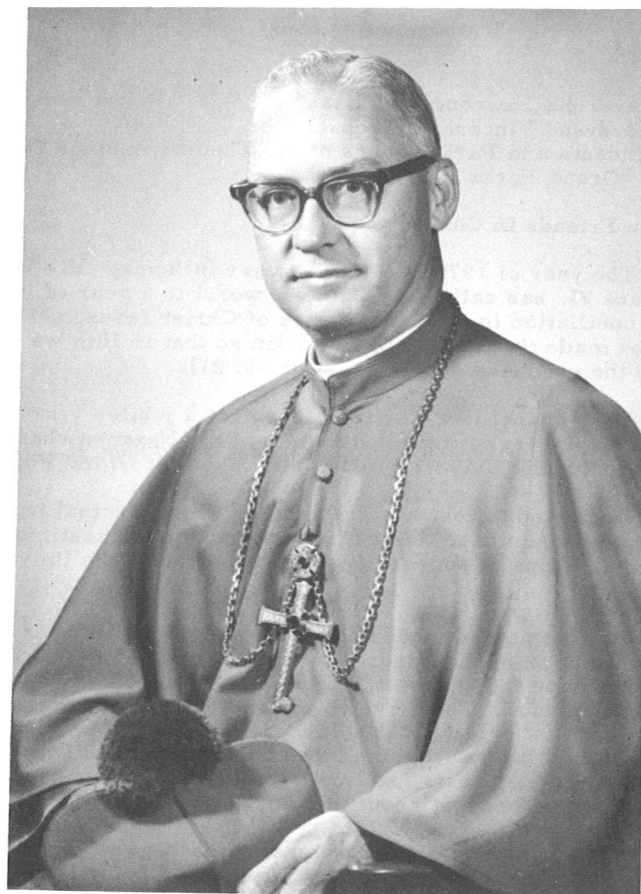


April 13, 1975
St. Thomas Aquinas Newman Center
410 Cambridge Street
Grand Forks, North Dakota





608 BROADWAY
BOX 1750
FARGO, NORTH DAKOTA 58102

April 13, 1975

TO: Reverend Lawrence W. Haas
Reverend Vincent J. Tuchscherer
Students and Parishioners of St. Thomas Aquinas Chapel,
Grand Forks

My dear Friends in Christ,

The year of 1975 is a jubilee year in Rome. His Holiness, Pope Paul VI, has called the Catholic world to a year of renewal and reconciliation in the bond of love of Christ Jesus. "For our sake God made the Sinless One into sin so that in Him we might become the goodness of God" (2 Cor. 5: 21).

Your chapel likewise is celebrating a jubilee year, the silver anniversary of the construction of the Newman chapel on the campus of the University of North Dakota at Grand Forks.

Dedicated to that heavenly patron of intellectual pursuits, Saint Thomas Aquinas, this church has given vital testimony to the faith and hope of successive student bodies at the University Center.

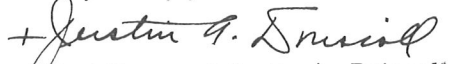
St. Thomas reminded his students that learning is not the only function of the mind; right conscience and moral goodness also shape the course of life. They raise the aspirations of the human soul. They give vision and form to the message.

On this happy occasion I rejoice with you and I thank the many people: priests, sisters, students, faculty, parents, and friends that brought about this day.

I join you in prayer and blessing that God will continue to favor and to protect you to the very end in Christ Jesus.

With every best wish, I remain

Prayerfully yours in Christ,


+ Justin A. Driscoll
Most Reverend Justin A. Driscoll
Bishop of Fargo

NEWMAN: A HISTORICAL REMINISCENCE

1925-1975

THE MEMBERS OF THE HISTORY COMMITTEE WHO WROTE THIS
REMINISCENCE WOULD LIKE TO THANK BOTH THE CHESTER
FRITZ LIBRARY, UNIVERSITY OF NORTH DAKOTA AND THE
OFFICE OF UNIVERSITY RELATIONS, UNIVERSITY OF NORTH
DAKOTA FOR BOTH STAFF TIME AND MATERIALS

Although the Newman Foundation is celebrating its 50th anniversary on the campus of the University of North Dakota, it was not the first Catholic student group at the University.

In 1902, President Webster Merrifield asked Mary Brennan to form a group to meet the needs of Catholics on campus. With fifteen women as the nucleus of the club, it met for the purposes of learning Latin hymns. Later this group expanded both its membership and goals to include discussion groups, a library and social gatherings all aimed at fostering Catholicism on campus.

In 1904, this group merged with the Gibbons Club, a group of Catholic men on campus to form the University Catholic Association. In 1910, the group sent its first delegate to the convention of the National Catholic Students Association.

This group remained active until the beginning of World War I when the majority of students became interested in the war and army associations. The Association was organized after the war in 1920 by Frank J. Webb and renamed the Catholic Student Association. During the early 20's, not much is known about the group except that it did hold meetings and had annual banquets.

In August of 1924, a young priest, Lucian J. Arrell was assigned to St. Michael's parish as an assistant pastor. During the trip to Grand Forks, accompanied by the Bishop, he was told he would be expected to do what he could for the students at the University. Father Arrell writes...

"I felt hopelessly inexperienced in the very elements of priestly work, to say nothing of attempting to be a spiritual director to a group of college students in a secular university.

Nothing happened that first year. --Literally nothing except my own bewilderment. Once, then later twice a month, I met with as many of the Catholic Students as cared to be bored of an evening, and discussed with

"glorious incompetence such ponderous subjects as I thought should be expected of a university (!) student chaplain."

During the year 1924-1925, Father Arrell came to the conclusion that a regularized formal program of instruction for Catholic students on campus was necessary. In September of 1925, the first formal course was offered on campus.

Based on a text by Father James Cooper of Catholic University entitled The Christian Ideal of Life, the course offered no credit and attendance was based on the goodwill of the student. Father Arrell recalls his first experience at teaching...

