

Recuerdos de Alfredo Náñez y
Clotilde Falcón de Náñez
Remembering Alfredo Náñez and
Clotilde Falcón de Náñez



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Title page: Photograph of Clotilde and Alfredo Náñez at the grave marker honoring the memory of Rev. Alejo Hernandez (1842–1875), Corpus Christi, Texas, June 1971.



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POR MÁS DE CINCO DÉCADAS, LOS GRADUADOS DE SOUTHERN

Methodist University (SMU) Alfredo Náñez (1902–1986) y Clotilde Falcón de Náñez (1908–1998) siguieron una vida compartiendo su ministerio como líderes de la iglesia, educadores, autores, traductores, y abogando por un entendimiento intercultural. Alfredo Náñez fue ordenado como ministro de la Iglesia Metodista Unida y sirvió como pastor y Superintendente del Distrito en la conferencia anual Río Grande. Un educador y administrador talentoso, Náñez sirvió como presidente de la Institución Lydia Patterson y también como el fundador y director del programa México-Americano en Perkins School of Theology. Clotilde Falcón de Náñez fue una profesora muy respetada, educadora cristiana, autora y traductora la cual llevó a cabo posiciones de liderazgo dentro de la Sociedad Femenil de Servicio Cristiano. Desde 1964 hasta 1968 sirvió en la División de Mujeres de la Junta de Misiones de la Iglesia Metodista.

Esta exhibición honra la memoria de dos figuras significativas en el Metodismo de Tejas y la historia México Americana Metodista presentando evidencia de sus vidas la cual se conserva archivada en la Biblioteca Bridwell.

TRADUCIDO POR BETSY CAREAGA

FOR MORE THAN FIVE DECADES, SOUTHERN METHODIST

University graduates Alfredo Náñez (1902–1986) and Clotilde Falcón de Náñez (1908–1998) pursued a life of shared ministry as church leaders, educators, authors, and advocates of cross-cultural understanding. Alfredo Náñez was an ordained United Methodist minister who served as a Pastor and District Superintendent in the Rio Grande Annual Conference. A gifted educator and administrator, Náñez served as President of the Lydia Patterson Institute and as the founding director of the Mexican American program at Perkins School of Theology. Clotilde Falcón de Náñez was a respected teacher, Christian Educator, author, and translator. She held many leadership positions in the Woman's Society of Christian Service and served on the Women's Division of the Board of Missions of the Methodist Church from 1964 to 1968.

This exhibition honors the memory of two significant figures in Texas Methodist and Mexican American Methodist history by presenting evidence of their lives as preserved in the archives at Bridwell Library.

THE METHODIST CHURCH
A. FRANK SMITH
RESIDENT BISHOP OF THE HOUSTON AREA
2308 SOUTHMORE BOULEVARD
HOUSTON 4, TEXAS

4/4/45.

Memorandum to

The Reverend Alfredo Nanez,
Box 4073 Sta.A,
San Antonio, 7, Texas.

My Dear Alfredo:-

I have a letter from Bishop Baker, telling me of his conversation with you, and of his great interest in the developing of an adequate leadership in our Spanish-American work.

I have read your memorandum to Dr. Lokey, and I discussed this matter with him and Dr. A. W. Martin.

I am in fullest sympathy with the suggestions you make. I see no reason why we cannot do at Perkins School of Theology everything that needs to be done to meet this situation. I do not know what you think should be done as a starter, but you may be assured that I will support any plan you may have. I am sure that Dean Hawk will be interested in the proposition, equally with us. Do you think we should think in terms of the Hills going to Dallas at once, and have you discussed this with Dean Hawk? Let me have your thinking along this line at your convenience.

I would like to have the conference at El Paso to meet on Tuesday afternoon, and close out on Thursday afternoon, late, if you brethren feel that we can finish our business in that time. If not, we can take longer. Many of the Northern Conferences are holding one day sessions.

Am I supposed to send in the application blank you sent to me for the O. D. T.?

With every good wish, I am,

Cordially yours,

A. Frank Smith

1. Carta del Obispo A. Frank Smith para el Reverendo Alfredo Náñez, 4 de abril de 1945.

Letter from Bishop A. Frank Smith to the Rev. Alfredo Náñez, April 4, 1945.

En la década de 1940 el Rev. Alfredo Náñez instó a los líderes denominacionales para ampliar las oportunidades de formación para los ministros metodistas de habla hispana. En esta carta el Obispo A. Frank Smith (1889–1962) afirma el interés que tiene Alfredo Náñez en desarrollar “liderazgo en nuestro trabajo Hispano-Americano” y planeo que esto se podía hacer a través de Perkins School of Theology. Veinticinco años más tarde Náñez, un graduado de la SMU Escuela de Teología en el año 1932, se unió a la facultad de Perkins como director fundador de programa de estudios México-Americano.

In the 1940s Rev. Alfredo Náñez urged denominational leaders to expand training opportunities for Spanish-speaking Methodist ministers. This letter from Bishop A. Frank Smith (1889–1962) affirmed Alfredo Náñez’s interest in developing “leadership in our Spanish-American work” and projected that this could be done through Perkins School of Theology. Twenty-five years later Náñez, a 1932 SMU School of Theology graduate, joined the Perkins faculty as founding director of the Mexican American Studies Program.

2. Fotografía de los pastores y pastores asociado de la Iglesia La Trinidad en San Antonio con el Obispo A. Frank Smith, 1947.

Photograph of the pastors and associate pastors of La Trinidad Church in San Antonio with Bishop A. Frank Smith, 1947.

El primer nombramiento pastora para Alfredo Náñez, después de haber graduado del seminario en 1932, fue a la Iglesia La Trinidad en San Antonio. Esta fotografía de 1947 muestra a Rev. Náñez, segundo desde la izquierda, de pie en el santuario con otros ex pastores y pastores asistentes y el obispo A. Frank Smith en el centro.

En una carta de 1981 dirigida al Obispo Eugene Slater, Náñez recuerda la inolvidable bienvenida que el recibió.



Terminé el seminario en el verano de 1932 y fui a San Antonio para esperar la junta anual de la conferencia. Pero una semana después de haber llegado, el pastor anterior, Dr. F. S. Onderdonk, me llamó y me nombró para servir como pastor interino para la iglesia más grande de la Conferencia—La Trinidad—porque el pastor se había ido a México. Para preparar mi primer sermón a la congregación, le escribí a Eva B. [Richardson, bibliotecaria de SMU] pidiéndole una copia de un poema el cual había leído en una revista. El cuál iba a usar para el clímax de mi sermón.

El domingo por la mañana la iglesia estaba llena y podía experimentar un sentimiento de esperanza. Cuando llegué al clímax de mi sermón y comencé a leer el poema, un hombre sentado en la fila de enfrente se levantó y comenzó a gritar, “Él es un modernista. Él no debe ocupar un pulpito cristiano.” Casi se hacía un alboroto, pero yo anuncie el ultimo himno, y le hice la seña a un amigo para que tomara al hombre y lo sacara por la puerta de al lado.

