

Josephite Harvest



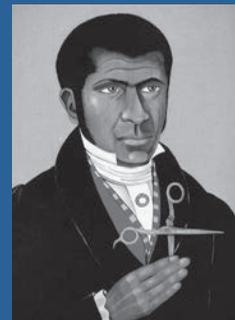
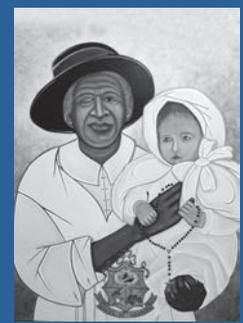
Gifted AND **Talented**

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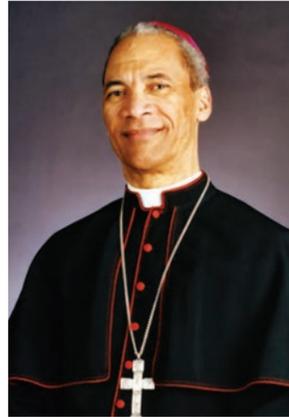
African Americans travel path to sainthood

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FROM THE SUPERIOR GENERAL

The Josephites: America's Missionaries



Bishop John H. Ricard, SSJ
Superior General

Dear Friends of the Josephites:

The Josephites are missionaries. The Josephite mission started in 1871 in England when Cardinal Herbert Vaughn, at the request of the Holy Father, established a missionary society to care for the recently emancipated slaves in the United States. Under the patronage of St. Joseph, the first missionary, the Josephites have been serving in the African-American community in parishes, schools and special ministries.

When I mention that we Josephites are missionaries, I admit that I get a curious response. Often, U.S. Catholics think of missionaries as going to foreign lands. Yet, the reality is that our own country has long been served by missionaries and that legacy of mission continues today.

The Josephites are the only congregation of priests and brothers in the American Catholic Church whose exclusive mission is to the African-American community. When you read The Harvest, you are invited to learn about our works today and to know more about our past. You also are invited to join us as we go forward in faith to continue our mission here in the United States.

In this issue of The Harvest, the vocation articles are of special interest to me. Every day, the Josephites are recruiting, training and supporting men who have answered the call and are preparing to become Josephite priests. Our new vocation director, Father Stephen Sohe, has been tasked with increasing the number of Josephites so that we can meet the many needs. His efforts are here in the United States, where admittedly the work is challenging, and in Nigeria, where vocations are abundant.

You will read about our novice director, Father Joseph Doyle, who is working daily with four novices at our novitiate in Louisiana. As we look forward to National Vocation Awareness Week (Nov. 3-9), parishioners and parents are invited to join us in vocation recruitment.

The autumn season moves quickly toward All Saints Day and All Souls Day. In this issue, you can learn more about African-American heroes on the path to saintly recognition. You also are invited to join the Josephites in our annual All Souls Novena. Please share your intentions with us and they will be added to the 9-days of prayer.

Much more awaits you inside this issue of The Harvest. Thank you for reading and thank you for your support of the Josephites, America's missionaries.

Yours in Christ,

Bishop John H. Ricard, Superior General

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The Josephites are pro-life, standing for safeguarding the right to life of every human being; pro-family, promoting the dignity and sanctity of marriage; pro-chastity, upholding the virtue all are called to embody in their state of life.



The mission of The Josephite Harvest is to assist and promote the evangelizing ministry of the Society of St. Joseph of the Sacred Heart. It is the voice of the Society to summon both men and means to our work and to establish enduring bonds with our benefactors. It shall encourage devotion to the Sacred Heart of Jesus, to our Patron St. Joseph, and to the Patron Saints of our Society. It shall foster racial and cultural understanding and reconciliation. It shall make known the achievements of African Americans that reflect the influence of the Catholic faith. It shall recognize the labors of clergy and lay persons who work for the evangelization of African Americans.



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CNS photo/Yara Nardi, Reuters

"A life based only on profiting and taking advantage of situations to the detriment of others inevitably causes inner death."

— Pope Francis greets a child during his general audience in Paul VI hall at the Vatican Aug. 7.



Courtesy St. Augustine High School

ON THE COVER

St. Augustine High School in New Orleans has expanded educational offerings to support the gifted and talented students. Read more on Page 16.



Photo courtesy Father Francis Asomkase, SSJ
 Father Francis Asomkase, SSJ, (pictured) says applications are pouring in for the newly reopened St. Joseph the Worker House of Formation in Iperu-Remo, Nigeria.

HOUSE OF FORMATION

‘Applications pouring in’

By Erik Zygmunt

After three years of closure, the St. Joseph the Worker House of Formation in Nigeria is open and receiving applications “in the hundreds” from young men interested in becoming Josephites, according to Father Francis Asomkase, SSJ.

“There are so, so many applications,” Father Asomkase said. “Nigeria is a very fertile land for vocations.”

Located in Iperu-Remo in Nigeria’s Ogun State, the formation house accepts men as young as 18 and up to 25 for

those with a West African Examinations Council certificate (equivalent to a high school diploma) or 28 for those with a post-secondary degree.

Young men who aspire to be Josephite priests or brothers spend their postulant year at the formation house – it is their first year sleeping, eating, living and praying with the Society of St. Joseph of the Sacred Heart.

“It is a very, very important year,” Father Asomkase said. “The year is about the fundamental basics of religious life.”

The postulants wake at 5:30 a.m. every

morning, and head directly to chapel.

“You close your eyes, and put your hands in your lap, or kneel if you want,” Father Asomkase said. “You try to see what God is saying to you, or you speak to him in the silence of your heart.”

Morning prayer immediately follows meditation and then morning Mass.

The postulants head to the refectory for breakfast and then perform their “morning functions” – tasks, such as cleaning bathrooms and sweeping hallways, that both keep the formation house clean and in working order and that ensure that

the postulants will never need to rely on outside housekeeping once they become professed Josephites.

They go to class, followed by midday prayer, lunch, siesta, evening prayer, dinner, studying and mandatory lights-out at 11 p.m.

It’s a regimented life but not every day is the same. Postulants have one day off from lunch until 6 p.m., where they may head into town or do what they want.

They also have a weekly “desert day” – other than praying or singing hymns, there is no speaking.

“You are supposed to meditate on being there,” Father Asomkase said. “Is this the right place for me? Do I really want to be a priest?”

Postulants meet with their spiritual advisors on desert day. Priests from the local diocese, the Missionaries of St. Paul, and the Claretians offer their counsel and experience.

The formation house typically accepts a class of 10 men. After their postulancy, they proceed to the St. Martin de Porres Josephite House of Studies in Ibadan, the capital city of Oyo State, Nigeria, where they study philosophy for four years.

Father Asomkase is rector of the house of studies. The Josephites have not yet selected a rector for the formation house.

“It’s a 24-hour job,” Father Asomkase said. “Students need things apart from classes and spiritual direction every hour of the day.”

The formation house had been closed for three years due to challenges related to manpower and finances.

The reopening is a major step forward, according to Father Anthony Okwum, SSJ, vice rector of the house of studies, because “we need more priests.”

“We have a lot of work to do with the African-American community,” Father Okwum said. “We have a shortage of priests but more work to do.”

Father Asomkase said aging Josephites are comforted to hear of the reopening.

“They keep reminding me of how big a blessing that will be,” he said.

The first class of 10 postulants will begin studies at the formation house in October 2020.



Courtesy Alexis B. Robinson, All Saints parish
 Josephite seminarians visited All Saints church in New Orleans (Algiers) while spending the summer in residence at the Josephite House of Studies at Corpus Christi-Epiphany church. In this photo (from left) are Eugene Mitte, Father Peter Weiss, SSJ, pastor at All Saints, Exekiel Esezobor and Dominic Tochi Njoku. The seminarians returned to Washington, DC, for studies at Catholic University of America.

New vocations director sees challenge, hope ahead

By Erik Zygmunt

Father Stephen Sohe, SSJ, newly appointed vocations director for the Josephites, will be dealing with two very different regions when it comes to men who wish to enter religious life.

In his native Nigeria, there are “so many, many interested in priesthood or religious life that you get to set the number you will pick from the applications,” said Father Sohe, who was named vocations director in late July.

Meanwhile, in America, “most youth, even though we work in their parishes, have no idea what a Josephite is.”