"I recall my timidity as I launched into my first professorship! Fearful of my own small class of fifteen students. I was no less apprehensive of the venerable old teacher in the next room, whom I shall leave nameless. He could hear every word that I said. At least I was certain that he could, because the wall between us was only of compo-board. Whenever he paused in his lecture, and I thought that he did so altogether too frequently,-- I paused. So there were times when the only sound was the creaking of the rafters, the rattle of the windows and the scraping of students' feet on the worn floor. But we got through the year, and even if no one else learned anything, I gained confidence."

It soon became evident to Father Arrell that a more formal approach was needed to insure the growth of Catholic students on campus and the continuity of instruction.

During the year 1925-1926, Father Arrell obtained permission of Bishop O'Reilly to form a corporation. Along with Mr. C. J. Murphy and John Nus, Father Arrell drafted the articles of incorporation on March 24, 1926. The articles stated the purpose of the corporation as being...

"for the intellectual, physical, social and religious care and instruction

"of young men and women students at the University of North Dakota, especially those of the Catholic faith."

On March 26, 1926, the articles were filed with Secretary of State.

In May of 1926, the three incorporators met to further define the Newman Foundation. It was decided to include the presentation of complete courses...

"In the moral and doctrinal teachings of the Christian religion, Christian ethics and philosophy; history of the Christian religion; history of the Bible; Sacred Scripture, and all kindred branches. From time to time as circumstances and conditions warrant, the work shall be extended to include all subjects usually taught by foundations similar to this Foundation working in affiliation with colleges and Universities, including courses especially calculated to fit students to become qualified as lay teachers and workers."

In another motion, Father Arrell was directed to,

"enter into a contract and agreement with the University of North Dakota for affiliation with the University, along the lines of the affiliation of the Wesley College with the University, or upon such other reasonable and proper terms and conditions as may be possible."

It was also decided to open the Foundation to all lay members and clergy of the church in North Dakota in an effort to gain both political and financial support in its attempt to gain affiliation with the University of North Dakota.

During the rest of May, the group worked on an affiliation plan with the University. On May 19, 1926, the Administrative Committee of the University approved it, and on June 7, 1926, President Kane recommended affiliation to the State Board of Administration. Affiliation passed the Board by a unanimous vote.

The following document became the instrument of affiliation with the University.

AGREEMENT AS TO PLAN OF AFFILIATION OF NEWMAN FOUNDATION
WITH THE UNIVERSITY OF NORTH DAKOTA, BASED ON A SIMILAR
PLAN OF AFFILIATION BETWEEN THE LATTER AND WESLEY COLLEGE.

"The official governing bodies of the University of North Dakota and of the Newman Foundation have agreed upon a plan of cooperation between the University of North Dakota and the Newman Foundation, an educational institution of the Catholic Church in North Dakota. This memorandum is entered into for the purpose of evidencing and carrying out the agreement aforesaid.

The State University is in theory the university of all the people of the state, and is supported by the taxes of the members of the several denominations as well as by other citizens of the state. It would, therefore, seem appropriate and fitting that the several religious denominations of the state avail themselves of the privileges which belong to their members as citizens of the state, and should use, to whatever extent may seem desirable in the conduct of their educational work, the facilities afforded by the state university.

It is recognized that the state university is a civic institution, and has for its mission the training of the youth of the state in the secular branches for learning. The function of the Church is to educate and to train the youth in sound morals, and to accomplish this purpose the Church must maintain schools to insure competent instruction in this field. There is no conflict between the work of these institutions. The one is supplementary to the other. It is therefore wise economy for these separate agencies to use the facilities and advantages of each other in the conduct of their respective work, maintaining a strict separation as regards control and expenditure of the financial resources of each.

Upon these premises the University of North Dakota has adopted a policy of affiliation and cooperation with the Churches of the State, and invites the people of the various denominations to join in the patronage of the University for the higher education of the youth of the state.

As a co-operation under the plan referred to between the State University and the Catholic Church, it is agreed as follows:

1. That the Newman Foundation, an educational institution of the Catholic Church, shall be established at the University of North Dakota.
2. The purpose of this institution shall be to foster the intellectual, physical, social and religious care and instruction of the students of the Catholic faith attending the University of North Dakota.
3. That courses of religious instruction shall be offered by the Newman Foundation, which courses shall include studies in the moral and doctrinal teachings of the Christian religion; Christian Ethics and Philosophy; History of the Christian Religion; studies in Sacred Scriptures; History of the Bible, and all kindred branches of learning.
4. That the Newman Foundation shall be responsible for these courses in religious instruction, warranting that they will conform with University standards in the method and rigor of their conduct.

5. That the instructor, (or instructors) in these courses shall possess the necessary qualifications, fitting him, (or them) to offer instruction of University grade.

6. That in order to carry on its work in the most efficient manner possible, the Newman Foundation will, as soon as practicable, establish itself in a physical plant adequate for its purpose, and adjacent to the University campus.

7. That the University of North Dakota grant for work done in subjects included under No. 3, such credit towards the B.A. degree as it gives for technical work done in its own professional schools and for work done in other colleges of reputable standing."

At the time of its affiliation on the campus of the University of North Dakota, the Newman Foundation joined 134 other similar organizations at other state universities and colleges. However, the Newman Foundation at the University of North Dakota joined Columbia, Iowa, Texas, and Illinois in offering accredited affiliated courses for religion.

In December of 1926, the Newman Foundation and Club acquired its first quarters at 315 Hamline Street. The house had a library, director's office, reading room, parlor, and living quarters for Catholic men. The Foundation continued to use the University's classrooms until 1928 when remodeling was done to provide a classroom.

In the next few years, Father Arrell strived to increase both the membership of the corporation and student enrollment in the two classes the Newman Foundation was offering. By 1929, there were 70 students registered for classes. The Foundation had also moved into all aspects of campus life. There were guest speakers, convocations, informal sport teams and even a paper, The Nodak Newmanite.

One of the best events was the annual Passion Play staged by the Newman Club. Over several years they presented several plays including "The Upper Room" and "Barter". Father Arrell was prime mover behind the production of the plays.

