

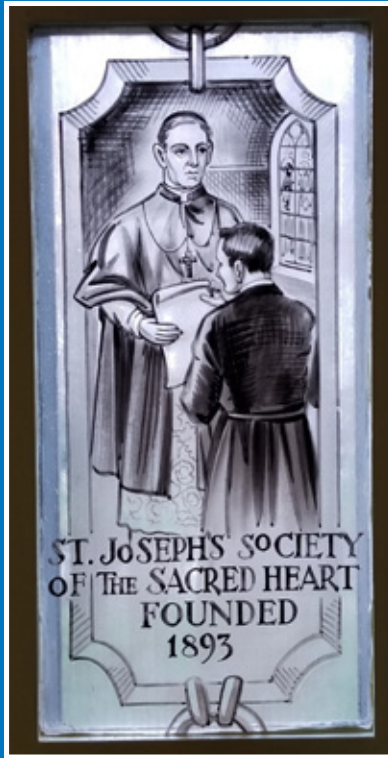
The Josephite Harvest

www.Josephites.org



Volume 130 No. 2 | Spring 2018

JOSEPHITES CELEBRATE 125 YEARS



Our Heroes in History



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“Every life counts: from the beginning to the end, from conception to natural death.”

- Pope Francis, in a Jan. 19 tweet.

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VOLUME 130 • NUMBER 2 • SPRING 2018 • PRINTED IN USA • JOSEPHITES.ORG

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.

The Josephite Harvest (ISSN 0021-7603, USPS 277-080) is the oldest Catholic mission magazine still publishing in the United States. Established in 1888, it is published quarterly by the Josephites (The Society of St. Joseph of the Sacred Heart) to keep our readers abreast of the work in the Josephite apostolate. Periodicals postage paid at Baltimore, MD. Title and seal represent accepted trademark. Contents may be reprinted with permission of the St. Joseph's Society of the Sacred Heart, Inc.)



— FROM THE SUPERIOR GENERAL —



Very Rev. Michael Thompson, SSJ,
Superior General

Dear Friend of the Josephites:

As superior general, I participate in many anniversary celebrations at our parishes and schools. I enjoy learning the history of events and people that shaped the present. The celebrations include prayer, song, stories and fellowship. I especially like the old photos from years gone by. These anniversaries help me to reflect on the deep commitments and perseverance of those who came before us.

I am so pleased that in 2018 the Josephites will be celebrating our 125th anniversary as an American religious community. This issue of *The Harvest* kicks off our celebration by telling the story of our founding here in the United States.

Of course, it begins with the “astonishing life of action and achievement” of our founder Cardinal Herbert Vaughn. Biographer Father Bob O’Neil provides a short summary of Cardinal Vaughn’s amazing life and its impact on the church here in the United States. Leading Josephite figures are also introduced in other articles. Please read about them articles and then reflect on the obstacles they faced in their time. The Josephite history gives us courage and confidence to meet the challenges and opportunities of today.

I am pleased that *The Harvest* will continue to delve into Josephite history throughout 2018.

And, what is your view of work? In his reflective article, Josephite Father Joseph Doyle discussed how St. Joseph can help us to understand how to achieve a balanced life that doesn’t let work take over. We need time for rest and prayer, too. Father Doyle offers an antidote to an over-stressed world.

Josephite parish life is always active, vital and meaningful. As St. Francis Xavier parish in Baton Rouge kicks off its centennial celebration, we join in prayer of thanksgiving for the blessings this parish has bestowed on its members and its community. In Houston, Our Lady Star of the Sea parish has literally undergone a “trial of fire and water” as it prevailed against an historic hurricane and a church fire. Several other parishes and schools are also featured in the Faces and Places section.

As we journey through Lent, I wish you many blessings during this season of prayer and atonement. And may you celebrate a Glorious Easter. Yes, he is truly risen.

A handwritten signature in black ink, reading 'Very Rev. Michael Thompson, SSJ'. The signature is fluid and cursive, with the initials 'SSJ' clearly visible at the end.