While Father Sohe does not have any “magic ideas” for tackling this discrepancy, he believes the answer will involve tapping into the history of the Josephites, as well as “the history of the African-American Catholic Church – the struggle of Black believers.”

The other enticer, he added, is the joy of the priesthood.

“Money cannot buy happiness,” Father Sohe said. “Material things cannot buy happiness. When the youth see that we’re enthusiastic about what we’re doing, that we’re happy priests, they might say, ‘I

want that, too.’”

Father Sohe will not rely solely on his own assessment of the situation. He plans to approach parents, asking them why they believe American youths are not responding to vocations. He will also talk to the youths themselves, posing a simple yet not-easy-to-answer question: “What are you looking for? What does vocation mean to you?”

Father Sohe, who will remain pastor of Our Lady Star of the Sea Parish in Houston, Texas, while serving as vocations director, acknowledged that the task of building vocations is serious and strenuous.

“I don’t want to say I was overwhelmed,” he said, describing his initial reaction to his new role, “but I was pretty much overwhelmed. It’s not for me to decide.”

In a similar fashion, he believes African-American youths will step up to the challenge once they understand the history of their people in the church and the importance of the ministry.

“If we give them something to chew on, think about and reflect on,” Father Sohe said, “maybe it will give them the desire to say, ‘You know what? I’m going to take on this challenge.’”

Novices travel 'New Roads' of prayer and reflection

By Erik Zygmunt

While the primary focus of the novitiate is prayer and reflection – the novices pray three hours every day, including the Liturgy of the Hours, the rosary and two holy hours – there is also some manual labor, such as cooking meals and cleaning.

After their postulancy year, praying like they have never prayed before, and then several years of philosophy study, aspiring Josephites earn the right to be called novices and to wear the Holy Habit of St. Joseph, a no-button cassock that is essentially a black robe with sash.

The novitiate year at Mary Immaculate Novitiate located at St. Augustine Church in New Roads, La., is a year of prayer, conferences, study and apostolate activity, said Father Joseph Doyle, SSJ, in his third year as novice director.

The goal of the year is “to set a foundation of spirituality for those preparing for the priesthood and brotherhood – something they can take with them for life, whatever their vocation may be,” Father Doyle said.

This year, three of the novices are from Nigeria. Ugochukwu Henry Ihuoma, 27; George Agwu Liwhuliwhe, 34; and Ifiok Ini Obong Umanah, 27, join Cursey Calais II, 28, a native of Opelousas, La., at the former convent at St. Augustine parish.

The four men were invested July 28 at the parish, opening their novitiate year.

The three men from Nigeria and the one American have been mixing well, Father Doyle said. “The parents of Cursey have kind of adopted the three Nigerians – they get along very well,” he said.

While the primary focus of the novitiate is prayer and reflection – the novices pray three hours every day, including the Liturgy of the Hours, the rosary and two holy hours – there is also some manual labor, such as cooking meals and cleaning.

“The young man from Opelousas is an excellent cook,” Father Doyle observed. “He’s a real chef.”

Father Doyle lives with the novices “24-7” he said, adding, “My job is see that they grow deeper in their spirituality, learn and experience what it takes to be a Josephite by studying the constitution and by laws of the group. When the year is completed they are

asked to make a promise to the Josephites.”

The novices must perform a minimum of 10 hours of pastoral ministry per week; the hours count toward credits at The Catholic University of America in Washington, D.C., where they will study theology for four years once they complete their novitiate year.

“Catholic University considers them in class when they’re doing pastoral ministry,” Father Doyle said. “This is the first time Catholic University has been incorporated into the novitiate.”

At St. Augustine Parish, the men teach religious education and serve at Mass. They also visit nursing homes and perform other outreach to the surrounding community.

Father Doyle noted that town of New Roads is celebrating its 300th anniversary in 2020.

“We’ll be taking part in that,” he said.

The novices participated in a unique eucharistic procession by boat along the Bayou Teche to mark the Feast of the Assumption of the Blessed Virgin Mary Aug. 15, Father Doyle said. One hundred twenty-five miles long and carrying heavy cultural and historical significance (it was the scene of Civil War gunboat battles), the Teche is located entirely in Louisiana.

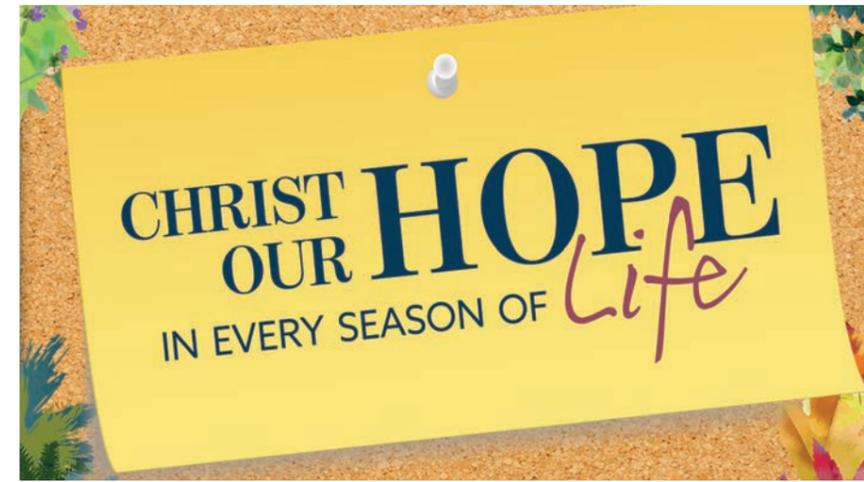
History is also part of the novitiate year; a visit to a Louisiana plantation will help the novices, particularly the Nigerian men, better understand the history of the community they will vow to serve.

Practical matters to be attended to include a “very thorough psychological evaluation” for all four novices, and driver education for the Nigerian men.

Recreational activities include bicycling and soccer.

“They can keep in touch – on a limited basis – with family and friends,” Father Doyle said, adding that New Roads, the program’s location for about three years now, is an ideal town for the novitiate. “If there are too many distractions they can’t make progress in their spiritual lives,” he said.

Respect Life Month celebrates 'Christ our Hope'



October is celebrated as “Respect Life Month” in the United States with many Catholic parishes observing the first Sunday of the Month as a special time to uphold the sanctity of life during liturgical celebrations.

The theme for this year’s Respect Life Month is “Christ our Hope: In every Season of Life.”

Catholics are encouraged to think about protecting all lives, including the unborn, those on death row, the sick and vulnerable, the elderly, the poor and immigrants.

Here are some things you can do and say to uphold the dignity of every life from conception to natural death:

- Pray for a change of heart in those thinking of having an abortion, committing suicide, participating in embryonic stem cell research or harming another person in any way.
- Display posters and flyers in support of the sanctity of life at your parish. They may be downloaded for free at respect-life.org, sponsored by the U.S. Catholic bishops.
- Hold a Respect Life Mass or Holy Hour at your parish. Start a pro-life prayer group or respect life ministry at your parish or among your friends.
- Contact your lawmakers and ask them to enact laws to end abortion,

embryonic stem cell research, assisted suicide and capital punishment. Ask them to support tighter restrictions on guns to stem violence.

- Speak out against government policies that demean immigrants and undocumented workers.

- Get involved in pro-life pregnancy resource centers in your community. Collect baby items, furniture and other supplies for pregnancy resource centers to give to expectant mothers in need. If you meet a woman considering an abortion, encourage her to seek help at a resource center.

- If you or someone you know has had an abortion, seek healing through ministries such as Rachel’s Vineyard (www.rachelsvineyard.org)

- Hold peaceful prayer vigils outside abortion clinics.

- Before saying anything to a friend or acquaintance who holds views counter to the culture of life, pray to find the right words. Speak in a way that models love and is respectful of the dignity of the person with whom you may disagree.

- Visit those in nursing homes who may not have any family or friends.

- Get involved in prison ministry.

- If you know a struggling single mother who needs help, offer to babysit for free or cook a meal.

National Vocation Awareness Week

A week specially set aside to pray for and promote vocations, National Vocation Awareness week is Nov. 3-9.

Father Stephen Sohe, SSJ, Josephite vocations director, said everyone has a role in promoting vocations.

Parishioners

Father Sohe has a simple task for parishioners who wish to promote vocations.

“Tell the story!” he said. “That’s what I always say. Many of our people don’t know Black Catholic history and the struggle of Black Catholics – not just Blacks, but Black Catholics.”