Alfredo Náñez's first pastoral appointment after graduating from seminary in 1932 was at La Trinidad Church in San Antonio. This 1947 photograph shows Náñez, second from the left, standing in the sanctuary with other former pastors and assistant pastors and Bishop A. Frank Smith.

In a 1981 letter to Bishop Eugene Slater, Náñez recalled the memorable welcome that he received.

I finished seminary in the summer of 1932 and went to San Antonio to await the meeting of the annual conference. But a week after I arrived, the Presiding Elder, Dr. F. S. Onderdonk, called me and appointed me to serve as interim pastor to the largest church in the Conference—La Trinidad—because the pastor had gone to Mexico. To prepare for my first sermon to that congregation, I wrote [SMU librarian] Eva B. [Richardson] requesting a copy of a poem I had read in a magazine. That was to be the climax of my sermon.

On Sunday morning the church was full and I could sense a feeling of expectation. When I came to the climax of my sermon and started reading the poem, a man in the front row got up and began to shout, “He is a modernist. He ought not to occupy a Christian pulpit.” We almost had a riot, but I called for the last hymn and signaled a friend to take the man [out] by the side door.

3. Clotilde Falcón de Náñez. “Southwest Mexican Conference.” *World Outlook*, January 1948.



A través de la escritura, enseñanza y oratoria pública, los Náñez interpretaron la cultura hispana y la religión tanto para la audiencia de habla inglesa como para los hispanohablantes por más de cincuenta años. En enero de 1948, cuando *World Outlook* publicó el artículo exhibido en la Conferencia Mexicana del Suroeste, Clotilde Náñez servía como secretaria de promoción de la Sociedad Femenil de Servicio Cristiano (WSCS por sus siglas en inglés).

Through writing, teaching, and public speaking, the Nánenez interpreted Hispanic culture and religion to both English-speaking and Spanish-speaking audiences for more than fifty years. In January 1948, when *World Outlook* published the exhibited article on the Southwest Mexican Conference, Clotilde Nánéz was serving as Promotion Secretary of the conference Woman's Society of Christian Service.

4. Programa de la Reunión Anual de la Sociedades Femeniles de Servicio Cristiano de la Conferencia Anual Provisional Latino-Americana de la Iglesia Metodista, 14-16 de Junio de 1949.

Program from the annual meeting of the Woman's Society of Christian Service, Latin-American Provisional Conference of the Methodist Church, June 14-16, 1949.

Clotilde Nánéz participó en diferentes posiciones de liderazgo en la Sociedad Femenil de Servicio Cristiano, hoy en día conocida como Mujeres Metodistas Unidas. En junio de 1949 cuando ella sirvió como oradora principal en la reunión anual de la Conferencia Latina Americana provisional WSCS, Falcón de Nánéz fue secretaria de Literatura de la Conferencia Río Grande.

PROGRAMA		MARCHAD, IGLESIA DE JESUS	
MARTES 14 DE JUNIO		MARCHAD, IGLESIA DE JESUS	
MADRUGADA		In Genua Ego Habebis	
9:30-Registro de Delegaciones	Sra. Guadalupe Tullio	Marchad, Iglesia de Jesús (El pueblo está)	
10:00-Servicio Devocional	Consejo Conferencia Sra. Rosa Fe Harro Secretario de Vida Espiritual	Let Pueras nuptas de adult. Al mundo proclamad. Al mundo proclamad. Marchad, Iglesia de Jesús Levantad la vozad. Hasta lograr, por el Amor Don la humanidad. Don la humanidad.	
SESION I		Marchad, Iglesia de Jesús No la denegad más. La iglesia del Señor Levantad a los donad. Levantad a los donad. El mundo en oscuridad. Poblado vida y luz. Cielu sin grito de dolor. Iglesia de Jesús	
10:30-Apertura	Dirigida por el Rev. N. B. Davis, Pastor Hospitalario	Es, por la Sra. F. E. G. Falcón	
10:35-Nombramiento de Comité	Comité de Relaciones con el Sr. María Magdalena Pino		
Comité de Candidatura	Sra. Luisa O. Sáenz		
Comité de Mision	Sra. Severina O. Amador, Sra. Clara H. Porto		
Comité de Oración	Sra. A. Alvarado y S.F. de E.C. de La Plaza		
Comité de Literatura y Publicaciones, W.C.S.C. y Soc. Trinitad Anular	Sra. Florencia Navarro, Diosa Chaves		
Comité de Recepción y Ubiere	Sra. Florencia Navarro, Diosa Chaves		
Dona Mattine y Ada Aguilu			
10:45-Mensaje	por la Presidenta Conferencia Sr. Celso F. Dominguez		
11:00-Himno "Marchad Iglesia de Jesús"	Tr. Sra. Elida G. Falcón		
Animacion por la Secretaria Sra. Paulina López			
Presentaciones			
Ofertas			
11:30-CONFERENCIA	por la Sra. Clotilde F. Nánéz		
Secretaria de Literatura y Publicaciones, Conferencia del Río Grande	Rev. J. C. Peterson		
Rendición			
TARDE - SESION II		MIÉRCOLES 15 - SESION III	
1:00-Reunión de Comités		9:00-Servicio Devocional	
1:30-Servicio Devocional		9:30-Servicio Misionero dirigido por la Sra. Alejandra Frajo	
2:00-Poesía	por la Sra. Guadalupe Anular	Resultado de haber pasado SU CAMINO en 1948-49.	
2:10-Mensaje	Comité de Candidatura	OFICIALES CONFERENCIALES	
2:30-Concilio Interdenominacional en S. Rafael Ter. Sra. Rosa Fe Harro		Presidente, Vicepresidente, Secretario de Actas, Tesorero, Comité	
2:40-Conferencia Trinitad del Río Grande	Sra. Luisa O. Sáenz	Secretario de Organización y Promoción.	
2:50-Conferencia Interdenominacional del Oeste	Sra. Adalberto Castillo	SECRETARIAS	
3:00-FORO DE PREGUNTAS	dirigido por la Sra. Clotilde F. Nánéz	Vida Espiritual, Literatura y Publicaciones, Educación, Misiones, Relaciones Sociales Cristianas y Actividades de la Iglesia Local.	
3:30-Himno Oficial		DEPARTAMENTOS	
Ofertas		Juventud, Educacion, La Níñez, Abastecimiento, Guías Wesleyano	
4:00-CONFERENCIA	por la Sra. Clotilde F. Nánéz	Subcomités Especiales.	
Rendición	Rev. F. O. Quisenberry	10:50-Subcomités Especiales.	
NOCHE		10:55-Sra. M. G. Torres, Sec. Genl. del Concilio interdenominacional	
7:00-Servicio Devocional		11:00-Canto espiritual.	
7:30-Mensaje en disco "EL AVANCE DE LAS S. DE S. C. por la Sra. I. D. Breyer"		11:05-FORO DE PREGUNTAS	
8:00-SERVICIO MISIONERO	Rev. D. Vasquez	11:30-Ofrenda	
		11:35-CONFERENCIA	
		Rendición	
		TARDE - SESION IV	
		1:00-Reunión Informal	
		1:30-Servicio Devocional	
		Informe de los Comités de Historia y Nuevos Reglamentos del Fondo de Análisis.	
		Mision	
		Luchad de las Actas del Gobierno.	
		Himno	
		Ofertas	
		3:00-CONFERENCIA	
		Rendición	
		por la Sra. Clotilde F. Nánéz	

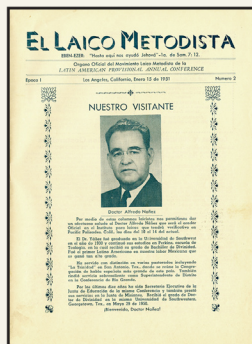


SRA. CLOTILDE F. NÁNEZ
Secretaria de Literatura y Publicaciones, Conferencia del Río Grande.

