,

DO LET ME KNOW

the pages of the history will be typed.... shortly....

I am waiting for data from some of the professors.

4-19-94

John G. Leies, S.M.

SPECIAL CALENDAR OF EVENTS, somewhat connected with Theology Department

Academic Year	President of Univ.	Chairperson	mandatory Theology	faculty	courses
1917-1918	Canning		Religion 3 x a week		elementary and High Schl. 190 students
1919-1920	Canning		Rel. 3 x wk.		
1921-1922				St. Louis Coll now St. Mary's College	college courses
1923-1924	Mayl			College Dept. now all at Woodlawn	
1924-1925	Mayl				
1925-1926	Mayl			<u>St. Mary's Coll</u> admitted to <u>Association of</u> <u>Texas Colleges</u>	
1926-1927	Mayl		4 yrs Rel. 6 sem. hrs. for all Catholics	St. Mary's Coll rated as a standard Senior College	
1927-1928	Mayl				
1928-1929	Rabe	Corporate Title:	"St. Mary's University of San Antonio"		Grad. courses at Woodlawn \$550 a semester
1929-1930	Rabe				
1930-1931	Rabe		4 rs. Rel. for Cath, non-Cath. invited to courses		
1931-1932	Rabe				\$5.00 per semhr. 10 different courses in Rl.
1932-1933	Rabe		8 semhrs		

Year	President	Chairperson	mandatory Theology	faculty	courses
1933-1934	Rabe		2 credits per year.		
1934-1935	Rabe		8 semhrs for Catholics		Law School opens
1935-1936					
1936-1937:	Rabe		8 semhrs Cath		Graduate School opens
1937-1938	Rabe		8 semhrs Cath		
1938-1939	Rabe		8 semhrs Cath		
1939-1940	Golatka		8 semhrs Cath		18 courses listed
1940-1941	Golatka		8 smhrs Bath.		
1941-1942	Golatka		8 smhrs Cath		12 courses listed
1942-1943	Golatka		8 semhrs Cath		10 courses offered
1943-1944	Golatka		8 semhrs Cath		note: War Yrs.
1944-1945	Golatka		8 sem hrs Cath.		new course on Liturgy !
1945-1946	Golatka		8 semhrs Cath		
1946-1947	Golatka		8 semhrs Cath		
1947-1948	Golatka		8 semhrs Cath		
1948-1949	Blume		8 semhrs Cath		
1949-1950	Blume		8 semhrs Cath.		10 courses offered
1950-1951	Blume		8 semhrs Cath		new course: <u>Mariology</u>
1951-1952	Blume		8 semhrs Cath		new course: <u>Church History</u>
1952-1953	Blume		8 semhrs Cath	Dyer listed	new course: <u>Bible Study</u>
1953-1954	Blume		8 semhrs Cath	Brand	new courses: <u>Life of Christ and Church in Modern World</u>

Year	President	Chairperson	mandatory Theology	faculty	courses	<u>Dept. of RELIGION</u>
1954-1955	Buehler		8 semhrs Catholic		"Mystical Body" added	R1
1955-1956	Buehler		8 hrs Cath.		15 courses listed	R1
1956-1957	Buehler		8 hrs Cath.		18 courses listed	R1
1957-1958	Buehler		8 hrs Cath	Dreisoerner Ryan Dyer	18 courses listed	R1
1958-1959	Buehler		8 hrs. Cath	Jordan		R1
1959-1960	Buehler		8 semhrs Cath	Bernard Meyer		R1
1960-1961	Buehler	JGLEies	8 hrs. Cath.	H. Pieper	16 courses listed	R1
1961-1962	Buehler	JGLEies Dyer, Grad. Th.	8 semhrs Cath.	JGLEies ASchnepp		R1
1962-1963	Neumann	JGLEies	8 semhrs Cath.	Gorman Montague Laubner		R1
1963-1964	Neumann	JGLEies	8 semhrs Cath.			R1
1964-1965	Blume	JGLEies	8 semhrs Cath	Langlinais Wightman Weitkamp		<u>SD</u>
1965-1966	Blume	JGLEies	8 semhrs Cath.		courses for Scholastics (4)	SD
1966-1967	Blume	JGLEies	8 semhrs Cath	Whitney	co-ed classes in all schools	SD
1967-1968	Blume	JGLEies	8 semhrs	Cowie Perillo Neumann Pistone Brown	course in Judaism	SD
1968-1969	Blume	JGLEies	8 semhrs Cath	Sargent		<u>TH</u>