He noted that bishops did not allow at one time Blacks in the seminary and the Josephites were sometimes prohibited from ministering in certain places.

“There’s a lot we can learn from history,” Father Sohe said. “In parishes, I don’t think we do enough to share our stories. If we did, people would come to appreciate and maybe fall in love with what we do.”

Parents

Parents also have a role to play in promoting vocations. Talking about vocations regularly can help a “vocation culture” to take root in homes.

Do not be afraid to talk about vocations. Vocations kept out of sight are out of mind.

Parents are encouraged to teach young people how to pray. The pope once said that unless we teach our youth how to pray, they will never hear God calling them into a deeper relationship with Him and into discipleship of the church.



Courtesy St. Raymond/St. Leo the Great
About 300-400 people attended each night of the tent revival presented by St. Raymond/St. Leo the Great parish in New Orleans May 19-22.

WITNESS IN THE STREETS

New Orleans parish shares its faith at annual tent revival

By Rita Buettner

More than eight years ago, Father Anthony Bozeman, SSJ, was leading a parish that had lost about a third of its parishioners and was still adjusting to its consolidation into a single parish. The pastor had the idea to try to bring the New Orleans parish together by planning an old-fashioned tent revival – an event that would be bold, different and serve as a way of evangelization.

“We needed to be a witness in the streets,” he said. “We were dealing with a lot of violence in the community, and there was a lot of consternation going on in a lot of different areas. We decided that it was timely and necessary.”

When Father Bozeman started sharing his idea with his colleagues in St. Raymond/St. Leo the Great parish in New Orleans, however, they didn’t all initially embrace the concept.

“God gave the vision to him, and when he told me about it, I was not on board,” said Loyce Pierce-Wright, tent revival coordinator, who was concerned about holding the event in a part of the city known for its crime and drug abuse. “But Father said, ‘We have to chase Jesus to the streets.’”

So, they chased Jesus to the streets and planned a tent revival in a community park that attracted hundreds of people – and not just Catholics. The spiritually uplifting event has deepened the parish’s connection with the community and, during the nights of the revival, the community, has experienced no crime in the area.

About 300-400 people attended each night of the tent revival, gathering in prayer and song and hearing from speakers.

The eighth annual event, held May 19-22, included Father Charles Smith, SVD, and his twin brother Father Chester Smith, SVD, Janice Curtis Green, Father Tony Ricard, and then Father Bozeman, who speaks on the final evening and brings all the other speakers’ reflections together.

“It’s so inspiring. It’s so spiritual. It’s so affirming,” Ms. Pierce-Wright said. “It’s just a beautiful, beautiful experience.”

In addition to the actual event, the parish reaches out to the homeless by welcoming them into the space, feeding everyone who attends, and providing bags of clothing for them through the St. Vincent de Paul Society. The tent revival also includes opportunities for medical screenings and voter registration.

“We are trying to minister to the whole person,” said Marlene Wilson, the parish’s director of religious education, who sees children and their families coming into the church as a result. “The tent revival has an impact far beyond the four days.”

Father Bozeman believes the concept of the tent revival reflects the spirit of the Josephites who historically tried to bring the faith to areas where there were no churches. Even though he hadn’t initially planned for the tent revival to be an annual event, he can appreciate that the parish – and the community – appreciate it enough that they count down to it each spring.

“I’m in a store getting toothpaste, and a guy comes up and says, ‘When’s the tent revival?’ They’re looking forward to it because they know their community is being impacted,” Father Bozeman said. “When we are open to God, that’s the real blessing. We get to see God doing great things through us because we are open to him.”

Josephites inspire Algiers parishioner to give back

By George P. Matysek Jr.

When Eurydice Bush-Harrison reminisces about growing up in the Algiers section of New Orleans in the 1960s and ’70s, her thoughts inevitably turn to the Josephites.

She still remembers Father Paul J. Lanigan, SSJ, from All Saints Parish volunteering to give free violin lessons to her brothers, sometimes eliciting excited shouts when he showed up on the family’s doorstep with boxes of doughnuts.

Mrs. Bush-Harrison vividly recalls Josephite seminarians stationed at All Saints tutoring neighborhood children in reading and math during the summer. They even joined pick-up baseball games and took children swimming.

When a playground near the church was integrated, she said, Josephites were among the strongest supporters.

“They’ve always been there,” said Mrs. Bush-Harrison, who was baptized by Father Raymond “Doc” Carignan, SSJ, and then married by the same priest 25 years later. A podiatrist, Father Carignan had used his medical expertise to treat the poor at the Fisher Clinic in Algiers.

“I’ve seen them be courageous in our community and I’ve seen them stand with us,” Mrs. Bush-Harrison said. “They dedicated their lives to helping us.”

Now 57, the lifelong All Saints’ parishioner gives back to the Josephites with her time and financial donations.

At her parish, Mrs. Bush-Harrison is a religious education instructor, extraordinary ministry of Holy Communion, a former member of the pastoral council and co-chair of the parish’s 100th anniversary committee. She recently helped give a presentation in Baton Rouge as part of an effort to have her church be declared a historic landmark.

Mrs. Bush-Harrison said her mother, who was not Catholic, enrolled her in All Saints School as a child as a matter of convenience since it was a block away. It was there she received a solid educational foundation, going on to earn a degree in communications from Xavier University in New Orleans. She also grew in her faith.

Influenced in part by the Josephites’ positive influence on her daughter, Mrs. Bush-Harrison’s mother converted to Catholicism. So did Darryl Harrison, Mrs. Bush-Harrison’s husband, who joined the faith of his wife after befriending Father Rodney Armstrong, SSJ, before he became a priest.

“My husband said, ‘If Rod’s a Josephite, they must be pretty good guys,’” Mrs. Bush-Harrison said with a laugh, noting that her two daughters have both been active in the parish. Her eldest daughter was married by All Saints’ pastor, Father Peter Weiss, SSJ, whom Mrs. Bush-Harrison had first encountered as a child when he was stationed at her parish as a seminarian.

Mrs. Bush-Harrison, operations manager for a local workforce office that helps connect people with employment, said she is inspired by the Josephites’ positive, “get-it-done” outlook and support for lay empowerment.

“I see them as committed to helping people elevate themselves in terms of morality, education and being good people,” she said. “They encourage us to be loving in spite of whatever else may happen – to always have that Christian heart and that Christian outlook of thinking about what Jesus would do.”

Courtesy Eurydice Bush-Harrison
Eurydice Bush-Harrison, an active parishioner of All Saints Parish in New Orleans, is a strong supporter of the Josephites.



Black clergy, women religious, seminarians mark history, celebrate

By Paul McMullen

The joint conference of the national organizations for Black Catholic clergy, women religious, seminarians and deacons finally made its first stop in Baltimore, a city noted for several firsts on the road to equality in the faith.

The annual conference brings together members of the National Black Catholic Clergy Caucus, the National Black Sisters' Conference, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons. The NBCCC was founded in 1968, followed in turn by the other groups. They began meeting jointly because of their commonalities.

One of this year's attendees, Sister Beulah Martin, a Sister of the Blessed Sacrament, didn't wait for the formal opening of the July 20-24 gathering to soak up some of that Baltimore history.

Sister Beulah was among the more than 100 priests, deacons, seminarians and religious women from around the nation at a July 22 Mass at Historic St. Francis Xavier, the first Black Catholic church established in the United States.

It was her 10th day in town, as Sister Beulah had spent her annual retreat at the motherhouse of the Oblate Sisters of Providence, who in 1829 were founded by Mother Mary Lange, a candidate for sainthood, as the first community for sisters of African descent in the U.S.

Sister Beulah's retreat included learning about Mother Lange from Oblate Sister Magdala Marie Gilbert, who is advocating for her cause, and her daily hourlong walk on property that adjoins Patapsco Valley State Park.

"It's only hot if you think about it," said Sister Beulah, who at the 2017 joint conference received the Harriett Tubman Award from the National Black Sisters' Conference. It is given to



CNS photo/Kevin J. Parks, Catholic Review

Father Donald Sterling, pastor of New All Saints church in Baltimore, center, is among the priests including Josephites processing into Baltimore's St. Francis Xavier Church July 22 for a Mass honoring jubilarians during a joint conference of Black priests, women religious, deacons and seminarians.

the sister who has demonstrated service and dedication "as a liberator of African-Americans and/or peoples of the African Diaspora."