Very Rev. Michael Thompson, SSJ
Superior General and Publisher

Josephite Harvest

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Baltimore, MD 21210
(ISSN 0021-7603)

125 YEARS



Father Vaughan, (seated center) and four newly ordained Mill Hill priests (standing) came to Baltimore from London December 1871

From Mill Hill to American Josephites

BY FATHER FRANK HULL, SSJ

On the front page of *The Catholic Baltimore Mirror* of April 22, 1893, is a two-column article on the St. Joseph Society for Foreign Missions. It mentions its arrival from England to Baltimore in 1871; its growth to parishes in Baltimore and surrounding areas and even to North Carolina. It speaks of the erection of a major and minor seminary and, finally, of the dissolution of the community into two separate organizations.

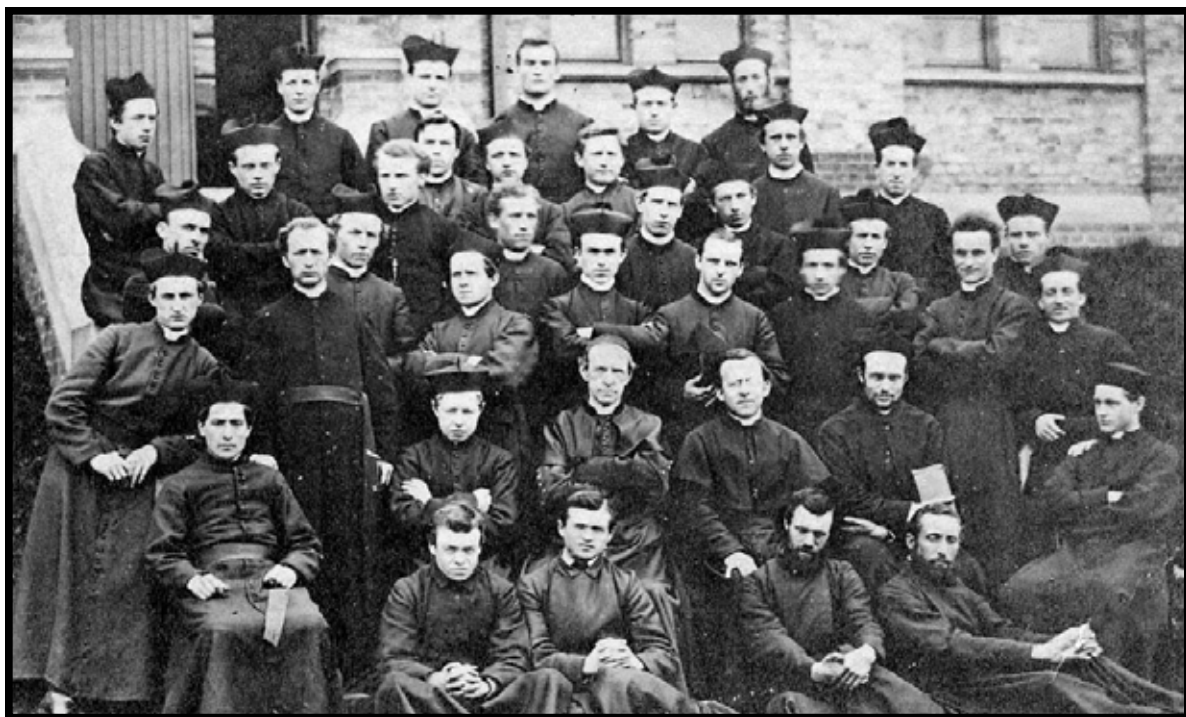
Why two communities? Mainly because there were two different goals within the original organization. The English Mill Hill Fathers, with an original purpose of being “foreign” missionaries were assigned to work among newly emancipated American slaves. The founder, Father Vaughan, had visions of his own of going also to India and Borneo as eventually happened.

The leading priest in charge in America, Father John Slattery, was interested in the American mission and the creation of a Black-American clergy. He was able to get permission from Father Vaughan to allow his men to choose among going back to Mill Hill, joining an American diocese, or joining a new community. Ultimately five, and later six, opted for the new community (The Society of St. Joseph for Colored Missions – SSJ’s or Josephites).

To make it official, on May 30th of 1893, Vaughan, now cardinal archbishop of Westminster, released the five men from all allegiance to Mill Hill and they became members of the new American community under the supervision of Cardinal James Gibbons of Baltimore.