One of his contemporaries from St. Michaels writes...

"He saw the power of the stage to teach religion. I think he too authored one of the Passion plays of the many he staged. When the Passion play season came around I didn't expect to see much of him. At meals we would hear of the ups and downs that confronted him. In those days he was quite unorganized. He would end up by trying to be coach, stage manager, sales promoter, art director, etc. Through it all I never heard him complain. I always considered Luke an eternal optimist. His best Passion play as I saw it was "The Upper Room"."

During this period, Father Arrell was also busy in the work of trying to raise funds to keep the Newman Foundation alive on campus. He made what he termed the annual "chiselling" tours of the state in search of funds during summer months. His dream was a physical plant for the Foundation which would be more than just a classroom/residence hall. In one of the Nodak Newmanites, a reporter writes...

"I am a Dreamer Aren't We All", was pure acting and unreal with Janet Gaynor in "Sunnyside Up", but it is a true theme song for Father Arrell, Newman Club director.

Oftentimes as Father Arrell seats himself in a comfortable chair after a day's work, he turns on the radio, closes his eyes and dreams.

And as the sandman passes by, he sees before him a palatial mansion, the Newman Club House of Dreams. It is a huge brick structure located a few blocks from the University campus. As one enters he comes into the house lobby which is equipped with large overstuffed chairs, a radio set, magazines, etc. On the same floor is a class room where religion courses are held. And up-to-date library completes the first floor.

On the second floor are a number of rooms which house the members of the club. The third story contains a large auditorium where the club meetings and annual Passion Play are held. Another room on this floor is the chapel where house members may attend mass a few moments after awaking. In the basement, one finds a spacious dining room where meals are served to members of the house.

And then the rude intrusion of a blasting trumpet of some jazz band awakes Father Arrell from his dreams. He awakes, rubs his eyes, and thinks of things as they are and as they were in his land of dreams. Oh, won't some kind benevolent soul arise from the multitudes and make Father Arrell's dream a reality?"

During this period that dream never came true. As a matter of fact, it wasn't until the spring of 1936 that the Newman Foundation became an official diocesan institution. One year later, Father Arrell was transferred and Father James Dawson became chaplain and secretary of Newman Foundation.

Father Arrell was quite a man. A strong interest in people, especially those of the stage and circus, an avid kittenball player and fan, it is rumored he made All North Dakota. During the early formation and development of Newman, he had to serve not only those at the University, but also those at St. Michael's Church where he was assistant pastor. To him, Newman owes its origin as an organization.

The impetus toward raising funds for a Newman chapel for the University of North Dakota began during the period when Father James Dawson served as director of the Newman Foundation, starting in September of 1937.

Not only did he continue the teaching program which Father Arrell had inaugurated, but he initiated the drive to build a student chapel and center at the University. When not teaching, he was soliciting funds. By 1942 out of a goal of \$100,000, he had raised \$65,000. The sum collected was considered sufficient so that architects were engaged to draw up blueprints which the Newman Foundation hoped to see materialize within the next year, but World War II intervened and building plans were delayed until 1950.

Monsignor William McNamee, pastor of St. Michael's Church at the time that Father Dawson served as Newman Foundation director, writes that Father "Jim" always had the spiritual welfare of the students as his prime concern, pursuing an ongoing education in the books they read, without making great pretense at great scholarship.

But if there was one exceptional attribute that he had, according to Monsignor McNamee, it was the ability with the matter of finances. Everything

he undertook had to pay. As a student in college, he spent his summer selling the Extension Magazine. If Father "Jim" missed a sale, he felt he had failed. This spirit carried with him into his priesthood.

He was an able administrator, which was exemplified in the operation of the Newman Foundation boarding house at 315 Hamline. Father Dawson felt he had to make the house pay. He hired a wonderful housemother and cook by the name of Victoria Quesnell. So successful was this operation that there was generally a waiting list for young college men to stay at the home and eat there regularly.

Father Jim never gave up, once he started toward some goal. Often over the dinner table at St. Michael's rectory, he would discuss some of the problems he encountered in trying to run the Newman Club Center. Monsignor McNamee recalls,

"Shortly after being assigned to work with the Newman Foundation, Father Dawson undertook the great work of raising funds for the building of a chapel on the university campus. He travelled up and down the length and breadth of the state, and even beyond the confines of it in the interest of his mission. The task that he had set himself to do was not a pleasant one. Few of us would have the courage or qualifications to go from town to town and home to home collecting money."

The zeal of Father Dawson made him fearless in facing those whom he sometimes knew were not interested in a Newman Club chapel at the "U", and were even opposed to it. When he was done, they were usually convinced not only that the cause was worthwhile, but often made the largest donations.

Special attention was given to two of the largest Catholic lay organizations, the Knights of Columbus and the Catholic Daughters of America. In addition to all his other duties, Father Dawson served as state chaplain for the Knights of Columbus starting July 1, 1938, thereby making it possible for him to tell the Newman story throughout North Dakota. In this capacity, he also became state

chairman for Catholic activities, and one of his next projects was the state-wide support of all Knights of Columbus members for the Newman Club.

Numerous speaking engagements by Father Jim at every local court of the Catholic Daughters, such as Devils Lake, Minot, Williston, Dickinson, Bismarck, Jamestown, Fargo, and Grand Forks, brought tremendous support not only from each organization, but also from individuals.

Every contribution, no matter how small, was acknowledged by Father Dawson in a personalized letter in which he related the latest project or some future event. In his files one can find examples of this such as a letter to one woman who pledged \$1.00 a year and another in which the contributor was so grateful for a good crop after so many failures in the 1930's, that she sent \$100.00. In another letter, in 1939, he thanks the Catholic Daughters of Grand Forks for replenishing the Newman Hall pantry by their sponsoring a food shower.

He mentions in these interesting letters that in 1940, "an average of 150 students attended our meetings, while 50 enrolled in our religion courses this semester." He added further, "Our Newman Club is becoming one of the strongest organizations on the campus."

