

UNIVERSITY OF OKLAHOMA

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A HISTORY OF CASCIA HALL PREPARATORY SCHOOL: A CATHOLIC,
AUGUSTINIAN SCHOOL IN TULSA, OKLAHOMA (1924-2006)

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By

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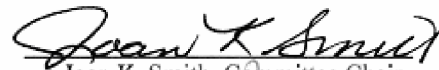
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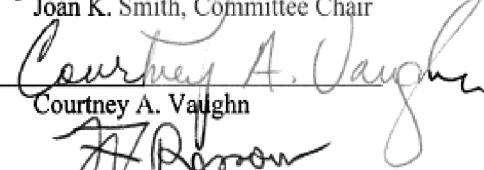
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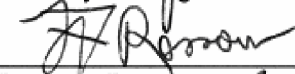
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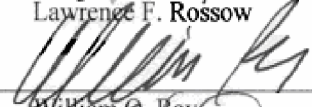
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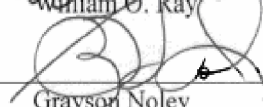
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ABSTRACT

A History of Cascia Hall Preparatory School: A Catholic, Augustinian School in Tulsa, Oklahoma (1924-2006) begins with a review of the Philosophy of Education of St. Augustine of Hippo and the development of the Augustinian School throughout the centuries leading to the arrival of the Augustinians in the United States. A brief overview of the history of Catholic Education in the United States with specific emphasis given to the westward expansion of the Augustinian School in the early 1900's will be presented. One of the schools established during this expansion was Cascia Hall Preparatory School in Tulsa, Oklahoma.

The Augustinian Tradition of Education dates back to St. Augustine (354-430 A.D.) himself as an educator and philosopher of the late fourth and early fifth century. Friars from the Augustinian Order (founded in 1244) were part of the first great universities of Europe such as Cambridge, Oxford, Paris, Bologna, and many others in Spain, Germany and throughout Europe. In 1553, an Augustinian founded the University of Mexico. In the late 1700's, the Irish Augustinians came to the United States and established parochial schools, secondary schools, and tertiary schools, the first being Villanova University in 1842. Today the Augustinian Order has educational institutions in more than twenty-five countries. The Augustinian Secondary Educational Association (ASEA) has eight middle/high schools in the United States and one in Ontario, Canada that make up its membership.

In 1924, Bishop Francis Clement Kelley, recently named Bishop of Oklahoma, invited the Augustinians to open a Catholic school for boys in Tulsa. Provincial, Very Rev. Nicholas J. Vasey, O.S.A. sent the President of Villanova, Rev. Francis A. Driscoll,

O.S.A. to explore this possibility. The rest is history. The Augustinians have owned and operated Cascia Hall Preparatory School in Tulsa, Oklahoma since these humble beginnings. The history of Cascia Hall is primarily a history of the Augustinians and those who have assisted them, both Catholic and non-Catholic, in this educational endeavor as well as those who have attended this educational institution. In this study we will see the contribution of Provincials, Headmasters, Priors, teachers, administrators and coaches who have, in the Augustinian tradition, built a community of faith and love in the pursuit of truth. We will also see the responses from those who have been fortunate to be part of this experience of community as students, parents, board members and alumni regardless of their religious affiliation and what effect it has had on their lives. We will also see that even though the number of professed Augustinians may have decreased, the lay members, again both Catholic and non-Catholic, have taken up the torch of knowing and promoting the Augustinian way of education to ensure that this Catholic, Augustinian institution will continue its mission of transforming minds and hearts well into the future.

In January of 2004, the Augustinian Secondary Educational Association (ASEA) held its inaugural Institute for Augustinian Values in Education at Villanova Prep in Ojai, California. This Institute gives teachers, staff members, administrators, and board members of Augustinian Schools an opportunity to explore further what it means to work in an Augustinian School. Looking at the core values of *Veritas*, *Unitas* and *Caritas* (Truth, Unity and Love), the group strives to see how each school's operating principles and practices align with them. It is essential that those who are part of an Augustinian Community know not only the philosophy of education, the mission and the vision, but also the history of the particular institution within its greater context. Much of this story

has been passed on orally, by the Augustinians themselves. It is now the time to take the necessary steps to put this history into written form to assure that this story will be known and told for generations to come. It has not been an easy road, but it has certainly been worthwhile for those who have been part of this journey. The early history will have to draw a great deal from the primary documents available from the archives and the few remaining people who were around and involved in the life of the school during the 1920's and 1930's. There will be quite a wealth of information available from those involved in the school from the 1940's until the present. The final decade of this history may be somewhat short and biased because the author of this text is himself the present headmaster of the school.

INTRODUCTION

The Augustinian School of Education is based upon the philosophy of St. Augustine of Hippo, who was an educator, philosopher and theologian of the late fourth and early fifth century. This philosophy of education has been transmitted, promoted and preserved throughout the centuries by the members of the Order of St. Augustine known as the Augustinians. The Augustinian School of thought flourished in many of the great universities in Europe, and it was brought to the United States of America with the arrival of members of the Augustinian Order from Ireland in the late 1700's. The first Augustinian school in the United States was established at Old St. Augustine's in Philadelphia in 1811 named St. Augustine's Academy, which eventually led to the founding of a prep school and Villanova College in 1842 in the outskirts of Philadelphia, Pennsylvania. These Augustinian schools had tenuous beginnings because of the anti-Catholic sentiments of the *Know Nothings*, a nativist party in U.S. politics, so called because its early members professed to "know nothing" about it or its activities when questioned, and therefore they had to close on several occasions. However, through the determination of the Augustinians, they were re-opened and the College is still thriving to this date as a Catholic, Augustinian School known as Villanova University.

Along with the expansion westward in the United States went the expansion of Catholic education and so too the Augustinian School. The Order opened schools in the Midwest in Chicago, St. Louis, Detroit, and Tulsa. It also opened schools in San Diego and Ojai, California. Many of these schools are still in operation today, but several

Augustinian schools have had to close due to changing demographics as well as the declining numbers of professed priests and brothers serving in the United States. The Order currently operates eight secondary schools, one college and one university in the United States. With the number of Augustinians in the United States steadily declining since the mid 1960's, and in order to preserve the Augustinian Tradition of Education--History, Philosophy, Mission, Purpose, and Core Values--the Order clearly needed the assistance and support of the lay community who believed in and are committed to the Augustinian Philosophy of Education in order to carry it on into the future. The Augustinian Secondary Education Association (ASEA), with support and funding from the Augustinian Provincials of North America, believing that there is a great value and a need to preserve the Augustinian School for future generations, established the Institute in Augustinian Values in Education for the laity. This Institute gives teachers, staff members, administrators, and board members of Augustinian schools an opportunity to explore further what it means to work in an Augustinian school. Looking at the core values of *Veritas*, *Unitas* and *Caritas* (Truth, Unity and Love), the group strives to see how each school's operating principles and practices align with them. The inaugural institute was held in January of 2004 at Villanova Preparatory School in Ojai, California. Subsequent institutes have already been held at St. Rita High School in Chicago (April 2005) and Malvern Prep in Pennsylvania (October 2005). Future institutes are scheduled to take place at St. Thomas of Villanova College in King City, Ontario (October 2006), St. Augustine High School in San Diego (January 2008) and Cascia Hall Preparatory School in Tulsa, Oklahoma (October 2008).

This dissertation, *A History of Cascia Hall Preparatory School: A Catholic, Augustinian School in Tulsa, Oklahoma (1924-2006)*, covering Cascia's eighty year history, is a qualitative study using a narrative documentary as well as an oral history approach. It consists of a review of St. Augustine's philosophy of education and how this philosophy has evolved in the Augustinian School. It continues with information on the development of the Augustinian School in the United States within the context of the westward expansion movement of Catholic education.

The following chapters would then be the specific history of Cascia Hall, how it has survived and been faithful to as well as where it has fallen short of fulfilling its mission, and core values as a Catholic, Augustinian School in the middle of the Bible belt throughout the decades. The research is situated in Augustinian Philosophy while steering Cascia Hall's development both externally and internally through the religious, educational, economic, and socio-political waters of the times, including those times that threatened a stable course. Special attention is given to the involvement of non-Catholics in this community, as well as the relationship to the Diocese of Tulsa, and the effects of social capital in truly building an educational community. It is hoped that this project will inspire members of other Augustinian institutions to write their own history so that it too will be preserved for future generations even if there are only a few or even no professed Augustinians in the particular school.

This history is simply "a" history of the institution as recorded in archived documents and interviews. It cannot possibly cover every aspect, fact or event in Cascia Hall's history. It mentions several names of Provincials, Priors and Headmasters, priests, teachers, alumni, board members and benefactors, but cannot possibly include all these

names. It is certainly not written with the intention of offending anyone who is included or excluded from this history, but simply is an attempt to present what has been found in the documents and interviews within the framework of the three major themes that this author has chosen to focus on in this historical study. It is divided chronologically by twenty-year periods under the following headings: Founding Years: 1924-1944; Years of Growth and Stability: 1945-1965; Turbulent Times: 1966-1986; Renaissance and Renewal: 1986-1997; and Cascia Hall Today: A Postscript. This chronological approach was chosen for readability. This history will not cover every year of Cascia Hall's history, but instead the major events and decisions made during this period of time that have shaped its history. It is hoped that this document will be used by many members of the Cascia Hall community so that they know from whence they came. If readers are interested in particular themes, they will have to look further under various sections of this study to acquire a complete picture.

There is a great deal of written information available regarding the first eighty years of Cascia Hall Preparatory School; however, a definitive narrative history of the institution has not been written to date. This is a history from an insider's perspective as an Augustinian looking at the actions and decisions of his predecessors. This author is grateful for the opportunity to research this history and to have access to the many private archives for which permission was received to complete this project. Therefore, the questions to be answered are the following: What is the history of Cascia Hall Preparatory School? Who has been influential in shaping this history? How have the Augustinian Philosophy of Education and the Augustinian Traditions evolved throughout this history? This narrative will concern a series of major events regarding decisions

made and stories told as well as interpretations of these stories that have shaped the history of this institution. It will include both positive and negative experiences—highs and lows of the school—because this is simply being truthful. No human institution is exempt from such a reality.

The framework through which this history will be analyzed involves certain threads that seem to run through various eras that have emerged in the gathering of research materials in both documents and interviews. One such thread is the importance of Catholic and non-Catholic presence at Cascia Hall. There has been approximately a fifty/fifty percent split in enrollment of Catholics and non-Catholics since Cascia's founding and thus has made the interfaith dialogue/relationship a unique point in this Catholic School, as well as a contribution to the Church and city of Tulsa. It will be especially interesting to analyze this phenomenon from the early days when Catholic families were seeking Catholic schools to escape the public schools that were heavily influenced by Protestants. Another important thread is the relationship of the school with the Catholic Diocese. Cascia Hall is an Augustinian School and therefore is independent of the Diocesan School Office, yet at the same time it is part of the Diocese. This relationship between the Augustinians and the Diocesan Bishop and Clergy has played an interesting role in shaping the history of Cascia Hall and its perception in the Diocese. The final thread to be examined is the influence of social capital. The involvement of parents, alumni, benefactors, and others, both Catholic and non-Catholic, has significantly influenced the progress that the school has made and the obstacles it has overcome throughout its eighty year history.

THE AUGUSTINIAN PHILOSOPHY OF EDUCATION

St. Augustine's philosophy of education directly influences the philosophy of education of the Augustinian School. It is most clearly seen in the mission statements of Augustinian schools and in the core values of *Veritas*, *Unitas*, and *Caritas* (Truth, Unity and Love). It also influences the curriculum, pedagogy and culture of these learning communities. Before reviewing the influences of Augustine's philosophy on the Augustinian School, it is necessary to give a brief overview of his life and the major experiences that helped to shape his way of thinking.

Augustine's Formative Experiences in Education

Aurelius Augustinus was born on November 13, 354, in Thagaste, known today as Souk-Ahras in Algeria, North Africa. Augustine's origins were moderately humble, and his parents were not wealthy. Patricius, his father, was a small middle-class landowner and a dignitary of the village, but was still a citizen of slender means. He was a pagan and became a Christian shortly before his death at the insistence of his wife. Augustine's mother, Monica, was brought up in a Christian family and was a woman of deep inner resources: patient, determined, dignified, above gossip, and a firm peacemaker. She would play a very important role in the life of Augustine.¹

¹ Van Bavel, T. *Augustine*. Strasbourg: Editions du Signe, 1996, 2.

Augustine's parents had to make great sacrifices to give their son a classical education. Augustine's earliest memories about school were not positive. McCloskey suggests that if early education were the only predictor of direction one might later take toward teaching, then Augustine would not have become the great teacher pictured by Western Civilization.² Augustine stated in his *Confessions* that his education in North Africa in Thagaste, as well as in Madaura and Carthage, was filled with bad experiences. Augustine did not like all of his studies; in particular, he despised the study of Greek. He also experienced corporal punishment. As he stated, "I was too small to understand what purpose it [school] might serve and yet, if I was idle at my studies, I was beaten for it . . . but we enjoyed playing games and were punished for them by men who played games themselves. However, grown-up games are known as 'business', and even though boys' games are much the same, they are punished for them by their elders."³ It is through such experiences that Augustine began to understand the process of education and the different styles of teaching and learning. He discovered how to use his abilities and opportunities in the face of two very different styles: fear-inspiring compulsion and free curiosity or desire. Augustine also set these in a social context which constitutes a third way: imitation. Augustine does not describe any of his early teachers who stood out as clear models for the best way to teach or learn.

² McCloskey, G. "Cracked Pots and Brave Hearts: Augustine on Teaching and Learning." *Catholic and Augustinian Heritage Part III: Educational Foundations*. Andover, MA: Augustinian Center for Study and Legacy at Merrimack College, 2004, 3.

³ *Confessions* I, 9. Translated by Pine-Coffin, R.S. London: Penguin Books, 1961, 30.

Another major theme in Augustine's life was that of community as best modeled in friendship. It is through experiences of community and intellectual friendships that Augustine had positive learning experiences. With his friends he found the joys of freedom and leisure in their learning on the way to adulthood. They even spurred each other on in their spiritual development.⁴ As Hadot noted about the role of friendship in education at the time of Augustine,

Above all, friendship itself was, as it were, the spiritual exercise par excellence: Each person was to tend towards creating the atmosphere in which hearts could flourish. The main goal was to be happy, and mutual affection and the confidence with which they relied upon each other contributed more than anything else to this happiness.⁵

In addition to intellectual friendship, Cicero's book, *Hortensius*, became an important element in Augustine's progress. Augustine described the transformation it brought to his learning in these words:

The title of the book is *Hortensius* and it recommends the reader to study philosophy. It altered my outlook on life. It changed my prayers to you, O Lord, and provided me with new hopes and aspirations. All my empty dreams suddenly lost their charm and my heart began to throb with a bewildering passion for the wisdom of eternal truth. I began to climb out of the depths to which I had sunk in order to return to you.⁶

It is in this experience that Augustine realized that learning must also include the heart along with the mind. From this point on, Augustine took on a personal responsibility for his own learning and a life-long search for Truth.

⁴ McCloskey, G., 5.

⁵ Hadot, P. *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*. Maulen, MA: Blackwell Publishing, 1995, 89.

⁶ *Confessions*, III, 4, 58-59.

According to McCloskey, Augustine still searched for a true teacher to imitate. He tried meeting Faustus of the Manicheans, but Augustine was disappointed. Faustus' form of presentation was impressive, but his content lacked substance. Augustine continued his search in Milan, and at the encouragement of his mother, Monica, he went to hear Ambrose, the Bishop of Milan, preach. In contrast to Faustus' presentation of Manichaeism with great form and little content, Ambrose's preaching of Christianity challenged Augustine's thinking even though the presentation was not elegant. This challenge led Augustine to give the Christianity of his youth another look. From Ambrose's presentations, Christianity seemed a more sophisticated way of thinking than Augustine had originally judged it to be.

Augustine's renewed interest in exploring Christianity as part of his search for wisdom still left him struggling with questions and doubts until one afternoon in the garden of a rented house in Milan. As he reported in his *Confessions*, VIII, 12, he was reflecting on Christian ideas when he heard children near the garden singing *Tolle Lege! Tolle Lege!* i.e. Pick up and Read! Pick up and Read! In that moment he took up the Letter of St. Paul to the Romans (13:8-14) and experienced an illumination of understanding:

I seized it and opened it, and in silence I read the first passage on which my eyes fell: 'Not in revelling and drunkenness, not in lust and wantonness, not in quarrels and rivalries. Rather arm yourselves with the Lord Jesus Christ; spend no more thought on nature and nature's appetites.' I had no wish to read more, and no need to do so. For in an instant, as I came to the end of the sentence, it was as though the light of confidence flooded into my heart and all the darkness of doubt was dispelled.⁷

⁷ *Confessions* VIII, 12, p. 178.

In taking up the Scriptures, Augustine found the teacher he had been searching for, Jesus Christ who then became his preeminent teacher. This experience with the Scriptures brought Augustine to find the teacher working within himself.

The Augustinian Philosophy of Education and the Augustinian School

Augustine patterned his educational philosophy after the Platonic tradition. He believed that worldly knowledge gained through the senses was full of error but reason could lead toward understanding. Ultimately, it was necessary to transcend reason through faith. Only through faith, or intuition, can one enter the realm of truth. In his work, *The Teacher*, Augustine pondered the question, “Can one man teach another?” He believed that one cannot teach another in the traditional sense but can direct the learner with words and symbols or signs. Learning must come from within, and all true knowledge ultimately comes from God. These premises have great implications in the formation of the Augustinian School.

According to *The Education Handbook* of the Midwest Province of Our Mother of Good Counsel of the Augustinian Order (also known as the Chicago Province), the Augustinian School has been established to educate young men and women in the Roman Catholic tradition based on the philosophical and theological principles and teachings of St. Augustine. A Catholic, Augustinian education promotes the spiritual, intellectual, emotional, social, creative, and physical growth of the person in and through a community of love and compassion. An Augustinian education is a process which fosters self-discipline and the ability to set and achieve goals. Efforts are directed toward preparing students not only for the next level of education but also for life-long learning that aids the individual in living in harmony with all people and ultimately in enjoying

union with God. It should be noted that this same *Handbook* states that the local community and administration must determine its stance with regard to non-Catholic students. Each Augustinian school must be sensitive to the presence of non-Catholic men and women as members of its school community, while never compromising its Catholic and Augustinian character.

The Philosophy of Education of the Augustinian School is, therefore, derived from two sources: the writings of St. Augustine and an Augustinian lived approach to life and education today. The beliefs and values which characterize the life and work of Augustinians today are part of a dynamic continuum of Augustinian Tradition from its organization in 1244 to the present. The main tenets of an Augustinian Philosophy of Education are clearly visible in the three core values of *Veritas*, *Unitas*, and *Caritas* or Truth, Unity and Love. These Core Values will now be expounded upon in the following topics: The Pursuit of Truth, The Primacy of Love, and the Augustinian School Community (Unity).

The Pursuit of Truth: *Veritas*

Augustine's restless journey was a pursuit of the ultimate Truth, i.e. God. He opened his *Confessions* with the famous line, "You have made us for yourself, O Lord, and our hearts are restless until they rest in You." We search for God with our mind and our heart in this life, and we seek union with God through knowing and loving the God who is the foundation of all truth and the lover who satisfies every longing. This search for God is not done alone; it is done as a member of a community. We are called to be

“intent upon God in oneness of mind and heart.”⁸ This communion of mind and heart among ourselves and with God is made possible through the mediation of Christ especially as known through the Scriptures. Christ is the teacher who enlightens our life, for he is the way and the truth. Christ is the bond of unity among Christians and the way to unity with God.

Since the goal of an Augustinian Education is the advancement toward union with God, who is Truth, the Augustinian School’s primary purpose must be to provide a place for exchange between students and teachers which leads to wisdom and spiritual truth. The curriculum of the Augustinian School is based upon the liberal arts, where all disciplines reinforce one another, as they deal with more and more abstract truths, until transcending the material world, they introduce our minds to God. Augustine stated, “Study of the liberal arts, provided of course that it is moderate and kept within bounds, makes its students more alert, more persevering, and better equipped to embrace truth. The result is that they desire truth more enthusiastically, pursue it with greater constancy, and in the end rest in it more satisfyingly. This is what I call the happy life.”⁹

To be a good teacher in an Augustinian school, then, is to help others in the search for truth and understanding. For Augustine, the teacher leads people from what they know to what they do not know, or even are unwilling to believe. The teacher shows all the other conclusions that follow from what learners already understand or accept on faith. The effect is that, starting from one truth which learners already accept, they are

⁸*Rule and Constitutions of The Order of St. Augustine*. Chapter 1, 2. Villanova, PA: Augustinian Historical Institute, 2002.

⁹ *On Order* 1, viii, 24

compelled to give their assent to other truths. The teacher does not provide the truth but facilitates the search.

The Primacy of Love: *Caritas*

Augustine's writings are concerned with the question of how a human being can find true happiness, and there is no human being who does not desire to be happy. This desire has to do with love, for nobody truly desires what they do not love. In an Augustinian school, love must have the place of primacy, following the famous sentence from Augustine's *Commentary on I John 7,8*: "Love, and then do what you want, for from that root nothing but good can spring."

The fact that love is a gift from God applies in the first place to love for God, but the same principle applies to love for our neighbor. To love the other as ourselves means that he or she may find his or her good where we ourselves find it, namely, in God. Thus our love is a participation in the love of God which encompasses every human being, even our enemies. When Augustine speaks of love, he means love as a divine gift, which endows the human will with a new desire, a striving for the divine truth, wisdom, peace, and justice. To love with this love excludes all that is sinful, namely, possessive or egoistic greed, pride, pretension, self-praise and seeking only one's own profit.¹⁰

Caritas is one of the core values in an Augustinian Education, and is many times translated into English as the word "charity." Charity has a different connotation in our society and is better replaced by the word love. Love is not just "giving" to others as the word charity seems to imply. It is genuine love, compassion, care and concern that goes

¹⁰ Van Bavel, 21.

before the self. It is truly a sacrifice. An Augustinian school must continually strive to put such a philosophy of love into everyday school life by showing care and compassion in all areas of school life, but especially as evidenced in such areas as Christian service, discipline and good order.

Augustine used Scripture as the basis for his works and the foundation for *caritas*. This is most certainly true in his Rule of Life for his followers. He stated that the main reason to come together in community is to be “intent upon God in oneness of mind and heart.”¹¹ It is very important for Augustinian educators to remember that the heart must be at the center, not the mind. Without love, our head knowledge would be sterile. It would lead us nowhere beyond material horizons.¹² In *Letter 55, 33* Augustine stated, “Use knowledge as a kind of scaffolding to help build the structure of love and understanding, which will last forever even after knowledge destroys itself. Knowledge is useful when it is used to promote love. But it becomes useless, even harmful in itself, if separated from such an end.”

Augustine reflected on the Johannine Scriptures when he stated, “Love and then do what you want, for from that root nothing but good can spring.” This is because if one has true love, all that is said and done will be in accord with the ways of God. Augustine also reflected on the Johannine quotation, “God is Love.” The presence of God (love) in our lives and the way we reflect God (love) to others, especially those who are younger, can make all the difference in the world in the way we teach, at home or at school.

¹¹ *Rule and Constitutions of The Order of St. Augustine*. Chapter 1, 2. Villanova, PA: Augustinian Historical Institute, 2002.

¹² McCloskey, 27.

Augustine also followed the Pauline view of love with reference to the famous passage of love in I Corinthians 13:1-13 (See APPENDIX A). He also drew upon the Pauline notion that love is evidenced in community and that those who follow God can clearly measure their progress when he stated that “whenever you show greater concern for the common good than for your own, you may know that you are growing in charity [love].”¹³ This statement has validity in many areas of the Augustinian school. While we must be alert to each person’s needs and help each one as best we can, we must also remember that the community, that is, the other individuals involved in our school, also has needs. In particular, all of us need to see that our common goals are continually upheld and promoted.

Many philosophers of education have recently been emphasizing that schools must be communities where care, concern, compassion and connectedness are evidenced.¹⁴ They do so as if this is a new concept. In Catholic Schools, and particularly in Augustinian Schools, caring communities have been part and parcel of who we are at the core of our existence. The following three images help in exemplifying this fact: first, is the depiction of St. Augustine, second, the seal of the Augustinian Order, and third, a scene where Augustine washes the feet of Christ.

¹³ *Rule*, V, 2.

¹⁴ Two such examples of this approach are Thomas J. Sergiovanni in *Moral Leadership: Getting to the heart of school improvement* and Rachael Kessler in *The Soul of Education: Helping Students find connection, compassion, and character at school*.



Figure 1 Depiction of St. Augustine. Illustration by Dominique Bach in *St Augustine: Sower of Hope* by, Insunza, S.

In the first image, the artist represents St. Augustine holding in his hands a heart and a book, symbols of love and of learning. For a human being, learning to think and to love amounts to learning to live. St. Augustine had understood that humans are called first of all to love, and that this summed up the entire Gospel. To love God, to love others as God loves, and to feel loved by God is the essence of the Christian life.¹⁵



Figure 2 Seal of Augustinian Order, Original Seal of Cascia Hall, and Current Seal of Cascia Hall. Photographs held in Cascia Hall Archives.

¹⁵ Insunza, S. *Saint Augustine*. Strasbourg: Editions du Signe, 2003, 66.

In the second image, “A clear expression of this life of ours is to be found in the public insignia of the [Augustinian] Order: a heart placed over a book pierced by the arrow of love.”¹⁶ The emblem symbolizes St. Augustine’s own personal ideal and the ideal of the Community of Christians who follow his inspiration and direction. The symbols of the book and heart first of all express the priority of the interior psychological life of both a person and of a community of persons. The primary quest of life is for inner peace, happiness and fulfillment. The flame over the heart and the arrow through the heart and the book signify that life, the truly good life, is to be an intense experience. Augustine lived his own life with considerable fire and passion. His followers are to live fully and consciously, deeply and truly passionately. The Seal of an Augustinian school typically incorporates the Seal of the Order.



Figure 3 Depiction of St. Augustine washing the feet of the poor Christ.

¹⁶ *The Rule and Constitutions of The Order of St. Augustine*. Chapter 1, Number 19.

The third image is the scene of Augustine washing the feet of Christ which shows that our love must be shared with others, especially the poor. Our love must flow forth from our communities and be directed towards Christ-like service. Jesus himself gave us an example of being the servant of all if one wishes to be the greatest. Members of an Augustinian school should, therefore, be involved in service projects that benefit the greater community especially assisting the poor. Foot washing is not only an act of Christian service; it is an act of humility. No matter what position one holds within a school community, and no matter what degrees one holds, they must be willing to serve. In an Augustinian school community, there is no place for lofty pride, jealousy or competition which seeks only to destroy the good work that is intended.

The Augustinian School Community: *Unitas*

According to Van Bavel, Augustine was a very social-minded and friendly person. He rarely wanted to be alone, and he hardly ever spent a moment of his life without friends or relatives close by him. Few thinkers in the early Church have appeared to be so preoccupied with the nature of human relationships.¹⁷ Therefore, an Augustinian school constitutes a Christian community in which everyone—staff, faculty, students, alumni, parents, benefactors—share a common journey of faith in Christ.

The concept of *unitas* means that the people of the Augustinian school community share the fabric of their daily lives. The school community is to be characterized by

¹⁷ Van Bavel, 20.

mutual love and respect rooted in the awareness that each person is a temple of the living God and a co-servant of God in Christ. The interrelationship of the members of the community should be clearly evidenced. It must spring from a firm conviction that their lives deeply impact one another. This interrelationship accepts the impact upon one another. It accepts the faults of others, but works to bring wholeness. Those in authority are expected to serve with a gentle love but must be ready to love firmly when necessary for the good of the other or the community.

According to Orcasitas, at the heart of the Augustinian School is located the “Community.” No ministry should eliminate the basic equality of all the baptized. The only Lord and Master of the community is Jesus Christ. A school of this kind can be brought about only if all members are united in one and the same plan of education.¹⁸ The saying in the entrance of the Cascia Hall Middle School clearly exemplifies this premise. It states, “Be it known to all who enter here that Christ is the reason for this school. He is the unseen yet ever present teacher in our classes. He is the model for our faculty and parents and the inspiration for our students.”

In contrast to a directive pedagogy, which fosters passivity and dependence, St. Augustine imagined the human being as a seed capable of development. “God would like to sow in every soul the seeds of intelligence, of wisdom.”¹⁹ The function of the external masters (parents and educators) must be to channel the release of this hidden potential. That intimate place, which is made up of feelings, restlessness, and search, is

¹⁸ Orcasitas, M. *The Augustinian School and the New Evangelization*. Rome: Curia Generalizia Agostiniana. 1993

¹⁹ *Sermon 117, 11.*

precisely where St. Augustine located the encounter with God. Therefore, learning and teaching in an Augustinian school must involve a dimension of dialogue, or more specifically, dialectic. This process may be complicated and time consuming, but there is no better way to discover truth for both student and teacher. The Augustinian school community should be a place where friendships are formed, encouraged and deepened. Augustine described the importance of friendship in a beautiful passage in his

Confessions IV, 8, 13:

Friendship had other charms to captivate my heart. We could talk and laugh together and exchange small acts of kindness. We could join in the pleasure that books can give. We could be grave or gay together. If we sometimes disagreed, it was without spite, as a man might differ with himself, and the rare occasions of dispute were the very spice to season our usual accord. Each of us had something to learn from the others and something to teach in return. If any were away, we missed them with regret and gladly welcomed them when they came home. Such things as these are heartfelt tokens of affection between friends. They are signs to be read on the face and in the eyes, spoken by the tongue and displayed in countless acts of kindness. They can kindle a blaze to melt our hearts and weld them into one.

The measure of true friendship is unselfish love mutually expressed and based on a similarity of character, ideas, interest and commitment.

Augustine set forth the following ideas that are embedded in all Augustinian school philosophies. First, an Augustinian school, which is Catholic in its nature and in its deepest beliefs, needs to be an instrument in God's hands to bring the young women and men entrusted to them, Catholic and non-Catholic alike, to a greater understanding of the truth. Second, it encourages all members to share the joy of being part of a true community. And finally, it is supposed to practice that love towards one another and towards God which is the challenge and the goal of the lives of those who have been blessed with the gift of faith. It is the mission and call of Augustinian educators and

parents to seek to achieve these goals for themselves and for their students. In the words of Augustine in his *Instructions for Beginners*, 8, “set love as the criterion for all that you say, and whatever you teach, teach in such a way that the person to whom you speak, by hearing may believe, by believing, hope, and by hoping love.”

A BRIEF HISTORY OF CATHOLIC AND AUGUSTINIAN SCHOOLS IN THE UNITED STATES

The history of the Augustinian School in the United States is rooted in the establishment of a Catholic School System within the United States. It is important to recognize that the Augustinian School is independent from the Diocese in that it is under the direct authority and supervision of the Augustinian Provincial. However, at the same time, any institution that bears the name “Catholic” may only operate with the blessing of the diocesan bishop. In addition, for a priest to function within a diocese, he must be given faculties by the bishop. This relationship between diocese and religious order always plays an important role in the way the religious school is perceived.

The Origins of the Catholic Parochial School in the United States

According to Spring, during the early 1800s, the Common School movement was primarily designed to protect the ideology of an American Protestant culture. The leaders of this movement were mainly native-born Anglo-American Protestants who wanted to promote a public policy that “called for government action to provide schooling that would be more common, more equal, more dedicated to public policy, and therefore more effective in creating cultural and political values centering on Protestantism, republicanism, and capitalism.”²⁰ Although many people supported this movement,

²⁰ Spring, J. “The Common School and the Threat of Cultural Pluralism” *The American School 1642-2000*. New York: McGraw-Hill, 2001, 86-87.

Horace Mann is generally acclaimed as its foremost statesman. Mann's own upbringing and education convinced him of the values of hard work, diligence, and seriousness as exemplifying the Protestant work ethic. His common school philosophy also included a strong sense of nationalism and religious training in the Protestant tradition. The students memorized the *Westminster Assembly Shorter Catechism* and daily Bible reading was also required.²¹

Roman Catholics, especially the Irish Catholics, who were immigrating in large numbers to the United States, found great difficulty in sending their children to be formed in common schools which in fact they determined to be common "Protestant" schools. Therefore, to avoid a Protestant orientation and to escape the strong anti-Catholic sentiments and open hostility towards them, Roman Catholics created their own separate parochial school system independent of the public schools (See for example, Peterson's *City Limits*).²²

In the 1830s and 1840s, New York City was the scene of religious conflicts when Catholics demanded a share of the state educational funds that were being monopolized by the Public School society. This smoldering conflict erupted during the 1838 election of Governor William Seward when he proposed that state money be given to support Catholic Schools.²³ In 1840, he proposed to the state legislature that Catholic Schools become part of the state school system while retaining their private charters and religious

²¹ Gutek, G. "Horace Mann: Leader of the Common School Movement" *Historical and Philosophical Foundations of Education*. Upper Saddle River, N.J.: Prentice Hall, 2001, 193.

²² Peterson, P.E. *City Limits*. Chicago: University of Chicago Press, 1981.

²³ Spring, 88.

affiliation. The Protestants were outraged by this proposal while the Catholics took up the cause in its support. The Catholic petitioners recognized that public money should not be used for the support of religion and were willing to remove all religious instruction from their schools during school hours. By 1842, this school issue inflamed public feelings to the point of causing a riot between anti-Catholics and Irish Catholics in New York City. Rioters even attacked the residence of Bishop Hughes behind St. Patrick's Cathedral, the major symbol of Irish Catholicism. Another such riot erupted in Philadelphia when the public school board ruled that Catholic children could read their version of the Bible in public schools and that they could be excused from other religious instruction. The latter became known as the Philadelphia Bible Riots. Other conflicts of this type occurred across the country.²⁴

As a result of all these conflicts, the Catholics continued to establish their own schools without state financial support. The Plenary Councils of Baltimore in 1852, 1866, and 1884 took up as one of their major themes the religious education of their Catholic youth. In the First Council, parents were urged to give their children a Christian education and to make all possible sacrifices to establish Catholic schools. The Second Council emphasized that religious teaching and training should form part of every system of school education and therefore the establishment of Catholic industrial schools to care for delinquent Catholic youths was encouraged. The Third Plenary Council, in 1884, sent forth decrees for the establishment of a system of Catholic schools. To achieve this objective of ensuring a Catholic education, the Council decreed that every church

²⁴ Spring, 90.

establish a parish school and that all Catholic parents send their children to Catholic schools.²⁵

The Religious Order Schools

Although the Council of Baltimore helped to establish a Catholic Parochial School System in the United States, religious orders had already established independent, Catholic Schools across the country. Beginning in 1606, Spanish Franciscans opened a formal school in St. Augustine, Florida with the stated purpose of teaching children Christian doctrine, reading and writing because children needed to be educated in faith and for life. The first French-sponsored school for boys was opened by Franciscans in New Orleans in 1718, and the Ursuline Sisters opened their school for girls there in 1727.²⁶

The Society of Jesus, also known as the Jesuits, was the first to establish a Catholic university in the United States. In 1784, the Pope appointed Fr. John Carroll S.J. to be the Superior of the American Missions. He saw the need for the education of the young American Republic's Catholic citizens and therefore began planning for an academy which was founded in 1789 as Georgetown College. He would become the first bishop of the United States and would continue his support of Catholic education throughout his life. In 1794, a friend of Bishop Carroll, Louis Dubourg, immigrated to the United States where he served as President of Georgetown from 1796 to 1799. He

²⁵ Spring, 91.

²⁶ Groome, T. "American Catholic Schools and the Common Good" *Momentum Volume XXXIV No. 2* Washington, D.C.: April/May 2003, 26-27.

was consecrated a bishop in 1815 for the new Diocese of Louisiana and the Floridas, the largest territorial see in the history of the United States.²⁷

Dubourg returned to Europe to gather resources for his new diocese, and two years later he returned with approximately fifty people representing four teaching orders to assist him: the Lazarists, the Christian Brothers, the Ladies of the Sacred Heart and the Ursulines.²⁸ In 1818, Dubourg established a Jesuit Academy in St. Louis which was to become St. Louis University, the first university west of the Mississippi, and the second Catholic university in the country. This began the westward expansion of Catholic education especially as missions to serve the Native Americans. The vast system of American Catholic education was made possible by the generosity of parents and parishioners, but most especially by the religious orders of women and men who emerged on the scene to staff the schools for a minimum living allowance. Between 1840 and 1900, more than sixty European religious orders came to teach in the United States.²⁹

Several religious orders made visits to the Indian Territory in what is today Oklahoma in the latter part of the nineteenth century. The Jesuits from Osage Mission in Kansas did so between 1872 and 1889. In 1872 the Benedictines arrived in Atoka where St. Patrick's, the first Catholic Church in Indian Territory, was built by Irishmen who were building the railroads. In 1877, the Benedictine monks established a church and school called the Sacred Heart Mission. From here the monks moved to Shawnee and

²⁷ James, J. "St. Louis: Gateway to the West for Catholic Education" *Momentum Volume XXXIV No.2* Washington, D.C.: April/May 2003, 12-16.

²⁸ James, 12-13.

²⁹ Groome, 27.

established St. Gregory's School in 1916 after their original mission was destroyed by fire in 1901.³⁰

Besides the Sacred Heart Mission, the Benedictines built parishes at Lehigh (1884), Krebs (1885), Pawhuska (an Indian mission school in 1887, and a parish in 1890), and Gray Horse (another Osage school) and Purcell in 1888. In the summer following the first Great Land Run on April 22, 1889, there were churches in Edmond, Oklahoma City, and Guthrie. In 1890, other parishes had started at El Reno, Coalgate, and Muskogee.³¹

The Beginning of the Catholic School in Tulsa

The first Catholics began to arrive in Tulsa, then Indian Territory, in the 1890s. According to Fr. James White, the first Catholic family recorded in Tulsa was William McKee and his family. They had come from Minnesota via Fort Smith to Tulsey Town, but found it too rough and unsettled and returned to Fort Smith. Another family, the Egans from Iowa, settled first in Vinita and then arrived in Tulsa in 1893. It is believed that the first Catholic Mass was celebrated in their home on Second and Main sometime in 1894 by Reverend William Henry Ketcham, who was also a native of Iowa. Ketcham was ordained to the priesthood on March 13, 1892, by Bishop Theophile Meerschaert, the

³⁰ White, J. *Tulsa: This Far by Faith 1875-2000: 125 Years of Catholic Life in Oklahoma*. Editions du Signe, 2000, 10.

³¹ White, 11.

vicar apostolic of the Indian Territory. He was the first priest ordained by Meerschaert and the first ordained for service in the vicariate that had been established in 1891.³²

On April 30, 1899, the Sisters of Mount Carmel from New Orleans agreed to come to the Indian Territory to staff a boarding school in Vinita which was opened two years earlier by the Benedictine Sisters from Shoal Creek, Arkansas. These same sisters signed a five year contract on July 1, 1899, to take charge of the Catholic School in Tulsa. However, there was no school as such in Tulsa at this time. Consequently, Bishop Meerschaert wrote to Mother Katherine Drexel who was one of the great benefactors of the Church in Oklahoma. As a result of this communication, Mother Drexel, now St. Katherine Drexel funded a school in Tulsa (St. Teresa's Institute for the benefit of the Indian and Colored People of the Territory of Oklahoma and Indian Territory) that is the forerunner of what is now known as the Holy Family Cathedral School.³³ Some reflections from these early beginnings of the school have been preserved in several memoirs. Sister Mary Agnes Newchurch wrote:

The convent-school was in the middle of the city of Tulsa with many friendly Indians as neighbors. Our school was a parochial elementary school. The school and convent were a single, very-plain, frame building with just sufficient space to

³² White, J. *Tulsa Catholics*. New York: Carlton Press, 1978, 12-13

³³ Katherine Drexel who was canonized a saint by Pope John Paul II on October 1, 2000 was the heiress to the Drexel banking fortune in Philadelphia. She was the founder of the Sisters of the Blessed Sacrament who were to work among the Indians and the Negroes. During her lifetime she was responsible for the building of sixty-three Catholic schools, including several in Oklahoma. She visited Cascia Hall in April of 1931 according to the May 4, 1931 issue of the Cascia Hall newsletter, *The Gables*.

accommodate the number of sisters and pupils at the time. . . . The school was on the first floor, three classrooms with plain furniture and an office.³⁴

Also, Fr. Van Hulse wrote the following after the first year of classes:

Although great efforts had been made by some bigots in Tulsa to prevent children from coming to that Catholic school, the number of enrolled pupils was above eighty and the whole year there was an average of sixty-five pupils, about twenty of whom were Catholic.³⁵

A year later in 1901, Sister Mary Agnes described the school situation as follows:

There were about 150 students, many of whom were Indians. Our students were by no means all Catholics. We had more Protestants of various denominations. This was noticeable at the first communion preparation. A class of twelve was a good sized class. But, with the help of God, it had improved and many converts were in view...The students wanted to learn; they were no problem in class and I can never remember having to give them a slap. I taught arithmetic, spelling, English, geography, history and religion.³⁶

More Catholics came to Tulsa and all of Oklahoma with the first discovery of oil in 1901. By the time the Glenn Pool was opened in 1905, Tulsa was well on its way to becoming the Oil Capital of the World. The Holy Family Community of farmers and tradesmen suddenly found its members augmented by an influx of lawyers (E. Robitaille, Jesse L. Harnage, and C.J. Hindman) bookkeepers (Michael Connors, Margaret McGannon, Patrick A. Hardman, Joseph E. Johnston, Leo L.J. Rooney) and a large number who set themselves down as belonging to the profession behind all the growth and excitement—oilmen such as Dennis J. Hastings and Joseph Blair.³⁷ From this point forward, Catholics would play a prominent role in the oil industry and associated

³⁴ White, *Tulsa Catholics*, 20-21.

³⁵ Ibid, 21.

³⁶ Ibid, 22.

³⁷ White, *Tulsa Catholics*, 29.

business endeavors in Tulsa as a substantial part of the migration into Tulsa was from heavily Catholic areas in the Midwest and along the eastern seaboard, especially from Pennsylvania. It is from this great expansion in Catholic population that the need for more Catholic schools arose.

The Augustinian School

The earliest years of the history of the Augustinians in the United States were at best precarious. The first half-century from 1796-1844 was a period of severe trials and discouraging conflicts, some of which might well have destroyed the enterprise altogether.³⁸ It was Bishop John Carroll who made appeals to the religious orders of Europe to come to work in the American missions. In response to these appeals, in 1796, the Augustinians became one of the first religious orders to formally establish permanent roots in the American republic.³⁹ Two Irish Augustinians, Reverend Matthew Carr, O.S.A. and Reverend John Rosseter, O.S.A., founded St. Augustine's church in Philadelphia. The church was officially opened for public worship on June 7, 1801. While their buildings were being constructed, the Augustinians were offered hospitality by the Jesuits at St. Joseph's, whose chapel and priests' residence were founded sixty

³⁸ Ennis, A. *The Augustinians: A Brief Sketch of Their American History from 1796 to the Present*. Villanova, PA: Augustinian Press, 1985, 5.

³⁹ It should be noted that even though the formal establishment of the Augustinian Order did not take place until 1796, there were individual Augustinians in North America much earlier. In 1553, an Augustinian founded the University of Mexico; there was an Augustinian missionary, Facundus Skerret, in Virginia in 1680; there were a few Irish friars in the missions in Newfoundland in the late 1700s; and there is record of a French Augustinian, Henri de la Motte, who was chaplain on a French vessel captured by the British in Chesapeake Bay in 1778.

years previously. Bishop Carroll also made Carr vicar general for the northern district of the diocese. He was, therefore, the bishop's representative in all of eastern Pennsylvania, Delaware, New Jersey, and New York.

Carr had great hopes for the Order in the United States and from the start took canonical steps to establish a new province in the fall of 1796. They also constituted a corporation by civil law in 1804. All of this, along with the approval of Bishop Carroll, allowed Carr to receive and profess new members of the Order. Although there were few Augustinians in the early days, Carr's canonical titles are most impressive. He was the prior of the Philadelphia foundation, president of the missions, superior of all Augustinians in the United States, and vicar general for the new American province. However, in reality, the first provincial chapter was not held until 1874, so Carr exercised all of his authority as the vicar of the Prior General in Rome. When Matthew Carr died on September 29, 1820, there was only one person remaining in the new Augustinian foundation, Reverend Michael Hurley, O.S.A., who was the first member to join the Augustinian Order in the United States.⁴⁰

The first Augustinian school in the United States, St. Augustine's Academy, was founded in 1811 in Philadelphia by Fathers Carr and Hurley, assisted by a writing master, Thomas Patterson.⁴¹ According to Ennis, the plan for the Academy was ambitious and curious. A handbill, announcing and describing the school and its programs, was printed

⁴⁰ Ennis, *The Augustinians*, 16-17.

⁴¹ Ennis, A. *No Easy Road. The Early Years of the Augustinians in the United States, 1796-1874* New York, NY: Peter Lang Publishing, 1993, 117.

and distributed for advertising purposes. It was written in both Spanish and English. The text of the handbill is as follows:

The flourishing and widely extended commerce of the United States of America with all the civilized nations of the Earth, but particularly with Spanish Territories of the Old and New World, no longer allows an acquaintance with the language, manners, and customs of Federal America to be a matter of indifference to any enlightened commercial country. The United States has already become, by their brilliant advancement in the Liberal Arts and Sciences, the illustrious rivals of the most polished nations, challenge their esteem, and must excite the desire of a liberal intercourse. Hence with great satisfaction, we already find in almost every part of the Confederation, the polite languages, and especially the Spanish, cultivated with the greatest zeal and success. Emboldened by these auspicious evidences of intellectual ardor for improvement, the Superior-General and Brethren of the Order of St. Augustine in the City of Philadelphia, assisted by Professors of distinguished abilities, under the cordial approbation and patronage of the Right Reverend Michael Egan, Bishop of Pennsylvania, etc. present their literary and ecclesiastical Institution to the favor and encouragement of the lovers of polite literature in every part of the Spanish Territories. In this plan, they wish to combine all the advantages of Classical Science with enlightened instruction in our Holy Faith, and the practical observance of its religious duties.⁴²

At the end of the announcement, it was stated that a \$250 per year fee would be asked for board and tuition. The rectory that was built in 1806 was converted into classrooms and student quarters. Ennis pointed out that Michael Hurly was keenly interested in this venture and displayed a degree of hopeful enthusiasm; however, the academy was only open from 1811-1815. When it closed in 1815, only thirty-nine students were enrolled, none of them with a Spanish surname. The school may have failed due to the circumstances surrounding the War of 1812 and the fact that business generally, and international business in particular, was in a poor state. As a result, there could not have been many families who were able to afford a private education.⁴³

⁴² Ibid, 118.