Clotilde Náñez held many leadership positions in the Woman’s Society of Christian Service (WSCS), today’s United Methodist Women. In June 1949 when she served as keynote speaker at the Latin American Provisional Conference WSCS annual meeting Falcón de Náñez was the Secretary of Literature of the Rio Grande Conference WSCS.

5. “Nuestro Visitante.” *El Laico Metodista*, 15 de enero de 1951.

El artículo de *El Laico Metodista* dio la bienvenida al orador invitado Alfredo Náñez al instituto Laicista de la Conferencia Provisional Latino Americana. El movimiento Laico Metodista, al que después se le llamo Hombres Metodistas, alentó a los laicos a participar más plenamente en la vida y el liderazgo de la iglesia.



This issue of *El Laico Metodista* (*The Methodist Layman*) welcomed guest speaker Alfredo Náñez to the 1951 Latin American Provisional Conference Lay Institute. The Methodist Lay Movement, later called Methodist Men, encouraged the laity to participate more fully in the life and leadership of the church.

6. Clotilde Falcón de Náñez, *La Clase de los Primarios*, hacia el 1953.

Este panfleto es un ejemplo de los materiales de la Escuela Dominical que Clotilde Náñez escribió, compiló, o tradujo en el transcurso de muchas décadas. El plan de estudios de *La Clase de los Primarios* fue publicado en conjunto por la Junta de Misiones y la Junta de Educación de la Iglesia Metodista del cual la prensa *Heraldo Cristiano* en Habana, Cuba se encargó de su producción. El editor Sterling Augustus Neblett (1873–1969) fue un misionero Americano Metodista quien sirvió más de cincuenta años en Cuba.



This booklet is an example of the Sunday School materials that Clotilde Náñez wrote, compiled, or

translated in the course of many decades. The *La Clase de los Primerios* curriculum was published jointly by the Board of Missions and the Board of Education of the Methodist Church and printed on the presses of *Heraldo Cristiano* in Havana, Cuba. Editor Sterling Augustus Neblett (1873–1969) was an American Methodist missionary who served more than fifty years in Cuba.

7. Fotografía de la Universidad Metodista del Sur de la reunión de la clase de 1932 en su Aniversario de Plata. Dallas: Estudio John Messina, 3 de junio de 1957.

Photograph of the Southern Methodist University Class of 1932 Silver Anniversary Reunion. Dallas: John Messina Studios, June 3, 1957.

Alfredo Náñez fue el tercer hispano que gradúo de la SMU y el primero en graduar de la Escuela de Teología. Esta fotografía de la reunión del veinticinco aniversario de la clase de 1932 fue tomada en los peldaños del centro estudiantil Umphrey Lee. El Doctor Náñez está de pie en la fila de enfrente, es el tercero de izquierda.

Alfredo Náñez was the third Hispanic to graduate from SMU and the first to graduate from the School of Theology. This photograph of the twenty-fifth anniversary reunion of the Class of 1932 was taken on the steps of the Umphrey Lee Student Center. Dr. Náñez is standing in the front row, third from the left.



IALOGUE

Alfredo: We are a husband and wife team. We have worked together in Methodism's ministry to Spanish speaking people for 30 years. We represent 2 subdivisions of the Spanish-speaking group in the state: the native and the immigrant. (To me) Because our audience may be interested in knowing a little bit about our background, I am going to ask you to say a few words by way of an introduction.

Cota: All right. My husband was born in Monclove, Mex in a devout Roman Catholic home and came to the U.S. at the age of 21 after having finished preparatory school in Saitillo. It was in Eagle Pass during evangelistic services held by Dr. Frank Onderdonk that he was converted and Dr. O. encouraged him to enter the ministry, making it possible for him to attend old Wesleyan Institute here in S.A. and later Southwestern Univ in Georgetown and Perkins School of T. at SMU. I am a 7th generation born on Texas soil on my father's side, being a descendant of an original land grantee. But it was through my mother that I grew up in the Meth. Ch. for she had attended Meth. schools and is a product of missions. You may be wondering how we met. While Mr. Nájés was at Wesleyan I was in Westmoreland College and in the summer he and other boys were allowed to come and take English there. But so much for ourselves. (To you): Do you think it is worth the time and effort for Protestant churches to be studying about the Spanish-speaking group?

Alfredo: Yes, I do. 1. the number of Sp-speaking in Texas and San Antonio-compared to school population
2. Increased birth rate
3. Growing in political and social influence.

Cota: Isn't it generally believed that they are all Roman Catholics and we need not be concerned about evangelizing them?

Alfredo: That is just a "myth" as Mr. Haselden calls it.
1. Some facts
2. Reasons why Protest. helps lift people

p.2

Cota: Tell them what is being done locally- what our Spanish-speaking Methodist churches are doing right here in S. A.

Daddy: 2 new church buildings. Number of new members in Pollard last year. always pay benevolences in full in Rio G. Conf. Per capita giving.

Cota: We are very proud of our Conf.-the only lang. Conf. in continental U.S.& feel it needs to be continued for many years. We are the training ground for ministry to Eng. & Sp-speaking groups all over the country; to wit: 1 SW Tex; 1 Texas, Philadelphia, Camden, Chicago, Miami, Los Angeles, 3 seminary graduates left our Conf. this year-Guadalupe; State Council of Churches, Bd. of Missions.

Alfredo: Yes, we feel it needs to be continued for many years for other reasons also-
1. Reach new immigrants
2. Cultural affinity.

Cota: Our Anglo-american citizens do the same thing when they go to other countries to live:
1. American colony - union church- Am.schoo
Culture is a heritage, an integral part of life. You cannot discard it at will. There are interesting diff between the 2 cultures.
1. Age- (anciano) How old are you
2. Control of emotions

Alfredo: Even the way of looking at time- Eng: time flies; clocks & watches run
Sp: There is always a "mañana"; clocks walk. The amazing thing is that despite these differences we get along as well as we do. Constant acculturation. But we should emphasize the opportunities for bringing about better relations and understanding.
1. The Eng-speaking churches should invite to their churches the Sp-speaking of higher socio strata- the professionals.