Keeping the faith was another topic often mentioned in Father Dawson's letters. To one of his sponsors in Bismarck, he writes, "There are a few students from Bismarck this year and I believe that most of them still have the faith. There are more students going to mass this year (1939-40), and it is surprising how many non-Catholics attend (students had to go to St. Michael's Church). We have about 300 Catholics at the University. Out of this number, there are only about 60 that do not attend mass regularly. But our friend (name deleted) is one

who never attends."

Cooperation between the Newman Foundation and the University was especially good as evidenced by Father Dawson's reports in 1940 that John C. West, President of the University, had given the Newman Foundation an office on the campus for special contact work with students, and for private interviews with students who wanted to talk over problems with the chaplain.

A great deal of the credit for this fine working relationship had to be due to the efforts of Frank J. Webb, who was assistant to President West and had served as Secretary to the President Kane in 1926 at the time of the original resolution of affiliation.

Frank Webb deserves special recognition for his nearly four decades of work with the Newman Club. Starting in 1920, when he helped reorganize the University Catholic Association, after it had been discontinued in 1914, he continued to serve as a faculty advisor for the remainder of his association with the University.

President West, time and again, acknowledged the outstanding efforts of the Newman Club in this era. In one letter to Bishop Aloisius J. Muench of Fargo, he commends "the fine work that Father Dawson is doing." Adding...

"the fact that 172 young people would arrange to go nearly three miles (to go to a Newman Club dinner meeting at St. Michael's Church basement in sub-zero weather, Jan., 1940) is an answer to those believing that young people are all going to hell in a hand basket."

Father Dawson was a personal contact man. He got to know the students and their problems. Parents from all over the state became acquainted with the work of the Catholic chaplain at the "U". It brought to them a feeling of security

that when their son or daughter left home to go to the "U", they would find an understanding priest who was ready to assist them.

Although he was an articulate speaker, Father Jim was delighted when he could talk someone else to take his place to preach a sermon. He was especially pleased when he could arrange to bring in some renown speaker for a University convocation, since the Newman Foundation had the privilege of sponsoring one prominent Catholic as a convocation speaker each year.

Probably the most outstanding convocation guest speaker in this period was Father Bernard Hubbard, the Glacier priest, who appeared on Feb. 13, 1940. It took quite some preliminary effort, as evidenced by the fact that Father Dawson started writing letters in February, 1939 to make the necessary arrangements. He then arranged a tour whereby the Glacier priest would speak at Winnipeg, Grand Forks, Fargo, and St. John's University on successive nights.

Father Hubbard, at that time, had just returned to civilization from his eleventh Alaskan expedition, which included a 2,000 mile trip through the floating ice of the stormy Bering Sea and the Arctic Ocean. Each summer the Glacier priest lived on King Island, a square mile of rock in the Bering Sea inhabited by 200 Eskimoes, studying the customs, language and living habits of a people whom he described as the happiest and most moral in the world.

During his lifetime, Father Hubbard wrote several books about his scientific explorations of the volcanic and glacial regions of southern Alaska, including Aniakhak, the world's largest active glacier, the "Valley of Ten Thousand Smokes", and "Climbing the Mendenhall and Taku Glaciers."

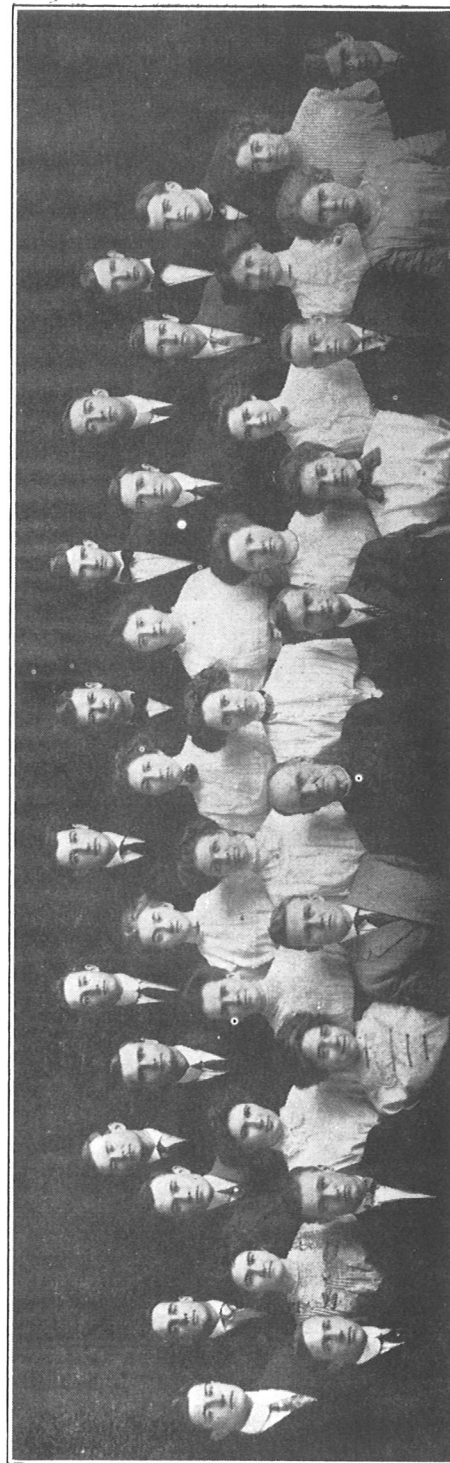
Another popular event was the Farnyard Frolic, a sleighride held in February. According to news stories, two sleighs picked up the frolickers and brought them to St. Mary's Auditorium to dance to the tunes of the Barnyard Brigadiers. Other events included all you could eat chicken dinners for a quarter and the 1940 Spring Formal with Tom Clifford as general chairman.

One more attribute that Father Dawson had, according to Monsignor McNamee, was a very practical turn of mind when it came to expanding the work of the Newman Club. He attempted to purchase several lots from Wesley College, but after a year and a half of negotiating, he received the gift of some lots from Peter J. Werstlein, who had promised to give the Newman Foundation those lots if he sold his home. The same day he made the promise, his home was sold. C. J. Murphy of the Grand Forks law firm of Murphy, Toner and Kilgore was an especially important advisor during this period because he volunteered his services in checking out land titles before Father Dawson became involved in any business transactions. Murphy served as a trustee of the Newman Foundation from its organization in 1925 until his death.