As her teaching ministry took her to Birmingham, Alabama, Chicago and now Powhatan, Virginia, where she is launching a pre-school, Sister Beulah has been a regular attendee of the joint conference since making her final vows in 1984.

"I come for the support," she said, "and to gather information about how I can go back to my community and share the good news."

Her kindred spirits at the Mass, which acknowledged jubilarians, included Washington Archbishop Wilton D. Gregory, who presided and made women religious the focus of his closing remarks.

"Our jubilarians had the courage to enter religious life when there were few (minorities in those ranks)," Archbishop

Gregory said. "Sisters, you have carried the church on your shoulders."

Concelebrants included Bishop John H. Ricard, SSJ, the superior general of the Josephites, whose roots include serving freed slaves in Baltimore in the 1870s; and Washington Auxiliary Bishop Roy E. Campbell, president of the National Black Catholic Conference, who was raised in southern Maryland.

Among others, the National Black Catholic Clergy Caucus was represented by its new president, Deacon Melvin Tardy, of the Diocese of Fort Wayne-South Bend, Indiana. The Gospel was read by Deacon Joseph Connor of the Archdiocese of Seattle, president of the National Association of Black Catholic Deacons.

Jubilarians were recognized by Sister Roberta Fulton, who is president of the National Black Sisters' Conference. Honored for 60 years of service was



CNS photo/Kevin J. Parks, Catholic Review

Sister Beulah Martin, a member of the Sisters of the Blessed Sacrament, (center right,) of Powhatan, Va., waves in Baltimore's historic St. Francis Xavier Church July 22, at a Mass honoring jubilarians during a joint conference of black priests, women religious, deacons and seminarians.

Sister Callista Robinson, of the Franciscan Sisters of Little Falls, Minnesota.

Those recognized for 50 years of service included Sister Rita Michelle Proctor, superior general of the Oblate Sisters of Providence. Her cousin, Sister Gwynette Proctor, organized the conference along with Sister Josita Colbert, a fellow Sister of Notre Dame de Namur.

Sister Josita estimates that 80 percent of the women religious at the conference included teaching among their ministries. Sister Gwynette, director of the Office of Black Catholic Ministries for the Archdiocese of Baltimore, noted the impact the jubilarian liturgy had on her discernment.

"When I entered (her order) 39 years ago and attended my first (jubilarian liturgy)," Sister Gwynette said, "I saw our elders, jubilarians, all the members of the organizations and I experienced God's touch, a shiver went through me. It was at that moment that all uncertainty and doubt left me."

"When I saw faithful women and

men, who looked like me, that had been living the call of Jesus for 25 years, 50, 60, 70, some 80 years, I knew I could do it," she told the Catholic Review, the news outlet of the Baltimore Archdiocese.

The homily, in contrast, was delivered by Father Kareem Smith, who was ordained for the Archdiocese of New York in 2018.

"My story is your story," he said. "How many times have you been told, 'You hang in there, you keep pushing.' ... Brothers and sisters, this thing is not about what we have done, but what God is doing."

He addressed the "carnal" nature of the modern world, and the call to live "radically different lives."

"I'm standing on the shoulders of those who have come before us," Father Smith said. "In this troubled world, we have to show up ... ready for the fight."

"They may not like you. They may say you're not smart enough. They may have threatened you. They may try to intimidate you, but show up for the

fight. God can't bless you, if you're not there."

While Father Smith took the train back to Yonkers, New York, to celebrate 6:45 a.m. Mass July 23 for the Annunciation-Our Lady of Fatima community he serves, most joint congress attendees spent the day furthering their knowledge of Baltimore's Black history with a bus tour.

That day included a Gospel festival, with song from the St. Ambrose Gospel Choir, New All Saints Men's Chorus and the Cardinal Shehan School Choir, which went viral in 2017 with its rendition of "Rise Up." The Shehan choir is led by Kenyatta Hardison, who doubles as choir director at Historic St. Francis Xavier church.

The joint congress – organized under the theme "This Work Is Ours to Do: Send Us" – concluded with business meetings and an awards dinner July 24.

McMullen is managing editor of the Catholic Review, the news outlet of the Archdiocese of Baltimore.

ALL SOULS

'Lord Jesus Christ, deliver the souls of all the faithful departed'

In the fall, we celebrate the harvest of the summer season but we also begin moving toward that season of dying. The plants give up their abundant life. The days grow shorter. And, it is a time of remembering.

So easy it is to get caught up in the day-to-day events of our life that we lose perspective of our mission here on earth. Fortunately, the liturgical calendar is a spiritual tool to keep us in harmony with God's plan.

Our church draws our attention to this natural rhythm of God's plan by celebrating the Feast of All Saints and All Souls at the beginning of November. During this time, our church reminds us of our call to a saintly life. At the same time, we are asked to pray for our deceased loved ones, and all of the dearly departed, that God will forgive their sins and welcome them into eternal joy.

During the liturgical feasts of All Saints and All Souls, we can storm the gates of heaven with our prayers on behalf of our dearly departed. Our church teaches that those who have died in the love of God can have their souls purged of the punishment due to their sins, "by the suffrages of the faithful in this life, that is, by Masses, prayers, and almsgiving, and

by the other offices of piety usually performed by the faithful."

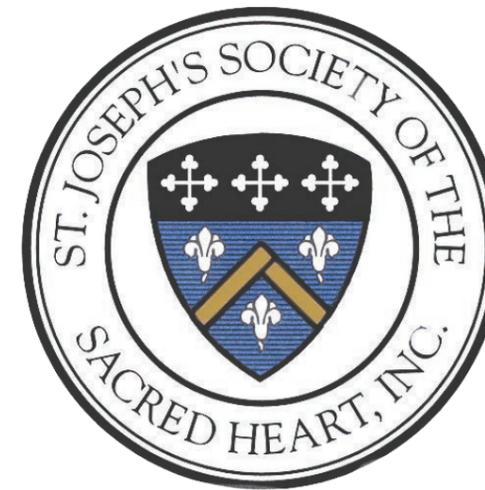
Each year, as part of our ministry, Josephites lead "Nine Days of Prayer for the Departed," Oct. 24 - Nov. 2. You are invited to join in this Novena with us and remember your loved ones. The Josephites will remember your loved ones during the Novena and the Masses we offer.

As we remember our departed loved ones, we can take comfort that there is something we can do. We can cherish their memories and ask God to shower his mercy on them.

This year, please join the Josephites, who pray with confidence, "Eternal rest grant unto them, O Lord. May perpetual light shine upon them."

To enroll your deceased loved ones in the Nine Days of Prayer for the Departed, Oct. 24-Nov. 2, please use the envelope on this page and list the names to be added to the prayer intentions for the Novena and for the Mass on the Feast of All Souls.

All donations from this Novena are used for the education and training of future Josephite priests and brothers. It is these men, now in formation, who will continue the Josephite mission with your love and support.



The Josephites: Missionaries in America

By Erik Zygmunt

Established by Pope Pius XI in 1926, World Mission Sunday, falling on Oct. 20 this year, is a day dedicated to prayer for the church's missions.

While the word "mission" carries with it images of distant shores, danger and difficult conditions, it doesn't have to be that way, according to Father Stephen Sohe, SSJ, pastor of Our Lady Star of the Sea Parish in Houston, Texas, and vocations director for the Josephites.

"The Josephites are a home-based missionary society," he explained, noting that the community's mission is focused solely on the U.S. and ministering specifically to African Americans, "wherever they may be in the U.S."

"We don't just minister to those in our church and in our pews, but to those in our streets and in our neighborhoods," Father Sohe added. "With the political situation and police brutality, I think it's more needed now than ever."

While localized to one country, the Josephite mission does share a characteristic with the foreign missions. "We don't wait for them to come to us; we go to them," Father Sohe said, "regardless of their financial background, politics, orientation or age. We are all made in God's image and likeness. We all have our struggles, but we are here to help, to minister to you in any way we can."

He acknowledged the unique dynamic currently at work in the Josephites, with many men from Nigeria joining the society and coming to the U.S. as missionaries, but he said he doesn't see nationalities.

"I don't see American and Nigerian Josephites," he said. "I see the Society of St. Joseph of the Sacred Heart working to serve the African-American community where their service is still very much needed."

St. Joseph, Father Sohe added, provides a sterling example to the missionary.

"I'm able to see St. Joseph in my ministry in terms of his faith in God, love for God and trust in God," he said.