Cota: We are constantly giving our best to the Eng-speaking churches- our young adults.
Another group the Eng. churches should be concerned about reaching is the international students.

8. Clotilde Falcón de Nájés y Alfredo Nájés. Dialogo para el ministerio Hispano hablante, hacia el 1964.

Clotilde Falcón de Nájés and Alfredo Nájés. Dialogue on ministry to Spanish-speaking people, circa 1964.

En este dialogo informal, probablemente presentado en San Antonio en el ano de 1964, los Nájés compartieron su vida misional con este argumento: "Somos un equipo de esposo y esposa. Hemos trabajado juntos en el ministerio Metodista para los Hispano-parlantes por treinta años. Representamos dos subdivisiones del grupo Hispano-parlante en el estado: los nativos y los inmigrantes."

In this informal dialogue, probably presented in San Antonio in 1964, the Nájéses discussed their mission in life, stating: "We are a husband and wife team. We have worked together in Methodism's ministry to Spanish speaking people for thirty years. We represent two subdivisions of the Spanish speaking group in the state: the native and the immigrant."

9. Panfleto de la Conferencia de Holston Escuela de Misión Cristiana, agosto de 1968.

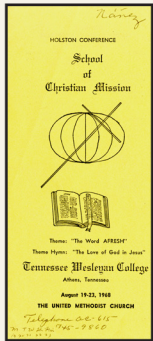
Holston Conference School of Christian Mission brochure, August 1968.

10. Panfleto de la Conferencia Río Grande Escuela de Misión Cristiana, agosto de 1968.

Rio Grande Conference School of Christian Mission brochure, August 1968.

Los panfletos en la exhibición indican que Clotilde Náñez fue parte de la facultad de dos programas sucesivos en 1968: La escuela de la Conferencia de Holston en Athens, Tennessee del 19 al 23 de agosto y en la escuela de la

Conferencia Río Grande en Kerrville, Texas del 26 al 30 de agosto. La escuela de Misión Cristiana anual (ahora conocida como “Mission u” o “Mission Encounter”) ha sido implementada a través de al Iglesia Metodista Unida desde principios de 1940. Durante las décadas de 1960 y 1970 Clotilde Náñez enseñó en varias conferencias de Escuela de Misiones.

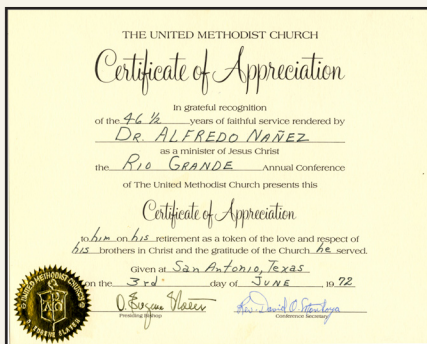


The exhibited brochures indicate that Clotilde Náñez was on the faculties of two successive programs in 1968: the Holston Conference School in Athens, Tennessee (August 19–23) and the Rio Grande Conference School in Kerrville, Texas (August 26–30). Annual Schools of Mission (now known as “Mission u” or “Mission Encounter”) have been held throughout the United Methodist Church since the early 1940s. During the 1960s and 1970s Clotilde Náñez taught at many conference Schools of Mission.

11. Certificado de reconocimiento oficial de la jubilación del ministerio de Alfredo Náñez. 3 de junio de 1972.

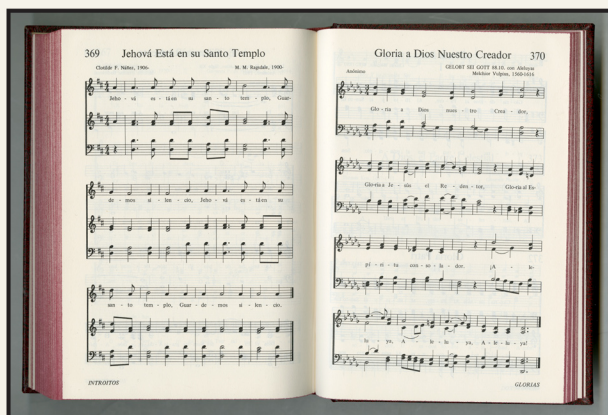
Certificate acknowledging Alfredo Náñez's official retirement from the ministry, June 3, 1972.

La Conferencia Anual Río Grande honró a Alfredo Náñez reconociendo su servicio de cuarenta y seis años y medio en el ministerio poco después de su cumpleaños número setenta. Durante su jubilación el Doctor Náñez continuó desempeñando roles de liderazgo mientras terminaba la publicación de dos de sus trabajos más importantes: *Himnario Metodista* (1973) e *Historia de la Conferencia Río Grande de la Iglesia Metodista Unida* (1980).



The Rio Grande Annual Conference honored Alfredo Náñez for serving forty-six and one half years in the ministry shortly after his seventieth birthday. In retirement Dr. Náñez continued to fill church leadership roles while completing two of his most important published works: *Himnario Metodista* (1973) and *Historia de la Conferencia Río Grande de la Iglesia Metodista Unida* (1980).

12. Alfredo Náñez, editor. *Himnario Metodista*. Nashville: Casa de publicaciones de La Iglesia Metodista Unida, 1973.



13. Fotografía de Anita González, Alfredo Náñez, y Clotilde Náñez sosteniendo una copia de el nuevo *Himnario Metodista*, 1973.

Photograph of Anita González, Alfredo Náñez, and Clotilde Náñez holding a copy of the new *Himnario Metodista*, 1973.



Alfredo Náñez dirigió el comité que produjo en 1973 *El Himnario Metodista*, el primer himnario publicado en lengua española por la Iglesia Metodista Unida. Anita González (izquierda) sirvió como secretaria del comité. *El Himnario Metodista* incluye dos textos de himnos escritos por Clotilde Náñez, dos textos de himnos traducidos por ella, y once textos traducidos por su madre, Élide G. Falcón (1879–1968).

Alfredo Náñez chaired the committee that produced the 1973 *Himnario Metodista*, the first Spanish language hymnal published by the United Methodist Church. Anita González (left) served as hymnal committee secretary. *Himnario Metodista* includes two hymn texts written by Clotilde Náñez, two hymn texts translated by her, and eleven texts translated by her mother, Élide G. Falcón (1879–1968).

14. Fotografía de Alfredo Náñez siendo honrado por líderes de los Chicanos Seminaristas de Perkins, 1973.

Photograph of Alfredo Náñez being honored by leaders of the Perkins Chicano Seminarists, 1973.

Esta fotografía muestra al Rev. José Salas, '73 (al centro) y al Reverendo Rodolfo Barrera, '74,



presentando al Doctor Náñez una placa de reconocimiento y aprecio por su servicio como asesor de la facultad de los Chicanos Seminaristas de Perkins de 1970 hasta 1973.