Year	President	Chairmn	mandatory Theology	faculty	coursea	Dept.
1969-1970	Blume	J.G.Leies	8 semCath BBA: 2 hrs for non-Cath	Jach Kownacki		Th
1970-1971	Blume	O'Connor	2 semhr each yr		22 courses	Th
1971-1972	Blume	O'Connor	2 semhr each yr.			Th
1972-1973	Blume	O'Connor	2 semhr each yr	Langlinois Montague JGLEies O'Connor Mullan Neumann		Th
			8 semhrs Cath. 2 formn-Cath			
1973-1974	Young	O'Connor	8 semhrs Cath 2 for non-C.			TH
1974-1975	Young	O'Connor	8 semhrs Cath 2 for non-Cath			Th
1975-1976	Young	O'Connor	8 semhrs Cath 2 for non-Cath.			Th
1976-1977	Young	O'Connor=	8 semhrs Cath 2 for on-C.		23 courses new: Cont. Chr. Theologians	
					Religion and Psychology	
1977-1978	Young	O'Connor=	8 semhrs Cath 2 non-Cath		new: Chinese Th Religious Experi IndianRel. Exp.	
1978-1979	Young	O'Connor	6 hr Rel 6 Phl 3 FineArts			Th
1979-1980	Young	O'Connor=	6 semhrs Th. in 3 areas for all			Th
1980-1981	Young	O'Connor	6 semhrs for all			
1981-1982	Young	O'Connor		Tarrillion	courses: 34 courses; 1 semhr 4 courses: 2 semhr.	Th

Year	President	Chairprs	mandatory Theol	faculty	courses	Dpt.
1982-1983	Young		6hrs, 3 area	Miller Wayer		Th
1983-1984	Paul	Langlinals	6 hrs. 3 area			Th
1984-1985	Paul	Tarrillion	6 hrs.	Boccardi Snetzinger		Th
1985	J.A. Leies (acting)	Tarrillion	6 hrs.			Th
1986-1987	J.A Leies	Tarrillion	6 hrs		Music and Arts 7 courses	Th
1987-1988	J.A. Leies	Tarrillion	6 hrs.	Lee		Th
1988-1990	Moder	Tarrillion	6 hrs.	Walters	Biblical Ethics	Th
1989-1990	Moder	Tarrillion	6 hrs.	Colbert		Th
1990-1991	Moder	Tarrillion	6 hrs.	Doersching Hughes		Th
1991-1992	Moder	Tarrillion	6 hrs.	Neville		Th
1992-1993	Moder	Telepak	6 hrs.	Moore		Th
1993-1994	Moder	Telepak	6 hrs.	Craycraft Holler		Th
1994-1995	Moder	Telepak				

GENERAL APPRECIATION OF THE DEPARTMENT, 1893-1994

A recall of the past thirty and more years brings these points to memory:
A dynamic department, sometimes more brilliant than at other times
The department has kept up with the "changing Church of the 60's, 70's and 80's,
adapting to the new direction in Theology: the primacy of the role of
Jesus Christ in the Church, a more pastoral approach to persons, and
a great attention to the Word of God as given in Scripture and Tradition.
Despite the many changes in the department (personnel, chairpersons,
professors, text-books, offices) and a constant debate about whether
Theology should be mandatory or not, there was a constant search for
professionalism, academic approach, and a listening to the needs of both
Catholics and non-Catholics. However, there could have been a more
alertness to the Charismatic Movement.
Some ventures did not succeed: Pastoral Music plans, a movement toward mysticism,
One lack, as I see it, practically no females on the faculty. An endeavor to
have Madeleine Boucher to come here was aborted when she learned of the
low ~~starting~~ salary and the demands for a full-time professor (12-15 hours)
and she later went from Brown University to Harvard.
Exceptions: Gertrude Snetsinger and Geri Telepak.
The dealings with the Administration were for the most part cordial and
cooperative, even in some rather trying circumstances.
One value of the department is disclosed in the appreciative remarks of the
students.
There was a definite adaptation to "Nostra Aetate", the Decree on Ecumenism,
and that of "The Church in the Modern World. More attention could have been
made to the Decree on the Historicity of the Gospels by the Biblical
Commission.