⁴³ Ibid, 118.

The 1840s were the most critical years in the development of the Augustinian project. St. Augustine's Church, like most other Catholic Churches, opened a parish school in 1842, but it was temporarily closed for nine years after the total destruction of the church property by fire in 1844.⁴⁴ The destruction was the result of the anti-Catholic riots that were mounting in Philadelphia, thereby forcing the Augustinians to look at moving their operation to the outskirts of town.

In 1841-1842, the second Augustinian foundation was established, Villanova College, which would become and remain to the present time the chief center of Augustinian life in the United States. In October of 1841, the Augustinians residing at Saint Augustine Church in Philadelphia arranged to purchase the 197 acre country estate of the late John Rudolph, a Revolutionary officer and merchant. The estate was known as the Belle-Air property (named such by Rudolph after his ancestral home in Maryland) twelve miles west from Philadelphia on the Lancaster Pike. Rudolph was a devout Catholic, and because there was no Catholic Church in the area, he imitated early Maryland Catholic families by installing an altar in his house where visiting priests could say Mass during infrequent but much welcomed visits. According to Contosta, this shortage of priests and churches reflected the small Catholic population in early America and the important role of the laity in keeping the faith alive.⁴⁵

The public sale was set for October 14, 1841; however, two Augustinians from Philadelphia, Reverend Thomas A. Kyle, O.S.A., and Reverend Patrick E. Moriarty,

⁴⁴ Even though a new prep school was established at Villanova, St. Augustine school flourished for many generations with thousands of students having attended.

⁴⁵ Contosta, D. *Villanova University: American-Catholic-Augustinian*. University Park, PA: The Pennsylvania State University Press, 1995, 8-9.

O.S.A. arranged to visit the Belle-Air estate on October 13, 1841, to secure this property for the Order. Kyle had been to the estate several times in previous years to say Mass for the Rudolph family. Before returning to Philadelphia that evening, the two priests had agreed to purchase the estate for \$18,000. After making a down-payment and securing the necessary loans, the Augustinians received the title to the land on January 5, 1842.⁴⁶ This became the date for the founding of Villanova College even though the first class was not to be held until September 18, 1843, when thirteen students began their journey in the study of the Liberal Arts in the Augustinian Tradition.⁴⁷ Breslin noted that “a very humble beginning had taken place at Villanova. True, it was a modest beginning, but the important thing for the future was that the founding fathers had had the courage to undertake the task of providing an education for young men on the college level.”⁴⁸

The establishment of the first Catholic, Augustinian College in the United States was a great accomplishment, but this endeavor would be marked with many difficulties in its early days. Due to various circumstances, the school had to close on a couple of occasions, the first being in 1845. As reported in the student newspaper, *The Villanovan*, “[the Augustinians] threatened with the imminent dangers of the anti-Catholic ‘Know-Nothing’ riots in Philadelphia, which resulted in the burning of the Augustinian headquarters at Old St. Augustine Church, and which also threatened to involve all other

⁴⁶ Ibid, 10.

⁴⁷ The date of 1842 was most probably used so as to set the founding of Villanova in direct correlation to the founding of The University of Notre Dame in South Bend, Indiana in that same year.

⁴⁸ Breslin, R. *Villanova: Yesterday and Today*. Villanova, PA: Villanova University Press, 1972, 2.

Catholic establishments in the area, and understaffed as a result of illness of three out of the four faculty members, Villanova College was forced to close its doors on February 20, 1845.”⁴⁹ Undaunted by these setbacks, the College resumed its activities in September of 1846. And on July 21, 1847, the first public commencement took place. On March 10, 1848, Villanova received its official charter signed by the governor which gave the College its legal existence. An important fact is that from the beginning, laymen were among the original trustees of the College.⁵⁰

Although it looked as if all was moving along well and great progress was being made, Villanova was beset with its second major crisis in 1857 and was forced to close once again. According to Reverend Thomas F. Roland, O.S.A.,

A long series of difficulties forced the closing of Villanova after the commencement in 1857. The services of the priests were needed in parishes far scattered and growing; the work of spreading the Order kept some of the Fathers far from the home base, and the multiplying of subjects taught put too great demands on the faculty. Times were hard, money was scarce, and the “panic of ‘57” was on. The College bowed before the storm and closed for the second time.⁵¹

However, with the termination of the Civil War, the Augustinians were determined to reopen the College, and therefore, in September of 1865, classes resumed. From that time until the present Villanova University has continued to grow and thrive in its Catholic and Augustinian mission to educate and transform the minds and hearts of those who enter its rolls, both Catholic and non-Catholic alike.

⁴⁹ Ibid, 2.

⁵⁰ Ibid, 2-3.

⁵¹ Ibid, 3-4.

The Villanova Augustinians were deeply inspired by the humanist traditions of their patron, St. Augustine, who had been the first to blend Christian teachings with Greco-Roman thought. Therefore, from the very beginning, the presence of the Augustinian religious community made it very much an Augustinian School. The fact that Villanova was Catholic was also very evident. In an address to the parents of St. Augustine's Parish School in Philadelphia, Reverend John P. O'Dwyer, O.S.A., the first President of Villanova College, contrasted Catholic schools with public schools and left no doubt that Catholic institutions were very different from their public counterparts:

In educating the mind a woeful mistake is committed. Too much attention is lavished on the Intellect whilst little or no attention is paid to the Will, the faculty of the Soul, the most closely connected with both temporal and eternal interests of man. In other words, the head is educated [, and] the heart is neglected. But my friends, we are bound to cultivate the heart as well as the head, nay even more in as much as the happiness of man is dependent [more] on the former than on the latter. . . . [The public schools] are not Catholic.⁵²

O'Dwyer, in the great tradition of St. Augustine, once again stressed the importance of educating the whole person and emphasizing the core values of the Augustinian School of *Veritas, Unitas and Caritas*. Therefore, if non-Catholic parents wanted to send their children to a Catholic, Augustinian School, they knew what they could expect. They understood this and sent their sons to be educated in this Augustinian tradition.

Expansion of the Augustinian School in the United States

By the beginning of the twentieth century, the Catholic Church, now fully at home in America, enjoyed its share of the same growth and vitality which marked the progress realized in many secular fields of activities. By 1920, Catholics across the

⁵² Contosta, 31.

United States believed that the Catholic school, not the church, was the main hope of the future. They were supporting over five thousand parish schools at the grammar school level as well as private academies usually run by religious orders at the secondary level.⁵³ Without a doubt, the development of the Catholic school system as a keystone of Catholic institutional life was a notable achievement and has been a major influence in shaping the Catholic ethos.

The same may be said of the Augustinians, who, like the Church in general, increased in strength and number and gradually spread their apostolic activities across the country. This expansion was most notable in the decades which followed the World Wars. In the 1920s, there were seventeen new foundations for the Augustinians, and in the late 1940s there were five, as well as another twelve in the 1950s.

The first decade of the twentieth century was also a significant period of growth and expansion for the Augustinians. Provincial, Very Reverend Martin J. Geraghty, O.S.A. (1867-1914) opened a minor seminary on the campus of Villanova. The increase in membership resulting from this move was what made possible the great expansion of the province in later years. Geraghty also began the expansion of the Order into the Midwest. Before he was elected provincial, he had been rector of the Augustinian Mission Band and was very familiar with the possibilities of the development in this rapidly growing area of the country. The Augustinians entered into an agreement with Archbishop James Quigley of Chicago in the years 1904-1905, to open a church and school dedicated to St. Rita of Cascia (1377-1447), an Augustinian nun from the

⁵³ Dolan, J.P. *The American Catholic Experience*. New York: Doubleday, 1985, 242.

fourteenth century who had been officially canonized by the Catholic Church in 1900. Reverend James F. Green, O.S.A. was appointed the first superior of the St. Rita foundation in 1905. Four years later, in 1909, the parish of Saint Clare of Montefalco was opened. These events of the early 1900s were the beginnings of the Augustinian Midwest Province (also known as the Chicago Province) which officially came into being on April 26, 1941.⁵⁴

At the same time that the Augustinians made their start in Chicago, a new foundation was being planned in the Bronx in New York City. What began as a humble mission dedicated to St. Nicholas of Tolentine eventually grew into a kind of model parochial establishment, complete with its own school system through the secondary level. (One significant figure in the history of Cascia Hall, Henry V. Spielmann, attended this school in the Bronx). Two other foundations, St. Rita Church in Philadelphia (1907) and the parochial school and provisional chapel in Rosemont near Villanova were also established under Geraghty's tenure.

With the election of Very Reverend Nicholas J. Vasey, O.S.A. (1875-1931) as Provincial in 1918, a new era of widespread expansion was underway. Vasey expanded the Augustinian Seminary system in 1919 with a house of studies near Catholic University in Washington, D.C., which eventually became Augustinian College. He also moved the minor seminary from Villanova to Staten Island, New York in 1922, and eventually established Augustinian Academy in 1926. Finally, in 1925, he moved the novices from Villanova to New Hamburg, New York. During his time as provincial, in

⁵⁴ Ennis, *The Augustinians*, 40.

1923, he also moved the Villanova Prep School off campus which was the beginning of Malvern Prep School.

The Midwest expansion also experienced great momentum during this period. Five new foundations were established in areas where the Augustinians had not previously existed: St. Augustine in Detroit, Michigan (1920); St. Clare of Montefalco in Grosse Pointe, Michigan (1926); St. Matthew in Flint, Michigan (1926), Fox Valley School in Aurora, Illinois (1924) and Cascia Hall Preparatory School in Tulsa, Oklahoma (1924-26). In 1933, the Augustinians also took charge of St. Thomas High School and St. Mary Parish in Rockford, Illinois.

The Province of California also had its beginnings during the provincialate of Nicholas Vasey. Foundations that were established from negotiations with Bishop John Cantwell of Los Angeles include St. Augustine High School (1921) and St. Patrick Parish (1921) in San Diego, California; Villanova Preparatory School (1924) and St. Thomas Parish (1924) in Ojai, California; and Our Lady of Good Counsel Parish in Hollywood (1925).

In the Post World War II years, the Augustinians of both the East and Midwest Province experienced their greatest era of expansion. Two new institutions of higher education were founded: The University of St. Thomas of Villanova was opened in Havana, Cuba (1945), and Merrimack College was opened in Andover, Massachusetts (1947).⁵⁵ There were also two new diocesan high schools opened under the direction of

⁵⁵ The Augustinian foundations in Cuba were terminated by the hostility of the Castro regime and the expulsion of the American friars in 1961. According to international law, this property still legally belongs to the Augustinians.

the Augustinians: Archbishop John Carroll High School in Washington, D. C. (1951) and Monsignor Bonner High School in Philadelphia (1953). In the Midwest Province, Mendel Catholic High School (1951) was opened in Chicago; Austin Catholic Prep (1952) in Detroit, Michigan; Tolentine College Major Seminary (1958) in Olympia Fields, Illinois, and Augustinian Academy (1961) in St. Louis, Missouri.

Back in the East, St. Augustine Prep in Richland, New Jersey was opened in 1959, and during the 1960s, Biscayne College (now called St. Thomas University) in Florida and Austin Preparatory School in Reading, Massachusetts were opened. It was not until 1984 that the Midwest Province would take responsibility for another school, Providence Catholic High School in New Lenox, Illinois, which is a diocesan owned school in the Joliet Diocese. In the 1990's the Augustinians took on the administration for Bishop McNamara High School in Kankakee, Illinois. In the case of the two schools in the Joliet Diocese, the Augustinians entered into a contractual agreement with the bishop to administrate the schools while the diocese retained the ownership of them. These contracts can be renewed or terminated by either party every five years. There have also been several attempts by the Midwest Province to operate a school in Arizona, but these efforts have failed. The Midwest Province is currently in dialogue with the Archdiocese of Detroit regarding the opening of a new Augustinian School in Macomb County, Michigan. It will be known as Austin Catholic Academy and is scheduled to open in 2008.

Although many of the Augustinian schools remain open today, several are no longer under the direction of the Augustinians. Among these are Archbishop John Carroll High School in Washington, D. C., Austin Prep in Reading, Massachusetts, St.

Thomas University in Florida, Fox Valley School in Aurora (now called Marmion Academy) and Bishop McNamara in Kankakee. Unfortunately, several of the Augustinian schools in the United States have been closed for a variety of reasons, from changes in demographics to a lack of religious vocations to financial instability. Among the latter are Augustinian Academy in Staten Island, St. Thomas High School in Rockford, Mendel Catholic in Chicago, Austin Prep in Detroit, Tolentine College in Olympia Fields, and Augustinian Academy in St. Louis. One of the Augustinian schools that has continued to the present time is Cascia Hall Preparatory School in Tulsa, Oklahoma. However, it too has had its turbulent times as well. What follows is the story of Cascia Hall.

CASCIA HALL: THE FOUNDING YEARS: 1924-1944

Background

The magical, mystical, far-off place called Tulsa , considered to be the Oil Capital of the World since the Glenpool gusher in 1905, beckoned many souls, Catholic and non-Catholic, white and African-American in the early 1900s. The Greenwood District of Tulsa was known as the “Black Wall Street” for its bustling business climate until 1921 when a race riot destroyed this neighborhood.



Figure 4 The Mayo Hotel and the 1927 Tulsa skyline and Tulsa in 1928, looking south along Cheyenne and Second Street. The Exchange National Bank was being topped out to dwarf the once prominent Philtower building, The Mayo Hotel was at the right. Photographs from the Beryl D. Ford Collection.

It is in this milieu that Cascia Hall Preparatory School, a Catholic, Augustinian school was established on the outskirts of Tulsa, Oklahoma. Negotiations between the Augustinian Provincial, Very Rev. Nicholas J. Vasey, O.S.A. and Bishop Clement Francis Kelley began in 1924, and Cascia Hall was founded in 1926 by Reverend Francis A. Driscoll, O.S.A. and Reverend Thomas A. Rowan, O.S.A. On September 24, 1926, Cascia Hall was opened with a faculty of five Augustinians and two lay teachers. The

first enrollment was twenty-five students.⁵⁶ Fully accredited and recognized by the State of Oklahoma and North Central Accreditation Association, Cascia Hall originated as an all-male preparatory school, including grades 7-12. Its purpose was to prepare young men, both Catholic and Protestants, with a liberal arts education to face the demands of life with a proud Augustinian tradition as its core. Cascia Hall is situated on forty acres of land between Twenty-third and Twenty-fifth Streets and Yorktown and Utica Avenues in what is now referred to as Midtown Tulsa. When Cascia was founded, it was outside the city limits: Twenty-first Street was the southern boundary and Utica Avenue the eastern boundary of the city at that time.



Figure 5 Looking southeast from St. John Hospital in the mid 1920s with Twenty-first Street in the foreground of farmland that would become Utica Square. Cascia Hall would be built just south of this. Photograph from the Beryl D. Ford Collection.

Fr. Theodore Tack, O.S.A from the class of 1944 remembered that:

Cascia was located in a very rustic setting during my five years here (1939-1944), a setting which would be hard to visualize now. There were two main buildings: the original 1926 building and the Chestnut Gym (which burned down in 1967). There

⁵⁶ Tourscher, F. E. *Old Saint Augustine in Philadelphia: with some records of the work of the Austin Friars in the United States*. Philadelphia, PA: The Peter Reilly Company, 1937, 170.

was no asphalt on the property—only gravel and dirt roads; several creeks meandered through the area and around the football field; the football field itself was surrounded by thick vegetation. One of my happiest summers was spent helping Fr. Winn build a rustic wooden bridge over the creek leading to the football field.⁵⁷

Cascia Hall graduated its first class in 1929. However, as a result of the Great Depression, the newly formed school suffered from a staggering debt. In an attempt to reduce this debt, Cascia Hall became a boarding school in 1930 and it maintained this structure until 1985 when it decided to become coeducational as a direct result of the decision by the Benedictine Sisters to close the girls' high school, Monte Cassino, just down the street from Cascia.

The impact of World War I on the shift away from ethnic identities, along with the social acceptance and the upward mobility of American Catholics, led to changing perceptions of the role of the Catholic school in American society. Great emphasis was placed on the Americanization of Catholics and how they could influence society as both Catholics and Americans.⁵⁸ Catholics had fought constitutional battles, *Pierce v. Society of Sisters*, in 1925 over compulsory public education and the freedom to create and choose their own alternative which resulted in the legitimization of a pluralistic system of education. This was most certainly true in Tulsa.

With the onset of World War II, Cascia Hall added a military element to its curriculum. From that time on, their athletic teams were known as the Commandos and their mascot the bulldog. The founding headmaster, Rev. Francis A. Driscoll, O.S.A.,

⁵⁷ ACH Correspondence from Fr. T. Tack, February 25, 2006.

⁵⁸ Augenstein, J., Kauffman, C. Wister, R. *One Hundred Years of Catholic Education: Historical Essays in Honor of the Centennial of the National Catholic Educational Association*. Washington, D.C.: NCEA, 2003.

served until 1944, when he had to give up the reigns due to illness. He died on February 6, 1945, in Florida, after a battle with cancer at the age of 55. He is buried in the campus cemetery at Villanova University in Villanova, Pennsylvania.

Initial Contact: Augustinians and the Diocese of Oklahoma City

The first communication discovered regarding the Augustinian School in Tulsa is as follows:

At a meeting of the Provincial Definitory held at Villanova, PA, Dec. 10, 1924 at which were present the Very Reverend Father Provincial (Nicholas J. Vasey) and the Father Definitors, D.W. Driscoll, L.J. Reichart, G. F. Loomis, J. Fogarty, and M.A. Sullivan) The Bishop of Oklahoma City, Okla., having invited the Province to open a High School at Tulsa, Okla. promises to give over to the Fathers a Parish temporarily later one given with permanent parochial rights in the section in which the High School is to be constructed, promises likewise the ground for the construction of the school. After mature discussion of the project it was voted to accept the invitation of the Rt. Rev. Bishop (Clement Francis Kelley) subject to the conditions contained in the stated promises. Vote: White 6 Black 0.⁵⁹


These seemingly typical conditions for a religious community establishing a new foundation within a diocese would be the source of considerable tension between the Augustinians and the priests of the Diocese of Tulsa for many years.⁶⁰ The lack of

⁵⁹ AVP Minutes from Definitory Meetings March 5, 1924—June 3, 1932 III.

⁶⁰ Kelley would have been familiar with such conditions for religious being invited into a diocese, especially from his work as founder of the Catholic Extension Society in 1905 which assisted America's Catholic Missions by providing funds to build churches and to ensure the presence of priests, religious and lay missionaries; foster vocations; educate children in the Catholic Faith; and reach out to others through evangelization and social programs. Kelley would have been familiar with the Augustinians who had parishes and schools since 1905 in Chicago where Kelley lived as President of the Extension Society. In the August 16, 1924 Provincial Council Meeting Minutes from Villanova "it was decided to donate to Bishop Elect Kelley of Oklahoma City the sum of two hundred and fifty dollars (\$250.00) upon the occasion of his episcopal consecration in recognition of his zeal and kindness to our missions.

support for the school by the surrounding pastors was one issue which caused friction, but by far the more difficult issue was the talk of giving a permanent parish to the Augustinians. Although this never occurred, the conflict was further complicated with the establishment of a semi-public chapel on the campus of the new school. Even though there were tensions from the very beginnings of the relationship between some of the diocesan priests of Tulsa and the religious priests of the Augustinians, the plans for establishing a school moved forward.

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L



WESTERN UNION

TELEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise character is indicated by the symbol appearing after the check.

RECEIVED AT 104 EAST 3D ST., TULSA, OKLA. ALWAYS OPEN

1924 DEC 12 AM 9 07

KMA52 44 COLLECT NL 5 EXTRA COLL 30 CENTS ONLY

PHILADELPHIA PENN 11 VIA OKLAHOMACITY OKLA 12

RIGHT REV FRANCIS O KELLEY

CARE HOLY FAMILY CHURCH TULSA, OKLA

AT A MEETING OF THE CONSULTERS IT WAS VOTED TO ACCEPT YOUR OFFER I

AM SENDING FATHER DRISCOLL, PRESIDENT OF VILLANOVA

TO DISCUSS WITH YOU AND LOOK OVER THE EDUCATIONAL PROPOSITION

FATHER WILL LEAVE ON MONDAY FOR OKLAHOMACITY

N VASEY.

Figure 6 Western Union Telegram informing Bishop Kelley that the Augustinians accept his invitation. Copy in Archives of the Archdiocese of Oklahoma City.

Prior Provincial, Nicholas J. Vasey in a Western Union Telegram to Bishop Kelley dated December 12, 1924 stated, “At a meeting of the consulters [December 10, 1924] it was voted to accept your offer. I am sending Father Driscoll, President of Villanova, to discuss with you and look over the educational proposition. Father will

leave on Monday for Oklahoma City.”⁶¹ After Driscoll’s visit, he writes to Bishop Kelley on January 6, 1925, “I was very agreeably surprised with Tulsa and am perfectly willing to take up work there.”⁶² Vasey followed up with a letter to Kelley on January 8, 1925, where he stated,

He [Driscoll] informed me upon his return from Tulsa, that he was pleased with the surroundings and the wonderful spirit of the people. I sent Father Driscoll knowing that he was anxious about the place and would like to see the prospects before relinquishing his charge at Villanova. This is not our regular method but I feel we are sending an experienced educator in the field hence the departure from our usual custom.⁶³

At the Province Definitory meeting held at Villanova on January 12, 1925, the resignation, freely tendered by Rev. F.A. Driscoll as President of the Augustinian College of Villanova, was accepted. At the same meeting Driscoll was appointed Superior of School and House. And finally, in a letter from Vasey to Kelley on February 7, 1925, Vasey stated, “Father Francis Driscoll and Father Thomas Rowan have been instructed to report in Tulsa on March 1, 1925.”⁶⁴ To understand the relationships at hand more fully, it will be important to know more about the histories and personalities of Clement Francis Kelley, Nicholas J. Vasey, Francis A. Driscoll, and Thomas A. Rowan. Before we look more closely at these founding fathers of Cascia Hall, we will discuss the decisions made

⁶¹ AAOC Western Union Telegram from Vasey, N.J., to Bishop Kelley, December 12, 1924.

⁶² AVP Letter from Office of the President of Villanova College, Driscoll, F.A. to Bishop Kelley, January 6, 1925.

⁶³ AVP Letter from Vasey, N.J. to Bishop Kelley, January 8, 1925.

⁶⁴ AVP Letter from Vasey, N.J. to Bishop Kelley, February 7, 1925.

to secure the property/site of the school as well as the construction and the funding for this endeavor.

The Property/Site

The Augustinians needed to secure an appropriate site for their new school as well as devise a plan to fund this endeavor. This was done with assistance from the Augustinian Province as well as wealthy, lay people of Tulsa who would become the first benefactors of Cascia Hall.

At the May 24, 1925 meeting of the Province Definitory held at Villanova, Pennsylvania, it was voted in view of the urgent nature of the affair and the opportunity of securing a desirable site which opportunity cannot be postponed to authorize the Father Provincial to expend from current funds the sum of eight thousand dollars (\$8,000) in securing an option on a forty acre plot of land in Tulsa, Oklahoma to be used as the site of a proposed High School to be erected by the Province in the above city; necessary permission in the meantime to be sought from Rome for the purchase of the above site for the sum of eighty thousand dollars (\$80,000), twenty-thousand (\$20,000) of which are to be donated by Mr. Markham of Tulsa. (It being decided not to accept site originally promised in lieu of which the \$20,000 gift.)⁶⁵

According to the Abstract of Title, the property is described as “The Southwest Quarter of the Northeast Quarter (SW/4 of Section Eighteen (18), Township Nineteen (19) North, Range Thirteen (13) East of the Indian Base and Meridian, Tulsa County, State of Oklahoma, according to the United States Government Survey thereof.”⁶⁶ Documentation signed by President Millard Filimore from a treaty concluded on February 14, 1833 indicated that the land originally belonged to the Creek (or Muskogee) Tribe of Indians. In 1902, the property was allotted to Nellie E. Woodward, a Creek

⁶⁵ AVP Minutes of Province Definitory Meetings March 5, 1924-June 3, 1932.

⁶⁶ ACH Abstract of Title, Guaranty Abstract Company.

Citizen ½ degree of Indian blood. This was recorded in the office of the Dawes Commissioners of the Five Civilized Tribes at Muskogee, Indian Territory. Later, her husband, Herbert E. Woodward, was added to the title. There were several oil and gas leases given over the years by the Woodwards but no operations for the production of gas or oil on this land was every conducted. The property of forty acres was sold by the Woodward to Fr. Francis A. Driscoll on April 6, 1925 for the sum of \$80,000. Fr. Driscoll in turn put the title in the name of the Augustinian Society of Oklahoma.

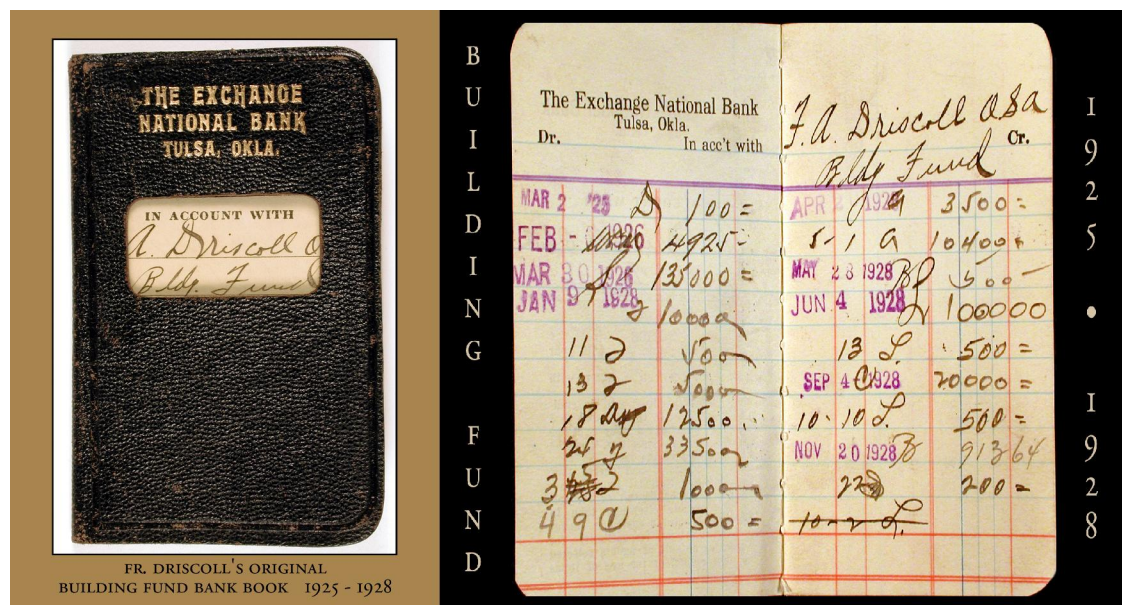


Figure 7 Photograph of original building fund bankbook with Fr. Driscoll's signature. First deposit was made on March 2, 1925. Photograph taken by John LaFortune. Original bankbook in Cascia Hall Archives.

The Augustinians took out a mortgage on the property with Chestnut & Smith for a consideration of \$177,000 on December 1, 1926. The mortgage was released by the Chestnut Securities on July 24, 1939; however, a new mortgage for the consideration of \$255,000 was given to the Augustinian Society of Oklahoma by the Mutual Bank and Trust Company. This mortgage was released on October 13, 1944, and from that time

onward the Augustinians have had ownership of the property. In July of 1996 the said property was in the name of the Province of Our Mother of Good Counsel of the Augustinian Order which would lease the property to the Cascia Hall School Corporation. In 2003, a separate entity with the majority of the trustees being lay members known as the Cascia Hall Facilities Corporation was established. It is this corporation that holds the title to date.

Barry Byrne, the Chicago Architect who was building the Sacred Heart (presently Christ the King) Parish Complex asked Bishop Kelley about the rumor that the Augustinians wanted him to design the new school in Tulsa.⁶⁷ Kelley informed him that he did not think that Driscoll had made any arrangements about an architect, and that it would not hurt to write him at Villanova. He informed Byrne that Driscoll was expected to arrive in Tulsa on March 1, 1925 to take over at Immaculate Conception Parish.⁶⁸ However, Driscoll decided to hire a young architect, Donald McCormick, who had studied overseas and was interested in creating an architectural showpiece in Tulsa.⁶⁹ Ray Siegfried II remembered his granddad Ray Siegfried telling him that many meetings

⁶⁷ AAO Letter from Barry Byrne to Bishop Kelley, February 10, 1925

⁶⁸ AAO Letter from Bishop Kelley to Barry Byrne, February 18, 1925

⁶⁹ McCormick became a nationally known architect, composer, artist and patron of the arts according to an article in the *Tulsa World* on Sunday, December 10, 1995 after his death at the age of 97 on December 8, 1995. He was born in Wilkes-Barre, PA on August 20, 1898 and graduated from Cornell University in 1921 with a BA in architecture. He also studied in England, France and Italy. He came to Tulsa to supervise the construction of the First United Methodist Church for the Philadelphia Architectural firm of Charles W. Bolton. His more notable projects in Tulsa include Southern Hills Country Club, Cascia Hall Preparatory School, the U.S. Post Office and Federal Court Building downtown, Southroads Mall, and more than 30 churches.

were held around his dining room table planning for this new school.⁷⁰ The Definitory of the Augustinian Province approved the plans and specifications for the construction at their July 30, 1925 meeting. However, according to the Minutes of Provincial Council Meeting August 4, 1925, “nothing could be done until a definite plan for a new High School had been determined and approved with approximate estimates of cost together with a report on the possibility of prospects and conditions of raising money in Tulsa. There should be submitted too a topographical plan or survey as to location of buildings and possible future buildings.” At the August 22, 1925 meeting, it was voted to petition Rome for permission necessary to contract a new debt of \$200,000 for the erection of new buildings at Tulsa, Oklahoma. In December of 1925, Bishop Kelley informed Driscoll that he had “looked over the plan and picture of the proposed Augustinian School in Tulsa, and was very much pleased with it. I am glad to give my approval of it.”⁷¹ On January 8, 1926 the final plans were approved by the Augustinians.

⁷⁰ Interview with Ray Siegfried II, April 2005. It should be noted that the interviews with Ray Siegfried were communicated and typed by an eye-gaze machine on several occasions. Ray was in advanced stages of Lou Gherig’s disease, but was determined to communicate his family’s role in the history of Cascia Hall from the very beginning. Ray’s father Bobby graduated from Cascia Hall in 1933 and Ray was the first second generation graduate in 1961. His son, Ray Siegfried, III, would be the first third generation graduate in 1986. Ray Siegfried, II died on October 5, 2005. May he rest in peace.

⁷¹ AAOC Letter from Bishop Kelley to Fr. Driscoll, December 23, 1925.

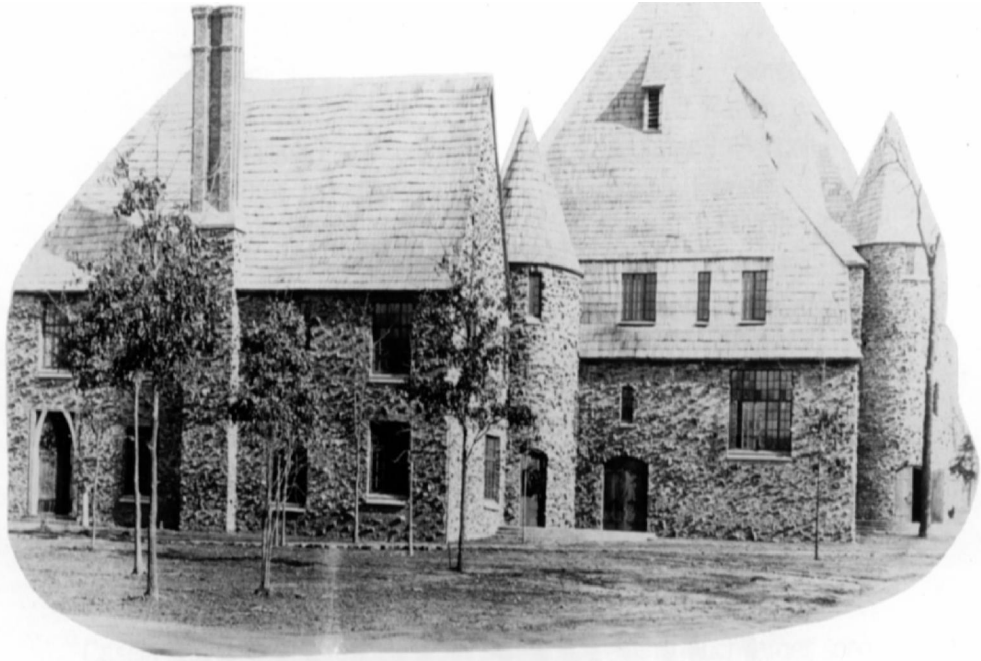


Figure 8 Original Building: Augustinian Monastery and Cascia Hall School in 1926. Photograph in Cascia Hall Archives.

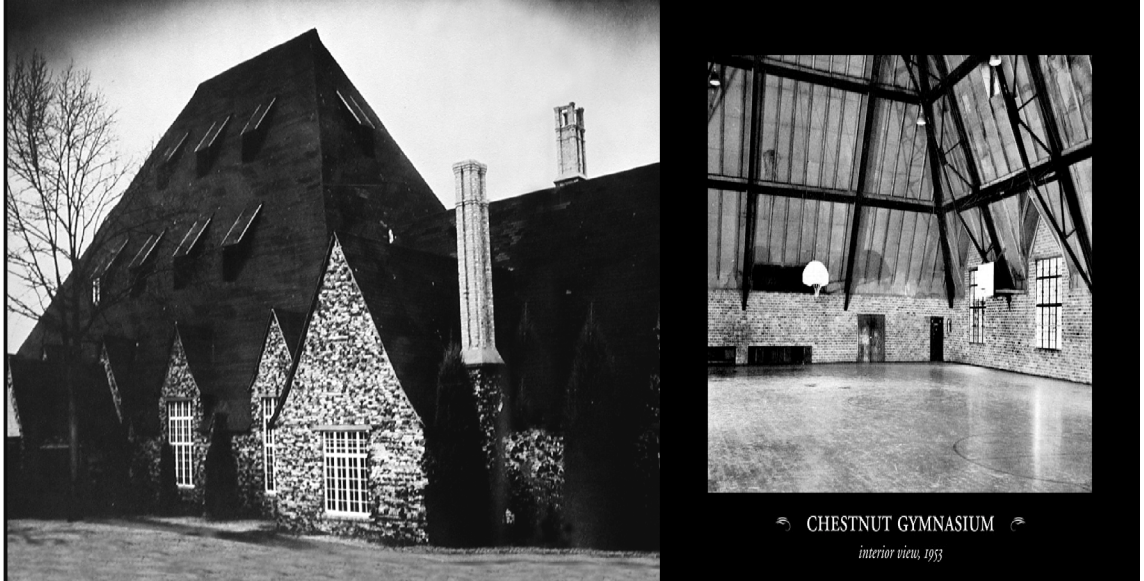


Figure 9 Chestnut Gymnasium built in 1928. Photographs in Cascia Hall Archives.

On April 7, 1926, the Fr. Provincial and secretary were authorized to sign a note for \$150,000 in favor of the Tulsa, Oklahoma foundation—note made out payable to

Chestnut & Smith of Tulsa. This was the last meeting of the Vasey provincialate. Very Rev. Daniel A. Herron, O.S.A. became provincial, and on August 19, 1926, the Fr. Provincial was authorized to sign a note for \$15,000 to the order of Chestnut & Smith, Tulsa, Oklahoma on Augustinian School. On December 10, 1926, permission was given to Fr. F.A. Driscoll to proceed to have the community in that place incorporated according to requirements of the civil law under the title of the Augustinian Society of Oklahoma. On July 27, 1927, permission was granted to the community at St. Augustine's High School, Tulsa, Oklahoma to expend \$22,000 for the building of a new gymnasium which would be known as the Chestnut Gymnasium. The school has always been named Cascia Hall after the Augustinian nun, St. Rita of Cascia (1377-1447); however, in Augustinian circles it was sometimes referred to as the Augustinian Academy of Tulsa and the monastery community of Augustinians was canonically founded as St. Augustine Monastery in 1924.



Figure 10 Damage from fire that took place on January 2, 1928. Photograph from Oklahoma City Times, January 5, 1928.

On January 2, 1928 there was a fire at Cascia Hall that destroyed the roof. The picture from the *Oklahoma City Times* on January 5, 1928 reported “Tulsa Show Place Destroyed By Flames.” Dick Ryan, who was a student at this time recalls, “During the Christmas holiday . . . the main building caught fire and sustained considerable damage, but no injury to persons that I recall. This extended our holiday a week or two and occasionally interrupted our spring studies as reconstruction took place.”⁷² On October 11, 1928, permission was granted to the community at Tulsa, Oklahoma to raise \$8,000 for the cost of the reconstruction of the building damaged by fire the previous winter.

Under yet another Provincial, Very Rev. M.A. Sullivan, O.S.A. permission was granted on March 14, 1933 to the Cascia Hall Community to spend not more than \$6,500 for the purpose of making the necessary alterations on the third floor of the present school buildings to accommodate about twenty student boarders. On March 3, 1937, Sullivan, who had recently returned from visitation of the Communities in the Midwest, Oklahoma, and California, reported favorably with regard to St. Rita High School in Chicago and the Cascia Hall Prep in Tulsa. “The spirit prevailing in both communities is very good and outlook encouraging.”⁷³

All things were not perfect with the Augustinians as is noted in the Definitory Meeting of November 3, 1937:

A complaint having been made about Fr. Kellerer’s conduct, he was changed Sept, 1937 from St. Augustine Convent, Tulsa, Oklahoma to St. Rita’s, Chicago. On Oct 2, 1937, he left St. Rita’s declaring he would not return. On Oct 20, 1937 he contracted civil marriage with Pearl Green at Vinita, OK. On Oct 31, 1937 he

⁷² ACH Interview with R. P. Ryan, December 2, 2005.

⁷³ AVP Definitory Record Book No IV, July 15, 1932.

reported to Villanova and on Nov 2, 1937 left the monastery [therefore] . . . by reason of his actions . . . “ipso facto” [he is] considered lawfully dismissed from the order.

Nicholas J. Vasey, O.S.A.

Nicholas J. Vasey (1875-1931) was a native of Philadelphia and joined the Augustinians at Villanova in 1894. He served for many years at Villanova in various posts including Vice-President of the College. He served as Provincial of the Augustinian Province in the United States from 1918-1926. It was during this time of great prosperity and westward expansion in the nation’s history that Vasey moved the Augustinians’ presence across the country. Even though he himself had not moved beyond the surrounding areas of Philadelphia, he had a missionary spirit and in many ways was a man of great vision. He certainly believed in the famous words of St. Augustine in Sermon 169 where he stated, “let us continue to make progress; examine yourself constantly without guile or flattery . . . let your present state always leave you dissatisfied if you are to become what you are not yet. For wherever you feel satisfaction, there you will stop. Say ‘it is enough’ and you are lost. You must always look for more, walk onward, and make progress.” Some of the progress for which Vasey was responsible is best described by several excerpts from a rather lengthy letter from one of the province’s elders, Rev. John J. Nugent, O.S.A. to the Provincial Chapter dated August 17, 1926, where he stated,

To Fr. Provincial Vasey, who is about to relinquish his position as our chief superior after 8 years of faithful and efficient service, I feel that we all owe him a debt of gratitude for the very honorable and zealous manner that he, at all times conducted the affairs of our Order. During the 2 terms of office extending over a period of 8 years, he has looked after the spiritual and temporal affairs; that we at all times had the most perfect confidence in his wise administration. We never had a more kind and gentle and amiable personage as our provincial; charitable to a

fault; a friend to all of us; if correction at any time had to be administered, who knew of it and who felt it most if he did not. . . . most wonderful, marvelous and astounding has been the progress, both in the spiritual, as well as in the material, our Order has advanced in leaps and bounds as it were, keeping pace with the great progress of the age. We certainly were not at a standstill, but marched on till now we can in all truth say that we, as an Order reach from coast to coast, from the rock bound coast of Massachusetts to the State of California. Fr. Vasey, in these, the closing hours of your not very soon to be forgotten administration, that we all young and old appreciate your worth, your kindness and all that you have done for our Order, and the Honor and Glory of God.

I desire to give you some expression of the deep appreciation that we all feel towards you, and I know no better expression than the use of those words, that when you will have had run your earthly career and finished your course for a faithful observance, those kind words from the Divine Master, 'Well done thou good and faithful servant.'

As we glance over the Catalogue or list of members in our Order in the United States, we find that in the year 1918 there were 123 priests, 68 clerics, 16 brothers and 23 postulants, or a total of 230 in the entire province. Last year 1925, we are reported as having 171 priests and 77 clerics, 15 brothers and 88 postulants, or a total of 351 in the province, and in the next few weeks there will be an addition of 12 or more priests and 25 postulants.

The question of expansion was always a matter of concern to our superiors and in the area of education our Fr. Provincial opened a house in Brookland, Wash. D.C. for theological studies . . . in the educational field, Villanova has been keeping pace with the great progress of the times. She, the equal of any of the Catholic Colleges of the country and the superiors of many others, for the past few years has been crowded and at times overcrowded, until now the cry is for more buildings to accommodate the numbers clamoring for admission. . . . This same progress that we have been speaking of at Villanova has likewise been very noticeable in our Prep Schools in Chicago and Havana. St. Rita has grown in numbers and new and more commodious quarters were recently erected. The same will be equally true of St. Augustine's in Havana. At present I understand that a movement is under consideration to leave the present site and go out in the country where larger and better equipped buildings might be erected. Go to it; that's the spirit of the times, and all redound for the greater glory of our Order.

It really seems to me nothing less than an act of Divine Providence that within a the past few years we were called to still other educational fields of labor, where we can do much for the honor and glory of God and our Order. Our first was in the Diocese of Los Angeles where we were invited by His Lordship Bishop Cantwell, who has proved himself a good friend to our Order. We located in the city of San Diego, and today have a very flourishing school . . . Shortly after we were offered a site in Ojai, California for a Selective Boarding School, to be known as Villanova Prep School.

At present two other schools are nearing completion; one in Tulsa, Oklahoma and the other at Aurora, Illinois, and lastly at Malvern a Selective Prep Boarding School had it's first graduates the past June and will prove to be a feeder for our College. We count already 9 such institutions of learning . . . to my poor mind, we seem to have gone to the limit.

During the term of Office of Fr. Vasey several new Parishes have been placed under our charge; two in Detroit, one in San Diego, California, one in Hollywood, California, one in Tulsa, one in Aurora, Illinois, and a prospective one in Havana, Cuba.

It may seem an exaggeration to you, yes somewhat startling if I were to announce to you that during the past 8 years, Three Million Six Hundred and Twenty Thousand Dollars (\$3,620,000) worth of property was erected in our Province. This statement is not merely a guessing, but from figures where work actually done and property acquired.⁷⁴

It is within this spirit of expansion and progress that Vasey tapped this same spirit in Frs. Driscoll and Rowan. There, at times, appeared to be a tension between the ambitious progress of expanding the number of institutions of the order, while remaining faithful to the mission, ministry and spiritual values of the order. This is a tension that must always be kept in balance. St. Augustine suggested that the virtue of humility is the best way to keep such a balance between the progress of the material and the spiritual.

⁷⁴ AVP Letter from J. J. Nugent to Provincial Chapter, August, 17, 1926.

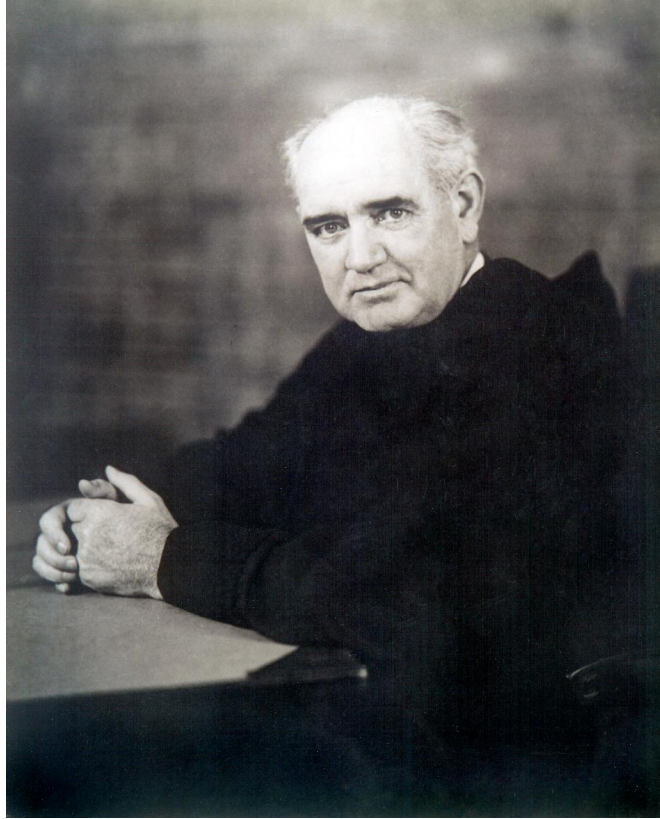


Figure 11 Rev. Francis A. Driscoll, O.S.A.—Founder and First Headmaster of Cascia Hall. Photograph in Cascia Hall Archives.

Francis A. Driscoll, O.S.A. (1889-1945)

Francis Augustine Driscoll was born on April 15, 1889, in West New Brighton-Staten Island, New York, to Daniel and Emma (Biery) Driscoll. He attended Augustinian Academy in Staten Island, and he entered the novitiate at Villanova on July 4, 1905, and professed his first vows on July 5, 1906. He made his solemn profession on July 7, 1909. He was ordained to the priesthood on June 1, 1912, by Archbishop Prendergast in the Cathedral in Philadelphia at the age of twenty-three. He also was awarded a Master of Arts degree from Villanova. His first assignment was as an instructor in mathematics at Villanova College. Two years later in 1914, at the age of twenty-five, he was appointed to the position of Vice-President of Villanova College. At the Chapter of 1918, he was

named prefect of studies by the newly elected provincial, Nicholas J. Vasey, O.S.A.