While St. Joseph was assured in a dream that his new wife's baby was conceived by the Holy Spirit and that he should not be afraid to take her into his home, it was his heart that made him open to the dream, Father Sohe said.

"If he didn't have that heart, he wouldn't have believed any dream," he said. "We walk by faith, not by sight. If he had walked by sight, he probably would have divorced Mary."

At the same time, Father Sohe said, the Josephites "can't see our mission as anything extraordinary."

"It's just doing what you're called to do," he said, "living with people, loving people and learning from people."

"I see the Society of St. Joseph of the Sacred Heart working to serve the African-American community where their service is still very much needed."

Father Stephen Sohe, SSJ

Q&A with Bishop Roy Campbell, new NBCC president

We help build up leaders in our church

By George P. Matysek Jr.



CNS photo/Jaclyn Lippelmann, *The Catholic Standard*

Washington Auxiliary Bishop Roy E. Campbell speaks during an "A.C.T. to End Racism" rally on the National Mall in Washington April 4, 2018. The rally marked the 50th anniversary of the assassination of civil rights leader the Rev. Martin Luther King Jr.

Washington Auxiliary Bishop Roy E. Campbell Jr., who has strong ties to the Josephites, began a new role April 1 as president of the Baltimore-based National Black Catholic Congress, succeeding Bishop John Ricard, SSJ.

Bishop Campbell serves as pastor of St. Joseph church in Largo, a parish that had been staffed by Josephites for much of its history.

The new NBCC president has worked closely with Josephites in Washington, D.C., holding his parish's Confirmation retreats at St. Joseph Seminary, the Josephite seminary in the nation's capital. He has worked with Josephite seminarians stationed at his parish, consulted with Bishop Ricard and gave reflections at the Josephites' priest retreat last year.

but for the future. We also have to be able to help support Africans and Latinos who share the faith and who are coming and residing in our communities.

The Congress wants to have conferences to help parishes and lay and clerical leadership address, support and help others in the growth of their faith and the community in which they live.

The NBCC pastoral plan that is developed every five years is developed by the people, for the people, in the dioceses.

The last year has been a difficult one for the Church. What impact has it had?

Even with what has happened with the identification of a number of sexual abuse claims where some of the bishops have not done their role or who, unfortunately, have been accused themselves, Black Catholics have not lost their faith and have not moved away. It's because of their faith in God, as opposed to putting faith in one person. One of the roles we have is to help strengthen that chosen purpose in remaining in the faith.

What is the biggest challenge facing the Black Catholic community?

The biggest challenge is to see that within the communities in which they live, worship and work, they have an equal voice in the church. I'm not just talking about the parish level. I'm talking about the diocesan level. A lot of times in dioceses, we struggle to make sure everyone is represented.

You look around and maybe everyone you see in a particular vocation of leadership doesn't reflect the diversity of our church. These are the struggles of Black, African and Latino Catholics – to have those roles and bring the gifts to the table that God has given us.

Also, young adults and youth need to see the worth of staying with the church and not dismissing religion or going to another faith to fulfill their spiritual needs.

Black and Indian Mission Collection strengthens Josephite parishes

By Rita Buettner

In early 2019, Father Maurice Henry Sands traveled to the Diocese of Beaumont in Texas. Hurricane Harvey, which swept through southeast Texas, in 2017 damaged homes and businesses, parishes and schools.

Now almost two years later, Father Sands, executive director of the Black and Indian Mission Office, was there to follow up on a grant to repair and rebuild Catholic schools that serve African-American students in the area.

"Without the grant being provided, those schools wouldn't be open right now," said Father Sands.

The funding that made it possible for the schools to reopen came from the Black and Indian Mission Collection, a national collection. The collection, which was established by the U.S. bishops in 1884, supports evangelization and ministry in the Native American and African-American communities.

Through the generosity of those who support the collection, the Commission for the Catholic Missions awards grant money to dioceses across the country to operate and support schools, parishes and other missionary services in Native American, Alaska Native, and Black Catholic communities.

"Any parish or school or ministry program that is serving African Americans or Native Americans can apply for a grant," said Father Sands, who has served in his role since September 2015.

Last year's collection brought in a little more than \$10 million that was awarded through about 1,800 grants. "There are many parishes and schools that have been in existence for a long time and without the collection, they wouldn't be," said Father Sands, a priest of the Archdiocese of Detroit.

Native American himself, Father Sands enjoys traveling to different parishes and schools to see the impact of the Black and Indian Mission Collection.

"I'm just very grateful that I'm able to visit many of the places where the grant is helping," Father Sands said. "I'm really very happy to be a part of it and to know that we make a very positive difference."



CNS photo/Nancy Wiechec
Father Maurice Henry Sands facilitates "talking circles" in 2014 during the annual Tekakwitha Conference in Fargo, ND.

Among those receiving the grants are parishes and schools and programs run and supported by the Josephites.

"I get to visit different places all around the country and there are Josephites serving in those places, and other places that were formerly served by the Josephites. I meet Josephites all over," Father Sands said.

St. Augustine High School in New Orleans is one of the Josephite institutions that has benefited from the grant funding, he said.

Grants awarded through the Black and Indian Mission Collection support and strengthen programs that continue to spread the Catholic faith.

"I think people would be surprised to know that there are about three million African-American Catholics and about one million Native American Catholics," Father Sands said. "I think that Catholics in general would be very interested in the ministry to these people and interested in supporting it."

'I think people would be surprised to know that there are about three million African-American Catholics.'

Father Sands



Courtesy St. Augustine High School
Students participate in a summer learning camp organized by St. Augustine High School in New Orleans.

St. Augustine High School aims to bridge gap for gifted students

St. Augustine High School in New Orleans has launched a new initiative designed to make gifted educational programming accessible to minority young men.

Typically, gifted and talented programs provide enrichment to a standard curriculum that challenges students and helps them thrive. However, Black and Hispanic students are too often left out of these programs. Black students are 16.7 percent of the total student population in the United States, yet only 9.8 percent of the students in gifted programming are Black, according to the U.S. Department of Education.

To help address the gap, the St. Augustine High School Academy for Gifted Boys was introduced with the help of a \$150,000 grant over three years from the Daughters of Charity – Mission and Ministries Inc. The academy identifies boys with talent in mathematics, science and music beginning in the fourth grade.

The initiative welcomed 53 budding scholars for the first Gifted Academy, a two-week intensive program during the summer of 2019.

The curriculum ensured that all participants gain a greater appreciation for academic, experiential and social learning in a Catholic environment.

Prospective academy students are tested prior to acceptance and before they begin the after-school, Saturday and summer enrichment classes.

These intensive yet fun, interactive courses explore topics not typically covered in school and let gifted students discover new passions or delve into favorite subjects like STEM, coding and Louisiana Wetlands Ecology.

The program will continue to focus on minority boys in grades 4-7 and will ensure that they receive the academic, emotional and social skills necessary for success in their current middle school years as well as in their high school years and beyond.

SAINTLY DEEDS AND BLESSED FUNDS

St. Katharine Drexel funded Josephite ministries

By George P. Matysek Jr.

At a time when Josephites struggled to fund and staff their various missions to African-American Catholics at the end of the 19th century and into the 20th century, they relied heavily on the support of a wealthy heiress who devoted her life to lifting up the downtrodden.

St. Katharine Drexel was the daughter of Francis Anthony Drexel, a successful Philadelphia financier and Catholic philanthropist. When Francis Drexel died in 1885, his daughter, Katharine, and her sisters, Elizabeth Drexel Smith and Louise Drexel Morrell, inherited a fortune valued at more than \$400 million in today's dollars.

The sisters decided to follow the philanthropic example of their father, designating much of their fortune to helping others.

St. Katharine used her share to fund ministry among Native Americans and African Americans. Her sister, Louise, did the same.

Elizabeth Drexel Smith also supported philanthropic endeavors, especially among African Americans, before her life was cut short in 1890 while giving birth to her only child, who also died.

St. Katharine founded the Sisters of the Blessed Sacrament in 1891, whose ministry focused on American Indians and Black Americans. It was through that outreach that she strengthened ties to the Josephites.

Father Michael Thompson, SSJ, said St. Katharine frequently provided the financial support for Josephites to purchase land needed in various parts of the country to begin schools, churches and ministries for former slaves, freemen and their descendants.