A VARIETY OF STUDENTS WHO TOOK THEOLOGY COURSES

Over more than thirty years, a variety of students took the courses in Religion, especially after Theology was mandatory for all students.

Here is a sampling that covers three decades:

an observant Orthodox Jewess, in whose family are survivors of the Holocaust
several Protestant ministers

religious priests, Brothers, nuns, seminarians

older persons ~~manipulating~~ ranging from ages 40 to 70

foreign students from Iran, Italy, France, Taiwan ~~Two~~ Italians had musical
names: Claudio Carnale and Massimo ~~Tamborini~~ Tamborini.

many Protestants, Orthodox Christians.

Muslims

amateur atheists

a Polish nun who first wrote out her exams in Polish and then translated it¹
into English; she always asked for more time.

a blind ~~Japanese~~ girl, (Junior and Senior) who used a Braille Bible.

several articulate and vocal agnostics who ^oviced their opinions frequently₁

VENTURES AND ADDITIONAL EVENTS

During the years marked by the activities of the Theology Department, there were events and activities apart from the day-to-day and week-to-week teaching and administering.

S C R I P T U R A L I N S T I T U T E S

In the mid-sixties, several Scripture Institutes were held on St. Mary's campus.

The first one, (1964 ?) featured Father George Montague, Father Frank Montalbano, O.M.I, Father William Lurch, C.M. and Father John G. Leies, S.M.

About 250 and more gathered at one o'clock and spent four profitable hours in lectures, dialogue and prayer.

One of the most outstanding presentations was a Seder Meal (Passover) led by Sara Prero (wife of Rabbi Amram Prero), Cantor Barkan, and several children of the Congregation Agudas Achim.

The majority of the participants were Sisters of various congregations. At the end, wine and unleavened bread were shared by all.

ECUMENICAL GATHERING

Under the aegis of the Theology Department, an archdiocesan meeting of youth was planned at the Central Christian Church. Brother Collyn Missey, C.S.C., Father John G. Leies, S.M. and Royce Makin, (of Central Christian Church and marvelous director of art and drama) spear-headed the working out of the gathering. Some two hundred high school youth attended the talks, the individual discussion groups (twenty-five of them) and a very striking drama portrayal of Shirley Jackson's "The Lottery". This was a very impressive day!

A LIST OF PROFESSORS, LECTURERS, INSTRUCTORS*

Brother Joseph Barrett, S.M. B.S. 1956 Instructor of Sacred Doctrine

Sister M. Claire Marie Baum, B.V.M., B.A. Lecturer

Rev. Charles M. Blasen, S.,., B.A. St. Mary's M.A. Catholic U.

Associate Professor of Philosophy

Rabbi Bruce Mlock, Lecturer in Theology B.H.L., M.H.L.,

Rev. Louis Blume, S.M., B.S. Dayton M.S. Catholic U. Professor

Brother Bon Boccardi, S.M., B.A., M.A., S.T.L., Ph. D. (cand)

Rev. Richard Brand, S.M., B.A., M.A., Instructor in Religionⁱ

Rabbi Jonathan Brown B.H. L., M.H.L., lecturer in Theology

Rev. Walter Buehler, S.M.

Sister Deborah Clark O.P., B.A., M.A., Judge Lecturer in Theology

Robert Colbert B.A., U. Dallas 1972; U. Catholique de Louvain, 197e

M.A., U. Catholique de Louvain, Belgium 1975

Charles L. Cottrell Professor of Political Science B.A. St. Mary's 1962;

M.A. St. Mary's 1964 Ph.D. U. of Arizona 1964

Rev. Donald Cowie, S.M. B.A. St. Mary's 1952

Dr. Kenneth Craycraft Assistant Pro. Th. B.A. Malone Coll 1985, M.A. U. of Cincinnati
M.A. Cincinnati Christian Seminary 1988 Ph.D. Boston Coll. 1993 1988

Charles J. Cumiskey, S.M. Professor of Chemistry B.S. Dayton 1943.