Father John Slattery was appointed Superior

Continued on Page 6



Josephite seminarians in 1898 with Father Pastorelli and Slattery seated

The transformation of a religious community

Continued from Page 5

and Rector of St. Joseph Seminary. Father Dominic Manley was made Rector of Epiphany College with Father Charles Uncles, who also served at St. Peter Claver Church in Baltimore. Father John DeRuyter remained as pastor of St. Joseph's Church and its orphanage in Wilmington, Delaware. Father Lambert Welbers remained pastor of St. Joseph Church in Richmond, Virginia.

The new Society faced serious problems. The year 1893 is known as the year of financial panic. It was also a low point in race relations, the year in which occurred the largest number of lynching's recorded in American history. In addition, much of the concern for helping freedmen had dissipated and had become hostile and legalized by segregation laws.

Within the Church, the flood of immigration from Eastern Europe had taxed the manpower and means of many dioceses and the evangelization of African Americans was of little concern. But in ten years, the new Society had grown from five to 33 men.

Of that founding day, May 30, 1893, long-time Josephite Archivist, Father Peter Hogan, had written, "a door closed on Mill Hill in the African-American missions, but a door opened for St. Joseph's Society of the Sacred Heart, or Josephites, to grow in strength in service to the Black-Catholic community of the United States."

For those 125 years, in this year of 2018, we celebrate.

"A DOOR CLOSED ON MILL
HILL IN THE AFRICAN-
AMERICAN MISSIONS, BUT
A DOOR OPENED FOR ST.
JOSEPH'S SOCIETY OF THE
SACRED HEART,



Father Uncles was historic pathfinder

By George P. Matysek Jr.

A biographical sketch of father Charles Uncles written by St. Joseph's *Advocate* and reprinted in an 1895 issue of the *Baltimore Afro-American*, could not have more effusive or optimistic in its account of the Baltimore native's 1891 ordination.

Baltimore Cardinal James Gibbons conferred the sacrament of Holy Orders inside what is now the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, making Father Uncles the first African American ordained to the priesthood in the United States.

"We must not forget the scene at the railings of

the Cathedral on that memorable 19th of December – white and black kneeling side by side, with the tall figure of the colored priest leaning over the barrier, imposing hands and composing benedictions on the pair," the *Advocate* reported. "It looked for all the world like a marriage of the races."

Other newspapers were no less intrigued by the historic ordination.

The New York Times, describing Father Uncles as a "light mulatto with a bright face," reported on page three a day after the ordination that the congregation witnessing the event was "unusually large and included many of the best colored people of the city."

The presence of Cardinal Gibbons, described by the Times as the "primate of the episcopacy of the country" was especially symbolic.

A few years earlier, reporting on Father Uncles' receipt of the tonsure – the clipping of hair that was a first step along the path to the priesthood – the *Baltimore Sun* noted that Father Uncles "address and enunciation denote that he has spent much of his time among educated men."

Father Uncles was indeed an erudite, watershed figure in the history of the Catholic Church in the United States.

The son of a B&O Railroad machinist and a dressmaker, Father Uncles was born in 1859 and grew up in St. Francis Xavier Parish in Baltimore. A brilliant student in Baltimore's public school system, he became a teacher in Baltimore County. With the support of Father John Slattery, SSJ, he attended St. Hyacinthe College in Quebec, becoming his class valedictorian.

When Father Uncles applied to study for the priesthood at St. Mary's Seminary in Baltimore, the Sulpicians who ran the institution asked the other seminarians – all white – to vote on whether to admit the African American. They unanimously did so.

Father Uncles studied at St. Mary's and St. Joseph's Seminary in Baltimore – the first seminary in the country established as an integrated institution.

One of the founders of the Josephites, Father Uncles served as a professor of Greek, Latin and French at Epiphany College in Baltimore, a preparatory school for those entering the priesthood. When the school moved to Newburgh, New York, Father Uncles went with it. He died at the college in 1933 at age 74.

Father Uncles helped train numerous members of his religious community, providing their academic foundation as they went into mission work among African Americans in the United States.

An astonishing life of action

Josephite founder recalled for reaching out to African Americans

BY FATHER BOB O'NEIL

The Josephites trace their origins to a small band of men who arrived in Baltimore in 1871. It was led by Herbert Vaughan, a young priest of the Diocese of Westminster in England.