After the then President of Villanova College, Rev. James J. Dean, O.S.A. left office in 1920 to get married, Fr. Francis A. Driscoll, O.S.A. became the President of his alma mater, Villanova College, at the young age of thirty-one.⁷⁵

Driscoll was certainly on the fast track serving as both President of the College and Prior of the Villanova Monastery. During his tenure he was instrumental in establishing the School of Commerce and Finance (1922), the Belle Aire yearbook, the Villanovan school newspaper, promoted the departmental system of administration, reorganized the alumni association by creation of local clubs, and renovated Alumni Hall. His educational contributions were recognized by Duquesne University, which conferred on him an honorary degree, LL.D., Doctorate of Letters, in 1921. Shifting of leadership at the college could happen as new provincial superiors were elected or because of advancement in the order, or lack of performance or scandal. Whatever the case, Villanova had six Presidents in a twenty-two year period between 1910-1932.

In December of 1924, Fr. Driscoll was asked by Provincial Vasey to go to Oklahoma to explore the possibility of opening a new school and parish in Tulsa at the invitation of newly appointed Bishop of Oklahoma, Clement Francis Kelley. On January 25, 1925, “having freely resigned as President of Villanova College, Driscoll was appointed to organize the new parish and school at Tulsa, Oklahoma.”⁷⁶

⁷⁵ AVP Middleton, Thomas C. (1901) Register of Augustinians in the U.S. 1897 Vol. II, 81.

⁷⁶ Ibid.

He opened the doors to the new school, Cascia Hall Preparatory School, on September 24, 1926, with twenty-five students. The best way to get a feel for this new endeavor is to read the original prospectus written presumably by Driscoll himself (See APPENDXIX B). It not only gives a brief overview and commentary of the original sense of the Augustinian mission, but also exudes the confidence of Rev. “Dr.” Francis A. Driscoll, O.S.A. as an Augustinian educator, religious and priest.

Driscoll also served as the Superintendent of Catholic Schools for the Bishop who often referred to him in his letters as “my dear Doctor.” Driscoll was called upon to use his educational expertise to assist the diocese in many situations, one such being asked to serve on the committee to visit the Catholic College of Guthrie to assess the academic programs with inspectors from the State Department of Education.⁷⁷ It seems as if the Bishop had some concern regarding anti-Catholic sentiments toward the work of the Sisters there. Driscoll reported to the Bishop on May 13, 1940, after his visitation to the school:

Several days ago, with Mr. Brown and Mr. Halley of the State Department, I visited the Catholic College of Oklahoma at Guthrie. It was their opinion that they could not possibly certify this institution as a standard four year college. . . . They said they would recommend that the Sisters limit their work to that of a Junior College and then seek approval.

. . . I could not detect any sign of narrow-mindedness or bigotry. They feel that certain standards have been established by the State Educational Department and that these standards must be met if the school is to be approved.⁷⁸

Several alums from the early days of Cascia remembered with great fondness the figure of Fr. Driscoll in their lives. Richard P. Ryan of the class of 1931, which was the

⁷⁷ AAOC Letter from Bishop Kelley to Fr. Driscoll, April 11, 1940.

⁷⁸ AAOC Letter from Fr. Driscoll to Bishop Kelley, May 13, 1940

third graduating class from Cascia Hall, entered Cascia Hall in September of 1927. At the time of this writing as the oldest living alum he stated,

My memories of Cascia Hall focus on Fr. Driscoll, O.S.A., founder of the school and teacher par excellence. He was the best instructor I had throughout my education career, high school, college and law school. . . . Fr. Driscoll was a highly cultured gentleman and a strong personality . . . He taught us much about life and its problems and how to meet them. He was anxious that each boy who graduated from Cascia be well equipped to meet the challenges of college and life. He wanted us to reflect credit upon Cascia Hall as we pursued our educational careers.⁷⁹

John S. Athens from the class of 1940 wrote in his memories during the seventy-fifth anniversary of Cascia Hall in 2001,

The memories of Cascia that are always with me revolve around Fr. Francis A. Driscoll, the founder and first headmaster of Cascia. His required classes in English and Public Speaking were the best I ever took. He managed to convey a whole world of knowledge in those classes—values, morals, philosophy, history, poetry, politics—you name it and Fr. Driscoll covered it. . . . He was the best teacher I ever had.⁸⁰

Athens went on to discuss his most memorable moment at Cascia Hall when Fr. Driscoll summoned him to his office to meet with the Yale University Dean. He stated,

That meeting was a defining moment in my life. I applied for and received a full four-year scholarship to Yale from which I graduated with a B.A. degree. After service during World War II, I went to the Yale Law School, got my law degree and returned to Tulsa to practice law here for the next fifty years and lead a happy and very rewarding life. My life might have been very different had Fr. Driscoll not called me down out of physics lab that afternoon.

Frank “Pat” Murta of the class of 1937 remembered Fr. Driscoll with great fondness as well as a little bit of fear. Murta stated,

He was a real influence in my life—I’d never met anyone like him before; he was so smart and so multifaceted . . . he was an excellent math and English teacher, but he was more than a teacher and Headmaster. He would ask me how things were

⁷⁹ ACH Cascia Hall Memories (1926-2001).

⁸⁰ ACH Cascia Hall Memories (1926-2001).

going in school and at home. He was very friendly, but he also had a presence—he could walk into a noisy classroom and a sudden hush would fall upon the room.⁸¹

Murta also remembered that Fr. Driscoll would always be happy to see the alumni return and would have words of wisdom to share with them. This was especially true when graduates, both Catholic and Protestant, would return for Christmas Midnight Mass in the Cascia Hall Chapel.

Clay Murray of the class of 1933, who graduated from Notre Dame in 1937 and attended Columbia for graduate school, also remembered the connection that Fr. Driscoll kept with the Cascia Hall alums. Murray recalled,

I served in the U.S. Marine Corp from 1939-1946. I was stationed in San Diego . . . and during this time I visited Fr. Driscoll and the Markham family in La Jolla on numerous occasions.⁸² He would celebrate Mass in a small chapel whenever I visited and I would serve for the Mass. The first time I was deployed overseas, Fr. Driscoll came down to the ship to bid my platoon farewell and he jokingly volunteered to deploy with us as the ship's Chaplain.⁸³

Richard B. Pringle of the class of 1942 recalled, "I was lucky enough to have had Fr. Driscoll as a teacher, and also as football coach!"⁸⁴ Dan Fitzgerald from the class of 1943 recalled that, "In the Spring of 1943, Fr. Driscoll, the headmaster and founder of Cascia Hall, taught our senior class of eight students English Literature. He was badly

⁸¹ ACH Interview with F. Murta, November 4, 2005.

⁸² The Markham family were personal friends of Fr. Driscoll and one of the original benefactors of Cascia Hall. They owned a vacation home in La Jolla and were neighbors to another Cascia family, the W.K. Warren, Sr. family. The Markham family invited Fr. Driscoll to spend more time out west as his health was declining.

⁸³ ACH Interview with C. Murray, November 30, 2005.

⁸⁴ ACH Memories of Cascia Hall (1926-2001).

crippled with arthritis and other problems by this time. He walked with a very distinctive limp and was often late coming to class.”⁸⁵ John M. “Jack” Freese, of the class of 1944 remembered,

Fr. Driscoll was a remarkable man, a man of great poise, dignity and perseverance. He could focus a glaring eye on you at twenty feet that would make you wish that you were a saint. . . . It was interesting to see this older and somewhat famous man in a big burly sweater down helping coach the football team. As his health failed, Fr. Driscoll continued to teach. That very act alone, in its own way, was an inspiration because it taught us a separate lesson of caring and dedication of what an older and even an older, sick person can continue to do of value.⁸⁶

Driscoll served as the Headmaster of Cascia Hall from 1926-1944 (which is to date the longest tenure of a headmaster in the school’s history). Fr. Driscoll’s health was seriously declining and so in July of 1944, Fr. John L. Seary, O.S.A. was named the school’s second headmaster, but Fr. Driscoll remained at Cascia Hall in Tulsa. At the end of a typed letter from Fr. Seary to Provincial Charles Melchior dated August 27, 1944, there is a handwritten note by Seary that states, “The news came out in the paper about my being headmaster so it is well known now.”⁸⁷ In that same letter Seary informed the provincial that Driscoll had been in St. John’s Hospital but that they could no longer keep him. They suggested that there might be a mental condition due to the cancer and that he be sent to a sanitarium. Seary pleaded that Driscoll not be allowed to return home to Cascia Hall because the Augustinians insisted that his presence here at the school would hamper their work. Seary admitted that it would be his toughest year having to take the reigns from a man who had held them tightly for almost twenty years.

⁸⁵ Ibid.

⁸⁶ ACH Memories of Cascia Hall (1926-2001).

⁸⁷ AMP Letter from Fr. Seary to Fr. Melchior, August 27, 1944.

Driscoll invoked a trust that had been set up by Maud C. Markham and M. Lloyd Freese, personal friends of Driscoll and original benefactors of Cascia Hall, back in March of 1939 and approved by the provincial of the Augustinians. This trust was to be used solely for the benefit of Fr. Driscoll and any part of it that was unused would revert back to the original estate after Driscoll's death. Driscoll was finally permitted to move to West Palm Beach, Florida, arriving there on January 26, 1945. Just ten days later, he died there on February 6, 1945. Before Driscoll died, he was saddened by the death of longtime friend and early Cascia benefactor, Mrs. Markham in November of 1944. In his letter of November 10, 1944 to Provincial Fr. Melchior he said that the doctors preferred his going to Florida instead of Tucson and that the Sisters were trying to locate a suitable place for him. Mrs. Markham was well aware of the state of Fr. Driscoll's health when she last wrote to Fr. Melchior on October 18, 1944 from Cottage Hospital in Santa Barbara, California, "You give me too much praise. My work at Cascia was a labor of love. My reward the good work of the school. . . . Fr. Driscoll's mind may snap any minute . . . to turn this money over to party in question would be foolish. . . . I am in favor of the order taking full charge."⁸⁸ Funds from this trust covered the expenses of nursing care for Driscoll during the year 1944, paid for travel to Florida and for his funeral. The Markhams were great friends to Fr. Driscoll and the Augustinians throughout the founding years of Cascia Hall. The original address of Cascia Hall was simply: Markham Place, Tulsa, OK in honor of this friendship.

Francis A. Driscoll died at the age of fifty-five, but he accomplished a great deal in this short time. According to many people in the Cascia Community, he was in a sense

⁸⁸ AMP Letter to Fr. Melchior from Mrs. Maud C. Markham, Oct. 18, 1944.

a Renaissance man-- from being an outstanding athlete back in Staten Island where he excelled in football, baseball, track, tennis and golf to being an excellent student and teacher of both math and English. He was a great fund-raiser and builder and used his golf skills to assist in this process. Driscoll was considered by the order the right person to found a prestigious prep school for boys because of his ambitious and visionary spirit that responded to the signs of the time!

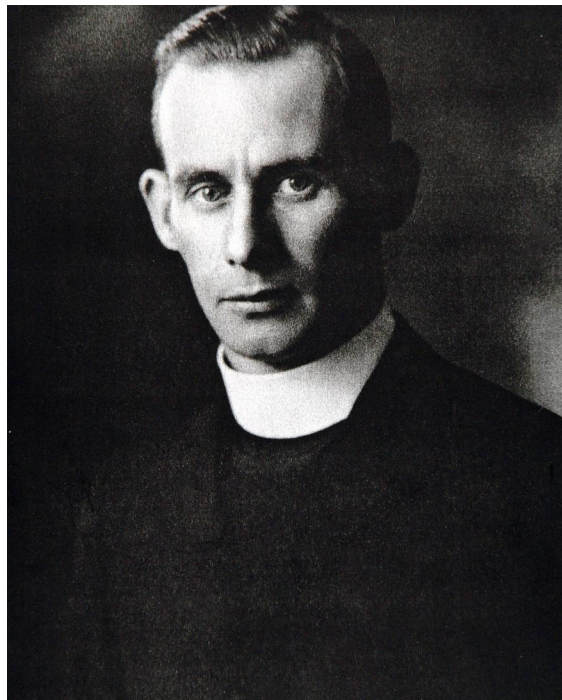


Figure 12 Rev. Thomas A. Rowan, O.S.A. arrived with Fr. Driscoll in March, 1925 to establish Cascia Hall. Photograph from Archives of Villanova Province.

Thomas A. Rowan, O.S.A.

Although Driscoll received the credit for being the founder of Cascia Hall, he was accompanied by another Augustinian who, although he was only in Tulsa a short time, deserves some credit as one of the founding fathers of this institution. Thomas A. Rowan was born on December 17, 1893 in Brookville, PA, of Michael and Julia (O'Laughlin).

He attended Villanova Prep for four years, and joined the Augustinians in 1913, taking vows on June 19, 1914. Rowan received a B.A. from Villanova College in 1917 and an M.A. in 1920. He was ordained to the Priesthood on May 29, 1920 at the Philadelphia Cathedral by Archbishop Dougherty.⁸⁹ He taught at Villanova Prep School until 1924 when he was asked to accompany Francis Driscoll to Tulsa. He served as assistant of Sacred Heart Parish and on the first faculty of Cascia Hall. According to Rev. Joseph L. Shannon, O.S.A., cousin of Fr. Rowan, “He [Rowan] rarely talked about Tulsa, he said Driscoll was out with the wealthy raising funds for the new school, which he had to do, but Tommy was at home by himself.”⁹⁰ This being the case, Rowan requested a transfer. At a definitory meeting on October 21, 1929, Rev. T. Rowan was transferred from Cascia Hall, Tulsa to St. Paul Parish, Mechanicville, NY. Rev P. O’Shea was transferred to Cascia from St. Rita Parish in Chicago. Fr. Rowan seemed to have a restless spirit and therefore moved quite a bit for the rest of his career from parishes out East to parishes and schools out West. He died at the age of sixty-three on a visit to Bryn Mawr, in a rectory fire reported to have been started from his lighted cigarette in his room on November 8, 1956. He is buried at Villanova in the Community Cemetery.

In an interview, Fr. John E. Bresnahan, O.S.A., one of the elder friars who knew both Driscoll and Rowan said, “that most of the ones who went out West were considered ‘mavericks’. Everyone East considered the West or Cuba as the penal colonies where these types of friars were sent. It was probably better for all concerned for them to be far

⁸⁹ AVP Catalogus of Province of St. Thomas of Villanova 1925

⁹⁰ ACH Interview with J.L. Shannon, September 2, 2003.

away from the provincial and the motherhouse.”⁹¹ One must suppose that it was this ‘maverick’ spirit that allowed priests like Driscoll and Rowan to take on this new venture in Tulsa, Oklahoma, and create the beginnings of an institution with the faith that it would carry on its mission long after they were gone.

Cascia Hall Officially Opens Its Doors

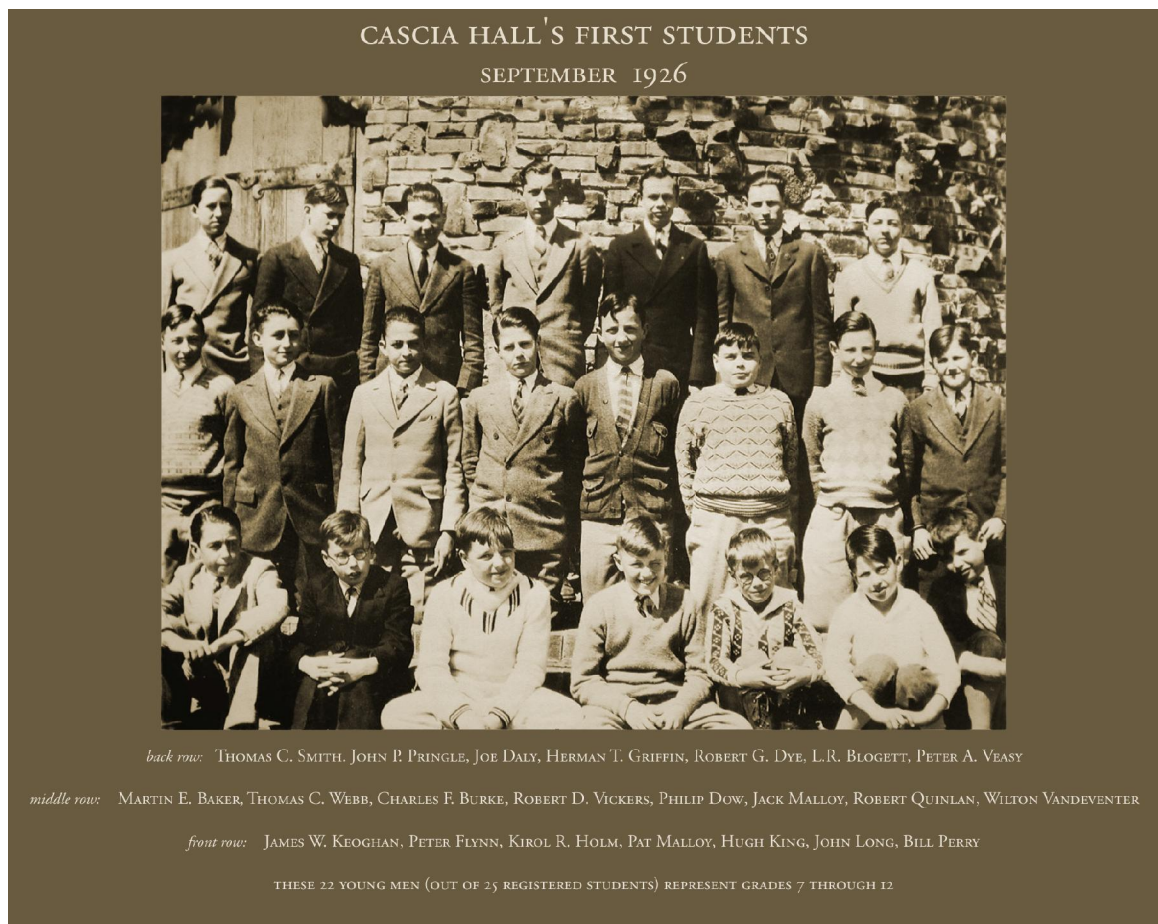


Figure 13 Cascia Hall's First Students began on September 24, 1926. Photograph in Cascia Hall Archives.

⁹¹ ACH Interview with J.E. Bresnahan, September 2, 2003

The school opened with twenty-five students and five faculty members, but it had to accept transfer students in order to have enough students to begin. According to the Provincial Chapter Acts of 1926 of the Province of St. Thomas of Villanova, the Cascia Hall Monastery, under the patronage of St. Augustine, consisted of the following members: Prior of Monastery and Headmaster of School, Rev. Francis A. Driscoll; Sub-Prior and Procurator, Rev. Thomas A. Rowan; and Revs. Joseph A. Hyson, Clement J. Dwyer. Fr. Clement C. McHale came to Cascia in 1927. In 1929, according to the Provincial Acts of 1929 of the Province of St. Thomas of Villanova, the Cascia Hall Monastery, under the patronage of St. Augustine, consisted of the following members: Prior of Monastery and Headmaster of School, Rev. Francis A. Driscoll; Counselor and Sub-Prior and Procurator, Rev. Clement J. Dwyer; Sacristan and Counselor, Rev. Clement C. McHale, and Rev. J.V. Keegan and Revs. S. F. Lanen and O'Shea. After the school had been up and running for three years, Cascia Hall graduated its first class in June of 1929.

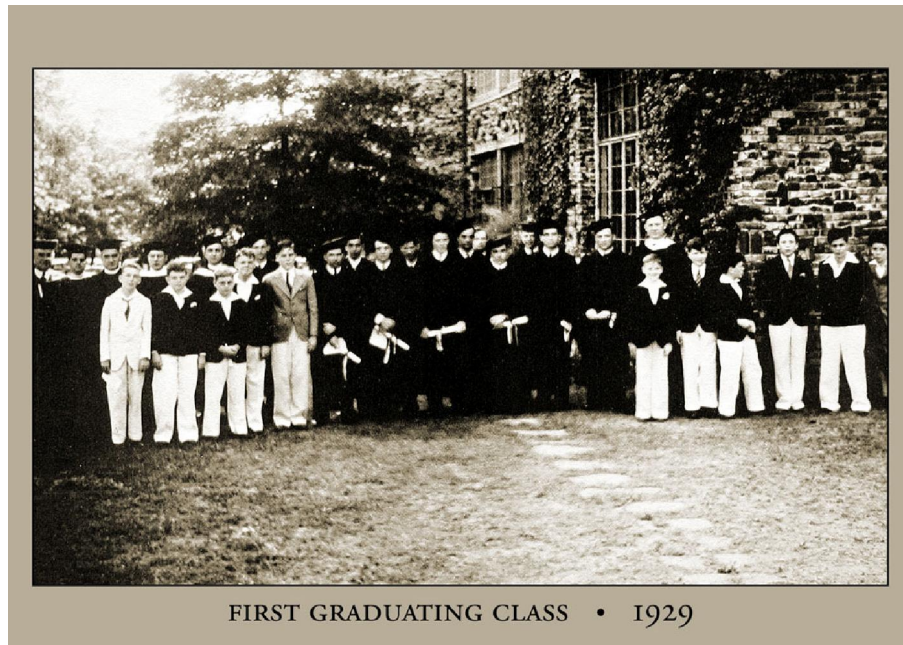


Figure 14 First Graduating Class from Cascia Hall, June 1929. Photograph in Cascia Hall Archives.

The six young men were Robert G. Dye, James Kuen, James Keoghan, John Pringle, Thomas Webb, and Thomas C. Smith. Bishop Kelley presided at the Commencement.

The Cascia Hall Diploma was quite impressive as is seen in the 1931 diploma below as was the Commencement announcement as seen below from 1933.

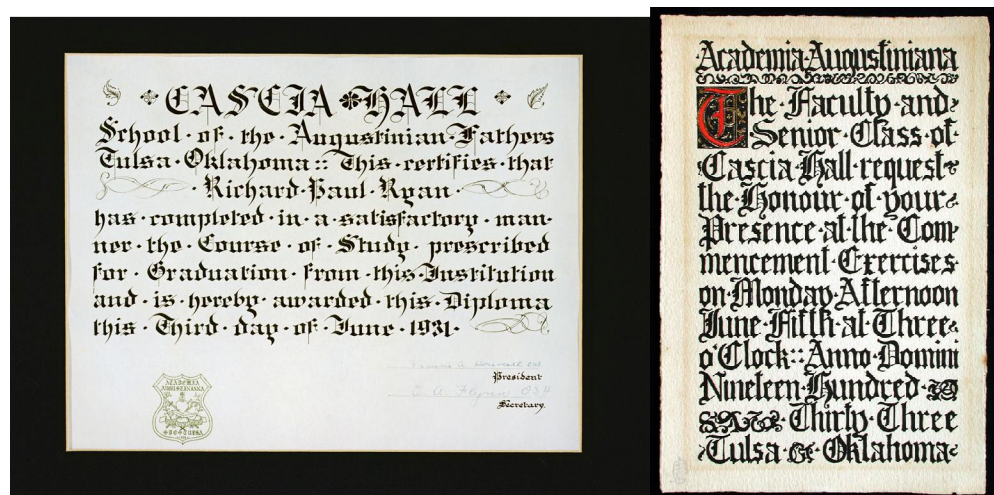


Figure 15 Cascia Hall Diploma from 1931 and Commencement Announcement from 1933. Photographs of originals in Cascia Hall Archives.

The adventure had begun, but just as in the early days of Villanova University, it would not be an easy road. There were to be serious problems with the relationship with the diocese not only with the style and approach of the school, but most specifically regarding the semi-public chapel on the campus. And although the roaring twenties were still in force and Tulsa's Oil Capital of the World status was still intact, unknown to everyone was the Great Depression and its effects just around the corner. These effects on a new school with a significant debt would be a storm that the Augustinians would have to weather.

Relationship with Diocese of Oklahoma

Upon his election as Bishop of Oklahoma in the fall of 1924, Clement Francis Kelley decided to address the need for boys' high schools in the diocese. Kelley contacted two religious orders, the Jesuits and the Augustinians, with whom he had been friends in Chicago. The Jesuits were invited to accept a parish and open a new school in Oklahoma City while the Augustinians were invited to accept a parish and open a new school in Tulsa. Both schools were to be opened in September of 1926.⁹²

The Jesuits had sent a priest to Oklahoma City and the deal seemed to be confirmed. However, the understanding disintegrated due to zoning restrictions concerning the property available next to the bishop's residence for the building of the school. "In a series of desperate moves, Kelley improvised alternatives, none of which satisfied the Jesuits' requirement for a reasonable campus. All that he could offer by the

⁹² Gaffey, J. *Francis Clement Kelley & The American Catholic Dream* Volume Two. Bensenville, IL. The Heritage Foundation, 1980, 143-144.

deadline was a downtown parish and the vague promise of property for a future school.”⁹³ Therefore, the agreement between the Jesuits and Kelley was canceled.

Kelley was greatly disappointed and embarrassed by this debacle.

At the same time in Tulsa, the Augustinians accepted the proposal of a high school and parish. The contract that was offered by Bishop Kelley and Augustinian Provincial, Nicholas J. Vasey, O.S.A. is as follows:

The following embodies an agreement between the Right Reverend Francis C. Kelley, Bishop of Oklahoma City, Oklahoma, for the Diocese of Oklahoma City on the one hand, and Very Rev. N.J. Vasey, Provincial of the Augustinian Fathers, for the Province of the Augustinian Fathers in the United States, on the other.

The Right Reverend Francis C. Kelley agrees to grant to the Augustinian Fathers as Administrators for a maximum period of five years the Parish of the Sacred Heart⁹⁴ located in the city of Tulsa, Oklahoma, the said Augustinian Fathers during their administration of the said parish receiving remuneration according to the statutes and regulations of the Diocese.

The Right Reverend Bishop reserves the right to the title of Pastor of the said parish as well as the right at any time within five years, provided in the same time their school shall have been built, to assign to the Augustinian Fathers as a permanent parish a part of the territory of the Sacred Heart Parish which will include the site of their new school.

To the Very Rev. Provincial on the part of the Province of the Augustinian Fathers likewise is accorded the right any time within five years, provided their school shall have been built to request that a part of the Sacred Heart Parish embracing the site of the new school be assigned to them as a permanent parish; it being understood that in the event of such assignment before the expiration of the five years the administration of the Parish of the Sacred Heart may at the request of the Right Reverend Bishop be terminated.

The Right Reverend Bishop on the part of the Diocese agrees upon the satisfactory completion of their proposed school to grant to the Augustinian Fathers a permanent parish which shall include the site of their school.

⁹³ Ibid, 143.

⁹⁴ Sacred Heart Parish would later be named Christ the King Parish.

The Very Rev. Provincial in behalf of the Province of the Augustinian Fathers agrees to accept the Parish of the Sacred Heart, Tulsa, Oklahoma subject to the above conditions and understandings.

The opening of a school seemed at first glance to be acceptable to the diocesan clergy, but the offer of a parish would be an issue that would produce long-standing tensions between the Diocesan and the Augustinian priests. Even though the bishop confirmed the right to have a chapel, encouraged the Augustinians to build a chapel at once, and agreed that either he or the order could make the chapel into a permanent parish, the Diocesan clergy and the Bishop's Consultors were not in agreement. First of all, the diocesan clergy objected to the open Sunday services that drew congregations from the neighboring parishes. In addition to this, some of the local pastors even objected to the religious order opening a school at all. Bishop Kelley had envisioned the Augustinians opening a central boys' high school that would attract students from the local parochial schools. Because the pastors objected to this plan, the Augustinians were forced to change their plans and opened a selective school which would be available to Catholic and non-Catholics alike. This decision did not please the Diocesan clergy.

Tensions Mount between Diocese and Augustinians

Following the first graduation at Cascia Hall in 1929, the issue of the chapel once again made it to the forefront. There were a series of lengthy letters in June of 1929 between Kelley and Driscoll that described the situation at hand which had to do with the strained relationship between the Augustinian religious priests and the Diocesan Clergy of Tulsa most especially over the issue of having an open chapel on campus. In a letter from Bishop Kelley to Fr. Driscoll on June 6, 1929 Kelley wrote:

My Dear Doctor, I feel that I ought to tell you at the outset how very much pleased I am over the way you have been conducting the school and how much gratification I feel because of the high standards you have maintained and the sympathy you have won from Catholics and Protestants alike. Cascia Hall is an honor and a credit to the Augustinian Fathers, to the Church, and to Tulsa.

There has been only one source of trouble in connection with Cascia Hall. That trouble, as you probably know, is the open Chapel. It is that I want you to discuss with the Provincial.

You will remember that our first plan was that the Augustinian Fathers were to have a parish and to open a Central High School for the graduates of all the Parochial Schools. Necessarily the fees would have been low under that plan. When we were about ready to consider it more in detail trouble came from Holy Family and the idea of the Central High School was abandoned. You decided to open the select and more expensive school. All right. The trouble was providential, for Cascia Hall as it is conducted at present is doing a work entirely of its own which will make it successful quickly in an unoccupied field.

You have a right to an open Chapel. But the clergy did not know that. There have been some very bitter feelings about people being drawn away from their parishes and the situation even affected Diocesan collections. I thought to solve this difficulty by cutting off the new territory around the school and forming a parish there, but I could not hope to carry that through the Board of Consultors. Those with whom I advised said it would not help in the slightest but would make matters worse since the parish would be small and the invitation wide to bring people from outside parishes. One suggestion was made that I allow nothing but early Masses in the open Chapel, which I have the power to do. I made up my mind, however, that I would not decide or say a word until I felt sure that Cascia Hall was on a self-sustaining basis.

The worst of the situation is the feeling of the pastors. They know that I am behind Cascia Hall and therefore they say very little to me, but I have felt the strain just the same. I saw no way out of the difficulty until about a week ago when it occurred to me to make a suggestion to you that I believe would give the Community a good part of the income it now has from the Sunday collections and turn the clergy into warm friends instead of critics who feel they have a grievance.⁹⁵

Kelley then went on to describe a plan whereby the Augustinian Fathers would voluntarily give up their right to an open Chapel and instead assist the local clergy in the four parishes in Tulsa. Bishop Kelley also suggested that this plan come from the

⁹⁵ AAOC Letter from Bishop Kelley to Dr. Driscoll, June 6, 1929.

Augustinians and their superiors instead of from him. Kelley believed that this announcement would be better received by the laity, especially those who were accustomed to attending Cascia Hall's Masses, if it appeared to be the Augustinians' idea. Kelley closed his letter with the following statement:

I have been throwing oil on the troubled waters. I have urged the Diocesan clergy to visit Cascia Hall and to make the Augustinian Fathers welcome in their homes, but to my astonishment I have had replies that the Augustinian Fathers do not want to visit the other priests but prefer the society of lay people. I think I understand that the Fathers probably feel the tension; but our Oklahoma clergy think that these young handsome priests from the cultured East look down upon them. I need not tell you that nothing breeds resentment as quickly as wounded pride. I am anxious to have that condition changed but I fear I cannot change it with the present situation and the open Chapel.⁹⁶

Kelley also noted that he had conferred with Msgr. Sevens, the Pastor of Christ the King Parish, and that Sevens agreed with the Bishop's plan when he stated, "If the Augustinians would do this thing, speaking for myself and surmising for others, I think they would have a lot of very enthusiastic pastors behind them for their school."⁹⁷

Father Driscoll reacted strongly to the Bishop's letter especially to his plan and to the criticism of the Augustinian Fathers allegedly appearing too sophisticated and cultured for the Diocesan Clergy. In a return letter to Bishop Kelley dated June 17, 1929, Driscoll wrote:

Dear Bishop Kelley, This will acknowledge with thanks your letter of June 6th. I wish to thank you for your very kind words regarding Cascia Hall and I want you to know that I appreciate most sincerely your deep interest in our institution.

I will submit to the Provincial your proposition, namely, our giving up the chapel. I am quite sure, though I have no right to speak for the Provincial, that he will not agree to your proposition. Several years ago when we were given a foundation by

⁹⁶ Ibid

⁹⁷ Ibid.

Cardinal Dougherty at Malvern, we agreed to the giving up of our chapel rights; when the agreement was sent to Rome, Rome refused to sanction it on the score that we had no right to abrogate our Canonical privileges.

If the Provincial asks my advice on this proposition, I feel absolutely bound in conscience to advise him against it for the following reasons:

As you admit we have a Canonical right to a chapel. We have done nothing in any way to justify our being requested to yield that right. We have never urged people either publicly or privately to attend our chapel nor have we ever appealed for money in our chapel except when we urged generous contributions for the Diocesan collections. Even after the fire not one word was ever said urging people to assist us.

When I submitted the plans of our building to you, you insisted that we provide for a chapel. For some time past, Cascia Hall has been condemned publicly by the Pastor of the Christ King Parish; at Mass on Sunday statements absolutely untrue and misleading were made, which statements we heard and to which we did not reply. Of course it is rather common knowledge that there is friction but who is responsible for the lay people knowing this? A convert spoke to me recently and said that he could not understand such procedure as he thought Priests should at least publicly practice charity. If we must close our chapel it will simply be an admission of wrong doing on our part, which is contrary to fact, and would do untold harm to the cause of religion here in this city. There are not a few people here who are convinced that we are not treated fairly; that we were invited to come here and that instead of being aided, nothing was left undone to hurt us, not of course by you, but by the Pastor of Christ King. I often wonder why people do come to our chapel. It is not convenient, the appointments of the chapel are rough and crude and purposely no attempt has been made to improve either the seats or the benches. The statement was made very recently by a certain individual that he was in danger of losing his faith if he had to listen Sunday after Sunday to the Pastor of Christ King condemning Cascia Hall and attacking the people for their failure to contribute more generously, with never a word about the Gospel or the Epistle which are not even read. . . .

We are attempting to conduct a school which certainly is not intended only for the sons of wealthy people. It is rather a selective school than a select one. As a matter of fact, there are four boys here who do not pay a cent of tuition and there are at least twenty others who are here for half rate. Several of our boys carry papers in order to help them thru school. The boy who delivered the Salutatory at Commencement, during his three years here has paid but one-fourth of the rate of tuition. If we do admit it ourselves, our school is doing good work and as one prominent non-Catholic gentleman said, it has done more to break down religious prejudice than any other agency in the city. The fact that we are doing good work is appreciated here at least by lay people. . . .

Lastly, dear Bishop, you suggest that if we agree to close the chapel you would tell the Priests that the suggestion came from us. I suppose that we would be expected to say the same thing and in the meantime Monsignor Sevens would broadcast the true story with the result that we would be condemned as hypocrites by the entire community. . . .

If we have not earned the friendship and encouragement of these priests whom we have helped so willingly, then I am afraid we will have to get along without it. If the fact that we have been willing to lend our gymnasium and our athletic field to the various Catholic schools in this city does not entitle us to at least their negative support, to the extent of not trying to hurt us, then I certainly don't want any assistance or cooperation from them.

With the exception of Monsignor Sevens, our relations with the Pastors of the City have been most cordial. They profess friendship for us and I know that we are friendly to them. As a matter of fact, our relations with the priests in general are far more cordial than the relations of Monsignor Sevens with the same priests. We regret that Monsignor Sevens has taken the position that he has. However, I am not in the least worried about his attitude as his bitter criticisms up to the date have helped us instead of hurt us. . . .

As regards not visiting the Secular priests, we visit them as much as they visit us. Last year when Father Dwyer was living at Holy Family, not once did it happen that the rest of the priests there were invited to dinner at certain parishes and he was included. We have not attempted to entertain the Secular priests here as we would like to simply because of lack of funds.

I can realize your position and as I said in the beginning I appreciate your sympathy and your help. I know that you do support Cascia Hall to the best of your ability. I know your position is embarrassing and I dislike not being able to do anything to help you in this matter. We have been criticized and condemned most viciously, nothing has been left unsaid to hurt us, and we resent it.

Whatever disposition is made by the Provincial regarding our chapel will be perfectly satisfactory to me, but while I will help the Christ King Parish when necessity demand it, I would never ask any of our priests to become assistant to Monsignor Sevens.

You ask whether we wanted a parish or not. I can not answer your question; in your agreement with our Provincial, we were promised a parish in the city of Tulsa. This agreement was ratified in Rome and I know that our Provincial and our General do expect that such a parish will be given to us, said parish being independent of Cascia Hall.

Again I want to thank you for your help and appreciate more than I can tell you your presence at our Commencement. On all sides it seems to be admitted that is

was quite a success and its success was due in no small measure to your being here and gracing the occasion.

I am sorry that I have had to write as I have written, but honesty and candor compel me to do so.⁹⁸

Kelley responded with the same sense of honesty and candor in a letter to Driscoll dated July 12, 1929 when Kelley wrote:

Let me say in the beginning that while I have never seen any list of the Religious Orders which have a canonical right to an open chapel nevertheless it was always my understanding that the Augustinians were on it. I am, therefore, not questioning at all this right. My first letter was an attempt to get things straightened out by making definite suggestions which could be discussed. The situation in Tulsa leaves much to be desired because the misunderstandings between the priests have been a subject of gossip amongst the laity. Tulsa has always been like that and gossip has held back the growth of the Church there. I want to stop it if I can or at least reduce it. The best way to do it is to have a complete understanding between the clergy, both diocesan and regular.

Whether or not the closing of the chapel would help is a question: perhaps it would not. At any rate you need not fear that I shall make any attempt to close it. If I can attain the end I have in view peacefully quietly without hurting anyone, I shall be happy. But the gossip must stop in Tulsa, or someone is going to get hurt. The interests of the Church come before the interest of individuals.

You do not know how far this gossip business has gone. Let me give you an example. I wrote you about a week before the Retreat but at the Retreat the news was circulated that "the Bishop is going to close Cascia Hall."

Now, as you know, such a meaning could not be taken out of my letter to you. The letter was a suggestion and an invitation to discuss the question, but was not an order or a threat or even a promise. I tried to trace that rumor to its source and stopped when I found that it came from prominent laymen. Someone from Cascia Hall evidently told him but he misunderstood. Now if a false report can start from the very person who gets the facts at first hand, what must be said about the report when it has gone through the mouths of a multitude? The gentleman was a friend of Cascia Hall and was indignant. There and then a potential enemy was made for me.

We cannot be too careful about bringing our troubles to the laity, but it seems to be the rule in Tulsa. That is one of the reasons why I am opposed to the priests

⁹⁸ AAOC Letter from Dr. Driscoll to Bishop Kelley, June 17, 1929.

visiting. People are bound to bring around the conversation to Church matters. They can't keep off such things. Then the rumors and the gossips start. But it will be unfair to any that the priests of Cascia Hall are the guilty ones. I know perfectly well who the others are and when the proper time comes they are going to know my opinion of the matter. . . .

I questioned the man whose name you mention in your letter and asked what he had said about Cascia Hall to his people. He told me that he had notified his people a number of times that they were at liberty to go to Mass where they pleased but that they were under obligation to support their own parish. This is exactly what I tell everybody in Tulsa who asks me. I do not mind people going to Mass at Cascia Hall now and then provided now and then they show up in their parish church and support it. That is the law. I did not make it and you did not make it. If anything more than that has been said, I ought to know it. I shall see that it is not said again. But, my dear Doctor, please remember what I said about the way rumors get around and the changes the truth is subjected to when made the subject of gossip. It may be that what Monsignor Sevens said was exaggerated. . . .

Another matter is the question of the priests getting together. I would gladly pay myself for a dinner twice a year in Cascia Hall for the clergy of the city. The good that would be done would be worth much more to me than the cost of the dinners. Under the circumstances of your having a deficit I would not dream of suggesting that you bear the burden. It is my business to do the worrying and my business to provide the remedies, and I do want a better feeling to prevail.

With regard to the parish matter; the situation has changed and the question of your right to a parish is one that will have to be decided by higher authority in case you ask for it. Whatever that authority decides is what I shall do: nevertheless, I can foresee a probability of my asking the Augustinians to take a parish. Tulsa is growing; but a parish around Cascia Hall while the Christ King parish is so heavily burdened is absolutely out of the question. Christ King will some day be divided, but not until it can be done with safety. I had intended to ask you to take St. Francis when Father McGreedy left, but the clergy of Tulsa to whom I spoke told me that they knew the Augustinians would not accept the parish except on the condition of keeping their own Chapel open. I regret now that I did not talk to you personally about it. I would not agree to give you a parish and at the same time the open Chapel; nor do I believe the Holy See would agree that it was a wise thing to do. I doubt if you would consider it wise yourself. One thing you may be sure of and that is that there will be no fight with me about it. The question will be settled peacefully and quietly if it is brought up. . . .

I am grateful for the high plane on which you keep your school. I am more than pleased at the standing of the school. I am satisfied that your young priests are competent and good. If I have any complaint to make, it is perhaps my own fault because I never spoke to you about these things before. I believe we can straighten out any misunderstandings that have occurred or are likely to occur, but we need

good will on every side and above all else we need to stop priests talking to the laity about affairs which do not concern them.⁹⁹

This battle regarding the chapel and a parish was not settled and would continue to come up at various times until it was finally put to rest in the 1970s. The next time it came up was in 1935, when Headmaster, Fr. Driscoll and Prior Ruellan P. Fink, co-signed a letter to Bishop Kelley that stated:

After consultation with our Provincial, we have decided to respectfully call your attention to the agreement entered into between you and the Augustinian Fathers that in the event of their opening a school in Tulsa, they would be given a parish in the City of Tulsa. In view of the possibility that there may be a vacancy in the Tulsa Parishes, and in face of the fact that the opening of a new parish is rather remote, we feel that at this time you might find it possible to carry out your promise.¹⁰⁰

This letter was evidently sent soon after the death of Monsignor Sevens, and did not go over well with the Bishop. In a telegram Bishop Kelley informed Fr. Fink that he was sending a letter to him because the complications were too long to be put into a telegram and that there were signs of trouble with a possible appeal to Rome.¹⁰¹

Kelley's letter to Fink was very frank and candid when he stated:

I have done some very careful inquiring in reference to your letter of December 18th. This is what I can tell you about it:

I do not know of any possible happening during the ten years of my episcopate in Oklahoma so full of dynamite as the giving over of a parish in Tulsa would be. The clergy are all worked up over it and the reports I received indicate that they are unanimously opposed to it. They urge that the change from the idea of a central

⁹⁹ AAOC Letter from Bishop Kelley to Dr. Driscoll, July 12, 1929.

¹⁰⁰ AAOC Letter to Bishop Kelley from R.P. Fink and F.A. Driscoll, December 18, 1934.

¹⁰¹ AAOC Postal Telegram from Bishop Kelley to R. P Fink, January 2, 1935.

high school to an exclusive school for boys invalidates any promises made on either side and leaves the Augustinians in the position of having received permission to open a school in Tulsa. They urge further that there are more religious in this Diocese in proportion to the pastoral clergy than are necessary. Furthermore, the canonists amongst them say that it is contrary to the mind of the Church that this condition should obtain. I have been sounded out as to my attitude on a possible appeal to Rome against the move.

I think that the acceptance of a parish in Tulsa would therefore not only prejudice the good feelings that you have built up there between yourselves and the pastoral clergy now occupying parishes in the city, but it would prejudice also the whole body of priests from whom the successors of the present pastors would be taken. This is a risk that you yourself would have to face.

In justification for the anxiety of the pastoral clergy it is urged that there is little chance even at present for promotions and that it would be wrong for the Bishop to close any of the few gates that are now open, forcing the pastoral clergy into a hopeless position after having served in poverty the poorest places.

Nevertheless, the Consultors—very willingly I admit—agreed not to advise me against giving you St. Francis parish if that would satisfy the Fathers, but they emphatically refused to consider Holy Family and were all ready to fight against even the suggestion of Christ King. They demand two conditions, even in reference to St. Francis, namely: that the private chapel be closed permanently and that visiting by any priest, pastoral or religious, in the territory of another be discouraged. They hold that before any such visits a courtesy call should be made on the pastor, by telephone or personally, notifying him of the visit intended. They hold that this should be done anyhow. They say that this should be a rule in all extra-parochial relations. They maintain that this is now done so far as the country parishes are concerned and that city parishes should not be an exemption to a good rule.

I am giving you the facts as they are and I have held St. Francis open. I do not want trouble. I have always had enough of that. I must make a decisive move quickly. It is up to you to think it over.¹⁰²

There was not to be an easy answer either for the Augustinians but there were efforts made to try to work it out. The attempt to build a better relationship with the Diocesan Clergy was affirmed by Bishop Kelley in a letter to Provincial Very Rev. R.P. Fink on May 29, 1942, “I hear that Cascia Hall had twenty or more Tulsa priests for

¹⁰² AAOC Letter from Bishop Kelley to Fink, January, 10, 1935.

dinner. That was a good move of which I fully approve.”¹⁰³ In the same letter, Kelley remarked, “have you thought of making a move to use the facilities of the school for military training? There might be a chance to get it on its feet that way, as well as well advertised for after-war success. The buildings and grounds might attract the authorities.” Cascia Hall did initiate a military element to its program. The Junior ROTC was referred to by Fr. Driscoll as the Young Commandos. It is from this time onward that the Cascia teams were known as the Commandos. Before this time, according to *The*

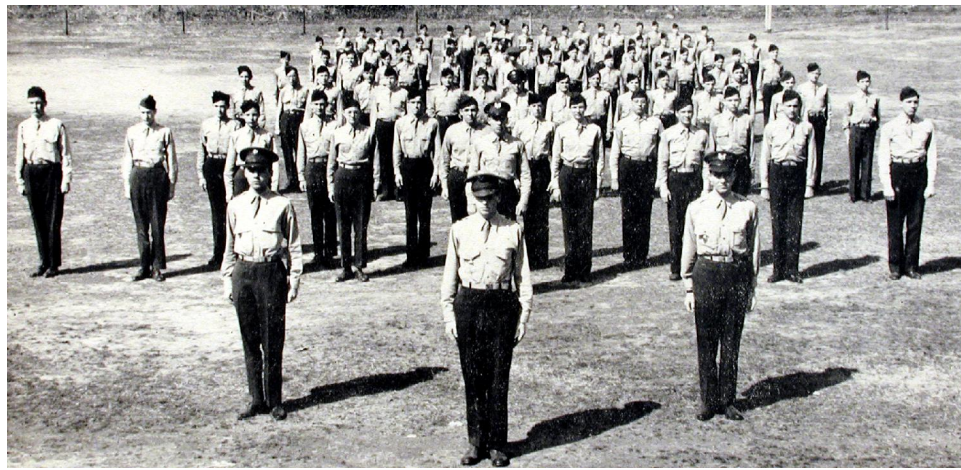


Figure 16 Cascia's Young Commandos Military Unit 1943-44. Battery Staff, front left to right: First Lt. Theodore Tack, Capt. Bob LaFortune, and First Lt. John (Jack) Freese. Photograph in Cascia Hall Archives.