M.S. Northwestern 1952 Ph.D. Notre Dame 1956

Lawrence B. Doersching S.M. Lecturer in Theology

Rev. Charles Dreioerner S.M. B.A., M.A., Ph.D. Assistant Professor of Religion

Rev. Ralph Dyer S.M. Assistant Professor of Religion

Rev. Virgil Elizondo Instructor in Theology 1968

Feinstein Rabbi Morley Feinstein Lecturer in Theology

* professors and others will be listed as they appeared in the catalogue
of the years when they taught

Cecilia Felix B. Mis., M.A. Lecturer in Theology

Rev Walter F. Golastka S.M. B.A., M.A., Professor of Religion

Rev. John C. Gorman, S.M. B.A., S.T.D Assistant Professor of Religion

Brother John Hahn,S.M. Professor of Accounting

Stephen J. Holley B.A. John Carroll 1965 M.A. John Carroll 1968; Miami U. Ohio M.A. 1977
Ph.D. St. Louis U. 1992

Bro. William J. Hamm, S.M. B.S. Dayton 1930; M.S. Catholic U. 1935;
Ph.D. Washington U 1942

Bro. Howard Hughes , S.M. B.S., M.A., Composer in Residence, Lecturer in Theol.

Rabbi David Jacobson Lecturer in Theology

Rev. J. Willis Langlinais S.M. Professor in Theology
B.S. Dayton 1943; S.T.D. Fribourg, Switz. 1954

Rev. Ed Jach, S.M. Instructor in Theology B.A. St. Mary's

Rev. Lawrence E. Jordan, S.M. B.A., M.A., Instructor in Theology

Rev. Robert Kownacki, S.T.B.

Brother Paul Laubner, S.M B.S. Instructor in Religion

Rev. Bernard Lee, S.M., Associate Professor of Theology
B.A. St. Mary's 1954; M.A. Catholic U. 1956;
S.T.B. Fribourg, Switz. 1965; Ph.D. Fribourg Switz. 1962
Ph. D. Fribourg Switz. 1967, Grad. Theol. Union, Berkeley
1972

Rev. John A. Leies, S.M. Professor of Theology and Philosophy
S.T.B., Fribourg, Switz.; S.T.L. Fribourg, Switz. 1957
1955
S.T.D., Fribourg, Switz. 1958

Rev. John G. Leies, S.M. Associate Professor of Theology, B.A. St. Mary's 1935
M.A. Notre Dame 1964

Gaylord B. Mullan B.A., M.A. cand.

Rev. Bernard A. Meyer, S.M. Instructor in Religion B.S., M.S.

Rev. Charles H. Miller, S.M., B.A. St. Mary's 1955. S.T.B. Fribourg Switz. 1962

S.T.L. Fribourg, Switz. 1964,

S.S.B. Pont. Bibl. Inst. Rome, 1968

S.S.L. Pont, Bibl. Inst. Rome 1969

S.T.D., S^{nt}(Anselmo, Rome 1973

Sharon Moore Instructor in Theology

Deacon Richard M. Neville, Visiting Instructor in Theology

B.A. U. of Alabama 1961 M.A. (cand) St. Mary's

Rev. Charles W. Neumann, S.M., Professor of Theology, B.A. Dayton 1943 S.T.L. Fri

Fribourg, Switz. 1953, S.T.D. F^{ribourg} Switz 1954

Rev. George T. ~~Montague~~ Montague, S.M. B.S. Dayton 1950;

S.T.B., Fribourg, Swita. 1957

S.T.L. Fribourg Switz. 1959

S.T.D., Fribourg, Switz, 1960

Robert B. O'Connor Associate Professor of Theology A.B. St. Meinrad Coll. 1967

M.A. At. Mary's 1970

Ph.D. cand. U. Texas 1989

Pasquale Perillo B.S.S. Fairfield 1962 M.A. St. Mary's

Instructor in Theology

Rev. Herbert Pieper, S.M. B.A., M.A. Instructor in Religion

Brother Anthony Pistone, S.M. Instructor in Sacred Doctrine B.A. Educ. St. Mary's
1956