In September of 1941, Father Dawson left Newman to launch a full time campaign in the state to raise funds for Newman chapel and student center. However the war and post war period were to delay actual construction for another nine years.

In January, 1942, Rev. Cassian Osendorf O.S.B. of St. John's Abbey was appointed as an assistant at St. Michael's Church. Because Father Dawson was away from Grand Forks conducting the drive for the eventual chapel at Newman, Father Cassian was also given the challenge of conducting the religion classes, consisting of Apologetics and Catholic Marriage, at the University and advising

UND Catholic Club 1909-1910



Top row, left to right, Cosgrove, Murphy, Duffy, McLraith, Traynor, Brockhoff, Ray; second row, Martineau, McKay, Elznic, Steinbar, Rorke, Burns, Hennessey, Monley, Blawett; third row, Bacon, O'Gorman, Norman, McGrath, Collins, Poupore, Griffin, McGraw, Kennedy, Doherty; bottom row, Martineau, Ingram, McMahan, Louden, Father Conaty, Langer, E. Poupore, Carroll, Knowles, O'Reilly.

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FATHER LUCIAN ARRELL

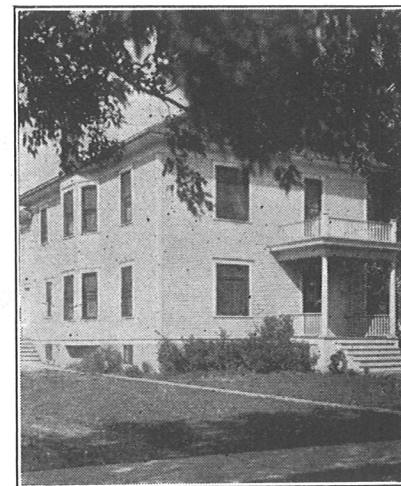


FATHER JAMES DAWSON

Newman Foundation

An Accredited Catholic School of
Religion at the University
of North Dakota,
Grand Forks.

Established March 26, 1926, and affiliated with
the University of North Dakota June 10, 1926.

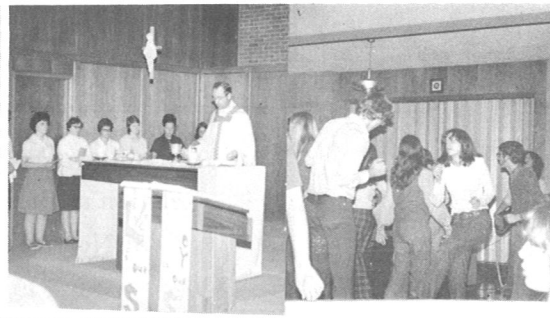
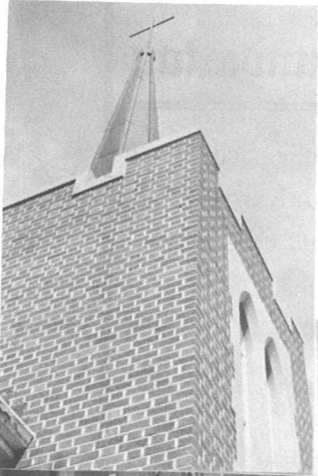


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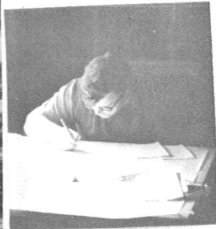
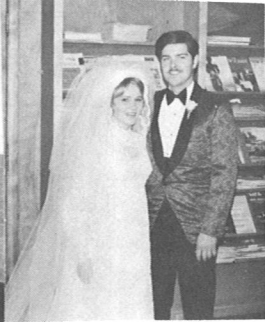
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RIGHT REV. JOHN BAKER, V.G., - - -
- - - - - Vice-President
REV. LUCIAN J. ARRELL, A.B., S.T.B.,
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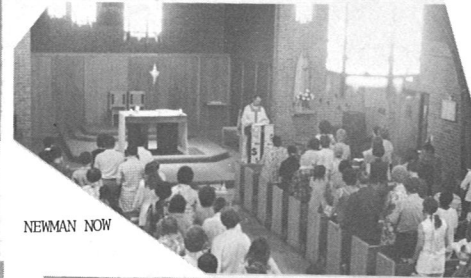
First and Second Semesters
1937 - 1938