Gables from the 1930's, the teams were simply referred to as the “Blue and White”.

These colors came directly from Villanova College, from which all the Augustinians at Cascia Hall had graduated, who had these as their colors.

¹⁰³ AAOC Letter from Bishop Kelley to Fr. Fink, May 25, 1942.



Figure 17 Augustinian Faculty, graduates of Villanova, and their wildcat mascot. Photograph in Cascia Hall Archives.

With the name changed to Commandos, referring to an elite, British fighting force during World War II whose symbol was the bulldog, Cascia Hall assumed the bulldog as its mascot.

Cascia Hall Works to Eliminate Debt

In an attempt to liquidate the debt of Cascia Hall, Fr. Fink, the Provincial of the newly established Mid-West Province centered in Chicago asked Fr. Driscoll with the approval of Bishop Kelley to start a fund-raising drive. The Province promised to match dollar for dollar any amount raised in Tulsa.¹⁰⁴ Fr. Fink reported to Bishop Kelley in July of 1943, “It is with extreme pleasure that I take this opportunity of letting you know that

¹⁰⁴ AAOC Letter from Fr. Fink to Bishop Kelley, August 15, 1942

the good people of Tulsa have again helped us to remove some of the indebtedness on Cascia Hall. It is more than gratifying to note that about 45 percent of the donations were made by non-Catholics. The remaining 55 percent came from Catholics.”¹⁰⁵

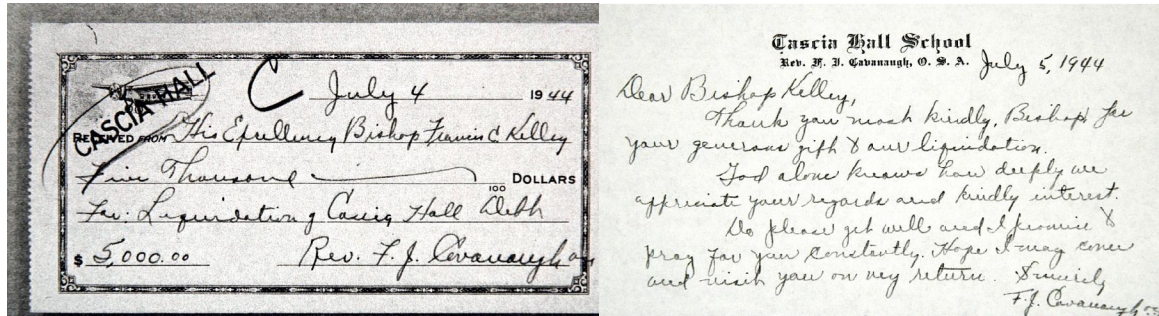


Figure 18 Receipt of Bishop Kelley's \$5,000 gift to Cascia Hall and Thank You note from Fr. Cavanaugh. Copies in Midwest Province Archives.

Bishop Kelley himself made a donation of \$5,000 to this drive. Fr. Driscoll in one of his final letters (he was declining in health as was the Bishop) wrote to Bishop Kelley:

That was a fine and generous thing you did for Cascia Hall. I cannot begin to express my appreciation for your generosity. I always felt that Cascia had your sympathy and support; now I am sure of it. We want to make Cascia a great institution, such a one that every Catholic in the state can be proud of. I believe we are on our way to accomplish this objective and this year we have an enrollment of 118, the largest in our history. The memory of your gift will encourage us to no end when things again become difficult.¹⁰⁶

Fr. Frank Cavanaugh also thanked the Bishop and asked him if he could come to a banquet in Tulsa to make the final push for the drive to reduce the debt. Mr. J.A. LaFortune and Mr. W.K. Warren were also involved with these meetings. Cavanaugh wrote to Kelley, “If we could simply have you as our honored guest for that occasion, I’m sure that there are a number of men who will be at the banquet whom I’m quite as

¹⁰⁵ AAOC Letter from Fr. Fink to Bishop Kelley, July 21, 1943

¹⁰⁶ AAOC Letter from Fr. Driscoll to Bishop Kelley, November 24, 1943.

anxious you should win over.”¹⁰⁷ Because of his poor health, the Bishop did not attend. However, the work of Driscoll, Cavanaugh and Fink in raising funds to reduce and eliminate the debt at Cascia Hall was successful. It was reported by the Mutual Bank and Trust Company of St. Louis that as of October 1, 1944 the Augustinian Society of Oklahoma First Mortgage Bond Issue was paid in full and that the Deed of Release and the Abstract of Title would be released to Rev. Joseph A. Smith, O.S.A., Prior of the Cascia Hall Monastery¹⁰⁸

Significant credit for the success of the first twenty years of Cascia Hall Preparatory School as a Catholic, Augustinian School, has to be given to the person of Fr. Francis A. Driscoll, O.S.A for establishing a firm foundation for this institution. The fact that he was not only the founder, but also the first and only headmaster during this time period gave Cascia Hall the stability and continuity of leadership that was needed to weather the storms of the Great Depression and World War II. Many members of the Cascia Hall and the Augustinian Communities attribute a great deal of respect to this man who left the comforts of the east coast and a prominent position as President of Villanova College to come to Oklahoma to establish this unique college prep school in the middle of the Bible Belt. His ability to fund-raise and mingle among the wealthy, Catholics and non-Catholics alike, and his courage to think outside the box with regard to campus architecture and recruiting students while remaining faithful to the Augustinian

¹⁰⁷ AAOC Letter from Fr. F.J. Cavanaugh to Bishop Kelley, February 1, 1944.

¹⁰⁸ AMP Letter from G.R. Bradbury of St. Louis Mutual and Trust Co. to Rev. J.A. Smith, O.S.A. of the Augustinian Society of Oklahoma, October 6, 1944.

Tradition secured Cascia Hall's place in the history of Tulsa and among the Augustinian schools in the United States. His willingness to invite non-Catholics into the school community secured the existence of the school, although it offended some of the local clergy. This move has made Cascia Hall a unique, Catholic, Augustinian School, and began a wonderful inter-faith relationship long before this phenomena was in vogue that would positively mark Cascia Hall until the present day.

Cascia Hall still enrolls about fifty percent Catholic and fifty percent non-Catholics. Today the percentage of faculty members is approximately the same; however, as Fr. Ted Tack remembered, in the days of Fr. Driscoll, "all our teachers with two exceptions were Augustinians, who did a marvelous job instructing us. Coming to Cascia provided my first steady contact with peers of other faiths, which was both an eye-opener and very helpful to my growing and maturing."¹⁰⁹ The other significant accomplishment of Ted Tack and his classmate Robert LaFortune was beginning the Cascia Hall Yearbook. In Tack's words, "a lot of my memories are lost, for we had no yearbook to enshrine them until my senior year, when we seniors very boldly, with the help of some Augustinians and in the middle of a World War, set out to raise money for the first *Towers*."¹¹⁰

¹⁰⁹ ACH Correspondence from T. Tack, February 26, 2006.

¹¹⁰ Ibid.

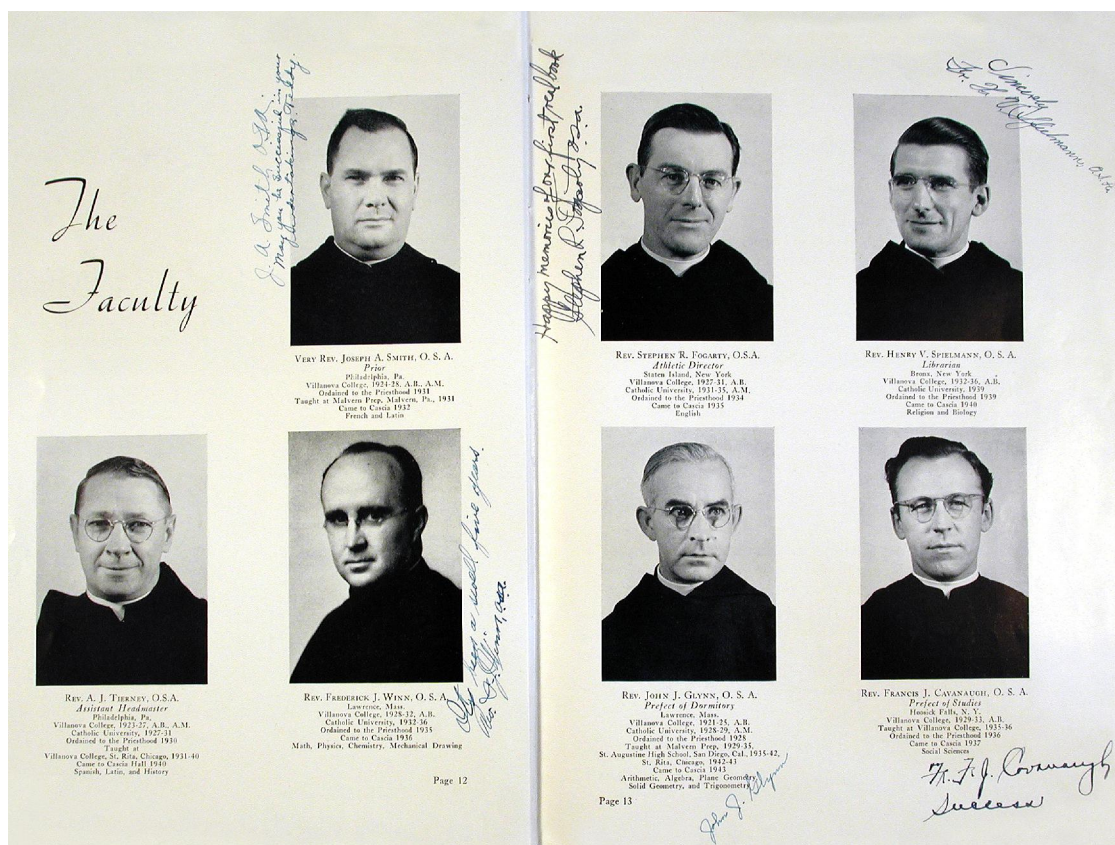


Figure 19 The Augustinian Faculty in 1943-44. V. Rev. Joseph A. Smith, O.S.A., Prior; Rev. Stephen R. Fogarty, O.S.A., Athletic Director; Rev. Henry V. Spielmann, O.S.A., Librarian; Rev. A.J. Tierney, O.S.A., Assistant Headmaster; Rev. Frederick J. Winn, O.S.A., Dean of Men; Rev. John J. Glynn, O.S.A., Prefect of Dormitory; Rev. Francis J. Cavanaugh, O.S.A., Prefect of Studies.

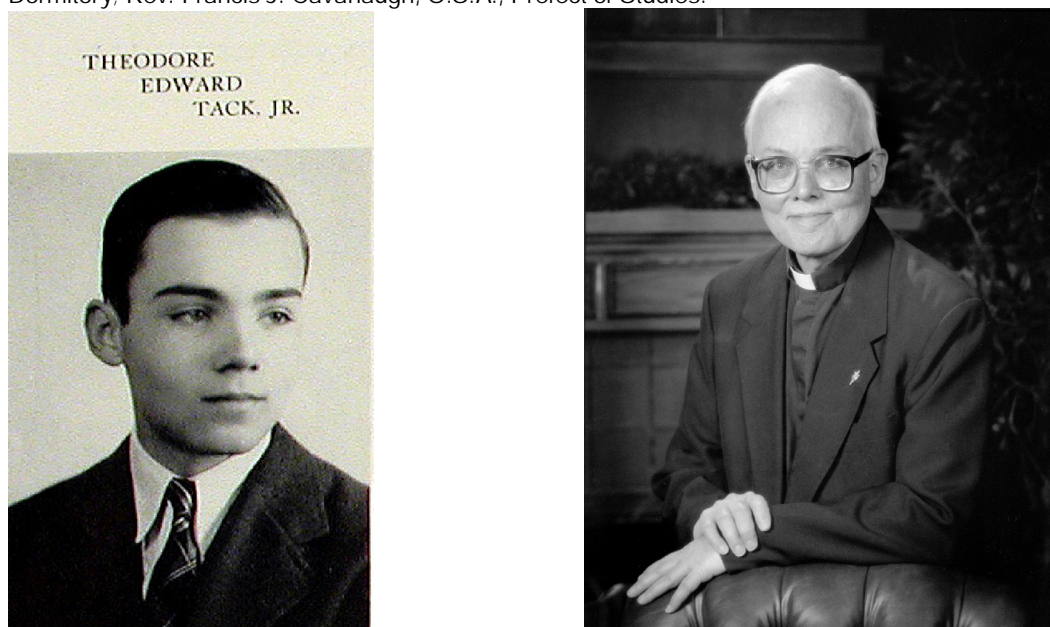


Figure 20 Theodore E. Tack, Senior Portrait in 1944 and Rev. Theodore E. Tack, O.S.A.—Headmaster 1991-97. Photographs in Cascia Hall Archives.

YEARS OF STABILITY AND GROWTH: 1945-1965

Following the long and successful tenure of Fr. Driscoll, Cascia Hall's second headmaster, Rev. John L. Seary, O.S.A., took charge for the next six years (1944-1950). During the twenty-fifth anniversary of the school in 1950-51, Rev. James J. Sinnott, O.S.A. assumed the role of headmaster and served for fifteen years until 1965. Under his direction the school enjoyed a sense of financial stability as well as growth in enrollment and the expansion of facilities. It was still not an easy road to have to recruit students to attend a boarding school in Tulsa, to keep a strong academic program, and to balance the budget while trying to provide the best facilities and educational opportunities for their students. However, the strong leadership of three men, Driscoll, Seary and Sinnott, saw Cascia through its first forty years as a Catholic, Augustinian School. This sense of stability and growth helped Cascia Hall to have a firm foundation in its mission, purpose and core values.

World War II did not shake the confidence of Catholics . . . a new generation of men and women emerged to usher in a period of revival and religious enthusiasm . . . Catholics, more than ever before, sought to build a new society in which religion and life were integrated. Christian humanism became the ideal. Grounded in the incarnation of Jesus and inspired by hope, it fired the imagination of a new generation of Catholics who had come of age . . . they sought to bring about a synthesis between religion and life, faith and culture, and they rushed into the marketplace eager to convert others to their point of view. The culture of Catholicism was to permeate everything: literature, politics, philosophy, indeed even athletics.¹¹¹

¹¹¹ Dolan, J. *The American Catholic Experience: A History from Colonial Times to the Present*. New York: Doubleday, 1985, 352.

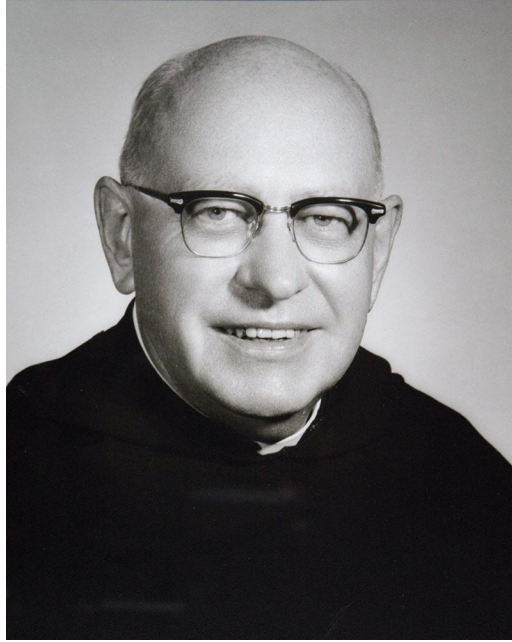


Figure 21 Rev. John L. Seary, O.S.A.—Second Headmaster of Cascia Hall (1944-1950). Photograph in Cascia Hall Archives.

John L. Seary, O.S.A.

The newly elected Prior Provincial of the Midwest Province, Very Rev. Charles J. Melchior, O.S.A., appointed Rev. John L. Seary, O.S.A. as the Headmaster to succeed Fr. Driscoll in July of 1944. He was also made Prior of the monastery. This must have been a daunting task to fill the shoes of the founding headmaster who had put Cascia Hall on a stable foundation, but Seary took up the charge. The announcement of Seary taking over was apparently to be kept low key as mentioned above, but this could not be the case. Once a few people knew of it, especially the Augustinians themselves, the news was all over town. One of the first things requested of Seary was that he was asked to set up a memorial drive to honor his predecessor Fr. Driscoll. Seary asked the Coadjutor Bishop, McGuinness if he approved of such a memorial. In a letter to Fr. Seary, Bishop McGuinness responded,

In regard to the memorial for Father Driscoll, you may be surprised to learn that I think it is a good idea, provided my suggestion is followed. You and I know that there is a heap of misunderstanding between the Augustinians and the secular clergy. Father Smith started breaking it down, and you are doing a magnificent job at continuing it. Were it not that you have just had a drive to clear the debt, and Monte Cassino has just had another, I would welcome the suggestion of a drive for Cascia Hall. Because of these two facts, my suggestion is that the memorial take the form of a bursary for the priesthood for an Oklahoma student for the Diocesan clergy. I am being very frank with you, because I want to get rid of the idea that you grab everything for yourselves. If anyone comes my way, that is the suggestion that I am going to give him and as far as I am concerned, it means three counts in your favor and one in ours.¹¹²

Apparently this suggestion did not go over well with Cascia Hall or the Augustinians since no such fund was ever established. It would not be until the building of a new dormitory (1952) that Driscoll would have something named permanently in his honor.

Seary kept a very good relationship with non-Catholics as well as is evidenced in excerpts from a letter of a parent written to Fr. LaFleur near the end of Seary's term of headmaster in 1950 where it is written:

We shall ask Reverend Charlie W. Shedd, of the local Presbyterian Church, to contact the Minister as well as the leader of the Youth Group in the First Presbyterian Church (Boston Avenue) there in Tulsa. They can help bringing John into their Church activities. If at all convenient, you might also advise the Presbyterian Minister by 'phone. The Sunday worship hours will, as in times past, be quite helpful to John during his free day of school study . . .

Several of John's relatives throughout various parts of this section of the United States are quite interested in Cascia Hall as well as John's present schooling. With this in mind, would it be possible for us to have four or five of the brochures and pamphlets which you so kindly gave us while we were at Cascia. The entire resume is beautifully presented and the brochure fully outlines all of the outstanding integrity of Cascia Hall.¹¹³

¹¹² AAOC Letter from Coadjutor Bishop McGuinness to Fr. Seary, March 2, 1945.

¹¹³ AMP Letter to Rev. A.J. LaFleur, O.S.A. from Cascia Parent, Bert H. Lincoln, Patent Adviser, Ponca City, OK. 1950.

Searcy served as headmaster of Cascia Hall for six years until he was called by the Province in 1950 to found a new Augustinian High School—Mendel Catholic High School in Chicago. Searcy served as its first prior and principal until he was elected Provincial of the Midwest Province in 1956. He served two terms as Provincial, during which time Tolentine College was opened in Olympia Fields, Illinois in 1958.

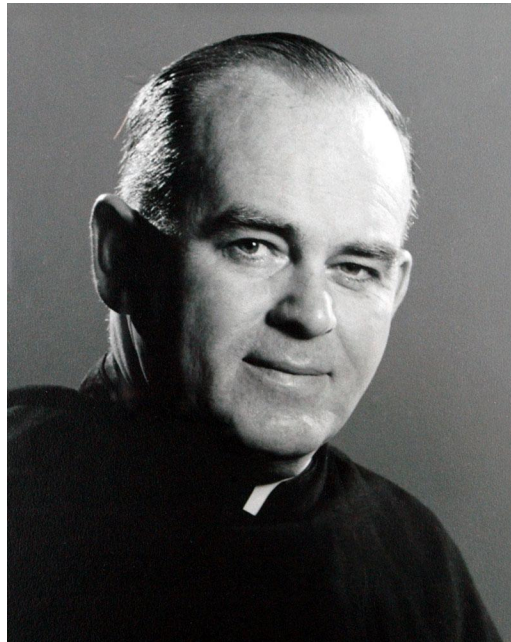


Figure 22 Rev. James J. Sinnott, O.S.A.—Third Headmaster of Cascia Hall (1950-1965). Photograph in Cascia Hall Archives.

James J. Sinnott, O.S.A.

In the summer of 1950, Rev. James J. Sinnott, O.S.A. was appointed the third Headmaster of Cascia Hall. His tenure would end up being the second longest in the history of Cascia Hall to date serving faithfully for fifteen years (1950-1965). Sinnott was thirty-nine years old when he took over the reigns at Cascia Hall. The major issues of Sinnott's tenure were the ongoing relationship with the Diocese, building projects,

recruitment of students for the boarding school, the junior high division of Cascia Hall as well as the accreditation of the school. He handled each issue with great care and diligence. With all of this on his plate in his first few months of office, Sinnott still responded in November of 1950, “The routine is going very well here and so are the Fathers. I am greatly encouraged with the good spirit and cooperation I am getting from all sides—from the good people as well as from the priests. I only hope and pray that I can live up to all the great expectations that everyone seems to have for me.”¹¹⁴

Ongoing Relationship with the Diocese. Sinnott took leadership in trying to assuage the relationship between the Augustinians and the local Tulsa clergy. In a letter to the new provincial, Very Rev. Clement C. McHale, O.S.A. who had served at Cascia Hall early in his career, Fr. Sinnott wrote, “I am very disappointed that you cannot be with us for St. Augustine’s Day (August 28th). I have invited Bishop McGuinness and the priests of Tulsa. This will provide a convenient occasion for me to meet them all at one time.”¹¹⁵

At the same time that Cascia Hall was ready to build a separate chapel in the mid 1950s, the diocese was in the midst of a major fund drive, therefore, the Augustinians, in deference to the Bishop, delayed this project.

At the present time, the entire diocese is mobilized for a drive to raise three million dollars for a new seminary and other diocesan needs. We are doing our part and more. [Sinnott served as a clerical chairman and on the Special Gifts Committee; two other Fathers from Cascia also assisted with the drive]. I feel that it is important to support the bishop wholeheartedly. . . . The bishop asked Joe

¹¹⁴ AMP Letter from Sinnott to McHale, November 29, 1950.

¹¹⁵ AMP Letter from Fr. Sinnott to Provincial, C.C. McHale, August 21, 1950.

LaFortune to head up the drive, but he declined. Yesterday, I was able to persuade him to get on the team. He has agreed to do so and the diocesan clergy are delighted. They had no one of any stature and persistence that could match Joe's . . . LaFortune is still completely dedicated to the cause of our chapel. We both agree, however, that we shall have to wait until the people are over the recent drives—for Monte Cassino, St. John's Hospital, and now the diocese. Our move seems to be at least two years away . . . I am anxious to get started, timing is of the essence."¹¹⁶

In a postscript to this letter, Sinnott informed McHale that all priests from the diocese were expected to contribute personally to the diocesan drive. Sinnott requested permission to contribute \$1,000 representing a little over \$100 per man at Cascia. In June of 1955 pressure from LaFortune continued regarding the chapel project as he agreed to contribute the necessary funds to hire an architect to develop preliminary plans.

At times, the Augustinians at Cascia Hall seemed to be an island unto themselves, not being in close proximity to other communities in the Province and not being that much connected to the local diocesan clergy. This is seen in the request made by Sinnott on behalf of the Augustinian Community at Cascia to the Provincial regarding their attendance at the Province Retreat to be held in Oconomowoc, Wisconsin. Sinnott wrote,

By reason of distance and limited accommodations at the locale of the provincial retreat, this community has been holding its own retreat at Cascia Hall. Since the same conditions will prevail, it may be presumed that this procedure will be continued. I think it best, however, to call your attention to this matter now and, if you approve, I shall make arrangements for a retreat master.¹¹⁷

Evidently, McHale did not agree with this stance because in Sinnott's next letter to McHale he stated,

¹¹⁶ AMP Letter from Sinnott to McHale, February 23, 1955.

¹¹⁷ AMP Letter from Sinnott to McHale, March 28, 1951.

Regarding our making the provincial retreat in Oconomowoc, I heartily concur with your view that it is desirable to give our Fathers the benefit of Augustinian fellowship . . . Personally, I have always enjoyed this aspect of the annual retreat at St. Monica's. Meeting the Fathers from the other communities stimulates and revitalizes the Augustinian spirit—and esprit de corps should be promoted at all times . . . Opinion here, however, is nine to one against making the trip.”¹¹⁸

Building Projects. Sinnott also walked into a hotbed with the desire of the major

benefactors to build a new dormitory. In a letter to McHale Sinnott he stated,

The building program is a hot issue here. By that I mean that the very wealthy men who are interested in it are extremely anxious to go ahead. . . . I spoke at all the Masses in our chapel last Sunday . . . After Mass, scores of people came to meet me and welcome me to Tulsa. The cordiality and good will were positively overwhelming. EVERYONE spoke of the prospective new dormitory and what it would mean to Cascia Hall. The football players, now in training for the coming season, have been asking me when ground will be broken.¹¹⁹

Sinnott also mentioned that a Mr. Ben Franklin had dropped over to see him but he

managed to be out. Sinnott stated,

My luck ran out, however, because he caught up to me. I was invited to dinner by a family whom I had met in Chicago through Fr. Seary. When I arrived, I learned that the hostess, Mrs. McGraw, had also invited Mr. Franklin. I suspect it was engineered. Immediately, Franklin wanted to talk about the new dormitory . . . Father, it appears to me that these men simply will not be denied.¹²⁰

Sinnott began his work and called a building meeting one week after school started as suggested by Franklin. In the meantime he looked through the House Chapter Meeting minutes to try to ascertain the history of the project and what permissions were given to his predecessor Seary by the former Provincial Melchior. (It is important to note

¹¹⁸ AMP Letter from Sinnott to McHale, April 5, 1951.

¹¹⁹ AMP Letter from Fr. Sinnott to Provincial, C.C. McHale, August 21, 1950.

¹²⁰ Ibid.

that with the changing of personnel, especially those in leadership positions, i.e.

Provincial, Prior, Headmaster that plans change with the personalities and vision of such leaders). Sinnott reported,

I find that this program for a new dormitory was started in October, 1947. In the Chapter held May 23, 1950 Fr. Seary reported to the community that the provincial and his definitory had granted permission to proceed with the erection of the dormitory with these restrictions: (1) contract not to exceed \$120,000.00 (2) \$50,000 of this money may be borrowed on notes (3) plans to be submitted to Fr. Kehoe, Fr. Colgan and Fr. Fink (as members of the provincial building committee, I suppose). . . . I consider it my duty to apprise you of the special conditions here. Mr. Joseph LaFortune has \$52,000 in hand now toward the new building.¹²¹ The Fathers here advise me that considerably more is in prospect once the green light goes on. (Others mentioned as loyal friends of Cascia Hall were McMahon, Padon, Franklin, Warren, Pringle, Siegfried and Chapman Foundation). These people will give handsomely, if only they can be assured that the money will be spent the way they want it spent and promptly. . . . Ben Franklin maintains that the last round of steel for civilian construction is just over the horizon, and this situation is a large factor in making my task of temporizing a very difficult one. I feel that it would be the best policy to be direct and straightforward with these men particularly at this time. They will not be fooled, I think, by my continually keeping quiet and telling then nothing. Frankly, they have their hearts at Cascia. I would not want to break their hearts . . . this is a Jubilee Year at Cascia Hall. I think it is the time to capitalize rather than temporize. The shades of Fr. Driscoll hover over this place and everyone of the old guard speak of him frequently and reverently. If they are going to do anything in his memory, NOW is the time to do it.”¹²²

The discussions for the fundraising and planning for the new dormitory continued.

The location for the new building was a point of contention among the Fathers as well as the Board. Sinnott wisely recruited the advice of planning engineers with the idea of creating a master plan that included a chapel building for the future.

¹²¹ J.A. LaFortune was seen by Sinnott as a benefactor with a genuine loyalty for Cascia Hall who single-handedly raised practically all of the funds for the Driscoll Memorial Dormitory. Sinnott petitioned McHale to line up an honorary degree from Villanova as an expression of gratitude towards him. This honorary degree was conferred upon him at Villanova at the Commencement Exercises of 1952.

¹²² Ibid, 4.

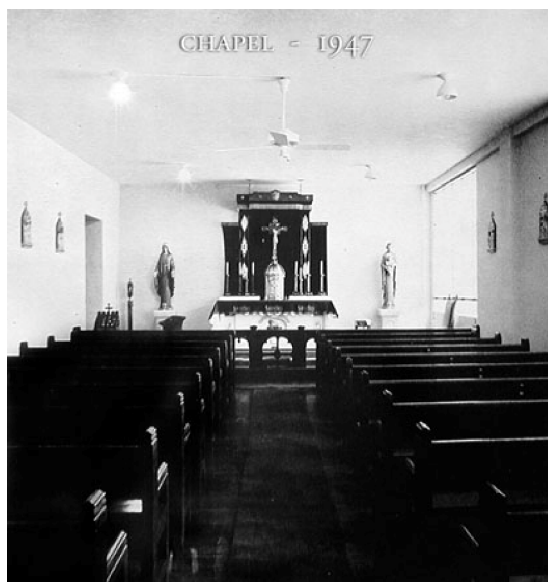


Figure 23 Cascia Hall Chapel in 1926 Building.

The chapel was located on the first floor of the 1926 building and that space could be used for classrooms if there were a separate chapel. In the planning for the new dormitory, it was thought to provide a space for a large assembly hall that could be used to accommodate the people who attended Sunday Masses. Sinnott wrote:

Despite the opening of the adjoining classrooms, the chapel is very crowded at our 9:30 and 11:30 Masses and people still have to attend in the hall . . . I feel quite confident that we can get the necessary permission from the bishop to move the chapel to the new quarters. We shall not ask permission for more Masses. We shall be petitioning only to change the locale on the plea that the present rooms for the chapel are needed for school uses . . . One day, we hope to have a chapel as such.¹²³

Mr. Donald McCormick, the architect of the original buildings, was retained as well.

The engineers discovered that the Cascia Hall property did not extend to the creek and that the property line ran approximately along the line described by the telephone and power lines. This area was the proposed site of the dormitory. This property limitation is

¹²³ AMP Letter from Sinnott to McHale, November 29, 1950.

what helped decide to finally locate the new building to the north, off Yorktown Avenue.¹²⁴

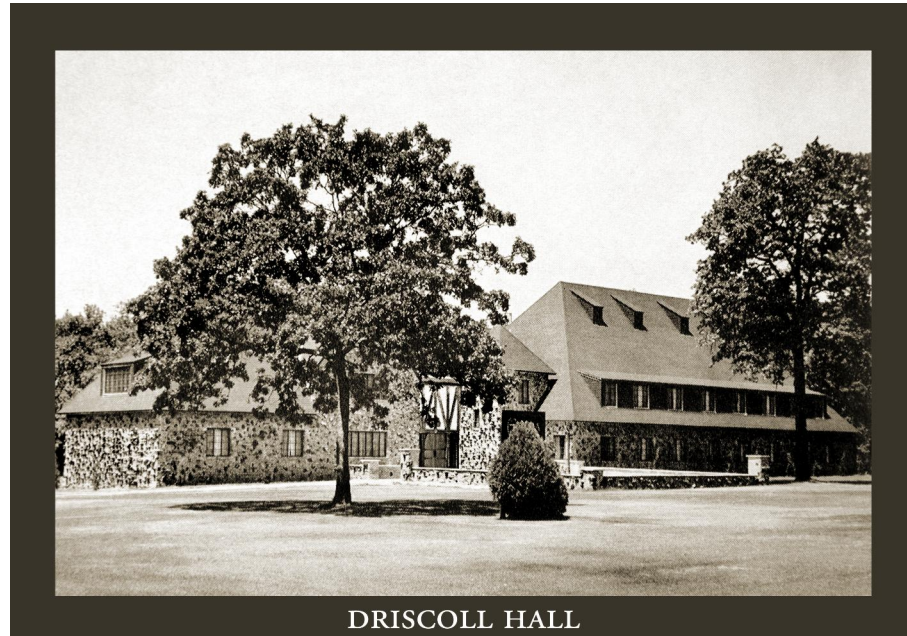


Figure 24 Driscoll Memorial Hall, dedicated October 19, 1952. Photograph in Cascia Hall Archives.

With the building project moving forward (it was delayed a bit because steel was not readily available due to the Korean War efforts) and Driscoll Memorial Hall being dedicated on Sunday, October 19, 1952, Sinnott set his main efforts on the recruiting of boarders and the certification of all teachers according to the State of Oklahoma and North Central Association. Enrollment for 1951 was at 164. Sinnott stated, “If the national economy and the local trend to Cascia hold steady, I feel we can have 200 students within two years . . . that, I feel is an optimum figure with present facilities.”¹²⁵

¹²⁴ AMP Letter from Sinnott to McHale, November 2, 1950.

¹²⁵ AMP Letter from Sinnott to McHale, November 24, 1951.

And now with the new Driscoll Dormitory, the Augustinians began to make plans to renovate the old dorm on the third floor of the school. In the minutes from a house chapter of the Cascia Hall Monastery held on March 16, 1953 it was unanimously voted to petition the provincial and his definitory to renovate the old dormitory on the third floor of the main building and provide new furniture for the same. The cost was approximately \$20,000. It eventually was completed and ready for use in the Fall of 1955 for the upper level students and named Seary Hall in honor of the school's second headmaster, Fr. John L. Seary. Constant improvement of the facilities was always on the minds of the Augustinians although all of these projects did not always come to fruition at all or not in the timely manner thought of by the Fathers. In a letter from Sinnott to a prospective parent, Mrs. Joseph Nieberding of Miami, Oklahoma, he reported,

Our beautiful new dormitory, just completed, is modern in every detail and will provide housing for our resident students unsurpassed by any school in the country . . . we have a well-rounded and complete sports program . . . our football and basketball teams, more often than not, are championship teams, creating keen and exciting interest among the boys, as well as the Fathers . . . so far, we have no swimming pool . . . but we are confident that within another year, we shall have the swimming pool built.”¹²⁶

No swimming pool was ever built although it did come up once again in the late 1960s.

However, another facility that was already in the minds of the Fathers at Cascia was a separate chapel building. First mention of this building was in a letter from Sinnott to McHale on December 2, 1953 when he stated,

In a conventual chapter held at Cascia Hall December 1, 1953, it was unanimously voted to present to you and your Definitory a recommendation that a chapel be built at Cascia Hall and ready for use no later than September, 1955. . . . The

¹²⁶ ACH Letter from Sinnott to Mrs. J. Nieberding, July 30, 1952.

community has noted the unprecedented enrollments at Cascia Hall in the last two years, the crowded conditions of the public schools here, and the crisis that the city of Tulsa is facing with respect to the building of schools to meet the demands of the next five years. It is our conviction that the demands on Cascia Hall will be extremely pressing by September, 1955 . . . the new chapel would release three rooms for classroom use, thus making it possible to accommodate, as a conservative figure, seventy-five to ninety more students.”¹²⁷

It was further described in this same letter that if the decision of the provincial was negative or deferred that enrollment would need to be curtailed beginning in September of 1954.

Sinnott also reported often of the success of the Parent Teacher Forum and their fund raising success from their annual Benefit Dance. Sinnott wrote,

The people expect this money to be used directly for school improvements . . . I find that we can get more and more out of these people if they can see tangible and new improvements. They don't go for paying for repairs or merely for raising money. They want to know what it is for, see it spent, and use it. When we do this, we can always depend on them to come through. Meanwhile, the place benefits constantly.”¹²⁸

In the summer of 1954, permission was granted to construct a four car garage, to convert the present garage into living quarters to be used by lay teachers, and to put up new football stands. In the Fall of 1954, Sinnott reported,

We now have 242 students, seventeen more than our top figure of last year . . . the year before I came here (1949) the enrollment was 132 students. So you see, we have almost doubled the enrollment and have had to replace almost all the equipment or at least overhaul it. Our desks, lockers, kitchen equipment, etc. are now in first class shape. In a year or two, when we get completely caught up on basic equipment, the net from this place will be amazing.”¹²⁹

¹²⁷ AMP Letter from Sinnott to McHale, December 2, 1953.

¹²⁸ Ibid.

¹²⁹ AMP Letter from Sinnott to McHale, September 21, 1954.

In the same letter, Sinnott reported that the Siegfrieds had arranged for heavy equipment to come in and level the land towards Utica and adjoining apartments for a baseball field. Ray Siegfried II reported that his granddad and dad referred to this field from this time forward as Siegfried Field¹³⁰

They knocked off practically the entire hill. The cost to us would have been between three and four thousand dollars. We now have a magnificent sweep of level land on which we propose to grow grass and use for baseball, football practice, and a playing area for the younger and non-varsity groups. During football season, it will double as a parking area . . . in the near future, the city will install large sewers through our creek and then, in the course of time, much of that land can be reclaimed for use or beautified . . . By September 1956, we shall be in a serious jam for classroom space and I wish to stimulate your thinking about making plans for a chapel. This would release three classrooms, which will be direly needed by then.¹³¹

The property also received some improvements at this time. In a letter from Fr. S. Fogarty to the Provincial he wrote,

The creek is to be enclosed in storm sewer pipes as one of the first items on a bond issue recently passed by the city. Consequently, I made arrangements with a farmer to remove all the timber and the brush in low area surrounding the creek. It looks like the end of the infamous Cascia poison ivy and much of the mosquito parade . . . whatever the outcome; we are acquiring the use of a lot more land. We hope to be able to consider an outdoor Commencement if the grass takes.”¹³²

Also during this time, Sinnott reported, “We had a nice piece of luck recently when the parent of one our students (a non-Catholic) offered to landscape the barren area to the north of our residences and west of the gymnasium.”¹³³

¹³⁰ Interview with Ray Siegfried II, April 2005.

¹³¹ AMP Letter from Sinnott to McHale, September 21, 1954.

¹³² AMP Letter from Fogarty to McHale, March 10, 1952.

¹³³ AMP Letter from Sinnott to McHale, April 11, 1952.

The progress of the chapel project continued in December of 1955. It was hoped that both Warren and LaFortune would take the lead on this project, but it was announced that The Warren Foundation proposed to build a new hospital in Tulsa, to be known as St. Francis Hospital. Therefore, Sinnott decided to ask LaFortune to take on the chapel project on his own. Sinnott also approached Bishop McGuinness on this project and reported,

I have some excellent news for you and all Augustinians! I approached the Bishop regarding the chapel last week when he had dinner here. HE WAS MAGNIFICENT! He not only gave permission for the combination chapel (with refectory—auditorium in basement), but spontaneously offered us permission to hold a public drive for funds! He said his three-year plan ends April 1, 1957 and that our drive may start anytime after that . . . I quote the Bishop, approximately verbatim, ‘Get all the money you can. Build the chapel big enough because, in the years ahead, there will be a real need for a parish in this area, no matter what others think or how they feel about it.’ Sinnott continued, “I have always maintained that the Bishop is on our side and now I am quite sure of it. He always has been more than friendly with me . . . May I suggest that you put in our archives the commitment made to me by Bishop McGuinness on Friday, December 16 [1955]. On this date, visiting at Cascia Hall, he gave permission for the chapel, did not state that it would be closed to the public but rather commented that we could then accommodate the crowds who presently have to stand in the hall, and gave express permission for a public drive (which was not requested) which may be initiated anytime after April 1, 1957. . . . It will be of the utmost importance for you to point this out to your successor. I asked for all this in writing, but he said it is not necessary.”¹³⁴

This would prove to be problematic in the future. In a post-postscript on the same letter Sinnott writes, “it would be premature to announce either about the chapel or the drive and especially about the parish. The latter must rest in the womb of time. It was not an actual promise. The pastors here should not learn about the chapel or drive until we are ready to go. Some of our priests might tell their friends here and it could then reach pastors. Only a few should know now.”

¹³⁴ AMP Letter from Sinnott to McHale, December 22, 1955.

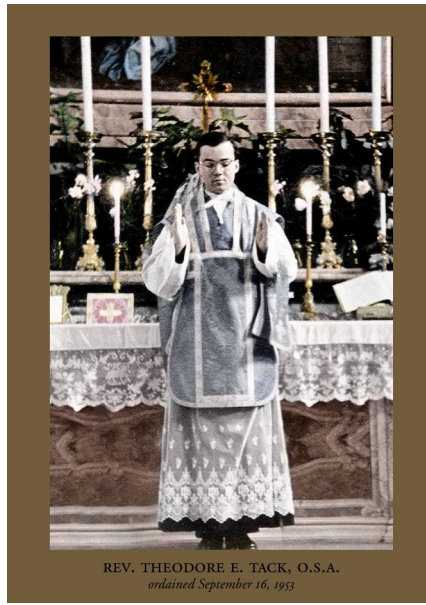


Figure 25 Rev. Theodore E. Tack, O.S.A. ordained an Augustinian Priest in Rome on September 16, 1953. He celebrated his first Mass in the United States on April 8, 1956. Photograph in Cascia Hall Archives.

In a letter dated April 3, 1956 Sinnott reported to McHale that they were planning a very nice occasion for Teddy Tack. “You’d be surprised the pressure I’m getting to have him appointed here!” Ted celebrated his first Solemn High Mass in the United States in his parish church of Christ the King on April 8, 1956 after having been ordained to the priesthood in Rome. Ted was a 1944 graduate of Cascia Hall.

Here’s the really big news! Joe LaFortune announced to me Easter Saturday that he has about decided to put up the chapel. He will come in for a hundred thousand at least, and possibly 150 thousand . . . Moreover, Charlie McMahon told me that he will be able to make a sizable donation . . . Franklin Worley has definitely committed himself to \$17,500 . . . Warren has told Ray Siegfried that he will give \$50,000 if Joe’s suggestion made several months ago that the Order come in for half, is not carried out. Warren is definitely against the Order contributing anything.¹³⁵

In June of 1956, Sinnott reported,

The Bishop and Msgr. Fletcher have approved the floor plan and seating capacity as we have arranged it, with the possibility of extending the capacity as we may

¹³⁵ AMP Letter from Sinnott to McHale, April 3, 1956.

need to . . . Mr. J.A. LaFortune, Jr. has agreed to spend up to \$225,000 for the building only, with the understanding that other people will supply the furnishings . . . the Bishop has insisted that the Order of St. Augustine donate the high (main) altar and dedicate it to the memory of the LaFortune Family . . . the architects (Slattery & Slattery and not McCormick) feel that the building, without furnishings and including air conditioning, will run to \$254,000 at the outside . . . the chapel, according to present plans, will be cruciform—with transepts to the right and left of the sanctuary. One transept will be used temporarily for school offices (we are extremely crowded) and the other for a daily chapel so that the large chapel will not have to be lighted, cooled and heated throughout the week. The walls of these transepts will be so constructed that they can be very easily removed when more seating capacity is needed.”¹³⁶

Permission was granted and it was announced in the Tulsa papers by June 23, 1956.

Peter J. and Grace F. McMahon deeded to Cascia Hall a strip of land behind the proposed area for the Chapel which would be used for parking.¹³⁷ Construction was done under the direction of L.F. Rooney of Manhattan Construction Company. In a letter from Fr.

Sinnott to Mr. Rooney he stated,

As we approach the day for the dedication of the new St. Rita Chapel, May 22 [1958], I wish to speak for the Fathers of Cascia Hall and all the members of the Augustinian Order in expressing our heartfelt thanks to you especially, and to all the members of your wonderful organization for the magnificent construction job you have given us . . . we are grateful, first, for the generous terms of your contract—a cost job.”¹³⁸

¹³⁶ AMP Letter from Sinnott to McHale, June 4, 1956.

¹³⁷ ACH Letter from Sinnott to P.J. McMahon, March 10, 1957.

¹³⁸ AMP Letter from Sinnott to L.F. Rooney, May 17, 1958.

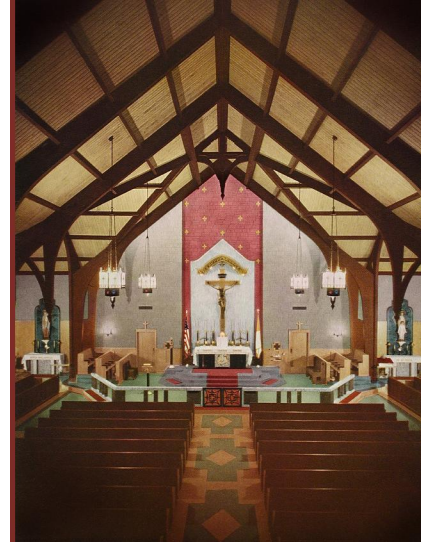


Figure 26 St. Rita Chapel dedicated on the Feast of St. Rita of Cascia, May 22, 1958. Photographs in Cascia Hall Archives.

Junior High Division of Cascia Hall. Besides having to deal with the looming building projects, Sinnott had to address the issue of apparent neglect to the lower grades. In a letter to Provincial McHale, Sinnott requested the transfer of Fr. O'Malley from St. Rita H.S. in Chicago.

Fr. O'Malley expressed a willingness to Fr. Fink to come here . . . we desperately need someone here to work with our seventh and eighth graders. Parents tell me they have been neglected and several are withdrawing this year for the reason there is no athletic and general activity program for them. The grammar school department should be given very careful attention and this I intend to do. I plan to teach in 8th grade as well as the high school, but playing with them is beyond me. It seems no one else is too interested.”¹³⁹

Additionally, the community advised the council of its opinion that it would be a great mistake to eliminate the seventh and eighth grade at Cascia even though there were not many Augustinians who wished to work at that level. The Tulsa Public Schools were

¹³⁹ AMP Letter from Fr. Sinnott to Provincial, C.C. McHale, August 21, 1950.

divided into elementary (to sixth grade), junior high (seventh through ninth grades), and senior high (tenth through twelfth grades).