M.A. St. Mary's 1966

Rev. John G. Rechten, S.M. Professor of English B.A. St. Mary's 1959,

M.A. St. Louis 1964, S.T.B. Fribourg, Switz. 1968

S.T.L., Fribourg, Switz. 1970 Ph.D. St. Louis 1975

only Grad d

Rev. Paul Ryan, S.M., Assistant Professor of Theology

B.A. St. Mary's 1936, M.A. Catholic U. 1942

Robert Sargent B.A. St. Mary's 1955, S.T.B. Fribourg Switz 1964

S.T.L. Fribourg, Switz. 1965

Rev. James E. Schellenberg B.A., M.Div. Lecturer in Theology

Sister Bernarda Schneider Instructor; M.A. St. Mary's.

Rev. Alfred F. Schnepf S.M. Professor of Religion B.A., M.A., S.T.L.

Paul Search B.S. Ed. Dayton 1952; Grad. School of U. of Fribourg, Switz.

Brother William Siemer, S.M. Professor Geology

Rev. Joseph Tarrillion S.M. B.A. St. Mary's 1955,

M.A. U. of Notre Dame 1971;

D. Min. Austin Presbyterian Seminary 1991

Geraldine Telepak Assistant Professor of Theology

B.S. College of Mt. St. Joseph, (Ohio), 1966; M.A. St. Mary's 1982

D. Min. Austin Presbyterian Seminary 1992

Donald J. Thompson Lecturer in Theology B.A., M.A., Ph.D

Brother John R. Totten S.M. Professor Emeritus of Philosophy B.S. St. Mary's 1939

BSIS Our Lady of the Lake 1941

M.A. Catholic U. 1950

Rev. Louis Tragesser, S.M. Professor of Religion B.A., M.A.

Gregory J. Walters B.A. Westmont College 1978 M.A. Ottawa Canada 1983

M.Div. Harvard 1982 L.Th. St. Paul U. Canada ; 1987

Ph.D. Ottawa Canada 1987

Assistant Professor of Theology

Brother Vincent A; Wayer, S.M. Lecturer in Theology B.A., M.A., Ph.D

Brother Pierre Weitkamp, S.M. M.S.Ed. Dayton, 1950; M.A. Marquette 1958

Lic.Rel. Sc. Papal U. of Lateran Rome 1961

Rev. William Wightman, S.M., B.A. Dayton 1950, M.A. Fribourg, Switz.

Assistant Professor of Theology

Rev. John M. Whitney

Rev. Adolph Windisch S.M. Associate Professor of Philosophy

B.S. Ed. Dayton 1952 Ph.D Fribourg Switz. 1963

Reyna: M.A. M.Dkv. M.Ed. MCL JCL

SECRETARIES, RECEPTIONISTS, WORK-STUDY STUDENTS ET AL.

who served the Department of Theology ;960-1994

This addendum is a very limited list of the persons who served as secretaries, receptionists or work-study students . We select the 1960 date because that was when scholarship students were given to the Department; later on, work-study students replaced the scholarship persons.

Ana Alicia

Lorena Alonso

Oliva Benavidez

Sylvia Bustamente

Olga Cisneros

Dolores Coe

Kathleen Corrigan

Sister Emiliانا Fecher,SSND

Metzie Huggins

Mariane Leal

Elvira Perez

Monica Rodriguez

Rose Ann Santayana

Maria Scapulanda

Henrietta Tenorio (O'Connor)

Dixie Wilson

Bill Wood

Maria Zamarrippa

SERMON SEMINAR

Impelled by the insistence of the Second Vatican Council on good and effective homilies, some of the professors of the Theology Department sponsored a "Sermon Seminar on Homiletic Delivery".

The priests and deacons of the archdiocese were invited. Some forty and more assembled one afternoon, and listened to talks and discussions on how to prepare homilies, on Scripture use and proper delivery.

The fee for attendance was paid for by the parishes.