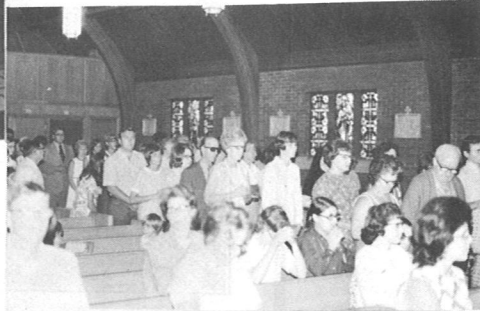
NEWMAN NOW



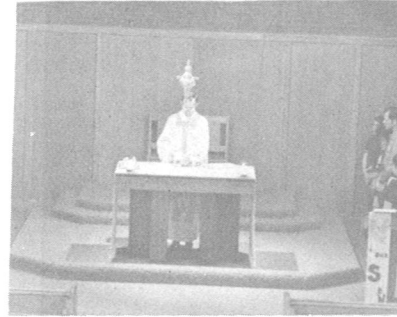
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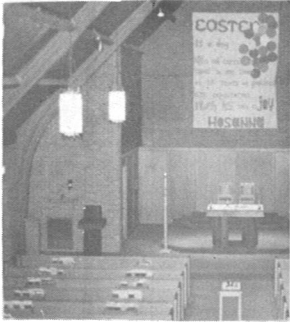
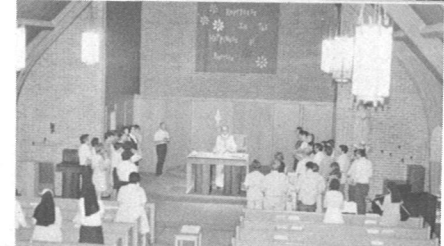
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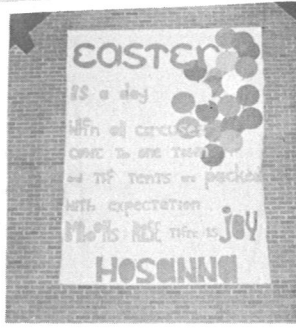
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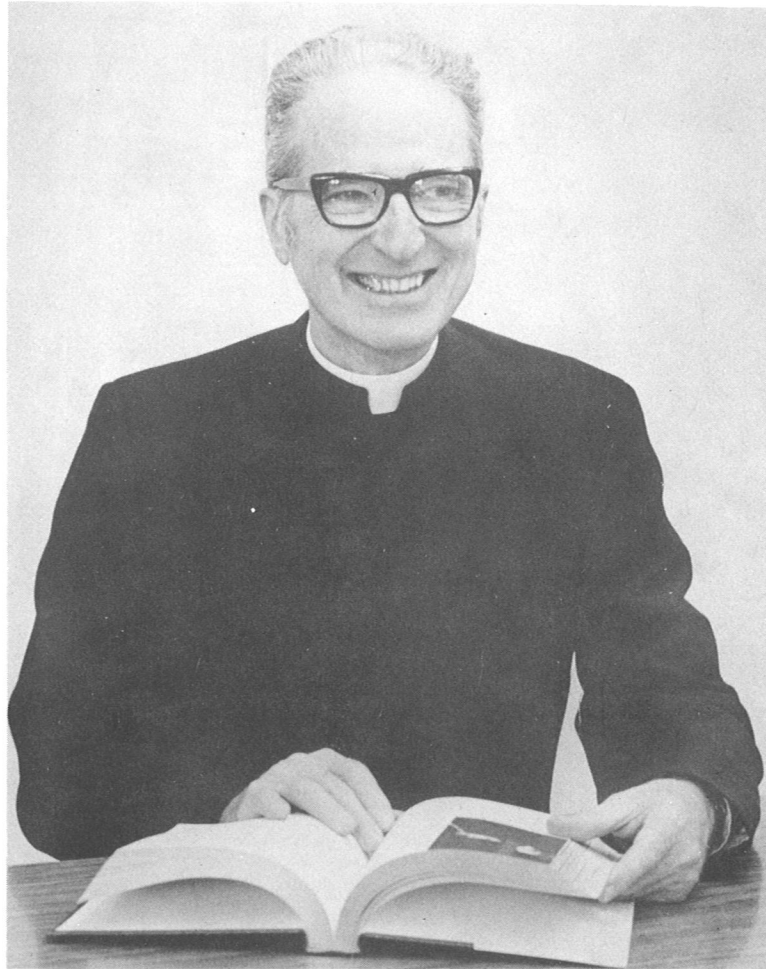


GROUND BREAKING - NEWMAN CHAPEL



NEWMAN CHAPEL





FATHER ROBERT J. MULLINS



FATHER ROBERT BRANCONNIER



NEWMAN STAFF-1974-1975

Front row, l-r: Sister Borgia, Program Director; Gaylen Walsh, Secretary.
Back row, l-r: Father Lawrence Haas, Pastor; Ms. Carol O'Toole, Married Student Co-ordinator; Father Vince Tuchscherer, Chaplain

the Newman Club. In December, 1943, Father Cassian was appointed by the Bishop as acting Director of Newman Foundation.

The following summer, Father Cassian sold the Newman house on Hamline Street. The war had curtailed board and room necessities because of the scarcity of young men on campus, a situation sadly noted by those on the campus at that time. It is with great pleasure to many who remember the "old Newman House" to know that its present owners have always been very fine supporters and devotees of Newman. Father Gerald McMahon O.S.B., replaced Father Cassian in January, 1945 after Father Cassian's appointment to St. Benedict's in Collegeville, Minnesota.

During the first semester the few Catholic students among the few students at the University had meetings and small social affairs at St. Michael's and the Knights of Columbus Clubrooms. Supper costs varied from 24¢ to 55¢; the socializing amounted to dancing to the music of the era and the topics of discussion were of a nearly the same vein that are being discussed today--war, marriages, birth control, emancipation of women, mixed marriages and divorce. Fall and spring meetings usually were held out of doors with picnics, bike-rides and similar activities. Religion classes were held in Woodworth Hall which burned down in the late forties.

By September, 1945, Father McMahon, working with University President John C. West, had implemented twelve courses in religion which were accredited by the University. Among those twelve were Moral Theology, Dogma, Liturgy, Bible and Catholic Marriage. Father McMahon was reassigned, but fortunately Newman was again blessed! It is said that God works in wondrous ways, and that He did in the selection of a new director.

Father Robert Mullins was ordained September 29, 1945 at St. Francis Seminary, Milwaukee, Wisconsin. His background included study at Providence College, Marquette, St. Albert's Seminary, and the University of California at Berkeley. Because of the shortage of priests in North Dakota, Father Mullins was assigned to the Diocese of Fargo and particularly Newman Foundation. He arrived in Grand Forks October 12, 1945 and those Catholic students here at that time recall with great nostalgia meeting for the first time a tall, thin young man with a fascinating smile, a clever wit and a superior intellect! How fortunate they were!

Things moved well for Newman. Religion classes were not well attended, perhaps 14 to 25 students, but at that time the entire University enrollment was only about 500. And Catholic students were not generally encouraged by their pastors to attend State Institutions. Father Mullins recalls 12 girls and two young men in his first Introduction to the Old Testament class. In 1946, 475 Catholics registered at the University and in 1947, 520 Catholic students were on campus. Of these about 60-70 took the theology courses.