If boys start in the seventh grade in the public schools, they tend to go through and complete the ninth. By the time they come to us in the tenth grade, they are practically illiterate and we can do very little with them academically. We have high academic standards because we lay foundations in basic work in the grades and our best students in high school are those who have been with us in the grades. In sum, eliminating the grades would wreck our academic set-up. . . . Moreover, both Monte Cassino and Holland Hall now take boys to the sixth grade. Their thinking is that they are providing a natural transition for these boys into the seventh grade at Cascia Hall. We have a practical understanding with these schools in this matter. Both schools are now building to this point. Their boys are now down in the first through fourth grades. We would be eliminating just when this fine crop is ripe. We would prefer to have boys from these schools for many good reasons.”¹⁴⁰

In the spring of 1954, Sinnott thanked McHale for sending Fr. John Gaffney to help with the lower grades, “He is a tremendous asset to us and a great blessing. The students are delighted and are saying so far and wide.”¹⁴¹ Fr. Gaffney would be a member of the Augustinian Community for the better part of the next fifty years. He had a couple of assignments outside of Tulsa, but finished his outstanding teaching career at Cascia Hall and retired to the Augustinian Monastery there where he still resides in 2006 at the age of 87.

¹⁴⁰ AMP Letter from Sinnott to McHale, December 2, 1953.

¹⁴¹ AMP Letter from Sinnott to McHale, February 18, 1954.

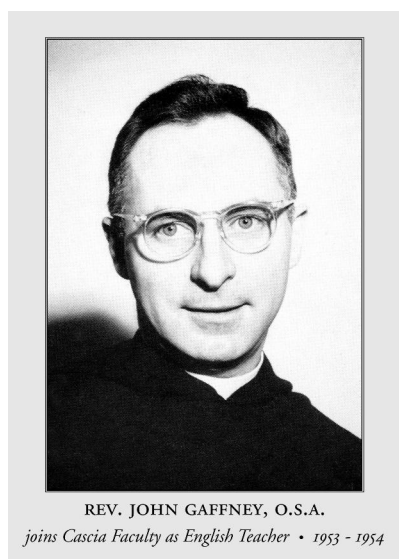


Figure 27 Rev. John Gaffney, O.S.A in 1953 and Fr. Gaffney in 2006. Photographs in Cascia Hall Archives.

Recruitment for Boarding School. Another issue that Sinnott would have to contend with was the recruitment of students for the boarding school and how this fit in with the future plans of Cascia Hall as they would be affected by the plans of the diocese. Sinnott anticipated the growth of enrollment of Cascia Hall especially by recruiting students as boarders from all over the Midwest, but he also needed to be conscious of the plans that the diocese might have for Catholic Education in Tulsa. Sinnott stated in a letter to Fr. McHale,

Looking to the not-too-distant future, it appears that the very life of Cascia Hall may soon depend upon the expansion of the boarding school . . . Bishop McGuinness has a definite plan to build a Catholic central high school in Tulsa within two years. He has just completed one in Oklahoma City which opened its doors this September. The report is that they have a very encouraging enrollment. . . We here view the Oklahoma City school an experiment. If it succeeds, certainly we shall have a Catholic central high school in Tulsa and the day student enrollment at Cascia Hall will suffer. If this happens, Cascia Hall simply will not be able to carry on financially unless the boarding school is running full tilt when the bishop's school opens. If on the other hand, the Catholic central in Oklahoma City is not the success the bishop hopes it will be, he may be discouraged from such a venture here. This, of course, will permit us to operate at about the same

pace as in recent years—but this I view as not entirely satisfactory . . . As I see the situation, we must develop the boarding school whether or not we are to have a Catholic central here. I feel there is an immediate urgency to cushion the shock that we may have to suffer about two years hence. This is an additional reason why I think we should begin construction of the dormitory soon.¹⁴²

Sinnott's recruiting for boarders took him to Chicago, St. Louis, Wichita, Houston, Galveston, Port Arthur, Beaumont, Texas City and San Antonio. He also was promoting Cascia Hall among the oil companies' employees in Venezuela.¹⁴³ After a few months of traveling, Sinnott reached the conviction that advertising was necessary and so he did so in several of the Catholic newspapers in these areas. He stated in a letter to McHale,

Father, I am desperate to build up this enrollment. I have arrived at a figure of 160 students as basic if we are to make a proper return to the Provincial Fund and at the same time keep the place up. Moreover, Tulsa cannot or will not normally supply us with 160 paying students. The only answer seems to be at least fifty boarders. The new dormitory is based upon this premise . . . [and] Fifty boarders for next year is simply beyond our reach. If we can get twenty-five, it will be a good figure as things go here. This year, I inherited sixteen paying boarders and four rides.¹⁴⁴

Accreditation and Certification. In a report from the State Department of Public Education the following was noted,

While all of your teachers are possessed of proper certificates for this year, it is observed that many of them have temporary certificates which will have to be renewed for next year. In most cases this will necessitate them going to school this summer and completing eight hours of college credit applicable to meeting requirements for a standard teaching certificate . . . we are disposed to make a

¹⁴² AMP Letter from Sinnott to McHale, September 19, 1950.

¹⁴³ Caracas, Venezuela had no secondary school following the U.S. pattern and there were approximately 1,000 U.S. families in the foreign service with the oil companies there in 1951. Almost all sent their children to the States for schooling.

¹⁴⁴ AMP Letter from Sinnott to McHale, February 25, 1951.

exception in the case of Cascia Hall for the present year, however, if the same situation prevails another year, the Cascia Hall School will have to be dropped from the accredited list of high schools.”¹⁴⁵

It was also noted that the North Central Accreditation Association had recently ruled that a school must fulfill all requirements of its State before NCA would grant accreditation.

Sinnott took this issue very seriously, for he knew that if the Augustinians were to operate a school that was not accredited, it would not be acceptable to the parents. He informed the Provincial that he had met with Fr. McGuire and Fr. Burke at Villanova regarding the straightening out of credits here. Sinnott stated, “This problem really has me sweating. I hope and pray it can be worked out. I have letters in the file by Fr.

Driscoll and Fr. Seary over this matter and it is a problem that has bedeviled this place for years and years. No one ever did get it completely straightened out.”¹⁴⁶ It was decided that Villanova would send Fr. McCarthy to attend to this critical issue. Sinnott reported,

He (McCarthy) was able to study all phases of accreditation and work out a plan whereby we could get some credits from Villanova in a legitimate way . . . making it possible for some of us to take summer school work this coming summer and thus meet all the requirements for teachers’ certificates. Without this plan, the problem could not have been solved within the imposed time limits.”¹⁴⁷

There is a detailed plan for each of the Fathers that was developed by McCarthy and sent to the State by Sinnott. In a report from the State Department of Education on April 8, 1953 it was stated,

¹⁴⁵ AMP Letter from R.B. Johnson, Assistant Director of Secondary Education for the State Department of Public Education in Oklahoma to Provincial McHale, May 5, 1952.

¹⁴⁶ AMP Letter from Sinnott to McHale, August 22, 1952.

¹⁴⁷ AMP Letter from Sinnott to McHale, November 4, 1952.

I appreciate the results you have achieved in straightening out the certificates and teaching field assignments of your staff. I know this is not always easy, especially in the Catholic Schools where the teachers are assembled from all corners of the nation, so to speak. You have exhibited a wonderful spirit of cooperation and understanding in meeting this problem and your success in solving it for the moment at least is gratifying. . . . The school shows definite growth and improvement during the past year for which we are glad. The project you carried out of furniture renovation in the classrooms is exceptional in scope and unique in plan . . . the greatest concern now is your library . . . it should be reorganized and it should have a more definite part in the total school experience of the boys in school . . . I am glad to see the school growing. I feel that we should all be proud of Cascia Hall in Oklahoma, and my conviction is that as our State grows, and time permits the real development of this school, it will gain nation wide prestige. To do this it will have to be kept on a selective basis and maintain high standards.¹⁴⁸

Sinnott and the Augustinians took this seriously and Cascia Hall has been both certified by the State of Oklahoma and accredited by North Central Association ever since.

Sinnott himself took some classes in educational administration at the University of Tulsa to receive his official certification as a principal by 1954 even though he had enough credits from Catholic University in psychology and education to be at the doctorate level. This ongoing commitment to study and receive the necessary credits for certification and accreditation are very much part of Augustine's philosophy to always be a learner as well as an educator. From this point onward the province took great care to put education classes into the formation program of the men being trained as priests. The library too received the attention suggested. In a letter from Sinnott to McHale, Sinnott stated,

We plan to move the library to the large hall in the new dormitory and utilize the present library for a classroom. Moreover, we shall still need one more classroom . . . the reason we need two classrooms although adding one more class is that we have a special problem here during Religion periods. We need study hall space for the non-Catholics while the Catholics take Religion. Despite all our ingenuity in

¹⁴⁸ AMP Notes from R.B. Johnson, Assistant Director of Secondary Education for the State Department of Public Education in Oklahoma on Report of April 8, 1953.

scheduling, e.g., arranging for Religion to occur simultaneously for different classes, so that the non-Catholics of several classes can be put in the one room, we shall still be short on classrooms unless we open up two more next year.”¹⁴⁹

Concerns of the Province. In the Summer of 1962 a new provincial was elected for the Midwest Province, Very Rev. Francis J. Cavanaugh, O.S.A. He appointed a new Prior, Rev. William Fink, O.S.A., for the Cascia Hall Monastery while reappointing Fr. Sinnott for another term as headmaster. The new prior did not like the fact that Sinnott was away from the community as much as he was for recruiting of boarding students. Sinnott had to write asking the provincial to inform Fink of the general permission he had to be away for recruiting trips. Sinnott also asked that Fr. Bernard Flynn likewise be given such permission. Sinnott stated, “perhaps it would be helpful if Fr. Fink would understand that these trips are necessary to keep the dormitories filled from year to year . . . it is my understanding that we would write or wire you as we leave on such tours.”¹⁵⁰ Fr. Fink thanked Cavanaugh for the explanations for frequent absenteeism of Frs. Sinnott and Flynn, when he stated, “even though they would say: the Provincial has given his permission, I was a bit hesitant at giving my OK.”¹⁵¹

Cavanaugh was a provincial with a grand scheme for the expansion of the Order in the United States (most of which never occurred). He was eager to build a new seminary and was anxious for not only the Augustinian Communities to send money to the Province Fund but also to recruit wealthy benefactors to support these efforts. Cascia

¹⁴⁹ AMP Letter from Sinnott to McHale, February 4, 1953.

¹⁵⁰ AMP Letter from Sinnott to Cavanaugh, October 18, 1962.

¹⁵¹ AMP Letter from W. Fink to Cavanaugh, November 19, 1962.

Hall was certainly no exception. Cavanaugh suggested a \$100 per plate dinner in Tulsa called the Driscoll Foundation Seminary Dinner. Sinnott objected to this and Cavanaugh responded,

This was a suggestion to assist in raising the quota to the amount I can live with and still send men [Augustinians] who are young and going to school and normally more helpful in a boarding school. . . . Furthermore, is it possible that the wealthier—represented by the boarders might be constrained to subsidize a Cascia Hall Memorial at the new seminary over the next ten years at the rate of \$5,000--\$10,000 per year.”¹⁵²

Cavanaugh also suggested that Cascia might eliminate the children who are being helped locally who have below a B+ average, “Why be saddled with these boys when we have to add lay teachers and get only small income and no really helpful reputation for the school.”¹⁵³

At the same time, Cavanaugh was looking into the possibility of leasing or selling some of the Cascia Hall property in order to help fund the new seminary. The earliest proposal came in from Mr. William J. McPartland of McPartland Construction Company in January of 1963 when he offered to “lease (for 99 years) a tract of land fronting approximately 1320 feet on South Utica between Twenty-third Street and Twenty-sixth Place and having a depth of 300 feet from your west property line” to build an apartment complex.¹⁵⁴ Cavanaugh was not in favor of the 99 year lease. He responded, “You see, Bill, we are in need of money at present to build our seminaries up to the full extent in each division.” Cavanaugh tried to entice him into a different deal by expressing the

¹⁵² AMP Letter from Cavanaugh to Sinnott, October 20, 1962.

¹⁵³ Ibid.

¹⁵⁴ AMP Letter from W.J. McPartland to Fr. Cavanaugh, January 3, 1963.

marketability of the property, “The site has great advantages for Catholics with the Priests at Cascia and the air conditioned Chapel. Similarly Jewish people will be near the synagogue. Finally all of them will be next door to Utica Square with all the facilities needed for any householder including a bank and the hospital across the street. I believe you are correct in your estimate of the site as ideal.”¹⁵⁵ The deal never went through. Meanwhile the Cascia Community continued to make proposals to Cavanaugh and his definitory to make necessary repairs to roofs and to add such things as false ceiling in the interior of the Chestnut gym and additional tennis courts. Cavanaugh responded,

I have not the slightest objection to the program of capital expenses and improvement there. One thing is certain, we must be assured of the \$45,000 quota to see us through this year . . . we are going through quite a re-evaluation of our finances due to our debt and our present seminary needs and the expenses involved in sustaining and supporting them. It is precisely our College Preparatory schools that are deficient in their financial returns . . . so when we speak of the better or the best schools, why in the world is it impossible for us to insist that those who use them—pay the cost for maintaining them?”¹⁵⁶

Cavanaugh also wrote to Bishop Reed in Oklahoma City to ask for permission to seek funding for the seminary program from Tulsa,

We have been working on the building of a Minor Seminary by stages for the past two years. We have received the endorsement of Cardinal Meyer (Chicago), Archbishop Deerdan (Detroit) and also Bishop Lane of Rockford. We have been successful in these areas together in securing \$2,000,000 for the erection of our Minor Seminary. One more stage remains and this will cost \$450,000 and it is our hope to secure this amount from St. Louis and Tulsa. Of course we have been in St. Louis only four years while we have been at Cascia since 1926 . . . this is not to be a city wide drive obviously but merely an appeal to the graduates and friends of Cascia to assist us. As you may know the people of Tulsa do not like to have money go out of Oklahoma and it would be my request that you would write us

¹⁵⁵ AMP letter from Fr. Cavanaugh to W.J. McPartland, January 6, 1963.

¹⁵⁶ AMP Letter from Cavanaugh to Sinnott, March 13, 1963.

some kind of a letter that would indicate that the Priests at Cascia come only as a result of our Seminaries.”¹⁵⁷

Cavanaugh also started Development Chapters around the country to get local communities and their benefactors to support the work of the province. One such chapter was established in Tulsa with the support of many of Cascia’s friends, most especially William K. Warren Sr. who helped to solicit members to this group. Cavanaugh wrote to Warren, “No one but you could have gotten this off the ground Bill and I am eternally indebted to you for this and for your willingness to keep it under your wing for a full year. That way it has to succeed . . . Glad, too, that this had been made clear as a Province Organization and not simply aligned with Cascia Hall.”¹⁵⁸ The Council for Development in Tulsa had their first meeting in November of 1964 with the membership as follows: Robert E. Mockley and John E. Rooney (co-chairmen), V. Rev. Francis J. Cavanaugh, O.S.A., William K. Warren Sr., P.C. Lauinger, and J.A. Padon (executive advisory committee), Wm. Baden, Marion J. Blake, S.P. Daniel, Jr., A. F. Keating, Marston J. Linehan, Patrick Malloy, R. W. McMahon, J. W. McMichael, F. E. McNulty, Wm. D. Orthwein, C.J. Senger, R. Sheehan, R. M. Siegfried, H.C. Stuart, and R. J. Sullivan. Cavanaugh described it as

An effort on our part to update the Order, consonant with the Vatican Council, in such a way that we can provide for laymen of your stature and experience a vehicle whereby you will be able to serve the Church through us by the use of the talents and experience you possess and thus help us to develop and expand as conditions dictate . . . Years ago when I came to you and other men down there, it had been

¹⁵⁷ AMP Letter from Cavanaugh to Bishop Reed, November 6, 1964.

¹⁵⁸ AMP Letter from Cavanaugh to W.K. Warren, November 18, 1964.

my hope at that time that we might have such an organization formed from the Cascia Board. Somehow this never happened and the Board itself dissolved.”¹⁵⁹

To one of the co-chairmen of the group, Robert Mockley, Cavanaugh wrote,

All that we are doing here, Bob, in this effort to establish this council is to do what we started to do twenty years ago but failed because the Priests at Cascia couldn't see the larger picture and therefore our Board ceased to exist. Now we have separated it from Cascia so that it is purely a group working directly under the Provincial and separate from the local installation. Thus, the Superior of Cascia will not determine its inception or its continuance and we remove the hurdle that eliminated the first Board.”¹⁶⁰

It seemed as if there were some different views on the formation of this council and that Cavanaugh was not getting the cooperation he expected from Fr. Sinnott. Cavanaugh would transfer Sinnott to Augustinian Academy in St. Louis during the summer of 1965. Cavanaugh continued his efforts encouraging the people of Tulsa to contribute to the seminary and other province projects. He usually had high praise for the people of Tulsa as seen in a letter to R.H. Siegfried and Robert Siegfried in December of 1964:

It pleases me very much that you have received Bernie [Flynn] so hospitably. This is precisely the way you all received me as a young priest when Fr. Driscoll sent me around. Bernie has a great future and if he acquits himself well of this assignment, it is almost assured within the next four or five years.

You may not realize it but we have had only five Provincials in this Province since 1941 and four of them were Tulsa Fathers [Fr. Fink, Fr. McHale, Fr. Seary, and last Fr. Cavanaugh]. Now I think that is an excellent record.

It has gotten so that our men here say that one must come from Cascia Hall in order to be Provincial. This is not true but four out of five is a great average. Whatever our men have learned here at Cascia has not just been schoolwork. We learn this everywhere. There has to be some magic ingredient based on our association with

¹⁵⁹ AMP Letter from Cavanaugh to J.A. Padon, November, 1964.

¹⁶⁰ AMP Letter from Cavanaugh to R.E. Mockley, November 22, 1964.

the men of Tulsa. It has broadened our vision and it has inspired many to endorse us.

In my own case, I have learned more from the men of Tulsa than I ever learned afterwards. It was my first assignment—it is true and this is always a second home for a priest but there is magic there and one never forgets it.¹⁶¹

Cavanaugh was reelected for a second term as Provincial and appointed Fr.

Martin O'Neil as the fourth headmaster of Cascia Hall. Cavanaugh continued to work with this Development Council as well as looking for different possibilities in Tulsa for Cascia Hall and the Augustinians. Some of this became fairly controversial as will be seen in the turbulent years.

Other interesting points. In 1951, Cascia Hall was honored by the House of Representatives of the State of Oklahoma when a Cascia parent who was recently elected a State Representative, Wendell Barnes, introduced such a resolution. Sinnott suggested that this was just political flimflam but nonetheless good public relations for Cascia.

Sinnott also asked the province to use the official address of Cascia Hall as 2520 S. Yorktown Avenue. He stated, "There is no longer any such street as Markham Place and I am told that Markham place has never been accepted by the city fathers here. The Markhams were benefactors in Driscoll's times and he tried to honor them by calling the street for them."¹⁶²

¹⁶¹ AMP Letter from Cavanaugh to R.H. and Robert Siegfried, December 12, 1964.

¹⁶² AMP Letter from Sinnott to J.T. McCall, Province Secretary, January 18, 1951.

Cascia Hall had made it through its first forty years of history with only three Headmasters—Driscoll, Seary and Sinnott. The long tenures of Driscoll and Sinnott gave Cascia a firm foundation, as well as growth and stability. The campus had new facilities in the Driscoll Memorial Dormitory, Seary Hall Dormitory, and the St. Rita Chapel. Enrollment was increasing due to a rigorous recruiting effort especially for boarders, and Cascia Hall graduates were going out to colleges all around the country as well as into the military and work forces in many and varied professions. Some of the Cascia grads went off to the seminary with the diocese, and religious orders including the Augustinians (See APPENDIX C). One such person was Guillermo A. Perez from the class of 1952 who would become part of Cascia history over the next fifty-five years serving as teacher, coach, and administrator. The tennis complex would be dedicated in his honor when the Robert E. Patterson family would not only assist in building this complex and beautifying the area of campus around it, but also in establishing an endowment for the tennis program and facilities to insure this successful program's existence for the future.

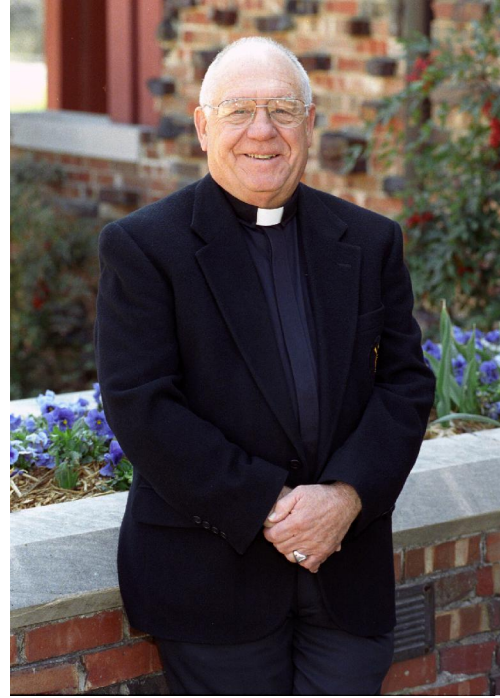


Figure 28 Senior Portrait Guillermo A. Perez in 1952 and Rev. William A. Perez, O.S.A. in 2006. Photographs in Cascia Hall Archives.

With things seemingly stable in American society, no one could have predicted the turbulent times that lay ahead. The same was true with the Catholic Church, the Augustinians and Cascia Hall who would have their strong foundation tested by the storms that were approaching.

THE TURBULENT YEARS: 1966-1986

The era that included the sexual revolution, the Vietnam War, and the oil bust in Tulsa, was also the time of turbulence in the Church as well. The Second Vatican Council with its pluralist mentality opened the flood gates for changes within the Church. Large numbers of priests and religious left their positions. The laity was encouraged to take on an active participation within the church. This had a significant influence on Catholic schools in the areas of personnel and finances, as well as on the issue of Catholic Identity. A fundamental ambiguity was created: the necessity of preserving Catholic Schools as a means for communicating a distinctly Catholic world view while at the same time being perceived as genuinely American institutions serving the public good. The growth of Catholic Schools between 1885 and 1965 was steady and extraordinary. By 1965, the peak year for Catholic Schools in the United States, there were almost eleven thousand elementary and two thousand five hundred secondary schools serving more than 5 million students. As a result of the shift in American and Church ideologies, the ensuing years would bring a significant reduction in enrollments and schools; however, on-going research demonstrated the continued effectiveness of

Catholic Schools, particularly in educating poor and minority students, Catholic and non-Catholic alike.¹⁶³ A commitment of service to the educational apostolate is not only the mission of the Church; it also contributes to the common good.

In Tulsa, Cascia Hall experienced several short-term tenures of headmasters in Rev. Martin J. O'Neill, O.S.A. (1965-68), Rev. William F. Labadie, O.S.A. (1968-69), and Rev. Bernard T. Flynn, O.S.A. (1969-71). The latter left his post, the Augustinians and the Roman Catholic priesthood at the end of the first semester in 1971 to get married and become an Episcopal priest. It was at this same time that the Province felt the need to close one of its educational institutions. Cascia Hall was scheduled for closing the following year (1972). However, a group of Tulsa businessmen traveled to Chicago and pleaded with the Provincial Chapter, and Cascia Hall was saved. The Cascia Hall Charitable Trust was established to ensure the financial stability of the school during difficult times.

Also during this time period, in 1967, the Chestnut Gymnasium burned to the ground. This was re-built along with a new cafeteria and student center under the direction of Cascia Hall Prior, Rev. Henry V. Spielmann, O.S.A. In 1976, under the direction of Headmaster, Rev. Richard Allen, O.S.A., the school celebrated its fiftieth anniversary and also joined the OSSAA, Oklahoma Secondary School Activities Association. In 1981, the Tack Science Building was added under the direction of Headmaster, Rev. John Peck, O.S.A. The building is named for Rev. Theodore E. Tack,

¹⁶³ Augenstein, J., Kauffman, C. Wister, R. *One Hundred Years of Catholic Education: Historical Essays in Honor of the Centennial of the National Catholic Educational Association*. Washington, D.C.: NCEA, 2003.

O.S.A. who is a Cascia graduate from the Class of 1944 and who was serving as the Prior General of the entire Augustinian Order and would eventually become Cascia's tenth headmaster serving from 1991-1997.



Figure 29 Rev. Martin J. O'Neill, O.S.A., Fourth Headmaster of Cascia Hall (1965-1968). Photograph in Cascia Hall Archives.

Difficult Times Begin

Provincial F. J. Cavanaugh, O.S.A. was elected for a second term in June of 1965 and appointed Fr. Martin J. O'Neill, O.S.A. as the fourth headmaster of Cascia Hall. Cavanaugh appointed Sinnott as Headmaster of Augustinian Academy in St. Louis when Cavanaugh reported to Sinnott, "We were thinking of closing St. Louis one year ago. It is still a long way from certain whether we can operate it effectively for the good of the Province . . . Cascia is well established and this is largely due to the very wonderfully

successful efforts for the past 15 years . . . this is another new challenge.”¹⁶⁴ On the other hand, Cavanaugh discussed some of his frustrations with the previous administration of Cascia Hall as well as possible plans for Cascia in July of 1965 with Mr. W.K Warren:

Some time back, we discussed Cascia and some of the problems that we have had since the days after the death of Fr. Driscoll. It does seem—looking back that once he died everything changed. One thing is a certainty, my own influence and ideas have been practically eliminated until this last Chapter. Now they are back in force again and it will be possible for us to see that Cascia becomes what it once was—a place where all the fine people who helped us—are again welcome whether they were unceremoniously excluded before or not. I know that Fr. Driscoll would be pleased to know that it is back where it was and will remain that way.

You yourself endorsed all that we did while Fr. Driscoll was there but once he died something went out of the place and never returned. Well, possibly with your kind indulgence and some direction, we may be able now to recreate the entire image of the past in a modern dress and make Cascia acceptable to all the old friends—without excluding the new and without the necessity of a beneplacitum of J. A. LaFortune.

And this reminds me of the discussion we had with Carl about Cascia and the problem involved from the Chapel. It is true that it now causes great pain to the Secular Priests and to the Bishop. However, it was given to us because a Parish was promised but never given. Obviously, the Bishop should now realize that the CHAPEL is not the answer. We should not have it but rather we should be given the parish that was first promised to us. I do then think that all the Diocesan Clergy would approve if we were to relinquish the Chapel.

I certainly would not want to relinquish the Chapel and remain at Cascia. It would be better to do as Carl suggested—move out of there completely and locate somewhere near your hospital (St. Francis Hospital on 61st and Yale) with a similar amount of land facilities adjoining a Parish Plant—which incidentally I would like to have under the patronage of St. Francis Xavier in your honor. . . .

A remote approach to this seems indicated. It might be well to have a preliminary discussion with the Bishop about it. Would he be willing to consider a Parish for the Augustinians out near your hospital provided we close the Chapel or else made arrangements to turn it over to the Diocese as an adjunct to Christ the King –but not as a Parish...Perhaps the greatest risk involved in this is that it be known prematurely. Thus, if the Bishop were to discuss this with Mr. LaFortune or if any of his staff were to discuss it with him before everything is ready, I am sure there

¹⁶⁴ AMP Letter from Cavanaugh to Sinnott, June, 1965.

would be difficulties. It should be prepared in such a way that it is already a complete agreement and contract before it ever becomes public knowledge. [So much for the spirit of consensus of Vatican II].

Obviously I cannot go to the Definitory of the whole Province on the strength of a possibility. We would have to know that what we got out of Cascia Hall as presently located would suffice for us to replace all the facilities we have presently in a modern and adequate complex of buildings providing for possibly 200 boarders and whatever day students we could expect . . . possibly a school for some four hundred children.

In order to accomplish this, it would almost be necessary for us to get all the Cascia property except what is needed for the Chapel—REZONED FOR BUSINESS so that the Utica Square or some such extension could be located in this area . . . to prepare for this, it might be said that we are seeking a rezoning of part of Cascia for expansion and development so that we could get the rezoning started.

Word reached me that the farewell of Fr. Sinnott featured all the fine things that had been done at Cascia under his regime as the bountiful blessings of his great friend (J.A. LaFortune). It is too bad that all the other people who assisted in these very things that were done—were not mentioned. However, I did agree that we have had enough of this kind of regime and now it is over for good. The future is in our hands and certainly we would be able to do a better job than has been done in the past—or in the period since the death of Fr. Driscoll.¹⁶⁵

Cavanaugh continued his march towards his vision and suggested that “further interference [from Augustinians at Cascia] with our program will be like sealing a death warrant for the ones involved.”¹⁶⁶ In a letter to the Prior of the Cascia Hall Monastery, Rev. William L. Fink, Cavanaugh spelled this out with ever greater clarity:

This letter will concern a program that I have instituted with Fr. Bernard Flynn who is of your community and also in charge of the National Development of the Province. Part of this task is to take care of the local set-up in development there under my personal direction as a PROVINCE CONCERN.

During the total past year we have experienced, on the part of the recently removed HEADMASTER constant efforts to thwart and subvert our efforts in securing funds for the Province. That is why he is not there anymore. I repeatedly warned him not

¹⁶⁵ AMP Letter from Cavanaugh to W.K. Warren, July 4, 1965.

¹⁶⁶ AMP Letter from Cavanaugh to W.K. Warren, July 30, 1965.

to interfere because this interference was reported back to me. He failed to follow my instructions. Thus, it was obvious why he has been removed from there. This same fate will befall his successor if as HEADMASTER he INTERFERES IN ANY WAY WITH THIS PROGRAM. It is important that you know this as the Prior of the Community so that you understand that the reason we have not had success there HAS BEEN INTERFERENCE FROM THE FORMER HEADMASTER! It has been decided that on September 16th there will be a convocation at Cascia Hall of a group of men who are to concern themselves with raising funds (\$350,000) for our Minor Seminary at Holland.¹⁶⁷

The issue of selling the land at Cascia continued to gain interest from members of the Tulsa business community. A request from the Tulsa Chapter of the Red Cross came in and Cavanaugh responded, "The future plans for Cascia Hall and the use of the property there are as yet undetermined. Numerous requests have come in to us over the years for leases, sale and donations of portions of this land. The limitations of the zoning ordinances are such that it is difficult for us to decide what would provide the best development for the area."¹⁶⁸ Cavanaugh also met in Tulsa with Walter Helmerich III of Helmerich & Payne and owner of Utica Square Mall located just north of Cascia Hall. In a letter dated December 8, 1965, Cavanaugh wrote:

You mentioned (in Tulsa) as I left that you would submit a summary figure for Cascia land. I would like to mention a few things in this connection so you will understand it more fully.

First, we came to Tulsa in 1925 with hopes of securing not only Cascia but also a Parish so that our Priests could do some parish work along with the teaching. This never happened. Now it begins to look as though this is possible though as yet not final. Obviously it would be to our advantage to have Parish and Cascia at same site. But present site of Cascia could not be a Parish. Hence if we are offered a Parish, it would be well if we might move the school to the same site.

Second, it would be impossible for us to accomplish this unless we were able to secure from the sale of the total land a reasonable return on the building which

¹⁶⁷ AMP Letter from Cavanaugh to W. L. Fink, July 30, 1965.

¹⁶⁸ AMP Letter from Cavanaugh to R. S. Newhouse, September 30, 1965.

would provide for reproduction of the facilities except the Chapel which would have to remain there since it was largely a gift of the people in the general area and represents an investment of a substantial sum by ourselves in addition. We would be willing to face this \$750,000 loss from the Chapel by an offer of a Parish of our own there.

Third, it is to be remembered that the total idea of selling the property and the building except the Chapel is presently only my own idea and I will be in office until June 1968. Of course, any sale would have to have been completed by that time. Moreover, any sale would have to guarantee for us a return on the buildings that would make it possible for us to rebuild at another site. Obviously the increased value of the land would benefit us somewhat but I am figuring on classrooms for 250 students and dormitory space for at least 100-150 as well as a residence for 15 Priests attached to the school building and to the dormitory. . . .

There are a lot of contingencies connected with this. Possibly the most salient feature is that I have been the first Provincial since we opened the Province who would consider the sale of the property.¹⁶⁹

Another request came in from the Shell Oil Company to “consider selling any of the land involved in your Cascia Hall operation . . . I am interested in the possibility of a tasteful Shell office building along Utica Avenue to the northwest of your Cascia buildings, provided that enough acreage was available for the purpose.”¹⁷⁰

Relationship with Diocese Takes a Turn for the Worse

A request was made by Cavanaugh to Bishop Victor J. Reed to consider the possibility of a parish for the Augustinians in the area of Sixty-First Street and Yale in Tulsa. Prior to this meeting, Reed had requested a financial report on the chapel from the Augustinians. The report stated that the total chapel income per month was \$1,100 averaged over twelve months, or a total of \$13,200 per year with expenses of \$10,700.

¹⁶⁹ AMP Letter from Cavanaugh to Walt Helmerich, December 8, 1965.

¹⁷⁰ AMP Letter from M.W. Boz of Shell Oil Company and Cascia parent to Cavanaugh, March 15, 1966.

Thus showing a residue of \$2,500 per year.¹⁷¹ The Tulsa Pastors reacted strongly against the idea of a Parish for the Augustinians especially in the area of Sixty-first and Yale.

None were more outspoken than Fr. Frank Wrigley, Pastor of St. Francis Xavier Parish, who wrote a stinging letter to Cavanaugh. Below are excerpts from that letter:

Recently Bishop Reed met with the Tulsa Pastors to discuss a request made by you for a parish in Tulsa. Just shortly before your visit to Oklahoma I had talked with the Bishop about the longstanding “Red China” out on Yorktown. Cascia Hall has about as much an acknowledged existence among the Tulsa clergy as Red China has among the American people. These unrealistic are not of recent origin. Throughout the fourteen years of my priesthood Oklahoma priests have deeply resented the overt catering of a long line of Augustinians to the wealthy. Only seldom have they shown an interest in diocesan affairs...However, the Augustinians are not alone to blame for this very unhealthy situation. The split here in Tulsa is a very obvious one. Never in my fourteen years has there been any serious effort on our part to come together and fight it out. We act as though St. Rita’s Chapel does not exist . . . on their part the Fathers at Cascia act as though our good will is of no consequence.

St. Rita’s Chapel was constructed, we were told, for the needs of the Fathers and students. There was much grouching and complaining and prophecies about the new chapel, but none of it was ever said to the Augustinians. The prophecies were, by the way, quite accurate . . . How the Order can have the unmitigated gall not only to ask for a parish in this city but to suggest Sixty-first and Yale leaves me and many priests across the state aghast. . . . Your Order refused St. Francis Parish some years ago.¹⁷²

Cavanaugh returned Wrigley’s letter to him marked in several places with the word “false.” In his cover letter, Cavanaugh mentioned that he knew that other priests did not agree with him (Wrigley). Cavanaugh also wrote to Bishop Reed about this letter stating that several pastors had spoken with Fr. Spielmann, Prior of Cascia Hall, to say that Fr. Wrigley did not express their reaction or their attitude. No matter the case, it was

¹⁷¹ AMP Report from Cavanaugh to Reed, March 4, 1966.

¹⁷² AMP Letter from Fr. Frank Wrigley to F. J. Cavanaugh, March 18, 1966.

clear that the Augustinians were not going to get a Parish in Tulsa, and many more efforts needed to be made in the relationship of Cascia Hall and the Diocese.

A New Campus for Cascia Hall?

With the idea of a Parish a dead issue, the Augustinians under the direction of Provincial Cavanaugh still had to determine if they would move the operations of Cascia Hall to another area, and if they would sell any or all of their land at the present site. In a document drawn up on May 22, 1967, it was suggested that an agreement be entered into between Frank A. Flusche, President of Carriage Company, Inc., Realtors and the Very Rev. F. J. Cavanaugh, O.S.A., Prior Provincial of the Order of Saint Augustine whereby

It is agreed that the Order of St. Augustine, Seller, hereby gives to Carriage Company, Inc., Agent, the exclusive right to sell the property described as follows: The Cascia Hall property which is hereby listed for sale at a price of \$2,800,000 subject to the following conditions: it is understood that this property is to be sold in total, excluding the approximately 2 ½ acres on which the Chapel and compatible parking for this facility is situated¹⁷³

This contract, drawn up on May 22nd, the feast of St. Rita of Cascia, patroness of Cascia Hall, was never signed. Might one suggest that St. Rita herself might want Cascia Hall to remain right where it was?

The process still continued into the summer of 1967 when a meeting was called by Prior, Fr. Henry V. Spielmann, O.S.A. with the following laymen: P.C. Lauinger, Jr., Bob Grant, Carl Senger, John Conway, Bill Warren, Jr., and R.D. Monks. Spielmann listed five principal reasons why it was necessary to consider the transfer of Cascia Hall Preparatory School to another site in Tulsa at this particular time.

¹⁷³ AMP Agreement between F.A. Flusche and F.J. Cavanaugh, May 22, 1967

Educational reasons: government entrance in the educational sphere has made it imperative for private schools to update their educational systems and facilities and faculties; just in order to maintain the high standards for which Cascia Hall has been so well known.

Possible and probable future commercial development of the general area of Utica Square and Utica Avenue to the disadvantage of Cascia Hall; and a steady flow of our student body to the south part of city.

The constant need of repair and renovation and the ever increasing cost of maintenance of these forty-year-old buildings at Cascia Hall.

The necessity to expand the buildings, especially in the areas of boarding facilities. The school was originally designed to accommodate a student body of 40-60 students. The present enrollment numbers 90 boarders, in addition to boarding lay faculty and lay domestic help, and a day student enrollment of approximately 225 students. Obviously, our facilities both in class, lab and boarding accommodations must be enlarged.

We feel that to continue the work of the specialized lay-faculty, we shall have to have a "teacher-salary endowment foundation" which will be started with a portion of the funds received from the sale of the present Cascia Hall property.

Fr. Spielmann further explained the development of interest in the present Cascia Hall property by several companies and the interest that the Carriage Realty Company has had in the development of several contacts who might be interested in the purchase of this property. Spielmann reported that the new location for the school would be in the area south of the City; somewhere between Harvard and Memorial Avenues, and between Sixty-first and Eighty-first Streets. A minimum of eighty acres would be sought to the entire program. The question of public relations concerned with such a move of Cascia Hall, and especially in relation to the many friends whose homes are close to the present site, was brought up and discussed. It was agreed that each of the committee members

have one week to think about the entire proposal and return to discuss their thoughts on the project.¹⁷⁴

On July 13, 1967 an agreement with Whiteside & Grant, Realtors was signed between Robert Grant and Fr. Cavanaugh whereby the Realtors had “exclusive right until January 1, 1968 to sell the following (Cascia Hall) property:

Southwest Quarter of the Northeast Quarter (SW/4 NE/4) of Section Eighteen (18), Township Nineteen (19) North, Range Thirteen (13) East. Less the Chapel Building and approximately five (5) acres located at the Southeast Corner of the property for the sum of two million seven hundred fifty thousand dollars (\$2,750,000).¹⁷⁵

Spielmann mentioned to Cavanaugh that this project would meet with some resistance and that there would be all kinds of excuses why it cannot be done. This was certainly to be the case.

A document, obviously written by an Augustinian at Cascia Hall, but not signed, outlines why Cascia Hall should be converted into a Central Catholic High School.

Below are some excerpts from this document:

We all agree that we have a very fine school here—one of the finest. Those of us who are stationed here would like to remain here because of the many privileges not found elsewhere. And yet, in spite of personal feelings I have given the matter (of converting Cascia Hall into a Central Catholic High School) serious consideration. My conclusions are as follows . . . IT CAN BE DONE, AND SHOULD BE DONE. . . .

Our Fathers first came to this Diocese to help the Bishop solve the most important problem of educating its Catholic boys. Instead we developed the type of school that we have, and two of the parishes have had to open high schools in their

¹⁷⁴ AMP Minutes of Meeting of Site Committee at Cascia Hall, June 20, 1967.

¹⁷⁵ AMP Signed agreement between R.E. Grant and F.J. Cavanaugh, July 13, 1967.

parishes.¹⁷⁶ At present everyone admits that the present set-up is inadequate for the needs of Tulsa. There are over 500 boys who have had to attend public schools because of the lack of facilities in our own Catholic schools. And we, the Augustinians, prefer to steer clear of the problem, because we want to continue our pleasant relations with Protestants and people from other States. We don't even want to make converts, lest we offend these Protestant friends.

We are out of the “red” and fear that a larger school will put us in the “red” as in the early years. [This document then proposes figures that show that when expenses are taken into consideration, the boarding school is not the profit-making endeavor as suggested by others].

Should we worry about the Bishop's problem? Is it not true that the “seculars” have nothing good to say about us? Do we honestly feel that the people of Tulsa are indebted to us for running this very selective school? How do we feel about all those Catholic boys going to public schools? . . . Some of our very wealthy friends are strongly in favor of the change—LaFortune, Sherry, Lauinger. Will the change help us with more vocations? How many vocations have we had here after so many years?



Figure 30 Chestnut Gymnasium Fire, August 2, 1967 Photograph in Cascia Hall Archives.

¹⁷⁶ It should be noted that this statement fails to recognize the reason Cascia Hall became a school that took in as many non-Catholics as it does, the reason being that some of the Tulsa Pastors did not want to close their parochial schools and allow the Augustinians to open a Catholic Central High School as Bishop Kelley, Fr. Vasey and Fr. Driscoll had originally agreed upon.

Chestnut Gymnasium Burns—New Facilities Planned

The issue of moving seems to have been quieted by an event on the evening of August 2, 1967. At approximately 7:00 p.m., the Chestnut Gymnasium burned to the ground. Work began for cleanup, insurance settlement and plans to rebuild. Most of this happened under the direction of Prior, Fr. Henry V. Spielmann, O.S.A. The final settlement was for full replacement cost of the property at the time of loss, \$308, 496.14. The gym was declared a total loss. Robert M. Siegfried of R.H. Siegfried Insurance Company also took an active role in this situation. According to a letter of September 14, 1967, Siegfried authorized the sum of \$112.12 for a watchman to take care of the curious people that were swarming the place for a period of two days; a fence placed around the gym until the crowds' interest died down; a crew of men to clean up the debris and make the resulting edifice safe and not unattractive to the public for \$2,028.42. Siegfried stated:

I may seem presumptuous, Father, in doing certain things, but not having anybody to turn to at the time of this loss, I had to act on a spot judgment situation. . . . I decided that the man who knew the most about the gym was one of our leading architects, Mr. Donald McCormick, since he designed it and the school itself...the day after the loss we asked Mr. McCormick to appraise the fire and in his opinion give us an idea of the extent of the loss. Since that date Mr. McCormick has been very cooperative.¹⁷⁷

McCormick wanted to have the opportunity of redesigning and helping in construction of the new building, since Cascia Hall was the first building he put up. After some bit of conflict, J. Conway suggested another architect to assist with new

¹⁷⁷ AMP Letter from R.M. Siegfried to Fr.Cavanaugh, September 14, 1967.

buildings.¹⁷⁸ Murray, Jones & Murray would take up the task of finalizing replacement cost of the buildings and would eventually be the architects of record for the new construction.

In December of 1967, Provincial Fr. Francis J. Cavanaugh responded to Prior Fr. Henry V. Spielmann regarding various aspects of the upcoming building program of the school.

You spoke first of the nature of the school. This is surely and basically a College Preparatory School. But it is our school—not the school of the Prior or the Headmaster nor even the community that is living at Cascia. If we understand this, then we have everything in its proper prospective.

In the past, even while I was there, there were men [Augustinians] who took exception to having a school for Catholics and non-Catholics. Then there was the argument of the academic standing of the students as such. It seems to me that we finally had to admit what even idiots recognize—namely, that often the people who have the money to pay the tuition such a school needs to exist ARE NOT PEOPLE WHO HAVE STUDENTS WHO CAN QUALIFY FULLY ON A COLLEGE PREPARATORY LEVEL. Thus, even as far back as 1935, we had to make concessions just to keep the doors open. And we shall have to recognize this today, too, if we are to keep the school operating in 1968.

A good thing for us to remember in all of this is that we are working for the Province and the Order. It is necessary for us to get the support of Cascia for the Province if the Province is to be sustained. Therefore, it is important that this perspective is understood. We are here speaking of the Province that provided for all of us as Priests and the Order that accepted us and ordained us and continues to support us. Just, then, as a family supports itself and all members are called upon to make sacrifices, so too in this matter, as a family we are expected to sacrifice in order to support our own family of Augustinians.

¹⁷⁸ AMP Notes from Meeting at R.M. Siegfried's home, October 2, 1967. There was a question regarding who was representing whom in these meetings. When it was stated that Mr. McCormick was representing the Augustinians at Cascia Hall, Fr. Spielmann inquired as to when and how it had been arranged that Mr. McCormick was representing Cascia Hall. Because of the confusion in this area, Mr. McCormick felt that he should absent himself from the meeting and from any further association with the settlement conferences.

Students for the day school can be conscripted in this way and from families that are able to support the school—not the residue of children who take the scholarship exam—and who did not secure scholarships but are asked to pay what they can—we must seek out some of the better financed families to support the school. What we are doing in the case of taking those who did not qualify for scholarships is run down the economic status of the school and diminish the possibility of supporting the Province...What I am asking here is that all should work together to make this a great school. I have no objection that it be the best Preparatory School in the Southwest if we secure enough applicants so that we can refuse the ones who are not outstanding. BUT WE CAN'T DO IT THIS WAY UNLESS ALL ARE INVOLVED AND DEDICATED TO THE WORK OF SEEKING STUDENTS.

Similarly with the dormitory. We all know that people who send their children to dormitories are unable to handle their children in some other way. We are Religious. We speak of love of the people of God. We speak of Apostolates—THIS IS AN APOSTOLATE. These children can be assisted and they can be formed and they can become outstanding members of the Church. But this requires a sacrifice on our part. We just have to work with these children. We have to consider, too, that they are not always college material because they have problems and must send the child to a boarding school.