"Mother Drexel started schools, sometimes before there was a parish," Father Thompson said. "Then we sent a priest."

Father Thompson noted that some of

today's Josephite institutions are actually older than the society because St. Katharine helped get them started prior to the establishment of the Josephites.

Father Herbert Vaughn (a future cardinal) sent missionary priests from the Mill Hill Josephite Fathers in England to minister to Black Americans in 1871. The American Josephites separated from the Mill Hill Fathers in 1893 to form their own society in the United States.

The archival records of the Sisters of

In total, St. Katharine founded more than 60 schools for African Americans and Native Americans including Xavier University in New Orleans, the nation's only Catholic, historically Black university, which was founded with guidance from Josephites who also served on staff.

the Blessed Sacrament are replete with references to purchases of property for the Josephites. They included the founding of an industrial school in Clayton, Del., in 1896, and schools in Louisiana, Texas, Alabama and Mississippi.

Louise Drexel Morell spent \$59,000 to purchase property in Baltimore that would become home to the Josephites' Epiphany Apostolic College for young seminarians.

The Sisters of the Blessed Sacrament also provided teachers or funded lay instructors to educate children in some

Josephite schools around the country.

In total, St. Katharine founded more than 60 schools for African Americans and Native Americans. That included Xavier University in New Orleans, the nation's only Catholic, historically Black university, which was founded with guidance from Josephites who also served on staff.

"St. Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, and Cardinal Herbert Vaughn, founder of the Josephites, shared a concern that not all of God's children had equal opportunities, particularly in the realm of education," said Sister Jane Nesmith, SBS, vice president of the Sisters of the Blessed Sacrament. "They each envisioned the founding of a religious congregation that could be a part of bridging that gap as an action plan."

As the Sisters of the Blessed Sacrament prayed for the ministry of the Josephites, the Josephites prayed for the Sisters.

The archives of the Sisters of the Blessed Sacrament show that Father Joseph Kelly, SSJ, offered a Mass once a month for St. Katharine Drexel's intentions beginning with his ordination in 1908. The archives have a record of St. Katharine thanking him in 1946 for his nearly four decades of spiritual support.

St. John Paul II canonized St. Katharine in 2000 as the second U.S.-born saint. He described her philanthropy as a "shining example of American generosity."

"Her apostolate helped bring about a growing awareness of the need to combat all forms of racism through education and social services," the pope said, according to a 2000 report by Catholic News Service. "Katharine Drexel is an excellent example of that practical charity and generous solidarity with the less fortunate which has long been the distinguishing mark of American Catholics."

Lifting up African-American sainthood causes today

By George P. Matysek Jr.



Augustus Tolton



Mother Lange



Thea Bowman

Sister Rita Michelle Proctor, OSP, is still stunned that 190 years after Mother Mary Lange founded the Oblate Sisters of Providence in Baltimore as the first religious community for women of African descent, people still come up to her and admit they didn't realize there are Black nuns.

It's equally stunning, said the Oblate Sister of Providence, that many people don't know there are Black saints.

That's what makes it so important for those within the African-American community and beyond to lift up the example of heroic men and women of color who lived their Catholic faith in ways that can inspire everyone to draw closer to Christ, she said.

As part of its most recent five-year pastoral action plan, the National Black Catholic Congress identified educating others about Black sainthood causes and Africentric spirituality as one of its top priorities.

It's a goal Josephites are taking to heart as they raise awareness about models of sanctity within the Black community while also supporting distinctly African-American forms of worship and faith sharing.

"To have men and women canonized within the Catholic Church is an affirmation of the goodness of my people," said Sister Rita Michelle, 20th superior general of the Oblate Sisters of Providence. "It gives you a sense of belonging and a sense of pride – in a good way."

Last year, Dr. Reynold Verret, president of Xavier University of Louisiana, announced that his university and its Institute for Black Catholic Studies would become the center for the advancement of sainthood causes of African-American Catholics.

In addition to Servant of God Mother

Lange, who also co-founded St. Frances Academy in Baltimore as the first Catholic school for African Americans, other Black Catholics up for sainthood include: Venerable Father Augustus Tolton of Illinois, the first known African-American priest; Venerable Henriette Delille, founder of the Sisters of the Holy Family in New Orleans; Servant of God Julia Greeley, who served those in need in Denver; Venerable Pierre Toussaint, who was known for his charitable outreach in New York; and Servant of God Sister Thea Bowman, a Franciscan Sister of Perpetual Adoration from Mississippi who encouraged African-American Catholics to live their faith in a way that embraces their Black heritage.

Father Henry Davis, SSJ, pastor of Corpus Christi-Epiphany Church in New Orleans, said Josephites take a hands-on approach to raising awareness about sainthood causes. It begins with their own daily prayer life, he said.

"We pray for them as Josephites in our prayer book in the same way we prayed for Mother Katharine Drexel (before she was canonized)," said Father Davis, who also prays regularly for canonization causes before or after Mass and makes sure they are included in the Prayers of the Faithful.

"To have men and women canonized within the Catholic Church is an affirmation of the goodness of my people."

Sister Rita Michelle

Educating students about the lives of Black heroes in the faith is an "integral part" of the curriculum at St. Augustine, he said.

"We talk about their lives," he explained, "and in November, during African-American Catholic History Month, we ask the kids to think about it and tie it to Scripture."

Students wear tee shirts with various saints during a Black history program, giving presentations on the men and women represented.

Josephite-affiliated institutions in the Archdiocese of New Orleans also participate in the archdiocese's annual Black saints celebration that includes a Mass and concert.

Sister Rita Michelle's religious community actively promotes Mother Lange's cause through the Mother Mary Lange Guild. In addition to traditional lectures, presentations include dramatic portrayals by an actress.

"We promote her cause with prayer cards that are distributed wherever we go and wherever our members go," Sister Rita Michelle said, noting that a new book has just been published on the life of Mother Lange and that a documentary may soon be in the works. Efforts are also made in schools, parishes and social media to document the life of Mother Lange, she said.

"From Slave to Priest," a multi-media live dramatic production, is making a national tour to raise awareness about the life of Father Tolton. Actor Jim Coleman plays the part of the ground-breaking priest.

Sister Rita Michelle said it is important to Mother Lange's cause and the causes of other Black sainthood candidates that their lives and works of faith be made known to all people, not just African Americans and not just Catholics.

"We have come to realize how important the cause be known to all

"Prayer is integral to all of this. You know, we could do all the printed media and use all the technology in the world, but it is that prayer to God that's most important – to ask that he allow this to happen."

Sister Rita Michelle

people across the world because that does have a bearing on the canonization process," Sister Rita Michelle said. "Prayer is integral to all of this. You know, we could do all the printed media and use all the technology in the world, but it is that prayer to God that's most important – to ask that he allow this to happen."

While there are many Black saints, including St. Augustine, St. Benedict the Moor, St. Martin de Porres and St. Josephine Bakhita, there are currently no canonized African-American saints.

Last year, the U.S. Conference of Catholic Bishops voted during its general assembly in Baltimore to advance the sainthood cause of Sister Thea Bowman, allowing an investigation into her life.

In June, Pope Francis advanced the sainthood cause of Father Tolton, signing a decree recognizing that the former slave lived a life of heroic virtue, giving him the title of Venerable.



Henriette Delille



Julia Greeley



Pierre Toussaint

JOURNEY OF REDEMPTION

*Captain who shipped slaves
ended life as friend of Josephites*

By George P. Matysek Jr.

A maelstrom at sea almost cost Captain William Kennedy his life and his ship, but it may have saved his soul.

It happened off the coast of Vera Cruz in 1833 when the Philadelphia-born mariner got caught in a storm that violently tossed his Baltimore clipper ship.

One of the anchors securing the “Wanderer” was lost to the furious sea and Mr. Kennedy feared the second would suffer the same fate.

Mr. Kennedy made a solemn pledge: if God would spare his life, he would build a church in thanksgiving.

Although the vessel was heavily battered, the second anchor held. The Wanderer and her captain survived.

True to his promise, Mr. Kennedy raised the money to build the house of worship: St. Ann church in East Baltimore.

Named after the patron saint of sailors, the church was dedicated in January 1874, a year after Mr. Kennedy and his wife, Mary Ann, died. Their granddaughter, Agnes, was the first to be baptized there.