Some months later, priests asked about another seminar. However, this time the fee was to come from the priests themselves. So, we expected a smaller number. As the hour for the start of the seminar approached, we waited and waited. Only one priest showed up, Father Louis Trawalter, S.M.

So, "win some, lose some".

COMMENTS OF SOME STUDENTS

on Recent Theology Classes

No attempt was made to get a thorough sampling of the students' reaction to the Theology courses. However, there was a variety of comments from students whom I met in the quadrangle. Here they are:

1. I had several Theology courses, and would rate the best one as that of Professor O'Connor — "it was joyful"
2. "The course of Mrs. Telepak was good."
3. from a law student: I took all of my courses from Father Neumann; they were very good"
4. from a co-ed: "I had only one course so far, and that was the one taught by Dr. Craycraft. I am well satisfied with this course."
5. student, female, from San Antonio: a junior - freshman year at U.T.S.A., well satisfied with Theology - liked the professor -

From a professor who taught in the 1980's:

" I believe it was in the early 80's that I taught. Both day and night classes and I found the spirit of ~~THE STUDENTS~~ ^{FREE STUDENTS} to be receptive and desirous of more.

The downside- hopefully limited to the era, consisted in the random and cafeteria style of selection of courses, and the limitation of ~~the courses~~ to one-hour courses. The selection did not offer much of a systematic coverage. The shortness of a trimester system did not give much chance to develop a student-professor relationship,

I have many fond memories of the students' receptivity in areas such as prayer and gospel."

This from one of the profs in the sixties: (as a student): "We did not have a text-book, I studied McCormick and Haering for up-to-date moral questions. Later as a professor, I dedicated a good deal of class-time in having students articulate their understanding of what was taught. Another prof and I had frequent relationship with our studnets both in and out of class."

Here from another professor: "I enjoyed the one-hour courses but it was clear that some basic unformation was lacking. I encouraged a foundation course with the idea that three one-hour electives would follow. Instead, right after, two-and three-hour courses were put in.

I think that the basic philosophy behind that decison was wrong. A traditional foundation course took for granted a background in elementary and high school religion. Today, those who major or minor in Theology should still have to take that course. The overwhelming majority of students have little background in Catholic teaching, so catechetics is what is really needed. Under the present system, studnets can finish the requirements with some scriptural background, some with a partial doctrinal knowledge, as well as a litte Moral, but with no attention given to liturgy, the communion of ~~ministers~~ saints and other important truths."

From the same professor as above: "The library holdings in Theology, especially in liturgy and in ecumenical areas is very poor.

I think that the chairperson of the Department needed to deal with part-time faculty in a more just and honest way. If there were problems, the individual should have been told about them and helped to overcome ~~the situation~~ of them instead of being fired without any warning. Of all the departments, certainly Theology should be a model in how to deal with individuals in a caring way, and ^a Christian manner.

Another example of that not happening was the situation with Bernard Lee."

A professor who who taught in the late 1950's says this: "The Acts of the Apostles (part of a New Testament course) I taught at the downtown campus to seventy plus students. (It was a one hour course because military personnel needed to take seven hours or more to get full government benefits.) This course was greatly enhanced by a movie series on the "Acts", very true to the biblical wording. I was able to get from Fort Sam Houston the movies I needed .

I taught classes on campus but the classes were too large."

From a professor who taught for more than a dozen years: " I remember how heavily doctrinal and theological the Priory Texts were; there was very little Scripture and a lot of history of dogma and theological distinctions. The texts did not connect well with the students. I was happy when we were able to move away from these texts and concentrate more on Scripture.

I remember that I was very happy when we were able to use Raymond ^{Brown} Brown's on Jesus as an introduction to Christology, and that was refreshing.

I gave tests twice a semester. My grades were just and fair.

The classrooms were bright and well-heated, and cooled in spring and summer by the breezes."

And this from a recently-employed professor: "Classrooms especially in Reinbolt are very inadequate for teaching. Most visual-aids must be developed by the professor. It is also obvious that newer state-of-the-art equipment is needed.

Textbooks are supposed to be standardized but some professors do not adhere to this policy. Then too, there are no adequate texts for Th. 2301"