Finally, I want to say a few words about the upcoming building program . . . I presume that the figures of \$1,071,00 is approximately what these additions will cost . . . for a gymnasium, cafeteria, dormitory, student center, labs and library, land and swimming pool . . . in this order.¹⁷⁹

¹⁷⁹ AMP Letter from Fr. Cavanaugh to Fr. Spielmann, December 10, 1967.



Figure 31 Rev. William F. Labadie, O.S.A., Fifth Headmaster of Cascia Hall (1968-69). Photograph in Cascia Hall Archives.

Cascia Hall's Future in Serious Doubt

At the Provincial Chapter of 1968, Fr. William F. Labadie, O.S.A. was named the fifth headmaster of Cascia Hall. Fr. O'Neill, his predecessor remained "in residence" at Cascia Hall to serve as recruiter for boarding students for both Cascia Hall and Augustinian Academy in St. Louis. O'Neill wrote up a four page letter to the newly elected Provincial, Very Rev. Leo Burke, and Priors on the recruitment program. He mentions that about thirty-five dioceses were visited in fifty major cities, over four hundred schools and two thousand five hundred pieces of literature distributed. Such cities as Chicago, Detroit, Cleveland, Denver, St. Louis, Indianapolis, Cincinnati, Louisville, Kansas City, Wichita, Dallas, Austin, San Antonio, Houston, Little Rock, Fort Smith, Oklahoma City, and many cities in between.

At this point a prognosis toward the continuance of this recruitment program should be estimated . . . no [boarding] school was at full capacity, each had experienced a dropage, and all admitted the market was becoming more

competitive. People who desire select boarding schools are shopping around more than ever before . . . propose that the job of recruitment no longer be limited to Catholic schools but to include private denominational, military, and public schools in good suburban districts . . . if Cascia Hall can attract 20 percent of its student body (boarders) from non-Catholics . . . the five-day boarding attraction in other area.¹⁸⁰



Figure 32 Rev. Bernard T. Flynn, O.S.A., Sixth Headmaster of Cascia Hall (1969-1971). Photograph in Cascia Hall Archives.

Fr. Labadie served as headmaster for less than one year and was removed for health reasons. Fr. O'Neill served as acting headmaster until Fr. Bernard T. Flynn, O.S.A., who had been serving as the Director of Studies was appointed the sixth headmaster of Cascia Hall. Problems continued to mount as were noted by Cascia Hall board member, J. Hugh Liedtke '38 of Houston to Chairman of the Board, F.G. McClintock when he reported:

¹⁸⁰ AMP Report to Provincial and Priors from Fr. M.J. O'Neill, June 12, 1969

There are roughly half as much income from the boarding school as there was five years ago. In short, the demand for the boarding school evidently has fallen off, while expenses have not. In the day school part of the operation, the student body has remained approximately constant even though the City of Tulsa has grown considerably over the past few years...demand for a Cascia education evidently is not increasing with population growth. It is my view that until such time as Cascia can show a true and increasing demand for its services, it will rank quite low on the contribution list of most individuals and institutions having such funds available.¹⁸¹

He suggested that more emphasis be put on recruiting boarders from Central and South America. At the same time, the Provincial, Fr. Burke seems to have reached his limit with Cascia Hall and its financial situation when Fr. Spielmann reported that he expected a \$22,580 deficit. Burke stated, "I don't see how we [the Augustinians] can afford to carry the expense of operating Cascia Hall any longer."¹⁸²

The new Headmaster, Fr. Flynn, reported to the Board in December of 1970:

Cascia Hall faces a critical time in its life. The Augustinian Order must evaluate its contribution to Education in Tulsa just as every contributor does. We must consider (1) the purpose of our work (2) how effectively are we accomplishing our goal (3) can the order justify the tremendous investment it has made in relation to the other apostolates to which it is committed.

In answer to the first question—What is the purpose of our work? We find that our primary work is to help form effective Christian leadership in line with the directives and spirit of the second Vatican Council. We hope to accomplish this objective through the operation of a secondary school. We realize we share in the responsibility for the education of our young men. Our partners are the parents, the Church, and the state. Our primary goal as Augustinian Priests is to use academic training as a vehicle to attempt to inculcate true Christian leadership. If we fail in this objective, we cannot justify our lives through academic excellence alone.

Secondly, How effectively are we accomplishing our goals? In the light of the recent emphasis of Vatican II on the development of a Christian social consciousness, we must feel that we are heading in the right direction by attempting to inculcate into our students a goal in life whereby men will be served by them rather than that they be served by their fellow men . . . we feel that a great many of

¹⁸¹ AMP Letter from J. Hugh Liedtke to F.G. McClintock, November 18, 1970.

¹⁸² AMP Letter from Fr. Burke to Fr. Spielmann, October 29, 1970.

our alumni have or are striving to achieve this leadership. We hope for even greater success along these lines as we strive for greater social involvement of our students. We feel we have successfully used the vehicle, namely academic training, since our alumni have represented us creditably in various institutions of higher learning throughout the nation.

When it comes to question number three, we have a serious problem. We are involved in secondary education throughout the country. The Augustinians conduct these schools at great personal sacrifice and at great financial cost. Until 1959, we conducted the only boys' college preparatory school in Tulsa. Since that time another prep school, viz, Holland Hall opened its classes to young men. Therefore, even though the population of Tulsa has increased, the enrollment of Cascia stays relatively stable. This should not be discouraging since many people might prefer to send their boys to a school that is not so closely associated with a specific faith as is Cascia. Cascia Hall still has the largest male enrollment in grades 7-12. However, we feel as in the past many boys would have attended Cascia who now attend Holland Hall

Nonetheless, the rising costs of private education make the financial crisis of Cascia Hall a critical one. We currently give financial aid to approximately 50 of our 236 students. The question is not one then of, is there a need for a Cascia Education but are there enough people desirous of it who are financially willing and able to support it? There is serious doubt in my mind that we have the population that can afford what it actually will cost to continue an operation by means of tuition alone. There is not one school in the City of Tulsa or, as is generally admitted, in the nation now that can operate strictly on tuitions. The only subsidy that Cascia Hall receives at present, except for some isolated individuals, comes from the Augustinian Order. I am not speaking of capital investment but operational expenses. I strongly feel that it is an injustice to our brothers in Augustine for us to continue to be a drain on our Order. I feel that we must find some definite commitment of financial subsidy, if we are to continue in this educational endeavor. This is not a problem that can be put off to the future but decisions as to a course of action must be made almost immediately . . . if we are not able to have a definite plan of action, we will not be able to meet our financial obligations. We are obligated to salaries which we believe are primary. Also, we feel obligated to our Order and to the people who work with us, to give them definite information as to the Order's future involvement.¹⁸³

Flynn and Spielmann continued to dialogue with the Board regarding the financial crisis at Cascia Hall. They were already aware of the fact that the Province was in the

¹⁸³ AMP Report from B.T. Flynn to Cascia Hall Board of Directors, December, 1970.

midst of a retrenchment plan, and if there were not answers to this crisis, the renewal committee (RAPCOM) would suggest that Cascia Hall be closed. In a report to the Board of March 9, 1971 it was suggested that it would be essential that part of the cost of the operation of Cascia Hall be subsidized by interested parties who believed in the benefits derived from our type of private education, and that this subsidy would best be able to provide a secure future for Cascia Hall if it were in the form of a foundation that would provide for the cost of both operations and improvements. “We do not want Cascia Hall to close its doors, but we must have definite answers to present to our Province in order that we can plan for the future.”¹⁸⁴

In the Minutes of the RAPCOM Meetings of April 23-24, 1971, it is stated, “RAPCOM is of the opinion that one school should close by June of 1972 if the personnel and financial pressures are to be somewhat relieved in the Province.”¹⁸⁵ This committee devised criteria and a rating scale to assist in determining which of the schools should close first. The following criteria are listed in the order of importance as judged by RAPCOM:

1. Contribution to Order. What is the ability of the school to sustain the level of annual contribution it makes to the Province?
2. Marketable Value. How much money we would realize if we sold the property.
3. Long-range potential. Ability to function at least as is or to improve its value to the Province.

¹⁸⁴ AMP Report from Flynn and Spielmann to Board of Directors, March 9, 1971.

¹⁸⁵ AMP Minutes of RAPCOM Meetings, April 23-24, 1971.

- | RATING SCALE: | 1—Poor | 2—Fair | 3—Good | | |
|---|--------|--------|---------|--------------|--------|
| | Austin | Cascia | Academy | Mendel | Rita |
| Contribution to Order (11) | 2=22 | 1=11 | 2=22 | 2=22 | 3=33 |
| *Marketable Value (10) | -3=-30 | -3=-30 | -1=-10 | -3=-30 | -2=-20 |
| Long-Range Potential (9) | 3=27 | 1=9 | 1=9 | 2=18 | 2=18 |
| Ability to fulfill this school's need (8) | 3=24 | 2=16 | 3=24 | 1=8;
2=16 | 2=16 |
| Acceptability of type of school (7) | 3=21 | 1=7 | 2=14 | 2=14 | 2=14 |
| Ability to maintain enrollment (6) | 2=12 | 2=12 | 2=12 | 2=12 | 2=12 |
| Condition of Facilities (5) | 3=15 | 3=15 | 1=5 | 2=10 | 2=10 |
| Needs of Church (4) | 2=8 | 2=8 | 1=4 | 3=12 | 3=12 |
| Geography (3) | 3=9 | 3=9 | 2=6 | 2=6 | 2=6 |
| Ability to Produce Vocations (2) | 1=2 | 1=2 | 1=2 | 2=4 | 2=4 |
| State Aid (1) | 1=1 | 1=1 | 1=1 | 3=3 | 3=3 |
| Total Weighted | 111 | 60 | 89 | 79 (87) | 108 |
| Ranking: | 1 | 5 | 3 | 4 | 2 |

*All other values listed are criteria for keeping a school; this one represents a criterion for selling the school for financial gain. Therefore it is a negative value toward retention of the school.

The recommendation was then made to the Provincial Chapter of 1971 to close Cascia Hall. The Provincial Chapter began on June 14, 1971. Very Rev. Raymond R. Ryan, O.S.A. was elected Provincial and confirmed in office the next day. On June 18, 1971, approval was given to Fr. Spielmann's request that the Chapter allow laymen from Tulsa to address them. On the evening of June 24, 1971, four gentlemen from Tulsa addressed the Chapter about Cascia Hall—Mr. John Conway, Mr. Charles Thornton (non-Catholic), Mr. Bob Sheehan, and Mr. David Barrett (representing Mr. W.K. Warren of the Warren Foundation). These men asked the Province to keep Cascia Hall open and assured financial stability for the school's future. The recommendation to close Cascia was reconsidered and instead a proposal to close Augustinian Academy was made to the Provincial Chapter in Retrenchment Proposition 7: Augustinian Academy shall close entirely in June, 1972. This item passed on June 29, 1971 by a vote of 25 placet; 3 placet juxta modum; 11 non placet.¹⁸⁶ Cascia Hall was spared, but it was still not out of the woods. There was much work to be done in the proposed plan for incorporation of the school with a board of directors and to establish the proposed charitable trust.

Cascia Hall to Remain Open—But Difficult Times Still Lie Ahead

The superintendent of Augustinian schools had agreed with the Rapcom committee that there be a "real separation of school and community in administration and financial affairs" and that "the principle of shared decision making . . . be used by

personnel involved in making decisions in our schools.”¹⁸⁷ The issue of administrative and financial separation between community and school was taken up in the fall after the chapter not only approved these principles but also made the decision to keep Cascia Hall open because of the intervention of the benefactors, both Catholic and non-Catholics, in assuring the financial security of the school. In September of 1971, Rev. David L. Brecht, O.S.A, who was Academic Dean at Tolentine College in Olympia Fields, Illinois (a suburb of Chicago), reported on and endorsed to the new Provincial V. Rev. Raymond R. Ryan regarding the “Plan” drawn up by Mr. W. K. Warren, Jr. for the incorporation of Cascia Hall Preparatory School and the proposed By-Laws of the Cascia Hall School Corporation. Brecht reported,

In the first place, as it is currently operated Cascia Hall Preparatory School is not a high-priority asset to our Province. The school contributes little or nothing to the Province in terms of donations through the annual “quota” or in terms of students for the Priesthood or Brotherhood. Many contributions from individual friends of the Augustinians at Cascia Hall have come to the Province, but I understand that Tulsans are, as a rule, reluctant to contribute to a cause which is not an Oklahoma cause.

On the other hand, the school in Tulsa certainly represents a traditional educational apostolate for our Province personnel. The proposed plan for the school basically insures: 1.) that the Province investment in the plant will be preserved. 2.) that the Province will never have to fear the burden of subsidizing the school. 3.) that the Province will retain control of the educational institution. 4.) that the Province will be insured of some income from its manpower commitment to the school.

Also, the proposals are certainly in keeping with the intelligent trends in Catholic education today, through which Religious communities free themselves from financial strangleholds which the changed social, religious and economic conditions have made inevitable. In reality, the proposals represent a middle ground between (a) relinquishing entirely the responsibility of maintaining a self-

¹⁸⁶ AMP Minutes of the Provincial Chapter of 1971.

¹⁸⁷ AMP Report from Augustinian Superintendent’s Council to Provincial Chapter, April 14, 1971.

sufficient institution which we own and operate wholly on our own and (b) continuing to shoulder that same responsibility. Perhaps such a middle ground is well-suited, too, to the mood of our Province. Judging from the decisions of the recent Provincial Chapter, our personnel are much bound by emotional ties and nostalgia for institutions which were built with a great deal of sweat and blood and sacrifice in “better” times.

Surely the Province will have men who wish to live in community and operate a school of their own for several years to come . . . [however] a question has been raised many times by members of our Province, as to whether we have any business running a school for the sons of wealthy families. To challenge such an apostolate is clearly close-minded, immature, and un-Christian. I personally have experienced this sort of reactionary attitude many times during my years as a member of this Province, having come from Grosse Pointe [Michigan] myself. Some people in our Province have expressed the belief time and time again that people that come from such a neighborhood such as mine are barely worthy of salvation.¹⁸⁸

The plan of incorporation did go through and a Board of Directors was established. The monastic community of Augustinians was paid equitable salaries, and a clear separation of authority and financial matters of the monastery and the school corporation were spelled out in detail. The monastery community would determine how much of a quota would be returned to the Province and how much would be returned to the Cascia Hall Corporation as contributed services. The Province retained the legal title to all of the assets and the right, as the Trustees of the School, to appoint the Headmaster. The Directors were given the authority of:

the general management and control of the property and affairs of the Corporation and may exercise any powers of the Corporation (except such as are expressly limited by law to the Trustees); provided, however, that no real property belonging to the Corporation shall be sold or encumbered, and no debt to be repaid over a period of more than one year shall be incurred, except upon resolution adopted by a majority of all Directors, approved by a majority of all the Trustees.”¹⁸⁹

¹⁸⁸ AMP Report from D. Brecht to R. Ryan, September 14, 1971.

¹⁸⁹ AMP By-Laws of Cascia Hall School Corporation, Article III, Section 2, 1971.

Besides Brecht's endorsement of the plan, Rev. Donald W. Harkabus, also endorsed it when he stated, "in general, my reaction to the plan for this financial survival and stability of Cascia Hall is very positive. Within this general framework we can continue, I believe, the very meaningful apostolate in Tulsa."¹⁹⁰

The Board suggested that the question of the Trust Fund for Cascia Hall be addressed next. While the Trust was being worked on and the Corporation was being established, one might have been tempted to think that Cascia Hall was now on a solid foundation, but no one could have expected what would happen during the Christmas Break in December of 1971. In a press release, the Rev. Martin J. O'Neill, the school's Public Relations Director, announced that a letter of resignation was submitted by the Headmaster of Cascia Hall, the Reverend Bernard T. Flynn, O.S.A. This announcement was made known first to the Prior of Cascia Hall Monastery, Rev. Henry V. Spielmann and the community of Augustinian priests and brothers and then to the public. Father Flynn's resignation of office was effective December 20, 1971. Fr. O'Neill reported that the former Headmaster likewise renounced his membership in the priesthood of the Augustinian Order. Father Flynn revealed that he had been considering his decision for the past two years and had sought the advice of professional counselors. He had decided to marry a life-long friend, a resident of Chicago. The date of the wedding was Tuesday, January 4, 1972. The ceremony was held in the home of the bride's parents, and the couple made their home in Madison, Wisconsin. Father Flynn was first assigned to the faculty of Cascia Hall in 1959 and had moved into other areas of the school's administration as treasurer, assistant principal and ultimately as headmaster since

¹⁹⁰ AMP Letter from D. Harkabus to R. Ryan, October 13, 1971.

February of 1969. The present assistant school principal, the Reverend Nicholas J. Ritter, assumed the Headmastership (as Acting Headmaster) until January 31, 1972 when the second semester began and the Major Superior and his Council had assigned a successor.¹⁹¹

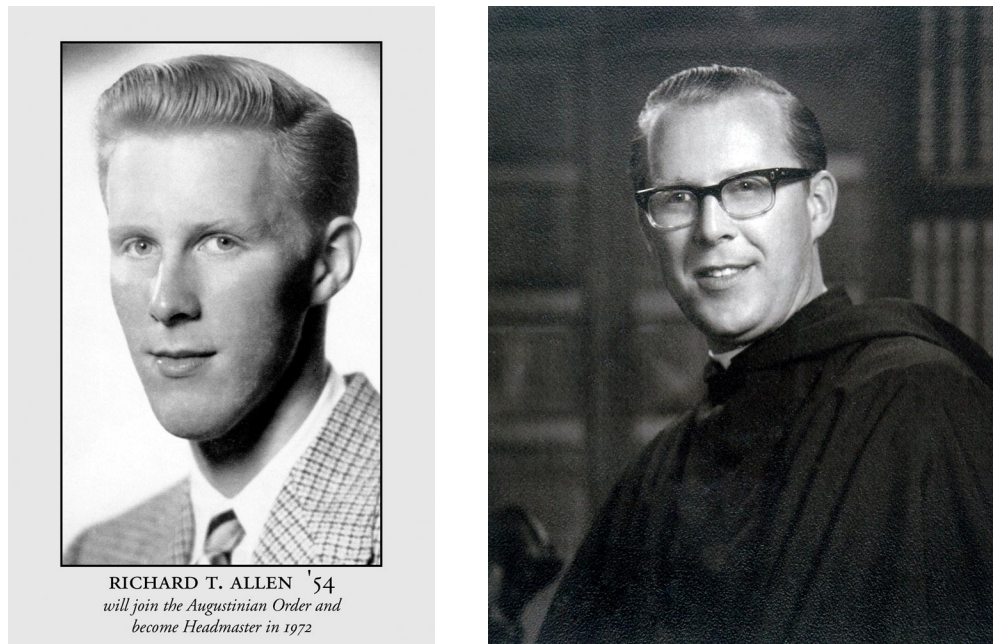


Figure 33 Senior Portrait of Richard T. Allen in 1954 and Rev. Richard T. Allen, O.S.A., Seventh Headmaster of Cascia Hall (1972-1979). Photographs in Cascia Hall Archives.

Difficulties in Relationships and Identity

Rev. Richard T. Allen, O.S.A. was named the seventh Headmaster of Cascia Hall. He would be the first Cascia Hall Graduate (class of 1954) to assume this office. This appointment was not to the liking of Fr. Ritter who had presumed that he would be named as headmaster. As a result of this decision, Ritter took a leave of absence from the Order and eventually left Cascia Hall. In an article in the *Tulsa Tribune* many years later, it was reported that Ritter, formerly assistant headmaster at Cascia Hall, had left the

¹⁹¹ AMP Press Release by M. J. O'Neill, December 1971.

school in 1974 after a disagreement on school policy with his superiors in Chicago.¹⁹²

Ritter served in the Tulsa Public School system for many years until his retirement when he returned to the priesthood in his home diocese in Saginaw, Michigan. In August of 1972, newly ordained, Rev. William A. Hamill, O.S.A., was assigned to Cascia Hall as Director of Studies to take the place of Ritter. Hamill had been a teacher and coach at Cascia before he decided to join the order and the priesthood. He was appointed Director of the Upper School when the school formally established a Middle School in 1986. He served at Cascia Hall in that capacity until 1997. The football field was named in his honor where a plaque reads, “Father William A. Hamill, O.S.A. Field commemorating his twenty-fifth anniversary as an Augustinian Priest, March 11, 1997 and recognizing his inspiring leadership as Priest, Teacher, Administrator, Coach and Friend.”

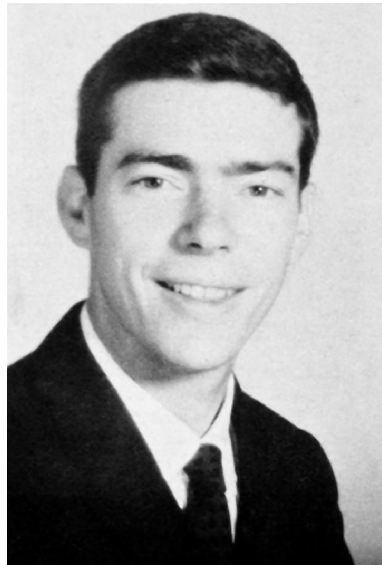


Figure 34 Mr. William A. Hamill as teacher and coach in 1961 and Rev. William A. Hamill, O.S.A. in 2005. Photographs in Cascia Hall Archives.

¹⁹² “Former priest finds ‘newer sort of ministry’” *The Tulsa Tribune*, January 19, 1980.

The 1970's continued to be a tenuous time for Cascia Hall as it tried to regain not only its financial stability but also its status and place within the Order as fulfilling its mission. One of the major benefactors attested to this difficulty in dealing appropriately with the members of the community. Robert M. Siegfried, of R.H. Siegfried Insurance Company, who had carried the insurance policies on Cascia Hall since its founding was notified by letter that the policies with him were being terminated so as to be under a corporate policy with the Province with a carrier in St. Louis. He was shocked and offended by this type of treatment and stated, "I don't appreciate at all the manner in which this matter has been handled . . . this hurts me quite deeply and is another reason why Cascia seems to be going down hill."¹⁹³ The Prior, Fr. Spielmann took the side of Siegfried and made an appeal to the Provincial when he wrote,

Cascia Hall cannot afford to lose old benefactors . . . I am concerned about losing the Siegfried Family as benefactors to Cascia Hall. This can get to be contagious and if we lose the old we cannot rely upon the new and I know what I am talking about and this can be substantiated by the members of this community who have been here for any period of time and are aware of what was and what is now.¹⁹⁴

This way of decision-making was an affront to the newly established Board of Directors, Chairman John H. Conway, Jr., as well to the Headmaster, Fr. Allen and Prior, Fr. Spielmann. A letter was sent from the School Corporation to the Province to express their discontent. They asked that Cascia Hall be removed from the package policy and that the Cascia Hall policy continue with the R.H. Siegfried Company, and that when the package policy is reviewed at the end of three years, Mr. Robert M. Siegfried be allowed

¹⁹³ AMP Letter from R. M. Siegfried to Brother John Patrick, October 19, 1972.

¹⁹⁴ AMP Letter from H. V. Spielmann to R. R. Ryan, October 20, 1972.

to bid on it.¹⁹⁵ This appeal was granted and Mr. Siegfried was greatly appreciative of the local Augustinian Community and the Board of Directors for rallying around him in this matter.¹⁹⁶

On March 30, 1973, the Board of Directors held the Inaugural Dinner of The Francis A. Driscoll Society at Southern Hills Country Club to raise funds for Cascia Hall. On October 22, 1973 the Cascia Hall Charitable Trust was established with Founding Trustees being, John H. Conway, Jr., John E. Rooney, Robert D. Sheehan, R.J. Sullivan, and John T. Swab, all of Tulsa, Oklahoma. The purpose of the Trust was to be operated exclusively for the benefit of Cascia Hall School.

The only activity to be carried out by the Trust is to be the investment of its principal and the distributions of its income to Cascia Hall School and the Trust shall not conduct any activities not in furtherance of that purpose. The Trustees shall distribute to Cascia Hall School all of the net income of the Trust Fund, in installments not less frequently than annually. In addition, the Trustees by unanimous vote may, in their discretion, make distributions of principal to Cascia Hall School from time to time.¹⁹⁷

Two very interesting aspects of this Trust were that all of the Trustees were laymen, and the issue of contingent beneficiaries. First, the fact that all members of the Trust were laymen and there were no Augustinians on its Board; it was completely separate from the School and the Province. The Trustees served for as long as they wished and would vote in their successors. The issue of contingent beneficiaries seems to indicate that these laymen still doubted the commitment of the Order to the School in Tulsa. Therefore, anyone who donated to this Trust was able to designate the name of a contingent

¹⁹⁵ AMP Letter from CH School to Province, October 31, 1972.

¹⁹⁶ AMP Letter from R. M. Siegfried to R.T. Allen, November 6, 1972.

¹⁹⁷ ACH Cascia Hall Charitable Trust Agreement

beneficiary which would be entitled to receive a pro rata share of the Trust principal on termination of the Trust.¹⁹⁸ The Trustees developed a brochure that stated, “CH is a sound investment” and encouraged gifts to it in the forms of cash, securities, wills and bequests, life insurance and memorials.

Cascia Hall continued to develop its recruiting program for the day and boarding school with a sub-committee of the Board of Directors. It was to include the efforts of faculty, parents, and alumni of Cascia Hall. Visitations to smaller towns within a one hundred and fifty mile radius of Tulsa were made to encourage participation in a five-day resident program. Recruitment efforts also continued with visitations to schools in Texas, and encouragement was given to foreign students with those families involved in the oil business and the Armed Forces. A report from Headmaster, Fr. Allen to the Administration and Board of Directors in 1973 indicated:

through these efforts the enrollment began to increase slightly. The community support by parents, alumni and friends of Cascia Hall was excellent. They want Cascia Hall to exist and they have dedicated themselves to this end. They are very active in all aspects of school life and have supported the school with great generosity in any school fund drives. However, it is difficult to assess the Province attitude toward Cascia Hall, as not too many Augustinians know much about Cascia—very few have ever seen Cascia Hall.¹⁹⁹

As all of this was going on, it was doubtful that the students themselves had any idea of the inner workings—they were about their business of study and athletics and simply being adolescents as described by Fr. Allen,

All is going well at Cascia . . . [but] the Friday I was away, our seniors had a ‘cut-day’—that is, they left school after the second period to go to a swimming party.

¹⁹⁸ ACH Interview with J. Conway, February 25, 2006.

¹⁹⁹ AMP Report by R. T. Allen to Cascia Hall Administration and Board of Directors, June 1, 1973.

We felt that we had no other choice but to suspend all 22 of them and call their parents in for a meeting. It was really a dilly but after all the anger was dissipated and the parents settled down, all worked out very well and we all got a very strong vote of confidence.²⁰⁰

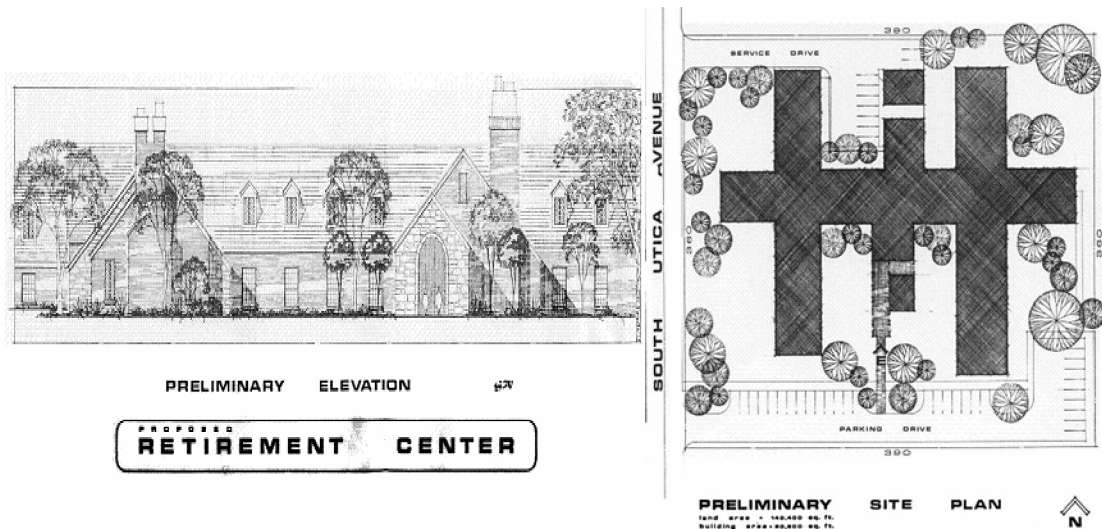


Figure 35 Preliminary drawings of proposed Retirement Center that would have been built if Cascia Hall sold land on the northwest corner of its property. Copies of Plans in Midwest Province Archives.

In the Fall of 1974, the Board of Directors was entertaining proposals for the use of land on the portion of the Cascia Hall campus which fronts Utica Avenue. Mr. V. J. Kirkland, a client of G. Darrell Brown Properties, made a proposal to purchase the property (3.22 Acres) for \$128,800 to construct a luxury retirement center. This proposal was not accepted and no land was sold.

Also in the Fall of 1974, the Board of Directors established a committee to study the feasibility of expanding Cascia Hall to a sixth-grade through twelfth-grade school. This change would have necessitated a reorganization of the school from its current junior high school (grades 7-9) and senior high school (grades 10-12) to a middle school (grades 6-8) and a high school (grades 9-12). The question of whether or not the

²⁰⁰ AMP Letter from R. T. Allen to R. R. Ryan, April 24, 1974.

Province was in favor of this change and whether or not there might be any Augustinians experienced and/or interested in working in a middle school was investigated.²⁰¹ The response from the Province Council was that it was not in favor of expanding the program at Cascia because the Augustinian manpower commitment to the educational apostolate was already taxing to the Province resources.²⁰²

In March of 1975, Fr. Ryan received a letter from a Mrs. Rose Mary Wood, whose family had been connected to Cascia Hall for the past twenty-five years and whose eldest son was currently enrolled in the seventh grade. Mrs. Wood wrote, "It is with sorrow and a certain degree of anger that I find it necessary to write this letter in reference to what I feel has been, at best, a misrepresentation of the philosophy of the *Tulsa Daily World* on Sunday, March 2, 1975 which stated that Cascia Hall was non-denominational. She was also concerned about the lack of religious instruction and attendance at religious services required of the students. Mrs. Wood asked,

Has the religious nature of the school changed or are the current administrators ashamed of their religious affiliation? My affiliation with another private school in the city which is loosely affiliated with the Episcopal Church has led me to believe that neither of the above is prevalent there, but they at least have a chapel service on a weekly basis and maintain a chaplain for the benefit of their students. They also offer a much broader curriculum and personalized instructional system than we have seen since coming to Cascia Hall . . . I think that it is deplorable for a school such as Cascia Hall and an Order such as the Augustinians to completely disregard their tradition in a predominantly non-Catholic State."²⁰³

Fr. Ryan responded to this situation in a return letter to Mrs. Wood where he stated,

²⁰¹ AMP Letter from W.A. Hamill to R. R. Ryan, November 6, 1974.

²⁰² AMP Letter from K.A. Gersbach to W. A. Hamill, December 17, 1974.

²⁰³ Ibid.

please accept my sincere thanks for the interest in Cascia and the direction it is taking as manifested in your letter . . . the ad in the Tulsa World is something that surprised me just as much as it did you. I am at the present time checking into the origin of this ad and the reasons behind it, including the word 'non-denominational' as part of the ad. Cascia, from its very beginning, has always had a very high percentage of non-Catholics. I believe that one could say that this is part of Cascia's tradition. But Cascia was and still is, as far as I am concerned, a Catholic Prep School operated by the Augustinians. We are in complete agreement that the nature, philosophy and goals of the school are Catholic and should be presented as such. Any delusion of the Catholic philosophy of this school will ultimately hurt the school.²⁰⁴

Ryan also mentioned that Cascia Hall had eleven Augustinians at the school which was a high proportion as compared to the other Augustinian high schools.

A detailed survey of the students at Cascia Hall was conducted to get input from them on the religious program of studies and services for Catholics and non-Catholics. Some of the results, especially those of the non-Catholics were very interesting and encouraging.

Chapel Issue Finally Resolved

In the Fall of 1971, a new Bishop was named to head the Diocese of Oklahoma City and Tulsa, Most Reverend John R. Quinn. Quinn was familiar with the Augustinians from his association with members of the Western Province of Augustinians who operate a high school and parish in San Diego. In a letter from Provincial Secretary, Rev. Karl A. Gersbach on behalf of Provincial Ryan, he wrote,

Our own Midwest Province operates a prep school, Cascia Hall, in Tulsa. This school has been in existence since 1924. This past September a graduate of Cascia Hall (class of 1944) Father Theodore V. Tack, O.S.A. was elected Prior General of the whole Augustinian Order. It is our sincere hope that the good relations that

²⁰⁴ AMP Letter from R. R. Ryan to R. Wood, March 14, 1975.

existed in the past between the Diocese and the Augustinians may continue and improve still more.²⁰⁵

As one might expect, the issue of the Cascia Hall Chapel once again came to the forefront with the new Bishop, Most Reverend John R. Quinn. Quinn wrote to the Prior of Cascia Hall Monastery, Fr. Spielmann in April of 1972,

The Augustinian Fathers have had a long a fruitful history in Oklahoma. We all take pride in the fact that one of our native sons is now the General of your Order. The widespread esteem in which the Augustinians are held especially in the Tulsa area is proof of your splendid accomplishments . . . [however] we have all lived long enough to know that sometimes problems can arise in life quite without fault on anyone's part and despite all the good will in the world. For many years now, there has been a growing concern and even some hostility due to the large numbers of people who have left their own parishes and who attend Mass on Sundays at Cascia Hall. . . . To put an end to confusion and to resolve this issue once and for all, I feel it is necessary to come to grips with the matter of Sunday Mass at Cascia Hall.²⁰⁶

Quinn went on to state what was already known, namely that St. Rita Chapel at Cascia Hall was a chapel and not a parish church, and that it existed chiefly for the Augustinians and their students. Quinn thus requested that the Augustinians announce that beginning on the Sunday following the closing of school in 1972, there would be only one Mass on Sundays at Cascia Hall. This Mass would be primarily for Cascia Hall students, but outsiders might also be admitted. Quinn knew that according to Canon Law the Augustinians had a right to celebrate Mass in the chapel, but to get support for his position of limiting it to one per Sunday for the pastoral needs of the people of Tulsa; Quinn took the issue to the Apostolic Delegation of the United States. The letter from the Apostolic Delegate stated,

²⁰⁵ AMP Letter from K. Gersbach to Bishop Quinn, December 6, 1971.

²⁰⁶ AMP Letter from Bishop Quinn to Fr. Spielmann, April 27, 1972.

I wish to thank you for your letter of the 30th of April in reference to the public masses at Cascia Hall School in Tulsa. I am particularly grateful that Your Excellency has brought this matter to my attention before the public announcement was made to the people. Your Excellency is to be congratulated for your timely and decisive action in a situation which, as you pointed out, could give a false impression of the Church's attitude toward various classes of people.²⁰⁷

The public announcement referred to is the apparent settlement made between the Prior of Cascia Hall Monastery, Rev. Henry V. Spielmann, O.S.A. and Bishop Quinn to reduce the number of chapel Masses on Sunday to one. This announcement was made by Fr. Spielmann when he reported,

many of you know the history of our chapel as well as, and in some cases better than I. Some of you will remember it when it was a simple one room oratory. Others will recall how it was enlarged in the school building. Today, we all know it as a beautiful house of God and a stimulating edifice in which to worship Him. We all know well that this is a school chapel established 'chiefly for the Augustinian religious and their students.' It is not a parish church with the rights to administer the sacraments and staffed with clergy who have the spiritual responsibility of souls. The Augustinian Fathers have always acknowledged this, informed you of the same, and periodically reminded you of your parochial obligations . . . in the best interest of the Church and for the pastoral good of all concerned Bishop Quinn, after consultation with Augustinian and Diocesan officials, deemed it necessary for the good of souls in the area and for the vitality of parish life to limit our program at St. Rita Chapel to one Mass on Sundays . . . beginning June 4, [1972]. In the spirit of Christian Unity . . . we appeal to you and urge you to graciously accept this announcement . . . it is our expectation that your gracious cooperation with this announcement will be responsible for a unified and strengthened Church in Oklahoma."²⁰⁸

In January of 1974, the issue of a Parish for the Augustinians in Tulsa was once again resurrected. J.A. LaFortune asked the Bishop to give consideration to giving the Augustinians a Parish as they were promised in the original agreement. Prior, Fr. Spielmann wrote to the Provincial, Very Rev. Raymond Ryan to find out his position if

²⁰⁷ AAOC, Letter from Apostolic Delegate to Bishop John Quinn, May 6, 1972.

²⁰⁸ AMP Letter written by H.V. Spielmann addressed to those who attended Sunday Mass at St. Rita Chapel on the campus of Cascia Hall.

such an offer was made, and whether the Augustinians would rather seek permission for St. Rita Chapel to become a Parish or take on a new Parish within Tulsa.²⁰⁹ All of this hearsay did not go anywhere and it is believed that this issue had finally been put to rest.

On June 22, 1975, Fr. Spielmann who was completing his term as Prior of the Cascia Hall Monastery, addressed the congregation at St. Rita Chapel to express his thanks for their consistent support and cooperation during difficult times. He also took the opportunity to:

give a very brief but accurate history of the Augustinian presence in Tulsa. We came to Tulsa from the Province of St. Thomas of Villanova in 1924. This was at the invitation of the Bishop, Francis Kelley. We first served the faithful of Sacred Heart Parish...now Christ King. In 1926 Cascia Hall was established. To the best of my knowledge the property on which the present administration building stands and some adjoining land was given to us. The rest of the acreage was purchased by the Villanova Province. A financial debt of \$251,000, as well as fiscal aid to the religious community, was carried by the Province until 1942. By then the Villanova Province was divided into the mother province and the newly formed Midwest Province of Our Mother of Good Counsel. By virtue of a matching funds method between the new Province and a group of interested and generous laymen the debt was liquidated. Since then Cascia Hall has been debt free. The Driscoll Memorial Dormitory was a community effort paid for by subscribers who wished to honor the memory of Fr. Driscoll, the first Headmaster of Cascia Hall. The chapel building and all the appurtenances were donations. Our present complex of gymnasium, student center, dining hall was paid with insurance money and funds solicited, with permission of the bishop, from benefactors.

It is an established and well known fact that private education does not pay for itself. Tuitions alone do not supply the revenue to make operations, expenses of salaries and maintenance. Cascia Hall as a private educational institution has felt this for many years. But four years ago the situation became critical and we were on the brink of closing until a new Board of Trustees was formed and a new life was born.

This group composed of successful businessmen, who serve on many local and national boards, and of whom we are proud, brought us a richness of business experience and an expansive knowledge of organizational structure. They researched all possible sources of revenue, formulated practical and functional

²⁰⁹ AMP Letter from H.V. Spielmann to R .R. Ryan, January 1, 1974.

budgets, separated the school and friary budgets. The religious faculty members receive salaries. These are deposited in a separate Friary account. From this time the community must support itself with food and clothing, and provide for medical and life insurance, pay a per capita assessment to the Province for its operation and the education of our clerics and make a contribution to the school.

. . . our budget for the fiscal year beginning July 1, 1975 . . . showed a deficit of \$20,000. A \$33,000 contribution to the school was made, but if we reduce that to \$13,000 to balance our budget then the school budget is unbalanced.

The Board realizing that tuitions alone will never yield sufficient funds established the legally constituted and IRS approved Cascia Hall Charitable Fund. It is hoped that through this instrument enough principal can be accumulated that will yield annul interest to make up any reasonable annual deficit . . . we all like a good investment . . . education is one.²¹⁰

Some Signs of Hopes in the Midst of a Difficult Era

This period of twenty years was certainly turbulent, but Cascia Hall survived these trying times. It would be, of course, completely misleading to say that there were not some high points within this time period. One of the main highlights was the celebration of the fiftieth anniversary of Cascia Hall in March of 1976. The occasion of the fiftieth in conjunction with the nation's bicentennial made for a double themed celebration. It was an opportunity to recognize the contribution of the Augustinians to the Church and State of Oklahoma. Besides the educational apostolate at Cascia Hall, Augustinian priests had staffed Christ the King Church (then Sacred Heart Church) when they first came in 1925. Since then they had been instrumental in helping many parishes and missions throughout the eastern half of the state, saying Mass and administering the sacraments to assist the efforts of the diocesan clergy. This work continues to the present

²¹⁰ AMP Talk delivered by H.V. Spielmann to congregation at St. Rita Chapel at Cascia Hall, June 22, 1975.

day. In a letter from Provincial Fr. Ryan to Cascia Hall Prior Fr. Larry Dore, Ryan commended Dore and the Cascia Community when he stated:

The entire celebration expressing a genuine sense of fraternity and hospitality as well as real dignity . . . the Liturgy with the Bishops, all of the Concelebrants, Ted Tack's homily, the people's responses and the magnificent choral work was one of the most inspiring moments in my life . . . I know that all of these things would not have been possible without all of you working together to celebrate fittingly one of the high points in Cascia's life . . . I must say that on the day of Cascia's fiftieth I was especially proud to be an Augustinian.²¹¹

In 1976, Cascia Hall was also formally admitted to the OSSAA—the Oklahoma Secondary School Activities Association. This membership greatly enhanced the total athletic program at Cascia Hall as well as sparked the spirit of competition within the athletes who are now eligible for the State playoffs. Since 1976, Cascia Hall has won thirty-five State Championships in nine different OSSAA sports. (See APPENDIX D).

Another high point was the establishment of the mini-mester in January of 1971. The standard two semester year was expanded to include this learning experiment under the leadership of Frs. Flynn and Ritter. Non-traditional classes such as Photography with Fr. Spielmann, or Welding with Mr. Angelo Prassa were taken as electives during this month long session. Other unconventional but important opportunities included foreign travel, service projects and career explorations. The mini-mester has not only survived to the present day, but it is very popular among the students as well as the teachers who have the opportunity to step out of the high powered curriculum for a while after the Christmas holidays to share this unique educational experience at Cascia Hall.²¹²

²¹¹ AMP Letter from R. R. Ryan to L. Dore, March 31, 1976.

²¹² ACH Lewis, R. *Truth, Unity, Charity*, 1996.

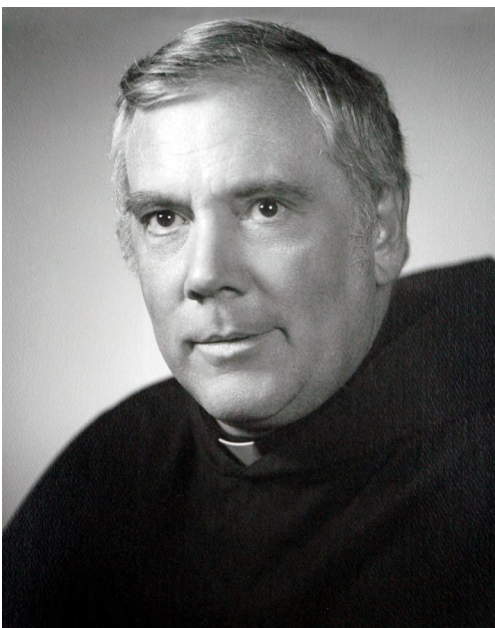


Figure 36 Rev. John J. Peck, O.S.A., Eighth Headmaster of Cascia Hall (1979-85). Photograph in Cascia Hall Archives.

In June of 1979, Rev. John J. Peck, O.S.A. was appointed the eighth headmaster of Cascia Hall. He went about the business not only of building buildings, but also the building of relationships by asking the laity to become more involved with the friend and fund-raising efforts at Cascia Hall. He was a fun-loving man who enjoyed participating in the plays and musicals along with the students.

On September 3, 1981, the Tack Science Building was dedicated. It was named in honor of Most Rev. Theodore E. Tack, O.S.A from the class of 1944 who was then serving as Prior General of the entire Augustinian Order in the world. Fr. Tack remembered:

I was in my second term as Prior General when I was informed that the new science building would be named after me. I was very surprised, because for some reason I seriously thought that buildings were only named after dead people—which I certainly wasn't. I presided at the dedication in September 1981, along with then Bishop of Tulsa, Eusebius Beltran. I remember one reflection in particular as I gazed at the plaque memorializing the occasion, which now hangs in the corridor of this building: the sculpture was quite lifelike, but it failed to show a

badly chipped tooth, which I still had at the time and which I had received from one of my classmates during my student days at Cascia.²¹³

Also during Peck's tenure in 1982 was the beginning of what would become a Cascia and Tulsa Tradition that exists till the present time, *The Cascia Christmas Walk* when Cascia families would showcase their homes that were decorated for the season while the school hosted a luncheon and bazaar.

It is in this spirit of lay involvement and contribution to not only the fundraising efforts but also to supporting the mission and purpose of the school that Cascia Hall had survived a very turbulent era in its history. It is in that same spirit that the seeds of a renaissance had been planted. Having literally survived the proposed closing of the school and/or its possible relocation, Cascia Hall now moved into a period of renewed strength and stability.

²¹³ ACH Correspondence from T. Tack, February 25, 2006.

RENAISSANCE AND RENEWAL: 1986-1997

In 1985, Rev. David L. Brecht, O.S.A. became the ninth headmaster of Cascia Hall. It was under his direction that Cascia Hall once again gained its financial stability, which has continued to the present day. He was also responsible for the school's becoming co-educational, establishing a grade 6-12 program, completely renovating the dormitory into the new middle school building, building a middle school gymnasium, wrestling room, weight room, and adding a new library. He also enhanced the involvement of parents in the friend and fund raising efforts by starting the annual event known as *Celebrate Cascia* in 1988, as well as having them involved in the decision-making process by establishing the Athletic Board. During Brecht's tenure, Cascia Hall's enrollment nearly doubled. Brecht left Cascia Hall in March of 1991 when he was elected Prior Provincial of the Midwest Province.