The student impact continued with Newman's supper meetings. One semester's residence and a C average were required for initiation into Newman. Initiation required a day of religious beginning and ceremonies of initiation concluding with socializing with both new and old members of Newman. During Religious Emphasis Week, Newman began sponsoring an annual Retreat as its part of the activity of the week. By the spring of 1947, Newman was sponsoring an all-campus party and continued to do so for many years.

Father Mullins began negotiations for a site for a new chapel in September, 1946, and by June 28, 1947 completed the purchase from Wesley College of all lots on the east side of Cambridge Street from 320 Cambridge to 5th Avenue North.

Because St. Michael's needed the site near the church on which to build the Youth Center, it was necessary to remove an old home from that location. And in that manner Newman became the recipient of the house -- a gift from St. Michael's Parish. It now possessed a small new beginning.

The house was carefully and laboriously moved to the new property. The operation took seven days to complete -- wires had to be cut, traffic diverted, braces replaced. The pace was very slow. To complicate matters, the old house was insulated with bricks, a situation unknown to the moving engineer and one which caused great weight and, reasonably, a large quantity of falling bricks while en route.

However, the house arrived at 320 Cambridge to the pleasure and delight of Catholic students who had previously attended Mass and social activities at St. Michael's. After this, it was a matter of some contracted and a great deal of volunteer help to ready Newman.

Units of the remodeled dwelling included the basement Chapel, first floor lounge and Father Mullins' quarters. The main feature, of course, was the Chapel which would seat 75 students. It boasted a six foot-long sanctuary and altar rail, and a small sacristy. The diminutive confessional was tucked under the stairway and necessitated anyone going to confession to assume a low, stooped posture in order to enter or exit. A portable, 36-inch pump organ was donated by an architect at Notre Dame University who had read of our needs in the Extension Magazine.

In 1948, Newman decided to re-activate the production of the Passion Play, the "Upper Room", which was so ably undertaken originally in 1928 by Father Lucian

Arrell. It was again repeated in the Spring of 1949.

The meetings, suppers and social gatherings, however, continued at St. Michael's and occasionally, the Knights of Columbus clubrooms. At the height of the enrollment of the returning veterans, approximately 700 Catholic students registered at UND, and parties and meetings were attended by as many as 200 students. It was no small task to prepare food at "little" Newman and bring it to St. Michael's!

After the outbreak of the Korean Conflict, June 25, 1950, it was decided that to move ahead with construction of the new chapel would be more economically feasible than to wait until the war's conclusion when costs would be undoubtedly higher. Ground breaking took place in the fall of 1950, and digging was begun by McGough Brothers Construction Company. Footings were poured and the project rested through the winter.

By late fall of 1951, the building was nearly ready for use. On October 27, 1951, with last-minute minimal necessities, Father Mullins was able to perform the first ceremony at Newman -- the marriage of Miss Margaret Jean Holland and Mr. William Saumur. Masses and other activities began in late November, and the Chapel and building were dedicated in December of 1951. Statues, Stations of the Cross and the stained-glass windows were not in readiness until the fall of 1953.

The Stations of the Cross were executed in boxwood by an artist from Oberammergau. The two statues which are on either side of the sanctuary are of Our Lady of Fatima and St. Thomas Aquinas. Our Lady of Fatima, which was donated by the Grand Forks Chapter of Catholic Daughters of America, was done in lindenwood. St. Thomas Aquinas, of light walnut, is likened to the famous painting by a 19th

Century German artist. As legend had it, St. Thomas was studying in his cell and suddenly and quietly the Crucifix spoke to him saying; "Well hast thou written concerning Me, Thomas." Having heard this legend and being so inspired by it, the artist created this outstanding image of the "Teaching Saint". Thus was the sculptor so inspired by the legend and the painting to effect the statue for the Chapel.

The windows, which replaced the original frosted glass, were designed by an Austrian, Professor Frank, and fashioned by T. C. Esser Co. of Milwaukee. One will notice that each window depicts a particular saint associated with some area of higher learning. Among the saints included are St. Albert the Great, a learned scholar; St. John Baptist de la Salle, founder of the teaching Christian Brothers and champion of the education of youth; St. Luke, Patron Saint of Medicine; St. Thomas, a student of Albert the Great, Patron Saint of Law; St. Catherine, Patron Saint of Philosophy; and Saint Cecilia, Patron Saint of Musicians.

The smaller windows on the west wall picturing Christ with the Cross and Christ with the Cup signify that it is through the Cross that the redemption of all man was effected, and it is through the Eucharist that we are brought into the saving graces won for us by the Cross. The large round upper window of Christ the King, the Alpha and the Omega, the beginning and the end, reminds us in His words "I am the Way, the Truth and the Light." By the end of 1953, the Chapel was complete.

The dreams of Fathers Arrell, Dawson and Mullins were a reality! After much thought and consideration, conferences and numerous trips, Father Mullins had climaxed years of anticipation.

In 1951, Bishop Dworschak saw the necessity of creating a territorial parish within the University and a small surrounding area. Therefore, 47 families formed the nucleus of St. Thomas Aquinas Parish. The members, although few in number, were very instrumental in the provisions, care and support of the Chapel. The group exemplified a great spirit of cooperation and a fine atmosphere of love -- truly one of dedication. By holding dinners, catering church affairs, weddings and parties, and sponsoring festivals, the altar society was able to add significantly to the material and spiritual needs of the Chapel. The men, equally as diligent, were active in the Men's group and on the Board of Trustees. Together with Newman members, they sponsored the excellent and well-attended Christmas Breakfasts which have become tradition at Newman.

Because of the increased enrollment of Catholic students and the growth of the parish to 300 families, it was obvious that the Chapel was over-crowded. Consequently, the parish was removed to become Christ the King Parish. Former members of St. Thomas Aquinas Parish recall with nostalgia the happy times, the many accomplishments and lasting friendships -- all a result of a close association working for a common cause.

Father Richard Sinner was appointed as Assistant to Father Mullins and Chaplain at St. Michael's Hospital in 1951.