More than a hundred years later, in September 1993, Vaughan's successor as leader of the missionary society he founded in a London suburb called Mill Hill, was one of the principal guests at a ceremony at the National Shrine in Washington. The occasion was the centenary celebration of the Josephites. The shrine was filled to capacity with Catholic African-Americans and their friends who had come from all parts of the United States to honor the 483 members of the Josephites who had had served their communities for 100 years.

Herbert Vaughan went on to become Cardinal Archbishop of Westminster. The current cardinal, Vincent Nichols, wrote of Vaughan in 2016: "Founding a missionary society would be the achievement of a lifetime for most people" but the Cardinal has "a wide-ranging legacy. He shepherded the people of Salford for 20 years and fought strenuously for Catholic education. He established the Catholic Missionary Society and the Crusade of Rescue. He started the Catholic Truth Society and the Catholic Social Union. He built Westminster Cathedral, a powerful symbol of the Catholic Church's presence at the heart of the nation."

He added, "It is important to remember that this astonishing life of action and achievement was based on a rock-like faith. After his death, Father Bernard Vaughan spoke of how his brother's life was 'a beautiful fusion of prayer and labor'. He spoke of how the cardinal brought all his decisions to the Lord and then 'from prayer he would arise like a giant refreshed from sleep, saying 'I must be about my Father's business!'"

Herbert Alfred Vaughan was the first child of John and Louisa Elizabeth Vaughan. He was born on April 15, 1832 in Gloucester to a life of privilege on the Vaughan family estate at Courtfield on Welsh-Biknor peninsula along the River Wye.

The Vaughans of Courtfield were one of the families of the Welsh border who maintained the old faith and loyalty to Rome.

From his youth, Vaughan wanted to become a missionary. His enthusiasm for the foreign



Cardinal Herbert Vaughan

missions remained throughout his life. He came to be respected internationally as a promoter of the missionary work of the Church.

Among his many accomplishments, the most romantic and one of the greatest achievements of Herbert Vaughan's life, was the founding of a missionary college in the northwest London suburb of Mill Hill. Vaughan's foundation, the first of its kind the Catholic Church in England, was to inspire "generations of Catholic young men with noble vocations to wider service."

With funds and experience from his travels to North and South America, Vaughan was about to make his years of planning and hard work a reality.

From 1866, Vaughan was rector of St Joseph's missionary college at Mill Hill. A great meeting was held at St. James Hall, Piccadilly on April 24, 1868. Vaughan presented a plan to build a permanent missionary college for 6,000 pounds. The name chosen was to be St Joseph's College of the Sacred Heart for Foreign Missions. The meeting passed resolutions in support of the College.

There was such a good response that Vaughan prepared to lay the foundation stone of St. Joseph College in June 1869. A partially finished St Joseph's College was opened, free from debt, on March 1, 1871. There were 34 students. The cornerstone for a memorial chapel in honor of St. Joseph was laid on March 19, 1871.

During this time Vaughan worked on the legal status of the College in the Church and the placement of his ordained missionaries. He was in Rome

in 1870 waiting for approval of the “Fundamental Rules and Oath” that would bind his missionaries together and a mission assignment.

He returned to London empty-handed but unknown to him a search was underway for missionaries to work in the United States among African-Americans. An appeal reached him from Archbishop Spalding in Baltimore. In the autumn of 1871, the Pope assigned Vaughan’s first four priests to America to “evangelize Negroes” and granting the small band the title of “apostolic missionaries” with Herbert Vaughan as the superior of the St Joseph’s Society for Foreign Missions.

Herbert Vaughan and his four missionaries were welcomed by Archbishop Spalding in Baltimore on Dec. 5, 1871. They made their home at St Francis Xavier Church in Baltimore. Vaughan’s vision was not only to work among African Americans but to found a missionary college in the United States which might train African Americans to return as missionaries to Africa.

After settling his small band, Vaughan began a tour of the Post-Civil War United States, especially to areas where his missionaries might be called upon to work. What he saw of the treatment of African Americans by white Catholics shocked him. He had not realized the “intensity” of the dislike by white Americans.

Wherever he went he asked about the experience of Protestant-sponsored missions. For example, he wrote in his diary “Why cannot we have catechists of brothers like the Methodist preachers.” In New York he stayed at St Paul’s Church on 9th Ave with his friend Isaac Hecker, the founder of the Paulists.