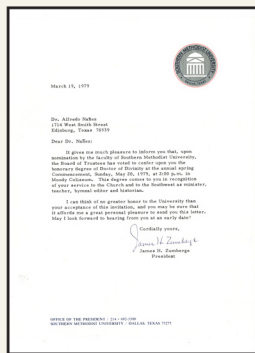
This photograph shows Rev. José Salas, '73 (center) and Rev. Rodolfo Barrera, '74 presenting Dr. Náñez with a plaque of appreciation for serving as faculty advisor to the Perkins Chicano Seminarists from 1970 until 1973.

15. Carta de James H. Zumberge para Alfredo Náñez, 19 de marzo, 1979.

Letter from James H. Zumberge to Alfredo Náñez, March 19, 1979.

En esta carta el presidente Zumberge de la SMU invita a Alfredo Náñez a aceptar una condecoración como Doctor en Divinidades en reconocimiento a su distinguido “servicio a la Iglesia y a la región del Suroeste como ministro, maestro y editor de himnario, e historiador.”

In this letter SMU President Zumberge invites Alfredo Náñez to accept an honorary Doctor of Divinity degree in recognition of his distinguished “service to the Church and to the Southwest as minister, teacher, hymnal editor, and historian.”

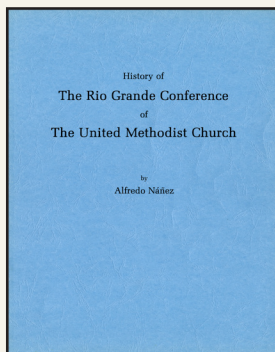
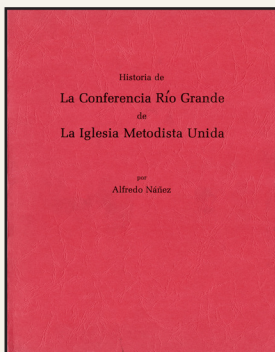


16. Alfredo Náñez. Historia de la Conferencia Río Grande de la Iglesia Metodista Unida. Dallas: Bridwell Library, 1980.

17. Alfredo Náñez. History of the Rio Grande Conference of the United Methodist Church. Dallas: Bridwell Library, 1981.

La biblioteca Bridwell publicó la historia de la Conferencia Río Grande de la Iglesia Metodista Unida del Dr. Náñez en los dos idiomas español (1980) y inglés (1981). Estos volúmenes continúan sirviendo como estudios definitivos en el Metodismo México-Americano en el Suroeste de los Estados Unidos. En el adelante el Decano Joseph D. Quillian, Jr. declaró: “Alfredo Náñez es más plenamente representante de la

Conferencia Río Grande de la Iglesia Metodista que cualquier otra persona que ahora es o llega a serlo.”



Bridwell Library published Dr. Náñez’s *History of the Rio Grande Conference of the United Methodist Church* in both Spanish (1980) and English (1981). These volumes continue to serve as definitive studies on Mexican American Methodism in the Southwestern United States. In the Foreword Dean Joseph D. Quillian, Jr. declared that: “Alfredo Náñez is more fully representative of the Rio Grande Conference of the United Methodist Church than any other person now is or is ever likely to become.”

18. Clotilde Falcón de Náñez. “Hispanic Clergy Wives: Their Contribution to United Methodism in the Southwest, Later Nineteenth Century to the Present.” *Women in New Worlds*. Nashville: Abingdon, 1981.

Women in New Worlds contiene veinte ensayos originalmente presentados como escritos a la conferencia, “Mujeres en Nuevos Mundos: Perspectivas Históricas en la Tradición Metodista Unida,” tomó lugar en Cincinnati del 1 al 3 de febrero, 1980. La conferencia y el resultado de dos volúmenes de ensayos publicados fueron patrocinados por la Comisión General de Archivo e Historia de La Iglesia Metodista Unida bajo el auspicio de Proyecto de Historia de las Mujeres. El papel de Clotilde Náñez incorpora sus muchas décadas de experiencia como una esposa de ministro, como mentora para las esposas de pastores, y como un líder activo en la iglesia.

California mission field. Fifty-five years earlier, Kate Blaine had written of young Ellen Briggs, "Soon after Mrs. Briggs' arrival . . . she wrote back to her friends, expressing herself dissatisfied with everything and very homesick. . . . She may by this time have become more reconciled."³⁹ Ellen had become reconciled. In 1908 she hinted, however, at the requirements for becoming that steadfast wife, describing herself as "intensely loyal to my church," but one who "dared to question." Of Isaac Owens' wife, she said, "She kept the hearth bright, and gave her husband to church enterprises. All honor to self-denial." But she added, "Who would seek the honor?" Ellen Briggs's words at the end of a full life give a provocative glimpse into the inner world of some clergy wives, when new opportunities, ill-defined and often troublesome, opened up for women on the frontier mission field. The very fragmentariness of Ellen's report spurs us to further investigation of that "unwritten history of . . . parsonage homes" where, she proudly claimed, lay "laurel crowns for their mistresses."⁴⁰

HISPANIC CLERGY WIVES

Clotilde Falcon Nández

Despite their rich service and significant influence in the church, ministers' wives never have received special training for their vocation. To enter this important path of service to the institutional church and the local community, all that was necessary was love for a man who felt called to be a minister of Christ. No special academic preparation at seminary, no in-service training, no special counseling has been provided to orient new clergy wives. Simply the question, "Wilt thou have this man to be thy wedded husband . . . ?" and the bride's traditional reply, "I will," have initiated them into their demanding womanly and paracelestial roles.

For the first Hispanic clergy wives in the Methodist connection, the challenge was compounded by the fact that they were converts from a religious tradition in which there were no clergy wives. Clerical celibacy was and is the law of the Roman Catholic Church. Therefore, among their own people, they had no patterns to follow, no examples to copy, no one to give them intimate guidance.¹

In order to grasp the role and contribution of Hispanic clergy wives to Methodism in the Southwest, one first needs to consider the special history of Spanish-speaking people in that region. These Hispanic Americans include descendants of the first white European settlers of the lands that are now part of the United States. Many are descended also from people who had lived across these lands long before 1492—those people whom Columbus misnamed Indians. Many years prior to the landing of the Pilgrims at Plymouth Rock, there were thriving Spanish colonial communities from Saint Augustine, Florida, to New Mexico, and throughout the present Southwest. Santa Fe claims to have

Women in New Worlds contains twenty essays originally presented as papers at a national conference, "Women in New Worlds: Historical Perspectives on the United Methodist Tradition," held in Cincinnati February 1–3, 1980. The conference and the resulting two volumes of published essays were sponsored by the General Commission on Archives and History of The United Methodist Church under the auspices of its Women's History Project. Clotilde Nández's paper incorporates her many decades of experience as a minister's wife, as a mentor to spouses of pastors, and as an active church leader.

The Bridwell Library digital exhibition on
Alfredo Náñez and Clotilde Falcón de Náñez
www.smu.edu/Bridwell/SpecialCollectionsandArchives/Exhibitions/nanez
includes this and other additional images
from the Náñez papers.