Luke McCusker, a Baltimore-based amateur historian who recently completed research on Mr. Kennedy, said that prior to the captain’s encounter with the near-fatal storm, he had transported cargo such as sugar and molasses.

A year after surviving the storm, Mr. Kennedy captained a ship from New Orleans that contained slaves. When Mr. McCusker examined the records more closely, he discovered that those aboard the slave ship were Mr. Kennedy’s own “property.” The captain sold his manifest on May 8, 1834.

That’s what makes the contents of Mr. Kennedy’s will particularly astounding.

In addition to leaving \$50,000 (the equivalent of \$1 million today) to complete St. Ann, as well as funds to expand the archbishop’s residence and



support St. Charles College in the Archdiocese of Baltimore, Mr. Kennedy donated \$5,000 (the equivalent of \$107,000 today) to the Missionary College of Mill Hill in London.

That was a huge sum of money to help train future missionaries to former slaves and freemen in the United States. Several of those missionaries would later form

the Baltimore-based Society of St. Joseph of the Sacred Heart – the Josephites – whose ministry to African Americans continues today.

The pledge to God may have been the spark to conversion but Mr. Kennedy still had to undergo more spiritual growth.

“There was a process of change,” said Mr. McCusker, managing director of the Irish Rail Workers Museum in Baltimore. “Somehow, he changed from feeling that African Americans were property to be bought and sold to feeling that African Americans are people with souls that needed saving.”

Mr. McCusker could find no document outlining the reasons for Mr. Kennedy’s donations to help Blacks.

“All we know is what he was before and what he was at the end of his life,” said McCusker, who holds a degree in history. “He was very active in his parish of St. John the Evangelist (in Baltimore). I’m sure a lifetime as a committed churchman worked on his mind and heart toward a better viewpoint.”

Mr. Kennedy and his wife are buried beneath the center aisle at St. Ann, which is now part of a Josephite-led pastorate with St. Francis Xavier and St. Wenceslaus in East Baltimore, all pastored by Father Xavier Edet, SSJ.

And that anchor that survived the storm?

It’s prominently on display outside the church today.

► Courtesy Maryland Historical Society
Captain William Kennedy is shown in an image from the Maryland Historical Society.

▼ George P. Matysek Jr./The Josephite Harvest
An anchor that survived the near-sinking of the “Wanderer” clipper ship during a 19th century storm is displayed outside St. Ann Church in East Baltimore.



CONTINUING THE MISSION

Called to be a Missionary

It was back in grade school that I first learned about missionaries, the missions and all that pertained to the topic, such things as “pagan babies” and how I could actually help “ransom” a pagan baby – to have him or her baptized and raised in the faith.

Our classroom, as did all the others in our Catholic school, would collect money every day for that effort. The money was our loose change. We would watch with great excitement as the thermometer marker would increase and finally make it to the ultimate goal of \$5.00 – the amount needed to ransom a pagan baby.

It may seem corny now or even distasteful, but back then THAT was what motivated us grade school students to save our money – our pennies, nickels and dimes – to put into that jar to support the missions and ransom a poor child so he or she may be baptized and saved. Once one was ransomed, we would start immediately to collect for the next baby.

This effort, this campaign if you will, made every person in that classroom aware of the MISSIONS, of missionaries and of those who were being served in some far away mission land – and we were ABLE to help, we were “little missionaries.”

With the close of so many Catholic schools and with the Holy Childhood Association’s pagan baby program being discontinued – our young people do not even think about, or worse, know about, the great missionary effort taking place in our world today. Most of the adults of today, I dare say, don’t know of the work of the church throughout the world except for what they hear every October on Mission Sunday – in which they are asked to support financially and pray for daily the missionary efforts of the church.

There are “mission” dioceses all over the world – and in case you don’t know, there are even “mission” dioceses right here in the United States. And sadly, there are some places that were once evangelized, catechized and thriving Catholic Christian communities which are no longer such. They might be called “the unchurched” places in our cities and countryside – not overseas, but right near where we live, local “mission



“Just as Jesus sent out his apostles and disciples to go out and take the Good News to all the world, each of us must realize he is speaking to us also.”

lands” if you will. There are also huge pockets of places in Europe, South America, the Caribbean and beyond that fall into this category. When we were “ransoming” pagan babies back in the day, they were far away, now they are everywhere!

What is most sad is that this condition of having no faith, or “losing the faith,” happens in the homes of our neighbors, co-workers, friends and even our relatives.

Just as Jesus sent out his apostles and disciples to go out and take the Good News to all the world, each of us must realize he is speaking to us also. Those challenges, those words, those instructions are meant for us: “Let every ear that can hear, hear; let every eye that can see, see!” There is work to be done!

Just as every parish needs catechists to teach our young, every home needs someone to bring to it God’s Word. Godparents, who vowed to help in the raising of their godchildren in the faith, must get busy and be on the job they promised they would do. Everyone of us must be encouraging, inviting, and constant in offering a hand and helping in this effort of “Kingdom building.”

Why? Well the answer is simple. Just like the children long ago helped in the missionary work of the church by giving their change – pennies, nickels and dimes – everyone of us who have been baptized have been commissioned by Christ into service and called to be a missionary by that very sacrament!

Father Donald Fest, SSJ, is pastor of St. Joseph parish in Alexandria, Virginia.



Father Donald M. Fest, SSJ

Josephite Perpetual Enrollments

For the Living and the Deceased

April, May, June 2019

Adams, Henrietta Blanc
 Adorers of SH of Montmartre
 Ahlers Family
 Aiello, Sydney
 Akinmurele
 Alcindor, Evelyn
 Alcindor, Jordan
 Alito, Samuel
 American Leprosy Missions
 Ames Family
 Andrus, Eugene
 Asia, Liberty
 Badillo, Josefina Molina
 Baker, Kenneth
 Banks, Kennedy
 Bartlerr-Door Family
 Barton, Mischa
 Baulch, Melvyn
 Benedictine Srs. Of Yankton
 Berens, Betty
 Berens, Carl
 Besner Family
 Bezos, Jeff
 Bible Believers Fellowship
 Black Family
 Borock Family
 Bradley, Mary Elizabeth
 Brantner, Mary A.
 Breyer, Stephen
 Brochhausen, Willard
 Brown, Curtis
 Brutus, MD, Rene
 Buckalew, Herbert C.
 Bullion, Kathleen
 Butler, Ernest
 Cambric, Clement "Billy"
 Campbell Family
 Cannata, Jr., James
 Cannons, Annie
 Capaldi, Jr., Achille G.
 Caparas, Rosatio G.
 Carmelite Srs. Of Sacred Heart
 Carmelite Srs. Of Terre Haute
 Ceremony, V.R. (Family)
 Chase, Leah
 Chase, Leah
 Choi, Ed
 Chong, Tan Paul Kim
 Chretien, Marie Blanche
 Christ the King Priory
 Cisse-Green Family
 Cohart, Carlos Taylor
 Cohart, Paul
 Cohen, James E.
 Collins, John J.
 Connaughton, Ann D.
 Connell, Laura
 Connell, Walton
 Cornelius, Casey P.
 Corrigan, Jacqueline R.
 Cousein, Jr., Eddie W.
 Dai, Chab
 D'Amico, Dorothy
 Dano, Sr., Teodora
 Dean, Bridget
 Del Prete, Salvatore
 DeRosa, Timothy
 Devine, Donn
 Dicus, Barbara H.
 Discalced Carmelite Nuns
 Dominican Nuns of Perp.Rosary
 Dominican Srs. Of St. Cecilia
 Dooley, Jerry
 Doyle, Michael
 Dumas, Walton
 Early, C. Eileen
 Eckrosh, Fred J.
 Edmonds, Perrie
 Egide, Kenneth
 Egide, Mark
 Ernst, Virginia
 Ferella, Florence
 Finnigan, Evelyn M.
 Fischer Family
 Forrest, CSSR, Fr., Thomas
 Franciscan Monastery/Holy Land
 Franciscan Srs. Perpetual Ador.
 Frawley, IV, Michael (Family)
 Gainsbury Family
 Galvis Family
 Garcia-Ramos, Charlotte (Fam)
 Garfield, Andrew
 Gartke, Michael P.
 Gatdula, Cara Doughty AT
 Gay, Mara
 Gery, Jim
 Gillette Family
 Ginsburg, Ruth Bader
 Gonzales, Sydney Blue
 Gonzales, Tony
 Gorden Family
 Gores Family
 Gosyzk Family
 Graham Family
 Gregoreck, Patrick
 Gregory, Wilton D.
 Grunza, Theodore
 Guillory, Murphy
 Gyllenhaal, Jake
 Hahn, Kourtney
 Hawkins, Anne C.
 Hebert, Jr., Clarence
 Heisdorffer, Michael P.
 Heisser, Weldon
 Hemphill, John "Jack"
 Henderson, Drew
 Hermesen, Jeffrey
 Herrera, Alejandro
 High Family
 Hitchens, Robert F.
 Hubenet, Millie
 Hunt, Gertrude L.
 Hunt, Patricia A.
 Jasinski, Dorothy
 Jasinski, Francis
 Javellana, Jr., Elpidio
 Jehovah's Witnesses
 Jenkins, Deacon, Michael V.
 Johnson, Robert
 Johnston, Katherine
 Kagan, Elena
 Kappel, Phil
 Keiper, Sr., William H.
 Kim, Sooyeon
 Krieger, Sharon L.
 Kuhn, CSSR, Bro., Thomas
 Kum, Talitha
 Lancaster, Lenora
 Landazabal, Antonina L.
 Lattimore, Jayden
 LaVigne-Albert, Jolene
 Law Clerks of 9th CC of Appeals
 Law Clerks of DC CC of Appeals
 Law Clerks of DE Chancery Ct.