Wherever he could he collected money for the new mission. By May 1, he had collected \$12,000. One result of his visit was the recruitment of John Slattery who was a New Yorker and as a Mill Hill Missionary later became a supporter of African-Americans. One wrote that at the end of the 19th century, the cause of Black priests in the Catholic Church had no greater champion than Father John R Slattery.

There were other recruits at Mill Hill when he arrived there. Slattery wrote that when he studied at Mill Hill there were seven American students.

There was a serious setback to the mission when Cornelius Dowling died a victim of typhoid fever in August. Over the next six years, administrative and philosophical difficulties, combined with a lack of manpower and money, nearly destroyed the American mission.

Vaughan returned to England after a seven-month absence in 1872. By September, there were 90 students and staff at St Joseph’s College. On Sept. 29, he learned that Rome had chosen him to be the bishop of Salford near Manchester in England.

His practical genius lay in his personal involvement and hands-on approach to his projects, but his energy and active mind constantly pulled him away, so that it was humanly impossible to always apply his strengths effectively. The Salford appointment had the same result; he was drawn away from his missionary college while remaining its head and administrator from his new diocese in Lancashire.

The mission in the United States had floundered with the departure of its leader James Noonan in 1878 to become a Jesuit. In an attempt to instill new life into the American mission, the newly ordained American, John Slattery, a native New Yorker, and recently appointed rector of St Francis Xavier in Baltimore, was appointed leader. Slattery served as provincial from Dec. 13, 1878 to Feb. 28, 1883. He provided strong leadership and won the confidence of the archbishop of Baltimore, James Gibbons.

While in Baltimore, Slattery began to lay the groundwork for what became his most controversial plan; the development of an African-American clergy. It was Slattery who alone took steps that eventually resulted in the ordination of Charles

Randolph Uncles.

In 1888 he opened St Joseph’s Seminary whose students attended classes at St Mary’s Seminary in Baltimore. This was followed by the opening of a minor seminary, Epiphany Apostolic College. By 1892 Mill Hill Missionaries were caring for three churches in Baltimore and missions in other American cities. There were 16 of Vaughan’s missionaries in the United States.

The first African-American to be ordained in the United States was a Mill Hill Missionary. Charles Uncles was ordained by James Gibbons in the Baltimore Cathedral on Dec 19, 1891.

However, there was to be a change in the relationship with the American Province. Those who wanted to devote their missionary life to the service of the African-Americans formed a separate society. Four, including John Slattery, chose to form a new society, the Josephites.

Robert O’Neil is a Mill Hill Missionary and biographer of Vaughan. Now based in the USA, he spent his first years on mission in Africa.

‘Vaughan’s vision was not only to work among African Americans but to found a missionary college in the United States which might train African Americans to return as missionaries to Africa.’



At left is the old Western Maryland Hotel which served as the first St. Joseph Seminary (1888).
To the right, the third seminary dedicated in 1893, the year of the split.

Josephites' first seminary was in Baltimore

BY GEORGE P. MATYSEK JR.

St. Joseph's Seminary in Baltimore, the first Catholic seminary in the country established as an integrated institution, was largely the product of the strong will of a man who would become the first superior general of the Josephites.

Father John Slattery, SSJ, had advocated for years in favor of a seminary in the United States to train future priests to minister in the African-American community. In submitting a prospectus to American bishops proposing St. Joseph's Seminary, Father Slattery insisted that the seminary be open to men of all races.

"It was also decided that no distinction of color should prevent an otherwise worthy subject from entering the ranks of the priesthood," Father Slattery wrote the bishops, according to research by church historian Stephen Ochs. "St. Joseph's Seminary would receive the black as well as the white man."

With the 1887 purchase of the former Western Maryland Hotel, described by Ochs in his seminal book "Desegregating the Altar" as a "dreary,

warehouse type of structure located on property abutting the grounds of St. Mary's Seminary," Father Slattery's dream became a reality.

Despite the Blizzard of 1888, construction commenced on the building, with workers transforming it into St. Joseph's Seminary. Baltimore Cardinal James Gibbons dedicated the seminary, which opened Sept. 9, 1888, with four students – including Charles Uncles, an African-American man who grew up in St. Francis Xavier Parish in Baltimore and who would become the first African-American priest ordained in the United States.

Ochs noted that the Negro and Indian Commission awarded an annual grant of \$5,000 to the seminary, "which helped lessen the burden of debt."