Rev. Theodore Tack, O.S.A. became the tenth headmaster in June of 1991 and served until 1997. He was the second Cascia Hall alumnus to assume this position. Under Tack's direction, Cascia Hall continued to grow and build. He was responsible for adding a second floor computer lab which connected the 1926 building with the Tack Science building completed in 1997 under the direction of Chairman of the Board E. Blake Hastings '67, architect Brian Lloyd Freese '77, and general contractor Ray Miller '53 of Fleming Construction, as well as adding an Olympic style track around the football field at Cascia Hall with assistance from the Siegfried family and new sports field for the middle school in 1993 which is known as Warren Field along Yorktown

Avenue with assistance from the Warren family. In 1997, Cascia Hall also named the baseball field the Richard P. LeMay Field in honor of long-time teacher and coach and former professional baseball player. Tack was also responsible for establishing the Development Office and bringing the Kairos retreat program to Cascia Hall. In this way, the physical plant, the financial situation and the spiritual formation programs were greatly enhanced.

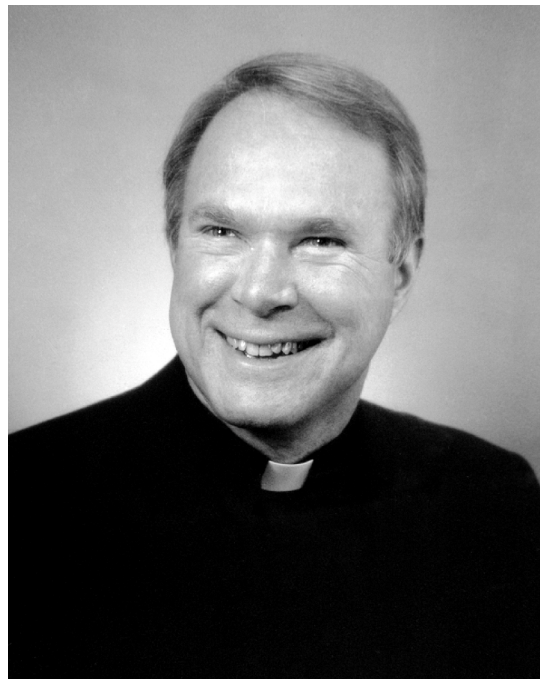


Figure 37 Rev. David L. Brecht, O.S.A., Ninth Headmaster of Cascia Hall (1985-1991). Photograph in Cascia Hall Archives.

Challenge of Change

The mid 1980s ushered in a spirit of change and a new era at Cascia Hall. Groundbreaking for the Middle School took place on May 8, 1986. The *Challenge of Change* Campaign under the direction of Ray H. Siegfried, II began for the conversion of dormitory into classrooms, building of a Middle School Gym and fitting the entire

campus facility for the inclusion of girls. Rev. David L Brecht, O.S.A. was appointed the ninth headmaster of Cascia Hall in June of 1985. Fr. Brecht shared his reflections on his Cascia experience in an interview when he stated:

My impressions [of Cascia Hall] were related to times spent as superintendent of the Augustinian schools. I made visits here on various occasions for Education Commission purposes. My impressions were it was a good school but small, 215-220 boys as most. The big thing in years prior to my coming here was the construction of the Tack Center. My first visit here would have been for the dedication of the Chapel [in 1958]. Of course, things were very different here at that time. They used what is now the Middle School as a dormitory. Again, it was a very small operation—tightly-knit community with parents, students and the Augustinian Community. I had the impression it was an exclusive school in different ways. I did not have any significant insights into the operation of the place.

... I was working in the garden one day at Tolentine in June 1985 and Karl Gersbach [Provincial] opened his window and called me into his office. He told me he wanted me to be Headmaster at Cascia Hall and wondered if I would accept that. At that time, of course, he totally caught me off guard because I had been at Tolentine for two years and well, it just caught me off guard.

At any rate, I said I would be willing to go there if there were no money problems. The reason I said that is I had been struggling with the finances at St. Rita High School for four years and then I was put in charge of the conversion of Tolentine to a senior citizens' residence for two years and constantly, in that capacity, struggling with our Province and with the Mercy Sisters Province in getting more and more money that was needed for this conversion...So I didn't want another position struggling with the money situation. I said that to him, and he assured me there were no financial problems down here.

I came here then for a visit in July of 1985 to talk with John Peck, the outgoing headmaster, and he proceeded to explain to me they had an operating debt from the previous year of about \$100,000. In those days with a school that small was a big thing! I was totally surprised by that ... I did come here in August, the day before classes started and Fr. Hamill told me that the budget had been drawn up on 330 students and they had 290 show up. So, again, immediately I was looking at another \$100,000 deficit that would result because of inadequate enrollment. Things did not look good.

When I got here I was also teaching one or two classes, which I enjoyed thoroughly. I immediately saw that the facilities were in bad shape. To show you how bad they were, the first time when I was here, it rained I happened to walk into the library over here and there were big plastic sheets covering all the bookshelves. I asked the librarian what was that all about. She said, 'whenever it rains we have

to do this because the roof leaks so badly it would destroy our books.’ I was dumbfounded at that and dumbfounded about other things that I discovered in terms of upkeep of the facilities. The 1926 building was not air-conditioned. The first eleven days I was here the temperature was over 100 degrees every day. I was teaching in my habit and was soaking wet at the end of the day. There were problems.

Things moved fast for me to deal with those immediately because when I arrived there had been negotiations going on between Cascia Hall and Monte Cassino—the Benedictine Sisters there wanted to close their [girls] high school.

Previous to my coming, this was in the works. They [the Benedictine Sisters] wanted some arrangement with Cascia Hall; different options had been explored. Cascia Hall also had decided they needed to go to a Middle School [adding sixth grade] primarily because the Tulsa Public Schools had just converted to that system. So Cascia, beginning in the seventh grade was out of sync with the public school system. So, that also had been in the work. They had paid for studies regarding those two issues; that pot started to boil immediately after I got here. The Sisters were asking for meetings and so on. In the beginning of October, I didn’t want to move on either of these projects because I just felt I needed more time, however, the Sisters felt there was no more time—they had a press conference and announced that they were closing their high school at the end of that school year—in June of 1986.

So, after that there were frantic activities with our Board as to what we wanted to do. (You may recall at the meeting yesterday--Foundation Board Meeting on October 2, 2005--Phil Lauinger said that he was on the Board at that time and he came to the meetings adamant that the school should not go co-ed. Incidentally, he said yesterday, ‘I was wrong—it should have gone co-ed’). There were real strong arguments on both sides--to go co-ed mainly because somehow these girls from Monte Cassino had to be accommodated; on the other side, this would change the nature of Cascia Hall—indeed, it did.²¹⁴

Brecht came into this incredibly chaotic situation in his first year as headmaster after accepting the job with the presumption that Cascia Hall was in good shape. Brecht continued:

The situation was complicated further because Monte Cassino was demanding that Cascia Hall would just be a high school and that we would either let our seventh and eighth grade go to Monte Cassino or just continue to have boys in seventh and eighth grade. Our discussions, however, were that we really had to add

²¹⁴ ACH Interview with D.L. Brecht, October 3, 2005.

sixth grade because we did not want to let seventh and eighth grade go because we felt that was critical to our more rigorous high school program which at that time involved more and more Advanced Placement courses coming in. The students had to have a background from middle school age so that in a sense they might skip their freshmen year of high school and get into a track that would allow them as juniors and seniors to take AP classes and be far ahead of the game in terms of other high schools. We felt we had to keep the seventh and eighth grade, and that if the high school went co-ed, the seventh and eighth grades had to go co-ed too. Otherwise, the girls would always be second class citizens. A girl who started in high school, without our background in seventh and eighth grades, would not be in the advanced track . . . So we said that the Middle School would have to be co-ed too.

We had a critical meeting of the Board towards the end of November and we weren't sure how the votes would go, but they went in favor of becoming a co-ed school and establishing a Middle School by adding the sixth grade and separating off the Middle School from the High School because prior to that it was operated as simply one school grade 7-12.

Once that decision was made, then of course we faced the issue of how do we provide the facilities for all of this. When I came, the boarding division had been closed the previous June, 1985. A couple of boarders did show up in September of that year and we put them up in the monastery. So, we had an empty building on Yorktown that could be used for the facilities but we would have to have a major renovation project to deal with providing for the girls and the Middle School as a separate entity. The Board decided to do this, and during December we started to prepare a campaign to raise \$2,100,000. Ray Siegfried, II agreed to be the Chair of the fundraising operation and before Christmas we started getting the major gifts to run the campaign from the school, there was myself, Connie Leos, and one parent. The beauty of the campaign, as Ray set it up, was it should be finished by April 1st. By April 1st we had well over the goal of \$2,100,000. Right off the bat, in December, before Christmas, I received a pledge for \$800,000 from one person who wished to remain anonymous. The fundraising got off in high gear, immediately, and by June of 1986 we had pledges of \$4,500,000.

Thus, two things happened: the facilities that we had originally planned were able to be done, and even more to accommodate the girls and the Middle School. Also, as the cash came in, we eventually had money stashed in more than twenty-five banks--Mary Pitts did a marvelous job of keeping track of it [and] the money was in the bank generating lots of interest while the building project was going on. With that interest I was able to relieve the \$100,000 deficit that I found when I came here plus the \$100,000 deficit that was incurred in my first year here. So those deficits, in a sense, were wiped out simply from the interest that the money for the building project generated.

I also put Fr. Richard Jacobs in charge of designing the Middle School program to the best definition of a Middle School at that time. Being a scholar, he dove into

that project with enthusiasm and had weekly meetings with the faculty that were all lined up during that second semester. The whole Middle School program was planned, designed, put on paper and was ready to go the following September . . . the Middle School [building] was supposed to be completed in time for classes at the end of August, but the fact was, it was not. We were faced with the prospect of opening school and nowhere to put these new Middle School students. Fortunately, the Temple, at that time, had just completed building a new Hebrew School—brand new, never used—and Rabbi Sherman very graciously offered to let our Middle School be conducted in their Hebrew School until 4:00 pm every day at which time it would be available for their students.²¹⁵ This lasted a full semester [and] we finally moved into the building in January.²¹⁶

On the Feast of St. Rita, May 22, 1987 Cascia Hall dedicated its new Middle School and also dedicated its gymnasium in honor of Fr. Henry Spielmann, O.S.A. The plaque in the name of the Board, Faculty, Students, and Alumni in the gym lobby states, “In grateful recognition of Father Henry V. Spielmann for his many years of exemplary service at Cascia Hall as a Priest, Teacher, Coach, Counselor and Friend, this facility is dedicated. Cascia Hall is richer for his involvement of the total development of its students and we are proud that he has been and forever will be a part of us.”

²¹⁵ Cascia Hall was able to return the favor to the Jewish Community of Tulsa in 1999 when Hebrew School was conducted in the newly opened St. Augustine Hall Middle School while their construction was underway.

²¹⁶ ACH Interview with D.L. Brecht, October 3, 2005.

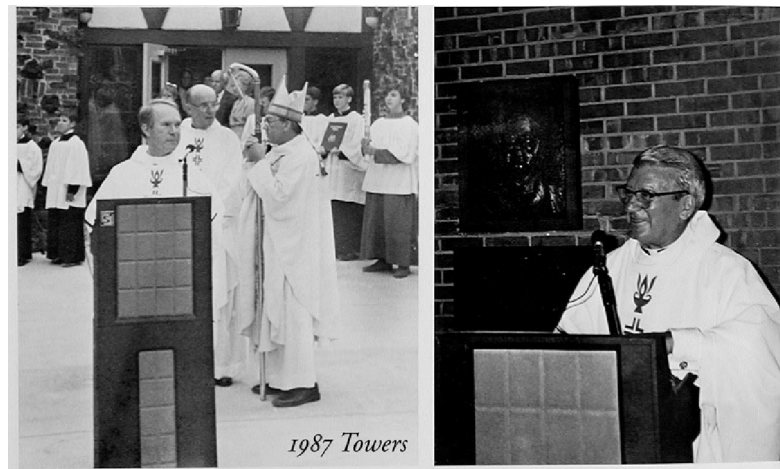


Figure 38 Fr. David L. Brecht, O.S.A. at the dedication of the new Middle School assisted by Augustinian Provincial, V. Rev. Raymond R. Ryan, O.S.A., and Bishop of Tulsa, Eusebius Beltran. Fr. Henry V. Spielmann, O.S.A. at the newly named Spielmann Gymnasium on May 22, 1987. The gym was opened in 1970 with the building project and fundraising under the direction of then Prior, Fr. Spielmann. Photographs in Cascia Hall Archives.

In a couple of years, Cascia Hall changed dramatically. The school enrollment practically doubled, and Cascia Hall was now a co-ed school with a Middle and Upper School as separate educational divisions. The Headmaster, now served as Superintendent over both divisions.

With the presence of girls at Cascia Hall, Brecht was now interested in getting the fine and performing arts program well established. In 1990, he started a music endowment fund, with the help of Mrs. Bonnie Henke and a significant contribution from the Warren Foundation, which would be named in honor of Rev. Stephen R. Fogarty, O.S.A. who had served at Cascia Hall for many years, and was dedicated to the arts.



Figure 39 Rev. Stephen R. Fogarty in 1953, English Teacher, and Fr. Fogarty in 1986, retired. Photographs in Cascia Hall Archives.

Fogarty wrote about his many years of service and the changes over these years including the presence of girls now at Cascia in the 1986 *Towers* where he stated:

What remains unchanged is the manner in which the rooftree guards diligently this fortune of the family that came into being at the Yorktown site—in essence a family with a spirit part Tulsan, part Augustinian, with strong roots that some of us saw start as tendrils, now capable enough to breed nostalgia.

From 1935, when my age was twenty-four going on seventeen, when the school when the school was in its ninth year, I have seen these things and shared the warmth of that familial love. To be part of it is to know something unique, something that goes with schools that know their purpose, that adjust to their community, that live a life of their own. How satisfying to think that the school will be enrich by the presence of girls (for girls understand feeling, understand sharing) and to know from experience that the school will repay them a hundredfold for every gesture that they make to enhance its family life.

Brecht also started to make plans for a performing arts center, and although plans were drawn and approved by the Board of Directors, the Augustinian Community in Tulsa, and the Board of Trustees in Chicago, the plans died when Brecht was elected Provincial and

a new Augustinian Community in the Cascia Hall Monastery decided that this was not their priority now. Brecht did, however, complete the building of a new library before he left. It was dedicated on January 13, 1991 in honor of Fr. Martin J. O'Neill, O.S.A., former teacher and headmaster who was retired but was still in residence in the Cascia Hall Monastery. The old library was converted into a conference center, and as a token of appreciation to Fr. Brecht for his significant contribution to Cascia Hall during this historic time period, the Board named it the Fr. David L. Brecht, O.S.A. Conference Center, typically referred to now as the Brecht Center. The plaque in the center aptly describes the sentiments of a Cascia Community that realized that this man had put Cascia Hall back on a firm foundation that has been built upon since that time until the present. It states, “. . . leader, teacher, friend, counselor. He led with clarity of purpose, a vision of the future and a gentle Augustinian love for all.”

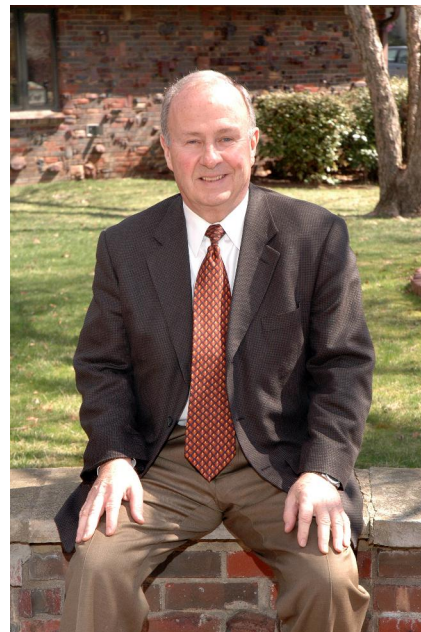
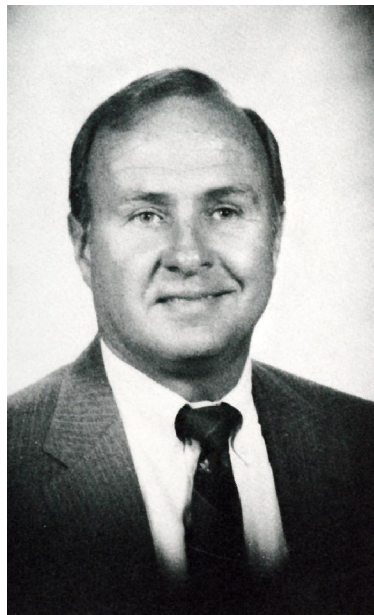


Figure 40 Mr. Walter J. Peters in 1989 and in 2006. Photographs in Cascia Hall Archives.

In March of 1991, when Fr. Brecht was elected provincial and took up residence in the Chicago area, Mr. Walter J. Peters was named Acting-Headmaster until another Augustinian could be appointed at the Provincial Chapter in June. Mr. Peters has served in many capacities within the Administration of Cascia Hall including, Director of the Middle School from 1991-1997 and Director of the Upper School from 1997 to the present. He was welcomed by the Augustinians as an Affiliate which is the highest honor that the Order can bestow upon a lay person.

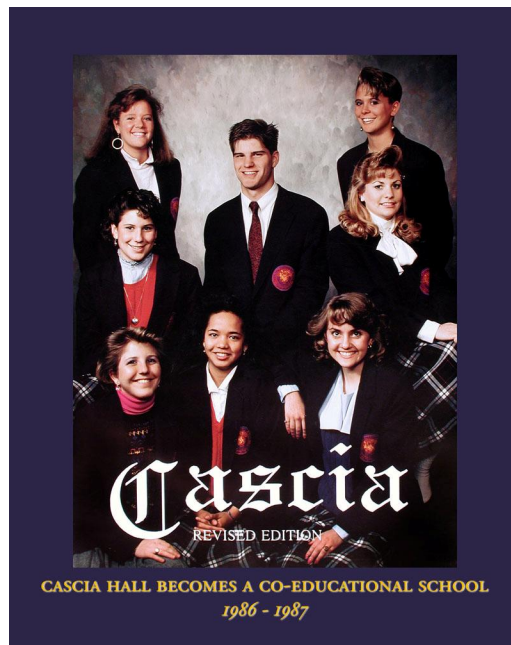


Figure 41 Cascia Hall becomes a co-educational school in 1986-87. Photograph in Cascia Hall Archives.

Brecht also witnessed the graduation of the first girls from Cascia Hall in 1987. At the graduation ceremonies, before the diplomas were conferred upon the students, an honorary diploma was given to Sr. Mary Murrihy, S.S.J. so that she would officially be the first female to graduate from Cascia Hall. Sr. Mary served at Cascia Hall since 1977 and still teaches part-time in 2006. The Sr. Mary Community Service Award was established in 1994 “in recognition of a lady who has given mind and heart to God

tirelessly.” She also was among the first group that received national recognition from the ASEA by receiving the Outstanding Faculty/Staff Award in 1995. (See APPENDIX E for all others from Cascia Hall who have received this honor).



Figure 42 Sr. Mary Murrihy, S.S.J. in 1980 and in 2003. Photographs in Cascia Hall Archives.

Sr. Mary reflected on the Cascia Hall experience when she stated,

A Cascia Hall education is a complex education, one that involves more than the mere acquisition of information. A Cascia education is a process of intellectual development in which the student develops the abilities to think critically and independently, to convey effectively the results of such thinking and to become cognizant of his own abilities, knowledge and potential. Just as the Cascia education involves more than simply retaining information, the responsibility of our teaching involves more than directing textbook learning. Ideally we attempt to focus on the actual process of learning rather than merely on the information being learned. In doing so we hope to create in each student a sound method of life-long learning that can be applied to any endeavor. The consistent structured lesson plans we present to our students fosters in them a mode of critical thinking in which

they automatically approach a problem or situation in a rational manner, recognize what must be pursued to achieve the desired result. BUT WE DO MORE.

First of all, Cascia Hall is, first and foremost, a Catholic, Augustinian School, not a private school. We exist because we have a special mission: to inculcate and promote the Catholic and Augustinian values and principles of Cascia Hall—Truth, Unity and Charity. These words printed on the Augustinian seal which we see each day remind of all to pursue Truth, Unity, and Charity. Yes, we have many students here who are not Catholic, but they are here because their parents want them to benefit from this special Catholic character that infuses our school, so that their children, the architects of tomorrow, will look forward to a future that has prepared them for life, not only on the process of learning, but also through these three key elements: *Veritas, Unitas, Caritas*.²¹⁷

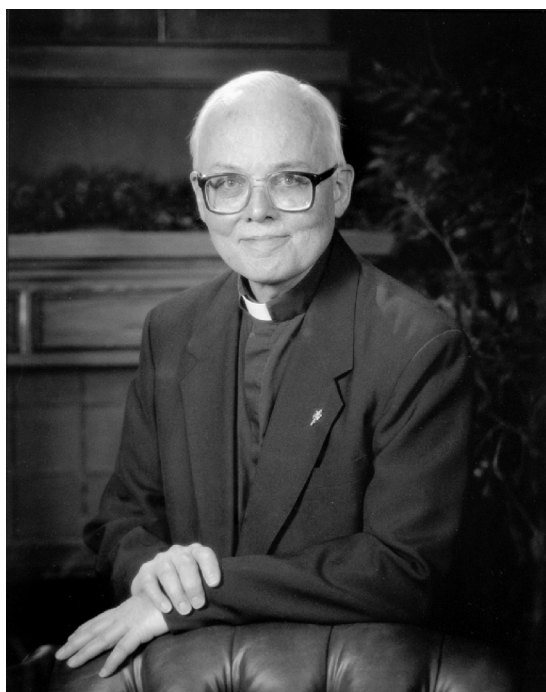


Figure 43 Rev. Theodore E. Tack, O.S.A., Tenth Headmaster of Cascia Hall, O.S.A. (1991-97). Photograph in Cascia Hall Archives.

Stability and Continuity

Rev. Theodore E. Tack, O.S.A. was appointed the tenth headmaster of Cascia Hall at the Provincial Chapter in June of 1991 by the new Provincial and former Cascia

²¹⁷ ACH Correspondence from M. Murrihy, March 1, 2006.

Headmaster, Very Rev. David L. Brecht, O.S.A. Tack was the second alumnus to take this office. Tack continued to build upon the stable foundation established by Brecht and kept the ship steady and moving forward over the next six years. Tack reflected on his years as headmaster and the significant accomplishments made at Cascia Hall during his tenure when he stated:

Some very important events took place during this period, many of them made possible by the generosity of our benefactors.

Our enrollment grew to its present maximum during this time, which represented an increase of some 25 percent from about 450 to 575. The Middle School was probably the area that grew the most during this time.

With the help of the Board of Directors, a new policy was begun which allowed faculty and staff to receive medical benefits to counter rising health care costs; a Director of Development [Tish Stuart] was hired to assist in raising necessary funds, not only for new projects, but also for aiding in keeping tuition costs at a reasonable level. . . .

Spiritual help was provided for the seniors in the form of the Kairos retreats, which were brought to Cascia mainly through Fr. Patrick Murphy, O.S.A. and Br. Jack Hibbard, O.S.A. A sincere effort was made to give both parents and students a better understanding of the meaning of our being an Augustinian school. This was accomplished for the parents through several years of articles in the *Newsletter* on Augustinians in other lands, and for the students through appropriate talks in chapel.

As far as construction goes and with the help of very generous benefactors, a second floor was added over the administration wing of the school, which provided a large computer lab, new restrooms, and easy access between the second floor of the original building and that of the new science building. This also freed up space on the first floor for better office conditions, improved corridor lighting, and a more worthy main entrance to the school. Many other areas saw improvement also: a new set of tennis courts was built, and Olympic style track was laid around the football field, and a new playing field for the Middle School was made possible along Yorktown Avenue. At the very end of this period, a great improvement was begun in the form of an elevator being installed in the main building of the school, especially for the purpose of helping disabled students pass between the first and second floors.²¹⁸

²¹⁸ ACH Correspondence from T. Tack, February 25, 2006.

Ray Siegfried, II, remembered the building project to enhance the sports facilities when he stated,

Sometime during the Tack era, we were doing well in athletics and we needed to add a weight room, track, fencing around the stadium and bleachers. Milann and I agreed to fund it all, and the estimate was \$350,000. Tack came back to my home three times, hat in hand, to ask for more money because we had to have two more track lanes to the estimated six in order to hold sanctioned events. So it cost \$600,000 and Tack was embarrassed each time he came to ask for more.²¹⁹

The Siegfrieds led the charge for even more improvements to the athletic facilities as well as the building of a new Middle School building, St. Augustine Hall, soon after the arrival of new headmaster, Fr. Bernie Scianna, O.S.A.



Figure 44 Rev. Bernard C. Scianna, O.S.A. became the youngest Headmaster at the age of 32 in 1997. He now enjoys the third longest tenure of a Cascia Hal Headmaster with nine years in 2006. Only Fr. Sinnott with fifteen years and Fr. Driscoll with eighteen years have served longer terms as Headmaster. Photograph in Cascia Hall Archives.

²¹⁹ ACH Interview with R. Siegfried, April 2005.

Rev. Bernard C. Scianna, O.S.A. took office as the eleventh headmaster of Cascia Hall on July 1, 1997. He was the youngest headmaster in the history of the school at the age of thirty-two. Scianna, widely known as “Fr. Bernie”, continued to build on the solid foundation of his predecessors and mentors, Brecht and Tack.

CASCIA HALL TODAY: A POSTSCRIPT

Cascia Hall has been under the direction of Headmaster, Fr. Bernie Scianna, O.S.A. since 1997 until the time of this writing in 2006. He is also the author of this history. Therefore this postscript is a reflection on his nine years as headmaster, and it is here that the author readily admits the possibility of bias.

One of the first things that Scianna did when he arrived in Tulsa was to put the following statement on the two main entrances of the school as well as on the school's stationery: "Cascia Hall, a Catholic, Augustinian School." Joe Medina, '84 and currently faculty member, Assistant Development Director and Head Football Coach remarked about these signs,

As one comes onto our campus, there is no doubt as to the identity of the school and the core values that it was founded upon. For 80 years, Cascia Hall has existed as "a Catholic, Augustinian School" in a state that is predominantly non-Catholic. A majority of the faculty, staff, and student body throughout the history of the school have been non-Catholic. Despite these facts, the school has thrived in its spiritual and educational mission for many years and continues to be appealing for both Catholic and non-Catholic families. Why?

The Augustinian core values of Truth, Unity and Love are universal and not limited to just Catholics. At Cascia Hall, all are welcome to be part of the community to pursue their relationship with God. The school's philosophy and courses are based on Catholic, Augustinian doctrine, and our non-Catholic families understand and accept this fact when they enrolled in the school. They also appreciate that Cascia is not out to convert all the non-Catholics to the Faith.²²⁰

²²⁰ ACH Correspondence from J. Medina, March 1, 2006.

Terry Hogan who has taught at Cascia Hall from 1976 until the present stated the following:

Since the fall of 1976, I have witnessed many changes at Cascia Hall. I would have to say the two most important and far reaching would have to be the admission of girls in 1986 and the conscious decision to make Cascia Hall a truly Augustinian Catholic school, which began, in my mind, the year Fr. Bernie Scianna arrived as the new Headmaster in the fall of 1997. It was then that I began to hear it clearly articulated that we were first and foremost a Catholic school and whereas we would continue to welcome and respect the beliefs of students of other faiths, at the same time would expect them to take all courses expected of our Catholic students. This new policy, in my opinion, sent a clear message as to what would be the main emphasis of Cascia Hall.

With the arrival of the new administration and the emphasis on being Catholic also ushered in the term “core values.” To this point the words “Truth, Unity and Charity,” in my opinion, were just three words found on the school crest and the blazers of our students. In 1997 they began to take on their intended meanings. They quickly became our abbreviated mission statement. They also became the criteria by which all our actions as teachers and as a school could and would be evaluated. . . . With the consistent selling of the school’s core values I believe a majority of the student body and faculty have bought into these three simple values. The institution of the Augustinian Values Institute in January of 2004 has guaranteed the survival of these values because, we, the lay faculty, will better understand the importance of being sure we continue to promote and live these values so both our student body and our patrons will also buy into these ideals.

At the institute I witnessed and was impressed by the sense of brotherhood the Augustinians, from various schools in the United States, have when they are together. I also discovered there are eight other schools that are attempting to teach and live out the same values we espouse at Cascia. In short, we are not alone. I was extremely impressed by the dedication of the other lay teachers I met. Being in their presence was somewhat inspiring. I left the Institute feeling that the future of Cascia Hall is and will be in good hands as long as we, as faculty and administrators remain faithful to the Augustinian values of *Veritas, Unitas* and *Caritas*.²²¹

Scianna immediately saw the benefit of a 6-12 program and therefore, quickly made efforts to create a unity between the Middle and Upper Schools. He moved Mr.

²²¹ ACH Correspondence from T. Hogan, March 14, 2006.

Walter J. Peters from Middle School Director to Upper School Director and hired the first woman Director of the Middle School, Ms. Maureen Clements. He asked for a greater cooperation between the two schools and insisted that Department Heads include faculty members from both levels in their department in order to form curriculum grades 6-12 that would be to the advantage of their students. He also encouraged Head Coaches to follow this same approach in their particular sports.

Improved Relationship with the Diocese

Upon his arrival, Scianna learned about some of the misperceptions of Cascia Hall amongst the Diocesan clergy as well as amongst many of the Catholic Grammar Schools in Tulsa. Some of these perceptions were based on past relationships and residue that still existed from this unfortunate past. However, being from Chicago, Scianna did not have this baggage and attempted to make a fresh start. He invited the local pastors and principals for a lunch at Cascia and addressed these “untruths” or “half-truths” as he called them.

He said that he had heard that some believed that Cascia Hall was a school only for the wealthy. He reported that although we do have our share of wealthy families, there are almost 20 percent of families receiving financial aid based on need. Cascia Hall does not award scholarships based on academic or athletic ability. Cascia Hall awards approximately \$350,000 in financial aid to families in need on an annual basis. He assured them that this aid is available to their families if they indeed qualified.

Scianna also addressed the issue that some believed that Cascia Hall was not really Catholic. He reported that there had always been a tradition of having approximately

fifty percent Catholic and fifty percent non-Catholic at Cascia Hall. (Actually the percent of Catholics when Scianna arrived in 1997 was at 42 percent. His efforts with the Catholic Grammar Schools helped to raise this back to 50 percent by 2002). However, Cascia Hall was indeed Catholic in every aspect. Theology classes and chapel services were not watered down and prayer was included in every arena both academic and athletic. The Kairos retreat program was most definitely Catholic in its teachings. In addition to this, there were seven Augustinian Priests and Brothers who taught and were administrators. Students had daily contact with these men of faith (See APPENDIX G for complete list of Augustinians who have served at Cascia Hall from 1926-2006).

The final issue he addressed was the perception that one had to be brilliant to be accepted at Cascia. Scianna assured them that as long as they had good grades and that they were willing to work, they could make it at Cascia. Under Scianna's guidance, Cascia Hall developed a policy explaining the accommodations that the school was willing to make for students with some minor learning disabilities. He also developed a Wellness Program with the help of Board Member Suzanne Warren in which a relationship with Laureate was forged and exists to the present. This program allows Cascia Hall to assist students and parents with emotional and psychological issues so as to aid them on their path to wholeness. Scianna also served the Diocese as a member of the Presbyteral Council and as a Consultor for the Diocese.

Joe Medina '84 who has served as Middle School Athletic Director in the past reflects on the relationship with the Diocese when he said,

Cascia Hall has a unique relationship with the Diocese of Tulsa. As an independent school owned and operated by the Augustinians, Cascia is not a traditional Diocesan school. However, we are very much a part of the Diocese of Tulsa.

We are active participants in many Diocesan activities including the Diocesan Middle School Athletic Association, join Kairos retreats with the Diocesan High School, and we support many Diocesan religious and social activities. The Community Service aspect of our school helps many Diocesan organizations in Tulsa.

Most importantly our Augustinians are very faithful servants of servants and supporters of the Diocese. Many times they are asked to fill in and say Mass at Parish Churches, including some that are more than an hour away.

There is a respectful and improving relationship with the Bishop and a tremendous relationship with the Superintendent of Diocesan Schools.²²²

Maureen Clements who was named the Director of the Cascia Hall Middle School in 1997 after having worked for the Diocese as Principal of Holy Family Cathedral School reported the following regarding the relationship of the Augustinians and the Diocese:

There was a noticeable separation between the Diocese and Cascia Hall. I feel this was in part due to a lack of communication between the Bishop and the Augustinians. I have been able to watch the relationship between the two strengthen the past nine years. Fr. Bernie has worked to develop this relationship . . . There has been more communication from the Bishop and other Diocesan priests and a willingness from the Augustinian priests to help in parishes when called upon. . . . Becoming a part of the Augustinian structure and working with the priests has been a blessing. The Augustinian values of truth, unity and charity guide our daily interactions and are a true model for our students and parents.²²³

Building Relationships, Facilities and Endowments

At the end of his first year as headmaster, Scianna announced a campaign for the building of new Middle School classrooms. The campaign would be known as *The Cascia Connection* because it would physically connect the Upper and Middle School

²²² ACH Correspondence from J. Medina, March 1, 2006.

²²³ ACH Correspondence from M. Clements, March 17, 2006.

buildings and would psychologically enhance his vision of “one community with two levels of education.” Scianna also named Milann H. Siegfried as the first woman Chairman of the Board. She and her husband Ray took the lead roles in this campaign. The building, known as St. Augustine Hall, would be designed by architect, Brian Lloyd Freese, a graduate of Cascia Hall from 1977 and a great-grandson of the Markhams who were the original benefactors of Cascia Hall back in the 1920s. Manhattan Construction Company was hired to be the general contractor and agreed to an aggressive schedule for building. St. Augustine Hall was open for classes and officially dedicated and blessed on September 13, 1999.

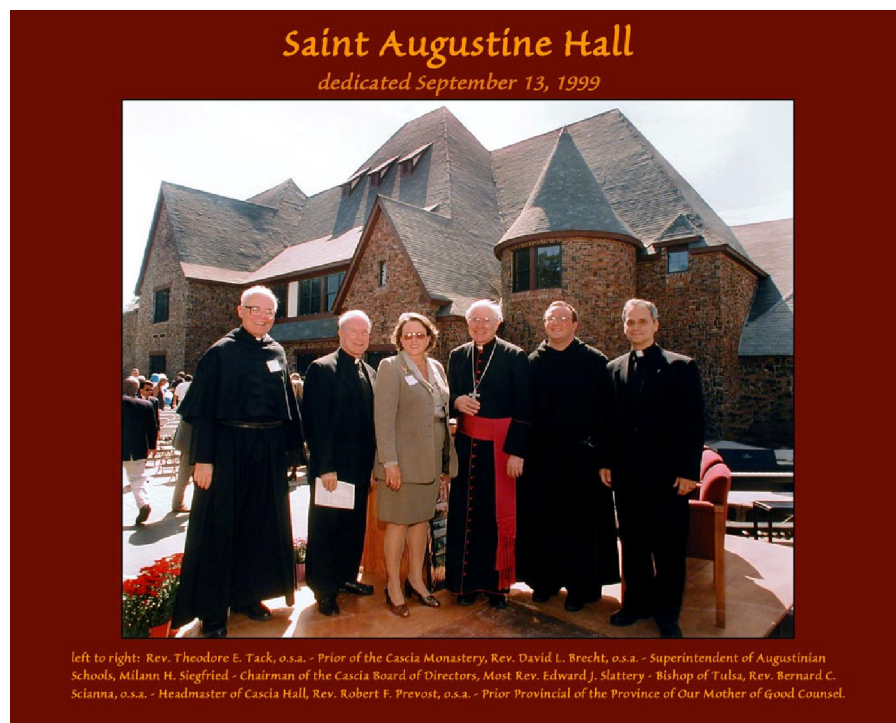


Figure 45 Dedication of St. Augustine Hall on September 13, 1999. Pictured left to right are Fr. Ted Tack, O.S.A., Prior of Cascia Hall Monastery, Fr. David Brecht, O.S.A., Superintendent of Augustinian Schools, Mrs. Milann H. Siegfried, Chairman of the Cascia Hall Board of Directors, Bishop Edward Slattery, Bishop of Tulsa, Fr. Bernie Scianna, O.S.A., Headmaster of Cascia Hall, and Fr. Bob Prevost, O.S.A., Provincial of the Midwest Augustinians. Photograph in Cascia Hall Archives.

In addition to building a united faculty and St. Augustine Hall, Scianna began to look toward the future of Cascia Hall with the assistance of past Chairman of the Board,

E. Blake Hastings of the class of '67. Hastings was also a trustee of the Cascia Hall Charitable Trust that had been formed back in the 1970s and had contributed funds to the school since then, but it had not grown its assets. It held approximately 1.2 million dollars in its trust. Hastings encouraged Scianna and other school officials as well as the members of the Charitable Trust to merge into a new entity for the good of the School and the Augustinians. After months of negotiations, *The Cascia Hall Foundation* was established in July of 1999. Hastings would serve as the first President of the Foundation. Two other members of the Charitable Trust, Philip C. Lauinger, Jr.'54, and William L. Schloss'61 would also serve as trustees of the new foundation. Augustinians would also serve as Trustees, the original four being Fr. Bob Prevost, Br. Bruce Jendraszyk, Fr. Ted Tack and Fr. Bernie Scianna. In December of 1999 John-Kelly Warren '83 replaced Fr. Tack and Fr. David Brecht replaced Jendraszyk. The Foundation has increased its assets to 4.7 million dollars in permanently restricted funds in 2006. This had all been done while the school continued to enhance the campus with technology, new roofs and other capital improvements.

Scianna knew that the best way to bring a community together was with a great celebration, and so he formed a committee to begin the preparations for a seventy-fifth anniversary extravaganza. This committee, led by Mrs. Nancy Swab Vaughan, Mrs. Annabelle Miller, and Mrs. Jane Butts (non-Catholic) worked for almost two years, until the celebrations began in the fall of 2000. There was a community picnic held on the campus, an enhanced celebration of Homecoming, and then the gala weekend in March of 2001. This weekend included an alumni grand reunion on that Friday evening, golf and tennis tournaments on that Saturday morning, a multi-themed party for almost 800

people on that Saturday night, and concluded with a Mass of Thanksgiving and brunch on that Sunday. The proceeds of \$375,000 went directly to the Cascia Hall Foundation, but besides that extraordinary gift, the Cascia Community was given a booster shot of nostalgia that even strengthened their commitment to this Augustinian Community.

Relying on Core Values and Firm Foundation

Having celebrated the entire year before, Cascia Hall entered into the fall of 2001 with a wonderful sense of community. It was this sense of faith and community that would see them through the upcoming tragedies in the nation and within its community. September 11, 2001, is a day that will live forever in the hearts and minds of Americans. On that day, the United States experienced its worst act of terrorism. As students and faculty alike watched the twin towers of the World Trade Center collapse, there was a profound silence and cloud of unknowing around the campus. Cascia Hall also experienced some personal tragedies closer to home on the day before and after this national tragedy. The Cascia Community gathered in the place that serves as their anchor of spirituality and strength, St. Rita Chapel. Faith and Community is what would see them through these events of September, 2001. But it was not to end for the Cascia Community. In October, a plane crash took the life of former board member, Charlie Ryan, and injured Cascia alumnus, Robin Siegfried '67. In that month, it was also discovered that long time friend and benefactor, Ray Siegfried, II, was diagnosed with Lou Gherig's disease. During that year there were also several acts of vandalism to the campus that instilled a sense of fear and uneasiness in its members. And then, on February 12, 2002, on Mardi Gras Tuesday, freshmen basketball player, Aaron Halford,

collapsed and died on the Cascia Hall gym floor. This event in addition to all that had happened during this school year would shake the Cascia Community to its core. Thankfully, at its core are the values of *Veritas*, *Unitas* and *Caritas* (Truth, Unity and Love). The Cascia Community would rally around this core to make it through a most difficult experience. The following year, Cascia Hall would officially retire #23 from the boys' basketball program. Aaron Halford's jersey now proudly hangs in the gym lobby. Also, his classmates helped to establish the Halford Scholarship Fund in the Cascia Hall Foundation by raising funds on Mardi Gras Tuesday by selling donuts and coffee. This tradition continues to the present time. The Halford fund stands at approximately \$50,000 in 2006.

Success in Academics, Athletics and Arts

Under Scianna's tenure, academics and athletics continued to thrive. Academically, the school produced unprecedented numbers on a consistent basis of National Merit Scholars with the highest number coming with the class of 2005. Out of eighty-three students, Cascia Hall had nineteen National Merit Semi-Finalist, 21 percent of the class. Cascia Hall was also recognized for its academic success as being in the top twenty Catholic Schools in the country in 2004 and 2005 according to the Catholic High School Honor Roll. During Scianna's nine years at the helm, Cascia Hall achieved 22 State OSSAA and 6 non-OSSAA State Championships (See APPENDIX D). Having experienced success in these areas, Scianna now turned his attention to the Fine and Performing Arts Program.

In June of 2005, Scianna announced the beginning of the *Partners in Progress* Campaign to build a performing arts center as well as to add to the endowment funds in the Cascia Hall Foundation. Fr. Bernie then announced what seemed to be unrealistic at best and maybe a bit insane at worst: The campaign would be to raise 10 million dollars, and both the campaign and the building were to be completed by August of 2006. This would be the biggest and most aggressive campaign and building schedule in the school's history. However, Scianna had done his homework; the feasibility study supported these projects and that the Cascia Community had benefactors to make this happen. His faith in the Community and their belief that Cascia Hall needed this facility gave him the catalyst to begin. At this writing, in March of 2006, the campaign had raised 7.5 million dollars and the building was on schedule and its dedication and blessing set for St. Augustine's Day, August 28, 2006.



Figure 46 Cascia Hall Performing Arts Center to be dedicated August 28, 2006. Copies in the Cascia Hall Archives.

On January 26, 2006, Rev. Henry V. Spielmann, O.S.A., who has been part of the Cascia Community for the past 65 years and who still lives in the Cascia Hall Monastery, celebrated his 94th birthday. In honor of his constant presence since 1940 when he arrived here, supposedly on a temporary assignment and his ministry over the past six decades to the Cascia Community, the Augustinians named the main tower at Cascia Hall, the Spielmann Tower on behalf of all of Fr. Spielmann's former students. Just as the tower is a symbol of strength and stability, indeed a symbol of Cascia Hall itself with its yearbook being named the *Towers*, so too the names Fr. Henry Spielmann and Cascia Hall are almost synonymous. He has been a towering figure in the lives of many.



Figure 47 Rev. Henry V. Spielmann, O.S.A. in 1940 and in 2006. Photographs in Cascia Hall Archives.

Fr. Bernie not only moved the Cascia Community along the path of progress, but personally led by example by working for his doctorate while serving as Headmaster.

His desire to continue to be a learner while being an educator certainly fits with

Augustine's encouragement to always make progress! Fr. Bernie often quotes from

Augustine's famous word from Sermon 169 where he stated,

Let us continue to make progress; examine yourself constantly without guile or flattery...let your present state always leave you dissatisfied if you are to become what you are not yet. For wherever you feel satisfaction, there you will stop. Say 'it is enough' and you are lost. You must always look for more, walk onward, and make progress.

CONCLUSIONS

The Augustinian School in the United States, with its mission of educating and transforming the minds and hearts of the youths entrusted to them, both Catholic and non-Catholic alike, and the emphasis on the core values of *Veritas*, *Unitas*, and *Caritas* have made a very significant contribution to the success of the Catholic education system throughout the decades. The Catholic and Augustinian school systems experienced not only a great deal of growth but also enjoyed a sense of stability through the 1950s. They then had to weather turbulent times in the 1960s and 1970s with the decline of religious personnel and the shift of ideologies within society and the Catholic Church. Since the mid 1980s, Catholic and Augustinian schools have experienced a type of renaissance that has brought the laity into a more active and participative role in preserving and promoting the rich history and tradition of the Catholic and Augustinian values in education.

In January of 2004, the Augustinian Secondary Educational Association (ASEA) held its inaugural Institute for Augustinian Values in Education at Villanova Prep in Ojai, California. This Institute gives teachers, staff members, administrators, and board members of Augustinian schools an opportunity to explore further what it means to work in an Augustinian school. Looking at the core values of *Veritas*, *Unitas* and *Caritas* (Truth, Unity and Love), the group strives to see how each school's operating principles and practices align with these core values. It is essential that those who are part of an Augustinian Community, whether they are Catholic or non-Catholic, know not only the

philosophy of education, the mission and the vision, but also the history of the particular institution within its greater context.

The history of Cascia Hall as a Catholic, Augustinian School has been one of highs and lows in being faithful to its mission. It certainly has had the restless heart of its spiritual father, St. Augustine, and his continuous search for wisdom and desire to make progress on the journey. Cascia Hall, because of a decision made early on both by the Diocese of Tulsa and the Augustinians, has welcomed non-Catholics into its community. It seems quite appropriate since the young Augustine himself was not a Catholic, but having been influenced by his mother, Monica, and the bishop of Milan, St. Ambrose, sought for answers within the Catholic Church. Cascia Hall has provided an environment of friendship, love, and dialogue between various religious traditions long before this was in vogue. At present, Cascia Hall has a student body in grades 6-12 of 585 approximately fifty percent Catholic and fifty percent non-Catholic. The same is true with its faculty. Cascia Hall continues to be faithful to its Catholic and Augustinian identity while inviting non-Catholics into its educational and spiritual community. English teacher, Ashley Dugan who has been on staff for thirteen years explains this very well when she stated,

When I began teaching at Cascia, I was an agnostic and had no affiliation with any church or religion. As I worked here, I noticed the deep involvement that many teachers had with their faith, and the expression of that faith in their teaching. However, I was never proselytized or pressured into accepting Christianity. In this way, I was able to explore Christianity at my own pace. After attending Kairos as a candidate, I was profoundly struck by the importance of spiritual development, realizing finally that it was as important as intellectual, emotional and physical development. Since Catholicism was here, available to me, it became the 'open door' through which I could embrace Christianity. After the death of my parents, I became more firmly convinced that we are part of the divine and that the divine is part of us; that we are, indeed, eternal beings. I attended RCIA and converted to Catholicism...I appreciate St. Augustine's teachings particularly because they focus on the power of redemption and the emphasis on informed faith, not blind

faith. I have a rather troubling ‘past,’ yet so did St. Augustine, and I have learned a great deal about forgiveness and reserving judgment.²²⁴

Roger Carter who has been teaching and coaching at Cascia since 1990 shared a similar experience when he reported,

I have been in the Cascia Community since 1983 teaching at a sister school around the corner. It has been my experience that Cascia has provided a supportive spiritual aspect that encourages personal growth without forcing the views of the Augustinians or the Catholic Church on the faculty and/or students. My own experience is a perfect illustration. I came from a Baptist background and attended a Baptist seminary in preparation of becoming a Baptist minister. Despite not being Catholic, the Augustinians encouraged my spiritual growth and often included me in many religious opportunities. I actually led a class retreat, spoke numerous times in chapel, and organized Christian fellowships amongst the students. All of these actions were encouraged by the Augustinians without ever mentioning a need to stress Catholic teachings only. I have found the Augustinians’ caring attitude and concern for an individual, no matter what the background of the individual, to be the cornerstone of their witness for Christ. It is refreshing to see that in today’s world of claiming to have all the answers, a religious order say; come with me and let’s search for the answers together.²²⁵

Carter’s search took him away from the Cascia Community for one year to be an administrator in a public school, but he returned to Cascia the following year. His search also led him to become a member of the Catholic Church at the Easter Vigil in 2006.