In 1953, a young priest of 29 named Robert Branconnier became Chaplain and assistant to Father Mullins. Father Branconnier continued as assistant until 1957 when he was named Pastor and Director of the Newman Foundation. With him were his parents, Leo and Madeline Branconnier who served Newman as custodian/"school bus driver deluxe" and housekeeper respectively.

During the next decade both Newman and the University were to experience both their greatest growth and change. By 1960 the enrollment of Catholics on campus had increased to 1,000 or 25% of the campus population. In this same period enrollment in the theology courses rose to 220 for four different courses.

In July 1962, Bishop Dworschak of Fargo created a Newman Parish at St. Thomas Aquinas Chapel to serve only the student population. A separate parish, Christ the King had been established for Catholic families in the west end of Grand Forks.

The new Newman Parish was based on participation. A Parish Council with authority and responsibility to carry out all programming was formed. This concept was unique because it depended on the students to carry out the apostolate.

During this period Father Gerald Potter served as Newman Chaplain and theology instructor. During the periods when Potter was gone for graduate study, several priests who were graduate students at the University served as Chaplains. These included Fathers Patrick Hargerty, Richard Mahowald, Henry Schneider, Thomas Kramer, William Sherman and Matthew Fettig, O.S.B.

The sixties also brought a movement towards ecumenism and the Newman's courses were integrated into an interfaith program with Wesley College and the Lutheran Foundations. Classes were moved onto campus and course offerings expanded to keep in time with the Second Vatican Council. Sister Mary Rigali, CST, was the first woman religious to join the Newman staff. In addition, Sister Ann Patrick Ware and James Welu, Newman's first deacon came as result of Vatican II.

In addition, the Newman Center offered a series of lectures by well known speakers which drew large audiences from campus and town.

The sixties also brought something else to Newman and the University - conscience, national and international conflict and the precepts of Vatican II which made the Church more viable for modern man.

Father Branconnier took a stand based on conscience on an issue that was on most students minds - the Vietnam War. Branconnier opposed the war from the outset and stood weekly vigils outside the Student Center during the late sixties.

In October of 1968, he planned a draft card burning at St. Thomas Aquinas Chapel on November 14, 1968. The Bishop of Fargo requested it not be held because of the "impropriety of such a ceremony in a house of worship" and because the act would be a violation of federal law." Branconnier agreed to cancel it and then submitted his resignation. The Dakota Student summed it up in the first and last lines of an editorial, "every campus has its conscience. We've lost ours... But rest assured, Father Branconnier, you're leaving but your ideas remain."

Replacing Father Branconnier as Director was Father Robert E. Benson. About a year later, Father Paul Cabot came as Chaplain replacing Father Potter who left to teach full time in the Department of Religious Studies at the University.

By this time the original role of the Newman Foundation had changed. It was no longer in the business of offering formal courses but it was providing informal instruction for the student; counseling on both personal and religious problems; and as a formal community within the university.

Father Benson was replaced by Father Lawrence Haas in December of 1969. Father Haas is a native of Lidgerwood, North Dakota and attended St. John's University and St. Paul Seminary. He was ordained in June of 1963. His first

assignment was at St. John's Parish and as a full time faculty member at St. James High School in New Rockford, North Dakota. After leaving New Rockford, he was assigned to Holy Spirit Parish in Fargo, North Dakota. After five months there, he was assigned his first pastorate at St. Thomas Aquinas Parish at the University of North Dakota.

Upon his arrival, he quickly launched into expanding the community at St. Thomas Aquinas. The parish was expanded to include not only students but also faculty and administrators. This was based on a belief that the student should not only attend classes with the faculty but should kneel next to them in worship.

With the traditional credit course having been absorbed by the University, informal, non-credit courses were still being offered at Newman. During the spring of 1970, four separate courses were offered to the community: Contemporary Moral Problems; Sacraments; Survey of the New Testament; and Marriage and the Family. The attendance was poor and for some courses no one showed. The attitude of the student had changed and by and large, most were not interested in attending non-credit courses after completing their regular classes. This indicated a new direction and emphasis must be taken for the community.

This new direction was to take the form of a more vigorous attempt at outreach to all members of the community. In addition, the liturgy was expanded so that the formal celebration be just a beginning and all other activity of the week be an outgrowth and continuation of it.

In June of 1970, Father Paul Cabot, Assistant Pastor left and Father Donald Kercher replaced him. In July of 1971, Sister Borgia Sondag joined the staff as

music and program director. This was one of the first steps in the new direction of Newman. Sister Borgia brought with her experience in the field of music. This experience was to serve as the foundation for the music program of Newman. Music served the liturgy by adding a spirit of festivity and joy to it. In addition, Father Haas added a full time secretary to aid in the work of communication and public relations at Newman.

In August of 1971, Father Kercher left and Father Vince Tuchscherer assumed the position of Chaplain. The emphasis was still on outreach. During this time both Sister Borgia and Father Haas taught in the Humanities Department at the University. In addition, Father Haas served as faculty advisor to the Policy Committee of the Association of Residence Halls.

Father Tuchscherer began his Interact Program based on group dynamics and interpersonal relationship. This was well received and attended by the community. In addition, inquiry classes were formed and proved to be successful on a volunteer basis.

Father Haas also saw a need to reach two other groups in the community: married students and the children. To serve the more than four hundred married students, Sister Rosemary Marcotte was appointed as Married Student Coordinator in 1973. This position served as a communication point for both input and positive output. Sister Rosemary was followed in this position by Ms. Carol O'Toole.

To serve the children of the community, Fr. Haas established the CCD Program for elementary school students in 1970 and added a junior-senior high school unit in the fall of 1974. In addition, a formal pre-school Sunday School has been started along with child care during the week and at Sunday Mass.

The community also sponsors dances, pot luck suppers, rap sessions, recreation facilities, and a never-empty coffee pot. These are all part of the outreach program and the idea that the liturgy on Sunday never ends.

Proof of Newman's vitality and success is evidenced in the fact that between 1,000 to 1,500 attend the liturgy each Sunday out of 2,500 students, faculty and administration and their families. This on a campus where fifty per cent of the student body vacates the campus on weekends.

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