RACE RELATIONS SUNDAY

Mark IX:2-8

INTRODUCTION

1. A word of thanks
2. Race Relations Sunday

I. IT IS WELL THAT WE ARE HERE

1. "It is good for us to be here. He did not know what he was saying. He did not know what to say.
2. In the light of this new translation the emphasis is not on him, but in what to do.
3. And this is the response of every christian when he faces any need, to do something about it.
4. Here we are in a world of disention and fear with racial tention one of the most potent ingredients for destruction. In a world which has become a neighborhoos, this elements are dangerous.
5. In such a world the real christian like Peter says: "It is well that we that we are here.", let us make this neighborhoos a brotherhood.

II. THE STARTING POINT

1. Now we christians are always tempted to satisfy our consciences with words of brotherhoos and good will about the world in general but nothing in particular.
2. God is wise he mede every thing in its place.....

Alfredo Náñez. Notas del sermón del domingo de las relaciones raciales, 9 de febrero de 1958.

Alfredo Náñez. Race Relations Sunday sermon notes. February 9, 1958.

Alfredo Náñez y Clotilde Falcón de Náñez: Datos Biográficos

Alfredo Náñez nació en Monclova, México en 1902. Mientras trabajaba en Eagle Pass, Tejas en 1922, él asistió a los servicios de avivamiento dirigidos por el Doctor Frank S. Onderdonk de la Iglesia Metodista Episcopal del Sur. Durante este avivamiento Náñez entregó su vida a Jesucristo y sintió el llamado para entrar al ministerio. Para su preparación él estudió en el Instituto Wesleyano de San Antonio, en la Universidad del Suroeste (B.D. 1930), y en la Escuela de Teología de la Universidad Metodista del Sur (SMU por sus siglas en inglés, B.D. 1932). Náñez recibió una condecoración como Doctor en Divinidades por parte de la Universidad del Suroeste en el año de 1950 y a su vez de SMU en el año de 1971. En el año de 1986 vino a ser el primero en recibir una condecoración de alumnos distinguidos por parte de la Escuela de Teología de Perkins.

El Reverendo Náñez obtuvo nombramientos pastorales en la ciudad San Antonio durante el periodo de 1924–1927 y de 1932–1934, en la ciudad de Georgetown durante el periodo de 1927–1930, en la ciudad de Brownsville durante el periodo de 1934–1937, y en la ciudad de Mission, Tejas durante el periodo de 1965–1966. A nivel conferencia sirvió como Superintendente de Distrito, editor de *El Heraldo Cristiano*, presidente de la comisión de Servicio Mundial y Finanzas, y Secretario Ejecutivo del Comité de Educación. Sus roles de liderazgo denominacional incluyeron periodos en el Comité de Misiones, el Comité de ayuda en el extranjero y como delegado a tres Conferencias Generales.

Durante 1966 a 1970 Alfredo Náñez sirvió como Presidente del Instituto Lydia Patterson en El Paso, Tejas. Él también participó enseñando los Cursos de Estudio en la Escuela de Teología de Perkins por más de dos décadas. En 1970 Náñez se unió a la facultad de la Escuela de Teología Perkins como Profesor de Teología Patriarcal y Conferencista en Estudios México-Americanos, jubilándose en 1973.

Alfredo Náñez fue editor del *Himnario Metodista* (Conferencia Río Grande, 1955), *Ritual de la Iglesia Metodista* (1965), *Himnario Metodista* (Casa Metodista Unida de Publicaciones, 1973), y traductor de *La Organización de la Iglesia Metodista Unida* (1975). Él fue co-autor de *Uno en el Señor: Una Historia de Minorías Étnicas en la Jurisdicción Sur Central de la Iglesia Metodista Unida* (1977) junto a Walter N. Vernon y John H. Graham y autor de *La Historia de la Conferencia Río Grande de la Iglesia Metodista Unida* (Biblioteca Bridwell, 1980–1981).

Clotilde Falcón de Náñez, perteneciente a la séptima generación de Tejanos, nació en la Ciudad de Río Grande, Tejas en 1908. Ella estudió en el Colegio

Westmoreland en San Antonio y graduó con honores *cum laude* de la Universidad de Tejas en Austin (B.A., 1932), donde ella fue electa por *Phi Beta Kappa*. Clotilde Náñez asistió después a SMU graduando con una Postgrado en Artes en civilización Ibero-Americana en 1970. Su trabajo como una educadora incluye enseñanza en escuelas públicas y sirvió catorce años como Jefe del departamento de español en el Salón de Santa María, un colegio privado de escuela preparatoria en San Antonio. También enseñó en la Universidad Trinity, en San Antonio, en el SMU Escuela de Educación Continua, Dallas, y en la Universidad Pan Americana, en Edinburg, Tejas.

Clotilde Náñez sirvió a la iglesia como autora, compiladora y traductora del plan de estudios de la Escuela Dominical; como escritora de himnos, traductora y miembro del comité para el Himnario; y como instructora de la Escuela de Misión Cristiana. Fue miembro de la División de Mujeres de la Junta de Misiones de La Iglesia Metodista de 1964 a 1968. Falcón Náñez fue elegida para muchas posiciones de liderazgo en la Sociedad Femenil de Servicio Cristiano, la cual hoy es considerada Mujeres Metodistas Unidas. Desde el año 1975 hasta 1977 ella sirvió como presidenta de la Sociedad Femenil de Servicio Cristiano de la Conferencia Río Grande.

Los escritos publicados por Clotilde Náñez incluyen letra de himnos y traducciones, lecciones de Escuela Dominical para estudiantes y maestros, y artículos en revistas relacionadas con la Iglesia. Por veintiséis años consecutivos ella y su madre, Élica García de Falcón, tradujeron el programa anual de la Sociedad Femenil de Servicio Cristiano al español. Falcón de Náñez fue autora de “Esposas de Clérigos Hispanos: Su contribución al Metodismo Unido en el Suroeste,” un capítulo en 1981 en el libro *Mujeres en los Nuevos Mundos*. Con su esposo fue coautora de “El Metodismo entre los Hispano-parlantes de Texas,” un capítulo en *Metodismo Historia de Texas, 1900–1960*.

En 1986 La División de Mujeres perteneciente a La Junta de Ministerios Globales otorgo una condecoración a Clotilde Náñez incluyendo su biografía en el libro, *Ellos salieron fuera sin Saber . . . Una Enciclopedia de cien Mujeres en Misión*. La Conferencia Anual Río Grande en el año 2000 la conmemoraron con estas palabras: “Hermana Clotilde Falcón de Náñez fue para nuestra Conferencia una matriarca, columna y discípula ejemplar.”

Clotilde Falcón y Alfredo Náñez se conocieron en 1926 y contrajeron matrimonio en Brownsville, Tejas en 1934. Tuvieron tres hijos: Guillermo Náñez, Doctora Marta Consuelo Harris, y Rolando Antonio Náñez.