Cascia Hall has continued to nourish a sense of community that strives for excellence in all areas in what Scianna has called, in his opening school homily in August of 1997, the “Pepsi spirit”—**p**hysical, **e**motional, **p**sychological, **s**piritual, and **i**ntellectual development. Patrick Sullivan, Cascia Medalist from the class of 2001 stated in the Spring of 2006 when Scianna was appointed to another term as headmaster, “I have to admit that I am glad you hear you will be staying at Cascia for the near future . . . Our

²²⁴ ACH Correspondence from A. Dugan, February 22, 2006.

²²⁵ ACH Correspondence from R. Carter, February 24, 2006.

school has absolutely thrived during your time as headmaster, which started my freshman year with the "Pepsi" homily! I will never forget that Mass . . . just keep up the great work because you're making a few alums in NYC, among many others across the country, very proud."²²⁶ Scianna believes that Cascia Hall is doing a very good job, but readily admits that it is not perfect. He stated, "We are striving for excellence which can be summed up as the result of caring more than others think is wise, risking more than others think is safe, dreaming more than others think is practical, and expecting more than others think is possible." This is what we attempt to do at Cascia Hall; transforming minds and hearts in the Augustinian Tradition.

Carol McMahon, a non-Catholic member of the Cascia Hall Staff reported,

In every class, activity, or athletic event, teachers and staff employ the Augustinian values of Truth, Unity, and Charity, to nurture students' unique qualities and encourage them to express their individuality. These values are the cornerstone of daily life at Cascia . . . Cascia Hall is a very special place to our family. Each of my three children is very different, yet each has grown spiritually, emotionally, academically and physically at Cascia. The opportunity to be a member of the Cascia Community is one of God's greatest blessings in my life.²²⁷

Elizabeth "Betsy" Blue, a non-Catholic, whose husband and children attended Cascia and who serves a member of the Board of Directors at Cascia Hall reported the following:

Cascia and the Augustinian Fathers have had a profound influence on my three children, and that influence has extended to their Presbyterian mother. . . . At Cascia Hall I have come to know the strength and charity of the Augustinian Fathers, which is very special. They draw you into this very supportive Augustinian family. They lead the way at Cascia to wrap their arms around Cascia kids and families in both good times and difficult times. And I have come to realize that this is a very, very good thing. If Cascia did not accept non-Catholic

²²⁶ ACH Correspondence from P. Sullivan, March 12, 2006.

²²⁷ ACH Correspondence from C. McMahon, February 28, 2006.

children, then I certainly would not have come to appreciate the values of the Augustinians, and realize how well Cascia steadfastly provides nutrients to my children for their mind, bodies, and souls. . . . Our three children say that as non-Catholic, they have never felt excluded at Cascia in the classroom, or in Chapel . . . they participate [in chapel activities] and have learned a great deal from those different activities that apply to their everyday life, family and friends.

. . . What Cascia Hall and the Augustinians do is welcome them, train them, discipline them, encourage them, pray for them, love them, and then send them out in the world with Augustinian values that they will practice, value and love for the rest of their lives. I am truly indebted to the Fathers for what they have provided for my children.²²⁸

It is this Augustinian sense of community that develops an emotional attachment to Cascia Hall which lasts a lifetime. According to recent studies, this emotional attachment is vital for students. Dr. Robert Blum, a professor and pediatrician at Johns Hopkins University, reported that “there is a growing body of evidence that building emotional connections between young people and their schools improves their commitment to education and increases their ability to resist risky behavior.”²²⁹ Blum was particularly commenting on a Leadership Program that was being implemented in New York City where students were wearing neckties and being encouraged to dress for success. Because of the sense of community, the expectation of leadership, and the dress code, Blum noticed that “kids who would not have been presumed to be on academic trajectories—were making good grades, feeling good about themselves and feeling connected to their school.” This sense of community stands up to the present “culture of detachment in our nation’s schools . . . that essentially tells kids they’re on their own, and while many succeed, many don’t. This is not acceptable.”

²²⁸ ACH Correspondence from E. Blue, March 12, 2006.

²²⁹ Raspberry, W. “Emotional attachments to schools vital for students” *Tulsa World*, September 13, 2001.

Blum also stated, “I saw the power of connectedness in reducing health risk behaviors—obesity, suicidal thoughts and attempts, cigarette smoking, alcohol use, and transitions from moderate to more serious behaviors. This awareness needs to be ingrained in all our schools.” He questioned how we lost this in the first place and surmised that “part of it is our romance with economics of scale, leading us to ever-larger institutions. But when you get a school with a thousand or more students, the interpersonal relationships get lost.” He also suggested that we must teach our students that they have a responsibility for and commitment to the school community and larger community. Schools “must enhance the sense of connectedness among their students. We’re talking about bringing the soul back to the schools, a sense of community. When you’re a community, things happen. You start to see concern for every child. You start to hear things like, ‘we expect you to do really well—and if you miss, we’ll help you succeed.’”

Brady Pringle from the Cascia Hall graduating class of 1970 believes that this sense of community and connectedness has existed at Cascia Hall from its very beginnings. He reflected on his love for and connectedness to this Augustinian Community when he stated,

My family has been involved at Cascia Hall literally since the day it opened. My uncle John entered those Tower doors in 1926 and graduated in 1929. I didn’t realize until yesterday that he won the Cascia Medal²³⁰ (See APPENDIX F). So did my father and my brother. I am alum, was a teacher at Cascia for six years, and now am a parent. This year I am President of the Cascia Hall Alumni Association and Vice-Chairman of the School’s Board of Directors. I think the most

²³⁰ The Cascia Medal is the highest honor given at Commencement Exercises to the student who excels in all areas; spiritual, academic, athletic, and school spirit. It was awarded at the first Commencement in 1929 and this tradition continues to the present day, however, for some reason, there are some years that it was not awarded.

remarkable thing about Cascia is its far-reaching effect on so many graduates and former students. Graduates who have gone on to become civic and business leaders, governors and mayors, philanthropist, doctors, successful people. Many of these same people have literally bailed the school out of financial difficulty not once but two or three times. And most importantly, none of them have forgotten Cascia Hall, where they were taught Latin and English, Mathematics and Science, but also values like Truth, Unity, Charity, and the obligation to give back. I'm proud to say I'm proud of this incredible heritage of great faith, instilled in us by the Augustinians.²³¹

One might expect to here this from a Catholic whose family has been associated to this school community for almost eighty years, but the same has been true for non-Catholics from the beginning of Cascia Hall as seen in a quote taken from the editors of the 1951 *Towers* as well as seen in the comments from John Powers from the class of 1997. The editors claimed that “this good-natured, interdenominational tolerance was one of the great traditions of the school,” and they boasted that, “there is a healthy good feeling between Catholic and non-Catholic . . . this friendly, open relationship gives opportunities for mutual appreciation of individual beliefs...we have a singular advantage in this genuine good feeling between faiths.” Almost fifty years later, John Powers had a similar experience when he reported:

When I first came to Cascia Hall as a sixth grader, I had never been exposed to Catholics. I was raised a Presbyterian with a firm Reformation orthodoxy, though my parents did not subscribe to the suspicions that are present on both sides of the Catholic/Protestant divide. Being raised in that sort of environment, I didn't arrive at Cascia with any preconceived notions about Catholics...through the rest of that year I made friends—most of whom were Catholic. I learned from my peers as well as the Augustinians the meaning of Mass and all the other practices I did not fully understand. In the course of that education, I never felt as though I was being initiated for conversion. Nor did I feel my instructors were watering down their beliefs to make them more palatable for people who were not Catholic. It was everything that education should be—especially religious education. It was unapologetic without being abrasive . . . Cascia's educational perspective was open without being relativist. The point is, Cascia Hall kept faith itself at the forefront of

²³¹ ACH Correspondence from Brady Pringle, February 22, 2006.

its educational philosophy. I learned about Catholicism, the Reformation, eastern religions and many other systems of thought. Cascia molded me into a person that was knowledgeable of other faith systems which I think challenged me to personally reflect on my faith, thereby strengthening it.

The tensions that we see around the world between Catholics and Protestants did not exist at Cascia . . . Protestants and Catholics may always have the division that exists now. There are differences in our theologies, and those differences are important. But what I found at Cascia and with the Augustinians was a focus on what we shared, that is, we both share the belief that Christ was the Son of God and that the Lord loved us so, that he gave us the Christ to die for our sins and give us salvation. Such ecumenical sharing can exist without subverting the beliefs that we hold dear . . . so the coexistence of Catholics and Protestants studying together gives rise to an environment of tolerance and understanding while allowing adherents of both systems to hold fast to what they believe. . . . The best example of this is embodied in the Kairos retreat. I was lucky enough to be invited as a junior to attend the retreat and eventually lead one as a senior. Under the guidance of Bro. Jack Hibbard, our rag tag group of young men was challenged to relate our spiritual journeys in hopes of achieving an environment for that weekend that would allow our peers to grow spiritually. Bro. Jack was a great help and a wonderful spiritual confidant during the process, and he proved a tremendous friend and counselor from then on²³²

John Powers continued his Augustinian education at Merrimack College in Andover, Massachusetts and then went on after graduation to serve in the Augustinian Volunteer Program. He credited the example of the Augustinians and the story of St. Augustine himself as playing a big part in his development we he stated,

Beyond academics, the Augustinian education was a soulful one for me. I knew the story of St. Augustine from my days at Cascia, and I had that story reinforced at Merrimack. I think knowing Augustine's journey from debauched intellectual to humble priest served me well. Augustine's story is so universal yet it is related by a man who the Holy Spirit favored with talents of expression and mind. Reading the *Confessions*, I could see myself reflected and was encouraged, in my darker moments of doubt, by his tenacity in finding the truth.

He was, and is, an inspiration to me. He shows us how far the Lord can take us; that we are never past salvation; that we can change and our tears can be turned into dancing. This charism was always reflected in the Augustinians around me at Cascia and Merrimack. I was honored to have several exchanges of ideas with Fr.

²³² ACH Correspondence from J. Powers, February 22, 2006.

Ted Tack as he worked on a book about Augustine and while I worked on a paper I had been invited to present at the Thagaste Symposium at Merrimack. To have such an intellectual and spiritual giant take the time to discuss his ideas with me and listen to mine was truly an honor.

Community was another important idea that has stayed with me through the years. This Augustinian charism is something that is lacking in today's world. Many do not strive to have 'right' relationships with each other. Also, the idea of sharing and treating each other as equals has been all but lost. Yet, the Augustinians always promoted those ideas in all my years of association with them. And the idea of community is something that goes beyond living in community settings. It promotes the idea of justice. If we truly wish to live in a community, then justice must be our focus. For my part, I took the idea of community, so firmly instilled in me by the Augustinians, and began to look at the world around me. I saw the extraordinary need for justice and community.²³³

Shawn Gammill, a Baptist, who has been part of the Cascia Community for eleven years as a teacher, coach and administrator also reported,

I walked into Cascia Hall eleven years ago not knowing the spiritual advancement that I was about to undergo. I look at my time here at Cascia Hall as a learning experience for myself. I understand that I am an educator here, but I see myself learning more about God and his plan as I continue to learn about the Augustinian values and beliefs. I see myself as one who believes the same values and traditions in my life. I hope someday to be able to enjoy all facets of our masse at Cascia Hall and on each Sunday. . . . I look to Cascia as part of my family. I truly take to heart all aspects of this Community. I feel that I should do all within my power to make this Community the best. . . . I have experienced Kairos (as candidate and leader) and there is not a week that goes by that I do not think about my first Kairos experience. . . . Another experience that I reflect back upon is the time that Fr. Bernie Scianna asked me to attend a Values Institute that included faculty, staff, administrators and Augustinians from the other eight Augustinian Schools in North America. I remember traveling to Chicago to have this conference not knowing what to expect. . . . I do remember on comment made to me during this institute from Brady Pringle, a Cascia Hall alum, a past co-worker, and a devout Catholic. He said that he 'respects that I am the only non-Catholic at this institute and how I love and believe the Augustinian Values even as a non-Catholic.' He told me that he felt honored to have me here with him. I still to this day think of that comment each and every time I see Brady Pringle. . . . I think of him as a Catholic that

²³³ Ibid.

understands there are people like myself that do believe, trust, and adhere to the beliefs of the Augustinian Order even though they are non-Catholic.²³⁴

The current Chairman of the Board, Annabelle Miller, whose oldest child began her sixth grade year at Cascia in 1990 and who has a freshmen son here in 2006 reported,

My husband's and my decision to send Emily to Cascia Hall was based primarily on academic reputation. We quickly realized, however, that while superior scholasticism is a strength of the educational philosophy of Cascia Hall, it is not its sole purpose. The purpose of Cascia Hall is most clearly stated in the motto of the Augustinian Order: Truth, Unity and Love. We are certain our three children have received quality educations at Cascia; however, these other components of Cascia Hall are those that make us most proud. The Cascia Community has embraced our family and provided us continued support, as a family and as individuals. It is this Community that has played a much more profound role in our lives than the mere academic strengths of Cascia. As my daughters grow their continued and developed involvement with their alma mater is a statement to that fact; they value their relationship with Cascia Hall. The value the friendships that have sustained them for years, the morals and principles learned from their teachers and priests, and the unique relationship forged among all those people connected with Cascia. This connection, this almost tangible feeling of belonging, embraces the students, parents, faculty, and staff at Cascia Hall and it is this connection that lasts long after one's academic course is complete. . . . I am confident that Cascia Hall will continue to play a large role in the lives of my children, my husband, and my own, and that is the source of Cascia Hall's strength: this commitment to give back and assist this great school to ensure that its future is as successful as its past.²³⁵

Jon Parker, a non-Catholic faculty member, who had previously taught in the public schools, reflected on his experience at Cascia Hall as he neared the end of his first year in this community when he stated,

It has been a liberating experience teaching at Cascia Hall. Being able to mesh my faith in God with my profession seems to be very natural. . . . Chapel each morning is definitely another positive learning experience . . . I especially like discovering about the Catholic faith. Having grown up going to a traditional Baptist church . . . I have now learned the misconceptions non-Catholics have towards Catholics. There are more similarities than differences. . . . I know it may sound like a cliché, but the family atmosphere at Cascia Hall is very meaningful. The sensitivity

²³⁴ ACH Correspondence from S. Gammill, March 1, 2006.

²³⁵ ACH Correspondence with A. Miller, March 7, 2006.

everyone has towards others is remarkable. It is really nice to work in an environment that is filled with a sense of community.²³⁶

Cascia Hall now prepares to celebrate its 80th anniversary in 2006 as a Catholic, Augustinian School. Mrs. Nancy Swab Vaughan will serve as honorary chairman of this event. Cascia Hall has weathered the storms and celebrated its success. It has become a special place in the life of many. This final quote from John J. Hastings of the class of 2001 summed this up quite nicely when he stated,

When I think back on my time at Cascia, I realize how lucky I am that I didn't have a 'traditional' education. By 'traditional', I mean the experience of going to school simply to learn the required materials. Cascia is not a place you go solely for an education. Rather, it is a place where the values of truth, unity and charity are instilled in you from the minute you walk onto campus. A place where Catholic teaching is at the forefront of the educational experience. This is what makes Cascia Hall the special place that it is.

It is not a place where teachers and priests are seen as superiors, but rather a place where they are your friends, your mentors. They are people that get to know you on a personal level. People who care about you in every aspect of life. People that you can relate to through their various life experiences. They are more than the typical 'priest.' They are people that instill the Catholic faith in you through their actions, through their guidance. The Augustinian principles of *Veritas*, *Unitas*, *Caritas* become almost second nature. Students see these actions exemplified everyday by the faculty, the Augustinian Community, and the supporters of the Cascia Community. It is these simple principles that leave a profound effect on each student who roams her halls. Each student learns to be truthful, to give to others and to be one with God.²³⁷

And so Cascia Hall remembers its past, celebrates its present and believes in its strong future by remaining faithful to its core values of *Veritas*, *Unitas* and *Caritas* and transforming the minds and hearts of all the members of its community. The role of the laity in promoting the Augustinian core values and building this sense community is

²³⁶ ACH Interview with J. Parker, March 1, 2006.

²³⁷ ACH Correspondence from J.J. Hastings, March 4, 2006.

essential to future of the school. The non-Catholic presence (students, teachers, alumni, benefactors) will continue to play an important and unique role in the Cascia Community compared to other Catholic schools where the Catholic population is much greater. Finally, it will be important for the Augustinians and the Diocesan Clergy of Tulsa to continue to build fraternal bonds which will benefit both in building the educational and spiritual community of Tulsa. There will always be some tensions because of the structures of governance that exist, but these can be kept in check with open and honest communication and cooperation.



Figure 48 View of the Cascia Hall Campus in 2004. It is currently adding a Performing Arts Center that will be dedicated on St. Augustine Day, August 28, 2006. Photograph in Cascia Hall Archives.



Figure 49 Photograph of St. Rita Chapel on the Feast of St. Rita during the 75th Anniversary Celebration, May 22, 2001. The Chapel continues to be the place of solace and the spiritual anchor for students, faculty, staff, alumni and benefactors. Photograph in Cascia Hall Archives.

NOTES

AAOC Archives of Arch-Diocese of Oklahoma City, Oklahoma

ACH Archives of Cascia Hall in Tulsa, Oklahoma

AMP Archives of Midwest Province held in Olympia Fields, IL

AVP Archives of Villanova Province held in Villanova, PA

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APPENDIX A

A PARAPHRASING OF ST. PAUL'S LOVE LETTER TO THE CORINTHIANS

Though I teach in ways that are pleasing to my evaluators, but do not have love towards the children, I am no better than a foghorn or a loud speaker.

And though I am proficient in the science of teaching and hold certificates in all advanced degrees, but do not love my kids, all of my degrees are worthless.

And even though I have studied child psychology and know all about the id and about environmental conditions, yet if I do not actively love my kids, it profits very little.

And though I know the subject inside and out, and have a very good chalkboard manner, if I have not love in my heart, I achieve precisely nothing.

Love makes a teacher have infinite patience—love searches out every avenue, during class or in my own time, to be helpful to a child.

Love does not try to manipulate children—does not talk down to them, nor turn them into fan clubs who will idolize their teacher.

Love does not insist that every child progress at a uniform speed which is pleasing to the teacher, and makes allowances for individual endowments and differences.

Love has good manners, and respects even a child as a whole person in the sight of God and of man.

Love is not touchy or temperamental, and does not take out the frustrations of home on the children in class.

Love teaches children to be forgiving by showing that we as teachers do not hold grudges against them.

Love does not point out or ridicule the slow-learners but rejoices exceedingly when they make progress.

Love knows no limits to its patience, no end to its hope, no fading of its encouragement.

It is in fact, the one quality that denotes a real teacher—and a real person.

T. Roger Taylor, Ph.D.

APPENDIX B

Cascia Hall Prospectus 1926-1927 Markham Place, Tulsa, Oklahoma

This, our first prospectus, is respectfully dedicated to His Lordship Rt. Rev. Francis Clement Kelley, D.D., Bishop of Oklahoma, the Founder and first Patron of Cascia Hall.

Board of Directors

Thomas Chestnut, Robert W. Egan, James P. Flanagan, Douglass W. Franchot, Hugh King, Jr. Pat Malloy, John R. Manion, John H. Markham, Jr., James J. McGraw, Thomas P. Melvin, William G. Skelly, James A. Veasey, Francis A. Driscoll, O.S.A., Thomas A. Rowan, O.S.A.

Calendar 1926

July 1 to September 19.....Registration
September 19 to 23.....Examinations
September 24.....First Semester Begins

1927

January 24.....Mid-Year Examinations Begin
February 1.....Second Semester Begins
June 1.....Final Examinations

In November 1924, Rt. Rev. Bishop Francis C. Kelley, extended an invitation to the Augustinian Fathers to come to Tulsa, and establish a High School for boys. In response to the Bishop's invitation a survey was made of Tulsa and its possibilities. As a result of this investigation the Augustinian Fathers accepted the Bishop's invitation and began work in Tulsa in March 1925.

Site

To facilitate the institution of a school, which would involve a heavy expenditure on the part of the Augustinian Fathers, Bishop Kelley obtained from John H. Markham, Jr., a promise of financial assistance. Mr. Markham did as he promised. Aided by his splendid generosity, the Augustinians purchased forty acres as a site for the new school. This property is directly south of St. John's Hospital and is bounded on the west by Utica Avenue. A more desirable site for the purpose of a day school could not have been obtained. It is close enough to the center of the city to be of easy access to all students and is sufficiently removed from the life of the city to minimize its distractions and temptations.

Buildings

The grounds which are of rolling contour and heavily wooded, can, by judicious use of landscaping, be readily transformed into a thing of beauty. If solitude is necessary to study, and it is, and if beauty of natural surroundings conducive to intellectual progress, then surely Cascia Hall has been singularly blessed in its location.

The school is of fire-proof construction and both the school and residence are thoroughly modern in respect to lighting, heating, ventilation, and sanitary arrangements. While all the most desirable modern features have been incorporated in the building, an atmosphere of beauty and harmony with the surroundings has been maintained in the architectural design. This feature is usually neglected in modern school buildings. The architectural style is based on the minors of Normandy but is adapted to the function of the building and climatic conditions. The walls are constructed of brick. The frame of the residence wing is of timber, while that of the school is of reinforced concrete with steel roof trusses supporting shingle roof. Living quarters are provided for sixteen priests. The school is designed to accommodate approximately four hundred pupils. The building is so faced on the property that the maximum number of rooms possible are exposed to the south wind. The attic spaces provided by the steep roofs insulate the upper floors against the heat of summer.

One of the most striking features of the design is the circular stair towers. Both of these towers are open from the ground floor to the roof. The stairs are concrete with wrought iron hand rails. Several of the rooms have special finishes. The Community Room in the residence has a slate floor and heavily beamed ceiling. Great iron bound chests will cover the radiators in this room. There will be a large stone fire-place in the center of the west wall. The entrance hall to the residence will also have a slate floor as will the Refectory in the basement. The latter room also has a beamed ceiling. The lighting fixtures in the Stair Towers, Community Room, Residence Hall, and Refectory will be wrought iron as will the exterior lanterns over the entrance doors. The final effect of the building will be one of age.

Purpose

Cascia Hall intends to do two things, namely, to train the intellect and the will. To be worthy of its name as an educational institution it must serve this two-fold purpose. Any school that is content to teach merely the secular branches, that entirely ignores the will and is interested only in the intellect, that teaches how to learn and not how to live, is not only recreant in its task, but may easily become a menace to the community. Character building without discipline, without the presence and influence of good example, without knowledge of fundamental moral principles is an impossible task. These factors so essential to the training of adolescent minds will be present in the conduct of Cascia Hall.

Cascia Hall is a college preparatory school; it will prepare students for entrance into college. Consistent with its purpose, it will offer only one course, the college preparatory course, with its basic subjects, Latin, Mathematics and English. It will not attempt Manual Teaching or Commercial work.

While electives will be offered, they will rather be conspicuous by their absence. We realize that in this procedure we are running counter to popular practice in many High Schools where diplomas are granted solely on a quantitative basis. We believe that the ordinary High School student is not capable of selecting what he will study and what he will not. And perhaps if the High School pupil is taught in High School that he is not the master of his fate, it might be somewhat easier for the parents to control him outside school hours. As regards parents, many of them are not sufficiently interested to direct the selection of a curriculum. We don't propose to have our graduates realize when they would enter, for example, an Engineering College, that Engineering Schools are not in habit of accepting students whose sole mathematical lore is very fragmentary knowledge of Commercial Arithmetic.

Cascia Hall was instituted to serve the people of Tulsa and intends, consistent with her policy of course, to cater to their needs. Many of our students will be interested in the oil industry either because of family traditions or because Tulsa is what it is, or both. And since some of these students will doubtless take courses on entering college pertinent to the oil industry, this school will offer courses in Physical Geography and Elementary Geology, supplemented by laboratory work. These courses we believe will furnish a splendid preparation for college work to be done later along these same lines.

As for the student who does not intend to enter college, for him too the college preparatory course is the best thing, for it is the best preparation for life that a High School is capable of giving. Not that four years training in Latin or Mathematics, the ability to translate Virgil or solve a quadratic equation are going to have any direct bearing on the problem of making a living, but are old fashioned enough to believe in such an outlawed reality as the human soul and its faculties, which faculties can be trained, developed, and directed best in High School work by a study of Latin and Mathematics: the intellectual ability thus engendered, at least much of it, may well be transferred to other lines of endeavor.

Willingness to work, and our courses will necessitate work for their successful completion, is a condition "sine qua non" for entrance to Cascia Hall. Ability to work successfully shall be required of every student who wishes to remain there. Promotion from the lower to the higher grade shall be dependent not simply on time spent, but time well spent.

But the first year of high school will be given this September; each succeeding year one year of High School will be added until the full course is given. The reasons for such procedure are obvious. In the first place, it is practically impossible to begin at once a four year high school course; and secondly, if we were to begin with a complete course, it would mean the acceptance of students who have done high school work elsewhere,

whose courses would not agree with our plan of study and whose habits and traditions would be too firmly entrenched to permit ready change.

Faculty

Artistic, serviceable school buildings in a setting of natural beauty undoubtedly are charming and without question attract the eye of parents of prospective students. Parents object to their children attending classes in buildings that are poorly ventilated, unsanitary, dark and dismal. They object to meager facilities for outdoor recreation. In this are they perfectly correct. However helpful and important architecture, class rooms, laboratory equipment and grounds may be, after all it is the soul of the institution which is all important, the faculty; the corps of teachers who know how to teach, men who have a thorough knowledge of the subjects, the pupils, and their subject matter; who are well versed in Pedagogy and Psychology, who can disclose and convey their knowledge to others; men with ability to control their class, to hold its attention, to stimulate interest; men of patience and perseverance; men of character whose lives are a lasting influence for good. Augustinian Priests are the faculty of Cascia Hall; priests, with graduate degrees, who have been trained to teach; whose life work is teaching; who teach without monetary reward or recompense; men who by solemn religious profession are obligated to the imitation of Christ, the Master of Teachers.

The fact that Cascia Hall is of the type commonly known as a "Small School" engenders personal intimacy between students and professor. This intimacy, not confined to the class room, is a most effective instrument in the development of character. The professors will live at the school so that students will have easy access to them even outside of class hours, and the students are encouraged to confer frequently with their teachers for advice and counsel. Cascia Hall insists that the professor have a personal interest in the individual members of their classes and the size of their classes is always regulated to permit the carrying out of this policy.

Non-Sectarian

Cascia Hall, while it will be under the direction of Catholic Priests, and while attendance at classes in religious doctrine and presence at religious exercises will be demanded of all Catholic students, is non-sectarian in the sense that it will not make any distinction of creed in its requirements for admission. The non-Catholic student will not be required, in fact he shall not be permitted to attend religious instruction or religious exercises, unless we are directed in writing by the parent to permit him to do so. Non-Catholic parents may rest assured that if they send their children to Cascia Hall, the religious beliefs of these children will be safe-guarded and respected. Cascia Hall, let it be distinctly understood, is not a center of proselytizing effort.

Recognition

As soon as the four year courses are given, we shall have our school recognized by the Department of Public Instruction of Oklahoma and by various other accrediting agencies,

so that our graduates may enter any college that admits students on presentation of a diploma from a recognized secondary school. However, many colleges and universities admit only those students who have passed the college entrance examinations. We will provide for this condition by private tutoring in addition to regular class room work.

Requirements for Admission

Candidate must have completed primary education in a recognized primary school.
Candidate must present references from authorities of school last attended.
Candidate must possess such gentlemanly qualifications that he might be considered a credit
to the school and a proper companion for other students.

N.B. In all cases the school reserves the right to examine any student by written examination and to reject any application for admission.

Expenses

Annual charge for Tuition.....\$400.00
\$200 payable at the beginning of First Semester, October 1st;
\$200 payable at the beginning of Second Semester, February 1st.
Use of Private Locker for Year.....\$1.00
Students entering after opening of term will be charged tuition for full term. No refund
of tuition will be made in case of student being withdrawn or dismissed.
Students will be responsible for destruction of school property.
Text books and stationery may be purchased at school.
The school will provide cafeteria service for student's luncheon.

Course of Studies Freshmen Year

English Text—Ward's "Sentence and Theme" Revised.
 Review of Grammar
Composition, Practice in Sentence Structure
Practice in Simple Themes.
Letter Writing
Literature—
Intelligent and appreciative reading, with class discussion.
Home reading of books selected from list approved by college Entrance Board.
Reports on works read.

Readings—
Scott.....Lady of the Lake
Franklin.....Autobiography
Scott.....Ivanhoe

Parkman.....Oregon Trail
Old Testament Narratives
Stevenson.....Treasure Island
Shakespeare.....Julius Caesar
Use of Dictionary

Latin Text—Gunnison and Harley.
Fundamental rules of Syntax
Development of Vocabulary.
Form Drill, Simple Translation from
Latin into English.
Composition.

Reference Text—
Walker's....."Exercises"
Ritchie's....."Fabulae Faciles"
"De Bello Gallico"

Algebra Text—Newall-Harper
Relationship between Arithmetic and
Algebra. Meaning of Algebraic Symbols.
Idea of Function. The Formula.
Graphs—Positive Negative Numbers.
The Equation.

General

History Text—"World's Progress" by West.
Survey of world's progress from beginning
of civilization to present time. Contributions
of different nations to present day life and culture.
Characteristics of Greeks, Anglo-Saxons, Romans,
Early Teutons.

Spelling Text—Leonard and Fuess High School Speller

Public

Speaking Text—Shurters "Public Speaking."
O'Connor's "Rhetoric and Oratory"
Nature of Public Speaking. Expression by Words
Tones, and Actions. Extempore Speaking. Debating.

Geography Text—Whitebeck "High School Geography."
Whitebeck "Industrial Geography."
An elementary survey of physical, economic and regional
Geography. In first semester, physical environment
in relation to man is stressed; in second semester,
human activities in relation to physical environments
are studied.

Religion End of Man. Faith. Commandments.
 Means of Grace
Sacraments
Sacramentals

Athletics

During the year we will build a spacious gymnasium which will be used for indoor sports and formal social activities. Also an athletic campus will be completed consisting of baseball, football fields, a running track and tennis courts. Cascia Hall is strongly in favor of athletic and extra-mural athletic competition because she realizes that the athletic sports when properly conducted and properly supervised are potent auxiliaries in the development of character. "And that is why I am saying, lad, that the best of all games is the playing, lad, if you gave them the best that you had."

Cascia hall has no intention of becoming a school distinguished by athletic activity and intellectual rest and, therefore, no student shall be permitted to engage in athletics unless he has achieved a high grade in all studies.

APPENDIX C

PRIESTS WHO ATTENDED OR GRADUATED FROM CASCIA HALL SCHOOL

AUGUSTINIANS

Those who graduated from Cascia Hall

Ted Tack, O.S.A., class of '44

Bill Perez, O.S.A. '52

Richard Allen, O.S.A. '54

Ed Marsh, O.S.A. '56

Marty Laird, O.S.A. '77

Those who did not graduate from Cascia Hall:

David Klotz, O.S.A.[after 8th grade, he went to the minor seminary]

Bill Hamill, O.S.A. [teacher at Cascia before entering the seminary]

Manuel Gorra, O.S.A.[did not go to Cascia Hall, but straight to the minor seminary from Marquette]

JESUITS

Steve Dillon, S.J., class of '40

Richard Burtschi, S.J., '53

Tom Mason, S.J., '55

HOLY CROSS [Notre Dame]

David Garrick, CSC '62

DIOCESAN PRIESTS

Bob Brousseau, '45

Ken King, '48

Tim Daley, '70

Mike Rooney, '78

APPENDIX D
STATE CHAMPIONSHIPS (1976-2005)

Since joining the OSSAA in 1976 Cascia Hall has earned 35 State Championships

Basketball (girls)	1999
Cheerleading	2002, 2003, 2004, 2005
Football	1989, 1999
Golf (boys)	1993, 1999, 2002, 2003, 2004
Golf (girls)	1993, 1995, 1997, 2002
Tennis (boys)	1982, 1984, 1986, 1988, 1989, 2002, 2003, 2004
Tennis (girls)	1990, 2002, 2004
Track (girls)	1993, 1994
Volleyball	1999, 2000, 2001, 2002, 2003, 2004

Non-OSSAA: 6 state championships

Powerlifting	1998, 2002, 2004
Pom Pon	2001, 2002, 2003

APPENDIX E
ASEA OUTSTANDING FACULTY/STAFF AWARDS
1995-2005

In 1995, the Augustinian Secondary Education Association decided to establish a national award to recognize professionals in our schools who contribute time and effort to the advancement of Augustinian Education. This award has been given to the following Cascia Hall faculty and staff members in the past:

Sr. Mary Murrihy, Dr. Hal McBride, Mr. Harold Walters, Mr. Bruce Denney, Mr. Richard Lemay, Mr. Art Howe, Mrs. Connie Leos, Mr. Terry Hogan, Mrs. Peggy Gaffke, Mrs. Mona Hatfield, Mrs. Beverly Gooch, Mrs. Gail Langston, Mrs. Cathy Luccock, and Mr. Roger Carter, Mrs. Mary Elliot, and Mrs. Marie Mattes, Mr. Walt Peters, Mrs. Catherine Uhren, and Mr. Kevin Weaver. Their names are inscribed on a plaque that hangs in the hallway near the bookstore.

The criteria used by the Augustinians for the selection of recipients for this award are the following:

- 1) At least 10 years of service to an Augustinian School
- 2) Service to the school and community over and above assigned duties.
- 3) Contribution to building up of the Cascia community

This award is given to those who, in the estimation of the local Augustinian Community, exemplify the Augustinian Values of Truth, Unity and Charity by encouraging students in their search for God and encouraging friendships among faculty, staff, and students.

APPENDIX F

CASCIA HALL GRADUATION AWARDS 1929 – 2005

Year	Cascia Medal	Valedictorian	Salutatorian
1929	John Price Pringle	Thomas Chestnut Smith	Thomas Clifford Webb
1930	Martin Edward Baker	Jack Francis Malloy	Robert Charles Quinlan
1931	Robert Theodore Griffith	Richard Paul Ryan	Robert William Murray, Jr.
1932	<i>(Not Awarded This Year)</i>	Pat Malloy, Jr.	John Robert Baker
1933	Stephen Edward Cullinan	Robert McBride Siegfried	John Larkin O'Hern
1934	<i>(Not Awarded This Year)</i>	Clarence Raymond Olson	Paul Frost Cole, Jr.
1935	<i>(Not Awarded This Year)</i>	Wesley Wilson Cunningham	William James Baker
1936	<i>(Not Awarded This Year)</i>	Guido Marburg Piggott, Jr.	William Robert Leon
1937	<i>(Not Awarded This Year)</i>	Frank Brian "Pat" Murta, Jr.	Rex Eugene Walker
1938	John Miller Spears	John Joseph Conry, Jr.	Adrian Joseph Padon, Jr.
1939	<i>(Not Awarded This Year)</i>	Ralph Phillips Pringle	Rod Lynn Finney
1940	<i>(Not Awarded This Year)</i>	Edward Hazen Chandler, Jr.	Michael Eugene Moore
1941	John Harold Conway, Jr.	William Clarence Liedtke, Jr.	Louis Charles Murray
1942	Robert Nelson Allen	John Frost	David Lowe Pierce
	Richard Braden Pringle		
1943	Daniel Edward Fitzgerald	Robert James Shaw	Robert Wright McDowell, Jr.
1944	Robert James LaFortune	John Markham Freese	Thurman Frank Merideth, Jr.
1945	Robert James Brousseau	George Selden Henry, Jr.	Luther Prentiss Lane, Jr.
1946	Robert Martin Moran	Richard Phillip Wilcox	<i>(Not Awarded This Year)</i>
1947	John Herbert Haddox	Bruce Channing Anderson	David Winlock Galey
1948	John Robert McGinley	Robert O'Neill Laird	Wallace Eugene Bewley
1949	<i>(Not Awarded This Year)</i>	Wesley Gibson Gish, Jr.	Lee Isaac Brown, Jr.
1950	John Byers O'Loughlin	James Cremin Smith	David Herman Monnich
1951	Philip Cole Finegan	Thomas Gavin King	Harold Roger Berg
1952	William Patrick Kelly Warren, Jr.	William Richard Atcheson	Harvey Stinson Diem
1953	Thomas Conray Newhouse	James Wallace Broach	Frederick Theodore Lieb
1954	George Kennedy Miller	Philip Charles Lauinger, Jr.	James Edward Ritchie
1955	Richard Silsby Simons	Richard Silsby Simons	Gary Miles Victor

Year	Cascia Medal	Valedictorian	Salutatorian
1956	John Arthur Phillips	William Adair Belford	Edward Graves Marsh
1957	Donald Michael Phillips	David Young Stowell	Patrick Clinton McCarroll
1958	Earl Louis Linehan	Frank Thomas Lauinger	James Patrick Hughes
1959	John Anthony Gaberino	Anthony Martin Keating	James Thomas Wheary
1960	John David Benien	Edmond Francis Geary	Bruce Lyons Nolley
	(awarded posthumously in 2001)		
1961	Michael Addison Gibson Peter Galway Gillin	Edward Ennis Packel	Conall Eugene Addison
1962	Anthony Joseph Lauinger	Anthony Joseph Lauinger	Michael Peter Gunn
1963	John Carver Bullock	Howard William Allred, Jr.	Thomas William Dolezal
1964	Robert David Sheehan, Jr.	David Harold Loeffler, Jr.	Patrick Joseph Malloy, III
1965	Stephen Edwin Cullinan, Jr.	Anthony Wade Beshara	Homer Frank Wilcox, III
1966	Michael David Casserly	Michael Stephen Kelly	Peter Sven Doehner
1967	Randall Ryder Morton, Jr.	David Michael Thornton, Jr.	Kerry Bruce Jones
1968	Roy Thomas McGrann	Joseph Patrick Cullinan	Ainslie Perrault Morton
1969	Stephen John Gawey	John Frank Reif	Gordon Scott Jones
1970	Phillip Lee Archer Michael Anthony Madden	Michael Anthony Madden	Jeremiah Walker McGrann
1971	Eugene Phillip deVerges	Eugene Phillip deVerges	William Homer Parish, III
1972	Stephen Russell McNamara	John David Ferreiro	Lawrence Simpson Guthrie, II
1973	William David Clark William Thomas Senger	Jorge Antonio Ferreiro	James Joseph Bodine
1974	Paul Vincent LoVoi John Cunningham Martin, III	Kenneth Lee Hibbs	Fred Middleton Beasley, Jr.
1975	Denis Garvey Pringle James Anthony St. Ville	Mark David Jones	Fred Richard Martin, Jr.
1976	George Lawrence Fox David Grant McBride	George Lawrence Fox	John Russell Wile
1977	James Gerard Grant	Keith Charles Jones	Brian Thomas McKenna
1978	John Christopher Collins Gregory Eustace St. Ville	Thomas Hoefling	Michael Scott Bradshaw
1979	John Arthur Howard	William Emerson Childers	Randall Craig Stone
1980	Thomas George Thiel	Thomas George Thiel	Robert John Gajarski, Jr.
1981	Richard Louis Huntze	Daniel Joseph Thiel	Robert Vincent Schoborg
1982	William Gray Watson, III	Herbert Ellis Barrington	Jeffrey Thomas Hills

Year	Cascia Medal	Valedictorian	Salutatorian
1983	William Emeric Aitken Mark Douglas Fox	William Emeric Aitken	Mark Douglas Fox
1984	Jose Luis Medina	Frank Mair Muller, III	Daniel Momyer Bisett, Jr.
1985	Matthew David Bradshaw	Dennis Carroll Donnelly Gregory Michael Maney	<i>(Not Awarded This Year)</i>
1986	Patrick Joseph Ryan	Daniel Marshall Harnett	Thomas Robert Tennant
1987	Victor Andres Reinoso	Victor Andres Reinoso	Frank Tull, IV
1988	Timothy Gerald Crawford	Timothy Gerald Crawford Anthony Driscoll Donnelly	Martin Dale Sweet
1989	Jennifer Rae Martin	Jennifer Rae Martin Jonathan Douglas Taylor	<i>(Not Awarded This Year)</i>
1990	Marcus Alan Gilbert	Trevor Richard Watt	Marcus Alan Gilbert Christopher Dean Collins Alison Beth Hart
1991	James Joseph Brown	Sharon Lynne Grelecki	Kevin Patrick Flanagan Daniel Enrique Zumpano
1992	Colleen Marie McBratney	Colleen Marie McBratney	Joseph Michael Lauinger
1993	John Ryan Dismukes	Mary Margaret Putman	John Ryan Dismukes Mary Suzanne Lauinger
1994	Brian Robert Soucek	Brian Robert Soucek	Kathleen Anne Lauinger
1995	James Raymond Farrell	Matthew Marvin Schuttloffel	James Raymond Farrell
1996	Terrence James Heatherman	Elizabeth Kristine Lovely Elizabeth Regina Putman	<i>(Not Awarded This Year)</i>
1997	Elijah Allen Gregory	William Anthony Lauinger	David Phillip Dunham Michael Jacob Loeffler
1998	Sara Kristin Jurek	Elinor Catherine Sutton	Amy Charlat Blom Robert Edmund Farrell
1999	Kristen Rachelle Cruickshank	Kristen Rachelle Cruickshank Meg Eileen McKee	<i>(Not Awarded This Year)</i>
2000	Kevin Mahan McNamara	Jodain Joseph Massad	Steven Ladd Fritz, Jr.
2001	Kevin Marshall Rice Patrick Joseph Sullivan	Leslie Ann Bonaventura Marisa Eileen Meyer Meredith Ellis Purgason	Anna Leigh Coutant Heath Harris Evans Caroline Hoselton Lovely
2002	Jacob Benjamin Womble	Abraham Matthew Howland Patrick Michael Smith	Guha Krishnamurthi Parrish Randolph Whitaker

Year	Cascia Medal	Valedictorian	Salutatorian
2003	John William Clark	Jared James Meyer Candace Lynn Thompson	Ashley Marie Lallier
2004	Mary Claire Sullivan	Nathan Wayne Blessing Zachary Steven Harris Sarah Elizabeth Stidham	Graham David Albert Baluh Jacqueline Diane Moore Caitlin Randall Smith
2005	John Stephen Gawey	Davin Singh David William White, Jr. Stephanie Marie Whited	Jacqueline Marie Clement Kelly Thompson McAllister Stephanie Ann Ray

APPENDIX G

Augustinians who have served at Cascia Hall 1926-2006

Allen, Richard	dH	Hyson, John	d	Ryan, Raymond	PpB
Barth, Ray		Jacobs, Richard		Schweifler, Michael	P
Brecht, David L	HPPp	Keegan, John	d	Scianna, Bernard	H
Burke, Ed	d	Kellerer,	d	Searly, John	
Carnevale, Gregory	d	Koscielniak, Paul		dHPPp	
Cavanaugh, Francis	dPp	Krol, John	d	Sharp, David	
Cavanaugh, Leo	d	Labadie, William	dH	Shaw, Martin	d
Cook, Philip	P	Lafleur, Alfred	d	Sheridan, James	
Corrigan, James	d	Laird, Martin			
Coyne, Joseph	d	Lanen, Steve	d	Sinnott, James	dHP
Currier, John Patrick		Lawlor, Francis		Singer, James	
Deeter, Timothy		Lewandowski, Donald		Skellett, James	
DeMarco, George	d	Lichtfus, James		Smith, Joseph	dP
Derby, Joseph	d	Mabarak, John	d	Sotak, John	P
Dore, Larry	dP	Mangold, John		Spielmann, Henry	P
Doyle, William	d	Marr, David		Stobba, John	
Driscoll, Francis	dHP	Marsh, Edward		Tack, Theodore	
Durant, Albert	d	Martin, Thomas	P	HPPg	
Farrell, Edward	d	McCall, John	d	Turley, John	d
Fink, Ruellan	dPPp	McConnell, Brendan	d	Tyler, Bernard	
Fink, William	dP	McCoul, Robert		Tierney, Aloysius	d
Fitzmaurice, John	d	McDermott, William	d	Weiss, Fred	
Flynn, Bernard	H	McHale, Clement	dPp	Winn, Frederick	d
Flynn, James	d	Mehn, Kenneth	d		
Flynn, John	PpB	Murphy, John			
Fogarty, Stephen	dP	Murphy, Patrick	P		
Follmann, Roland		Nash, Thomas	d		
Gaffney, John		Nicholas, Gerald	P		
Gersbach, Karl	PpB	O'Neill, Martin	dH	Legend	
Giovinetti, Ralph	d	O'Shea,	d	d= deceased	
Glynn, John	d	Paduch, Frank		H Headmaster	
Gorra, Edward M	d.	Peck, John	dHP	P == Prior	
Grace, Edward	d	Perez, William		Pp = Prior Provincial	
Hamill, William		Porreca, Mario	d	Pg = Prior General	
Hamilton, Eugene	d	Prevender, Charles	d	B = Not stationed here but	
Harkabus, Don	d	Prevost, Robert		served on Board of	
Hart, Leo	d	PpPgB		Directors as Prior	
Hart, Clarence	d	Ritter, Nicholas		Provincial	
Hibbard, Jack		Rowan, Thomas	d		
Howe, Christopher		Ryan, James			