Law Clerks of Supreme Court
 Lebedeva, Katrina
 Lee, Ellen
 Leyden, Vanessa
 Lim, Fernando Suica
 Lippincott, Meg
 Loehr, Stephen
 Loester, Daniel
 Logan, Aidan
 Logan, Patrick
 Loria, Sr., Mariano
 Loveland, Kenneth A.
 Lu, Rosa Lim
 Mann Family
 Manwell, Colleen
 Mardecz, Helen
 Marian Helpers
 Marmion Abbey
 Maryknoll Fathers & Brothers
 Mathews, Alice
 Mathews, Luke M.
 McCormick, Kathaleen
 McDonald, Joseph
 McMaster Family
 Meester, Leighton
 Mendelsohn Family
 Mercer, Dulce Maria Rosario L.
 Mercer, Michael
 Milano, Alyssa
 Missionary Oblates
 Monastery of St. Gertrude
 Monastery of Christ in Desert
 Monastery of Holy Spirit
 Moore, Debra L.
 Moran, Bernadine
 Mormon Church
 Mutter, Sr. J. Lloyd
 Nance Family
 Nelson, Sara
 Newman, Fr., Jay S.
 Nielsen Family
 Nunez, Marie Cousin
 Our Lady of Solitude
 Page, Milton
 Pairo, Ellen Jane
 Periott, Sr., Lester
 Perrine, Jr., Houston Lee
 Polaris

Many thanks to all of our Sustaining Partners,
 who together with loved ones, have been
 enrolled as Perpetual Members of the
 Josephites, benefiting them with prayerful daily
 remembrances by all Josephites.

Police Officers of South Carolina
 Prision Ministries
 Proven Men
 Provenza, Salvator
 Quander-Rattley, Evelyn
 Redemptorists
 Reisen Family
 Rescue, Destiny
 Residents of Charleston County
 Residents of Greenville County
 Residents of Newberry County
 Residents of Richland County
 Ressler Family
 Ringger, Alice
 Roberts, John
 Robertson, Joycelyn Jones
 Rogationists
 Rogers Family
 Roman, Mary
 Rosary of St. Jude
 Russell, Lawrence
 Ryan, Tracy
 Salamone, Alfonse
 Salamone, Anthony
 Salamone, Concetta
 Salamone, Diane M.
 Salamone, Donna
 Salamone, Joseph
 Salamone, Rose
 Salesians of Don Bosco
 Salvatorians
 Sandkamp, Alan Gene
 Sanzone, Dolores
 Scott Family
 Scott, Wanda Lynne
 Seraphic Mass Association
 Seymour Family
 Shrine of St. Joseph
 Sitko, Sandy
 Sitko, Sandy
 Skou, Niels
 Society of St. Vincent de Paul
 Sotomary, Sonia
 Srs. Of St. Basil the Great
 Srs. Of St. Benedict
 St. Anthony Shrine
 St. Scholastica Monastery
 Steingress, Mildred

Steinhart, Adam
 Stevens, Amber
 Stone, Emma
 Stout, Edmond B.
 Strine, Leo
 Sudwoj Family
 Talia, Maryanne
 Tan, Rosario Lim
 Tan, Samuel Lim
 Taylor, Betty
 Taylor-Cohart, Daniel
 Tecklenburg Family
 Temple, Larry & Karen
 The Abbey of New Clairvaux
 The Code
 The Paulists Fathers
 Thomas, Clarence
 Thomas, John
 Tran, Khuong (Family)
 Trevino Family
 Trump Family
 Trump, Donald J.
 Tyburn Convent
 Unseen
 Upda, Natasha
 Upesleja, Michael
 Vaccarino Family
 Verizon Employees
 Warren, Elizabeth
 Wasterman Family
 Webb, Mary
 Weiss, Amy
 Whiteside, Hannah
 Whiteside, Hannah
 Whiteside, Kristin
 Whiteside, Kristin
 Williams, Daniel
 Williams, E. Irene
 Wilson, Howard (Family)
 Woodward, David
 Yamoah, Aba
 Yamoah, Aba
 Yestrumskas, Alexandra
 Zaikis, Leslie
 Zelle, Robert
 Zimny, Richard J.
 Zuckerberg, Mark

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The perpetual enrollment of a living or deceased loved one in the Josephite Society is a lasting commemoration. The person enrolled enjoys special remembrances in Masses for benefactors, said by all Josephites. Special Masses are said on every First Friday. Novenas of Masses are said in honor of St. Joseph and the Little Flower, for the Poor Souls and at Christmas. The offering (\$10 for each person enrolled) is used for the education of future Josephite priests, for parishes and schools, and for corporal and spiritual works of mercy undertaken by the Josephite Society.

To enroll someone you love, use the form below or contact:

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Surrounded by prejudice and poverty, Mother Lange's perseverance and endurance are signs of her close union with God.

“Our safe wish is to do the will of God.”

FEBRUARY 2020

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Feast of the Epiphany	2 Ash Wednesday	3 Thursday of Lent	4 Friday of Lent	5 Saturday of Lent	6 Sundays of Lent	7 Sundays of Lent
8 Sundays of Lent	9 Sundays of Lent	10 Sundays of Lent	11 Sundays of Lent	12 Sundays of Lent	13 Sundays of Lent	14 Sundays of Lent
15 Sundays of Lent	16 Sundays of Lent	17 Sundays of Lent	18 Sundays of Lent	19 Sundays of Lent	20 Sundays of Lent	21 Sundays of Lent
22 Sundays of Lent	23 Sundays of Lent	24 Sundays of Lent	25 Sundays of Lent	26 Sundays of Lent	27 Sundays of Lent	28 Sundays of Lent
29 Sundays of Lent	30 Sundays of Lent	1 Sundays of Lent	2 Sundays of Lent	3 Sundays of Lent	4 Sundays of Lent	5 Sundays of Lent

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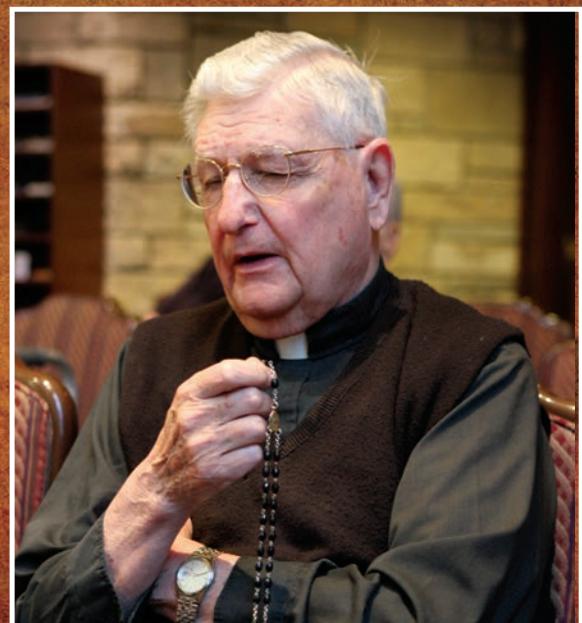
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