TRANSLATED BY BETSY CAREAGA

Alfredo Náñez and Clotilde Falcón de Náñez: Biographical Insights

Alfredo Náñez was born in Monclova, Mexico in 1902. While working in Eagle Pass, Texas in 1922, he attended revival services led by Dr. Frank S. Onderdonk of the Methodist Episcopal Church, South. During the revival Náñez committed his life to Jesus Christ and felt called to enter the ministry. In preparation he studied at the Wesleyan Institute of San Antonio, Southwestern University (B.A., 1930), and the Southern Methodist University (SMU) School of Theology (B.D., 1932). Náñez received honorary Doctor of Divinity degrees from Southwestern University in 1950 and from SMU in 1979. In 1986 he became the first recipient of the Perkins School of Theology Distinguished Alumni Award.

Rev. Náñez held pastoral appointments in San Antonio (1924–1927 and 1932–1934), Georgetown (1927–1930), Brownsville (1934–1937), and Mission, Texas (1965–1966). At the conference level he served as District Superintendent, editor of *El Heraldo Cristiano*, chairman of the Commission on World Service and Finance, and Executive Secretary of the Board of Education. His denominational leadership roles included terms on the Board of Missions, the Committee for Overseas Relief, and as a delegate to three General Conferences.

Between 1966 and 1970 Alfredo Náñez served as President of the Lydia Patterson Institute in El Paso. He also taught in the Courses of Study School at Perkins School of Theology for more than two decades. In 1970 Náñez joined the faculty of Perkins School of Theology as Professor of Practical Theology and Lecturer in Mexican American Studies, retiring in 1973.

Alfredo Náñez was the editor of *Himnario Metodista* (Rio Grande Conference, 1955), *Ritual de la Iglesia Metodista* (1965), *Himnario Metodista* (United Methodist Publishing House, 1973), and translator of *The Organization of the United Methodist Church* (1975). He was co-author with Walter N. Vernon and John H. Graham of *One in the Lord: A History of Ethnic Minorities in the South Central Jurisdiction of the United Methodist Church* (1977) and author of *History of the Rio Grande Conference of the United Methodist Church* (Bridwell Library, 1980–1981).

Clotilde Falcón de Náñez, a seventh generation Tejano, was born in Rio Grande City, Texas in 1908. She studied at Westmoreland College in San Antonio and graduated *cum laude* from the University of Texas at Austin (B.A., 1932), where she was elected to *Phi Beta Kappa*. Clotilde Náñez later attended SMU, receiving a Master of Arts degree in Ibero-American civilization in 1970. Her work as an educator included teaching in public schools and serving fourteen years as Head of the Spanish department at Saint Mary's Hall, a private, college preparatory school in San Antonio. She also taught at Trinity University, San

Antonio, in the SMU School of Continuing Education, Dallas, and at Pan American University, Edinburg, Texas.

Clotilde Nájuez served the church as an author, compiler, and translator of Sunday School curriculum; as hymn writer, translator, and hymnal committee member; and as a School of Christian Mission instructor. She was a member of the Women's Division of the Board of Missions of The Methodist Church from 1964 to 1968. Falcón de Nájuez was elected to many leadership positions in the Woman's Society of Christian Service (WSCS), today's United Methodist Women. From 1975 to 1977 she served as president of the Rio Grande Conference WSCS.

Clotilde Nájuez's published writings include hymn texts and translations, Sunday School lessons for students and teachers, and articles in church-related periodicals. For twenty-six consecutive years she and her mother, Élica García de Falcón, translated the WSCS annual program books into Spanish. Falcón de Nájuez was the author of "Hispanic Clergy Wives: Their Contribution to United Methodism in the Southwest," a chapter in the 1981 book *Women in New Worlds*. With her husband she co-authored "Methodism among the Spanish Speaking People of Texas," a chapter in *The History of Texas Methodism, 1900–1960*.

In 1986 The Women's Division of the General Board of Global Ministries honored Clotilde Nájuez by including her biography in the book, *They Went Out Not Knowing . . . An Encyclopedia of One Hundred Women in Mission*. The 2000 Rio Grande Annual Conference memorialized her with these words: "Hermana Clotilde Falcón de Nájuez fue para nuestra Conferencia una matriarca, columna, y discipula ejemplar." ("Sister Clotilde Falcón de Nájuez was for our conference a matriarch, pillar, and model disciple.")

Clotilde Falcón and Alfredo Nájuez met in 1926 and were married in Brownsville, Texas in 1934. They had three children: Guillermo Nájuez, Ph.D., Marta Consuelo Harris, and Rolando Antonio Nájuez.

Reconocimiento

De vez en cuando uno tiene una oportunidad excepcional. Eso es lo que se me realiza en estos momentos. Se me ha pedido que diga unas palabras de nuestros hermanos Alfredo y Clotilde Náñez.

¿Qué podemos decir en unos cuantos minutos? Hablemos primero de la hermana:

Entre la obra femenil: obrera incansable y reconocida líder en todo nivel de la obra femenil- presidenta de la obra conferencial, Secretaria Jurisdiccional de Literatura, miembro de la División Femenil de la Junta de Misiones y actualmente miembro de la Comisión Histórica de la Jurisdicción Sur Central. Acordémonos que tradujo el Libro de Programas de la División Femenil por veintiseis años, primero con la ayuda de su madre, la Sra. Élide G. de Falcón y cuando la salud de ésta faltó, siguió haciéndolo ella. Acordémonos que ha enseñado consecutivamente, con excepción de uno o dos años, en Escuelas de Misiones por veintinueve años en dos jurisdicciones y en casi todas las conferencias de nuestra jurisdicción y otras jurisdicciones. Acordémonos que tiene traducciones de varios himnos, que su conferencia y artículo sobre las esposas de ministros de nuestra conferencia en el recién publicado libro *Women in New Worlds*.

Y de nuestro hermano Náñez, ¿Qué podremos decir?

Le pregunté a la hna. Náñez, “Dígame algunas cosas de su esposo.” Su respuesta confirmó lo que yo ya sabía: “Su compromiso al ministerio.” Ella confiesa que al principio cuando por la Depresión el pastor recibía tan poco sueldo, ella trató de llevárselo a Río Grande [City] donde habría oportunidad de que los dos enseñaran en las escuelas públicas. Pero él, como un buen macho de Jalisco, rehusó ir por el compromiso a lo que él ya reconocía como su llamado al ministerio sagrado. Y después entonces lo ha vivido y lo ha demandado de todos los demás compañeros, jóvenes y viejos.

Acordémonos de su aprecio al legado de la obra Metodista Mexicana, de lo que nuestros antepasados contribuyeron a su y a nuestra generación culminando en la reciente *Historia de la Conferencia de Río Grande*, editada en inglés y en español.

Acordémonos de su batalla para asegurar que no hubiera “standards” dobles para el ministerio Mexicano en los salarios de aquéllos que eran hijos de la obra mexicana y los que venían a trabajar como misioneros en medio nuestro.

Acordémonos que debido a su insistencia de que toda la superintendencia fuerara en manos de los mexicanos que la administración de la obra fuera transferida nuestros propios líderes.

Acordémonos de su interés en un ministerio bien preparado pues siempre ha sido amante de la educación de nuestro ministerio.

Acordémonos de su insistencia en que haya orden en la adoración y en el canto para los servicios editando dos Himnarios y un Libro del Ritual.

To the youth I want to say this: You are the heirs of a Conference that has the indelible marks of a man and a woman, a minister and his wife, both of whom have given themselves unreservedly to the ministry of the Conference so that you have the opportunity to make your own contributions as leaders and participants to the Church of God as it is expressed through your own Conference. The Youth Assembly, started almost fifty years ago, had the touch of Dr. Náñez, who for over twenty years was the person responsible for assuring that your Assembly was held. Many of your parents were touched by the ministry of this man and this woman. Many of your parents became leaders of this Conference under the inspirational direction of Dr. Náñez. You are indebted to them.

Cuando vayan a San Antonio y anden en la tierra donde está el Methodist Building, acuérdense que andan pisando tierra sagrada, pues allí, en lo que fue Westmoorland College for Women y el Instituto Wesleyano que ahora es el Methodist Building, se enamoraron bajo un hermoso árbol Alfredo y Clotilde Náñez y se prepararon para el ministerio.

Les pregunté a los dos: ¿Qué ha sido la cosa más grande que ha hecho su compañero o compañera? Él dice: “Ella me escogió.” Ella dice: “Él me escogió.” Ahora ustedes, damas y caballeros tienen que decidir quién está diciendo la verdad.

El aprecio que Rosa Marina y yo les tenemos viene de muchos años pues la madre de la hna. Náñez, la Sra. Élida G. de Falcón, le dio clases de piano a Rosa Marina en Rio Grande City. Yo conocí al Dr. Náñez en El Paso donde yo iba al colegio. Él me dijo que me viniera a estudiar a San Antonio donde estaba Rosa Marina para asegurar mi noviazgo porque si no un gorrudo me la iba a quitar. El siguiente día me subí en una troca que iba para San Antonio y unos meses después el Dr. Náñez fue mi “Best Man” en nuestro matrimonio y donde la hna. Náñez me presto su anillo de boda para casarme con Rosa Marina porque los míos se me habían olvidado en casa por mis apuros y ansiedades. Son amados y lo serán siempre.

Ya se ha jubilado tres veces, pero nuestro aprecio seguirá siempre.

Roy Barton

Southwestern University, Georgetown, Texas

June 5, 1982

Reconocimiento

Every now and then one has an exceptional opportunity. And this is what is taking place at this moment. It has been asked of me to say some words on behalf of our brother and sister, Alfredo and Clotilde Nájuez.

But what can be said in only a few minutes? Let us first talk of our sister:

Within feminist scholarship: tireless laborer and recognized leader in all aspects of women's work—conference president, Jurisdictional Literature Secretary, member of the Women's Division of the Board of Missions, and currently member of the Historical Commission of the South Central Jurisdiction. Let us remember that she translated the book of Programs of the Women's Division for twenty-six years, first with the help of her mother, Mrs. Élica G. de Falcón, and when her health weakened, she continued the work. Let us remember that she has taught consecutively—with the exception of one or two years—in mission schools for the last twenty-nine years for two jurisdictions and almost in all conferences in our jurisdiction, and others. Let us remember that she has translations of various hymns [in print] and an article on the minister's wives of our conference in the recently published book, *Women in New Worlds*.

And of our brother Nájuez, what can be said?

In fact, I asked our sister Nájuez, "Tell me some things about your husband." Her response confirmed what I already knew: "His commitment to ministry." She confessed that initially, during the Great Depression, he received such a small salary that she attempted to take him to Rio Grande [City] where more opportunities existed for both of them to teach in public schools. But he, like a good man from Jalisco, refused to go because of his commitment to what he already recognized as his sacred calling to ministry. Since then, he has lived and demanded this commitment from his colleagues, young and old.

Let us remember his appreciation for the legacy of the work of Mexican Methodism, to which our forefathers contributed in his and our generation, culminating in the recent work, *History of the Rio Grande Conference*, edited in English and Spanish.

Let us remember his battle to ensure that there were no "double standards" for the Mexican ministry in regards to the salaries of those who worked with the Mexican ministry and those who came to work among us as missionaries.

Let us remember that based on his insistence on keeping the superintendency in the hands of Mexicans, the administrative leadership was distributed among our own leaders.

Let us remember his interest in a well-prepared ministry, since he has always been a lover of education of our ministry.

Let us remember his insistence on the order of worship and on singing during worship services, having edited two hymnals and a Book of Worship.

To the youth I want to say the following: You are the heirs of a Conference that has the indelible marks of a man and woman, a minister and his wife, both of whom have given themselves unreservedly to the ministry of the Conference so that you have the opportunity to make your own contributions as leaders and participants to the Church of God as it is expressed through your own Conference. The Youth assembly, started almost fifty years ago, with the touch of Dr. Náñez, who for over twenty years was the person responsible for assuring that your Assembly was held. The ministry of this man and this woman touched many of your parents. Many of your parents became leaders of this Conference under the inspirational direction of Dr. Náñez. You are indebted to them.

When you go to San Antonio, and you walk in the land where the Methodist Building is located, remember that you are stepping in sacred land; it is there, in what was once Westmoreland College for Women and the Wesleyan Institute, that the Methodist Building is located. Alfredo and Clotilde Náñez fell in love under a beautiful tree, and there they prepared for the ministry.

I asked both of them: "What has been the greatest thing that your partner has done for you?" He answered: "She chose me." She answered: "He chose me." Now you, ladies and gentlemen, need to choose who is telling the truth.

The appreciation that Rosa Marina and I have for you comes from many years, since it was our sister Náñez's mother, Mrs. Élica G. de Falcón, who taught piano classes to Rosa Marina in Rio Grande City. I met Dr. Náñez in El Paso where I went to college. He told me to come to San Antonio to study where Rosa Marina resided in order to ensure my relationship with her, lest some punk would take her from me. The next day I got in a truck to San Antonio, and some months later, Dr. Náñez was my "best man" in our wedding, where our sister Náñez allowed me to use her wedding ring in order to wed Rosa Marina, because I had forgotten ours at home after some troubles and anxieties. You both are loved and always will be.

You have retired three times now, but our appreciation will continue forever.

Roy Barton
Southwestern University, Georgetown, Texas
June 5, 1982

TRANSLATED BY J. SÁNCHEZ-PERRY



Rev. Alfredo Náñez, D.D., with Rev. Roy D. Barton, D.D., circa 1975.
Image courtesy of Rev. Paul Barton, Ph.D.

A finding aid to the papers of
Alfredo Nájuez and Clotilde Falcón de Nájuez is available online.
www.lib.utexas.edu/taro/smu/00279/smu-00279.html