A brick building next to the former hotel building was dedicated in 1893, becoming the seminary's home until 1930, when it relocated to Washington, D.C. The brick building in Baltimore still stands today in the 600 block of Pennsylvania Avenue as a city-owned complex for seniors named in honor of Father Uncles.

PERMANENT DIACONATE IN U.S. FIFTY YEARS JOSEPHITES LED THE WAY

BY FATHER FRANK HULL, SSJ

Pope Paul VI approved restoring the order of the Permanent Diaconate in June of 1967, for those nations petitioning it. The American Bishops had not yet done so, but the topic was discussed in several committee meetings of the USCCB in the fall of that year prior to its November meeting.

The Josephites had seen the great asset the Permanent Diaconate would be to work in the Black community, to have worthy ordained Black men in responsible positions of the Church. Ordained deacons would offer the people a greater sense of identity, particularly due to the small number of Black priests.

Josephite Superior General Father George O'Dea wrote a letter to Archbishop Patrick O'Boyle of Washington and Bishop Ernest Unterkoefler of Charleston, who headed the committee studying the adoption of a permanent diaconate in America.

Father O'Dea's letter was referred to in the debate at the bishops meeting in November of 1967 and ultimately the bishops approved the request for the Permanent Diaconate in this country which was granted on August 30, 1968.

The bishop's committee on the diaconate also approved the Josephite training program along with three others to begin in 1969. The first deacons were ordained in 1971.

The Josephite connection with the Permanent Diaconate included Josephite Bishop Eugene Marino, then auxiliary of Washington, who was one-time Chairman of the Bishops' Committee on the Permanent Diaconate and Josephite Father Robert Kearns, leader of the Directors of the Permanent Diaconate Programs.

One of the first permanent deacons to be National Director of the Washington Office of NCCB was Deacon Sam Taub, who was ordained for the Richmond Diocese from the Josephite training site in 1973.

In its first year of ordination, 50 men were ordained permanent deacons in the U.S. Seven of those numbers were African American from the Josephite class of 16.

In its fiftieth year, according to CARA statistics, there are approximately 17,000 deacons in the United States. Of these, about 350 are African American (about 2 percent). It is hoped that this year will see an increase of that number



Permanent Deacon Ira Chase, of the Josephite parish of Our Lady of Perpetual Help in Washington, D.C., is shown greeting Pope Benedict XVI before ceremonies at the National Shrine of the Immaculate Conception on April 16, 2008

Why Petite Prairie changed its name

The legacy of Father Lebeau

BY STEPHANIE MARTIN

A Josephite priest touched lives so profoundly in a small town in rural Louisiana more than a century ago that the townspeople renamed their community in his honor.

What once was known as “Petite Prairie” is today called “Lebeau,” named after a Josephite priest. Father Pierre Oscar Lebeau, SSJ, was the first Josephite priest assigned to the area in the 1890s.

According to a mission report prepared by Archbishop Francis Janssens of New Orleans in September 1894, Petite Prairie was then “an exclusively colored settlement.” Most of the residents were freemen from the time before the Civil War. The archbishop described them as “industrious, intelligent – very much devoted to the Church and religion.”

Yet, although there were about 500 “colored Catholics” in the community, there was only one Mass a month on a weekday – largely because of the distance from the nearest parish and the “many occupations of the pastor,” Archbishop Janssens reported.

The archbishop appealed to the Baltimore-based Josephites to send a priest to minister to people who were “anxious to have a resident priest, a school and a new church.”

The Josephite Superior General, Father John Slattery, assured the archbishop he would indeed send a priest as soon as possible.

In early 1897, Father Slattery was able not only to fulfill his promise but to return a native son to Louisiana when he sent Father Lebeau.

A native of Pointe Coupee Parish, Father Lebeau was ordained for the Josephites May 1, 1895, making him the first newly ordained member of the society. Born to a family whose legacy included a plantation that was operated by a large number of slaves prior to the Civil War, Pierre and his twin brother Joseph traveled to Baltimore in January 1891 to study for the priesthood in the hopes that “it may be the holy will of God that we may both become slaves of the Negroes.”

When Father Lebeau arrived at Petite Prairie, he found that the church building was a former store



and there was no rectory. He resided with the family of Alphonse Goudeau, who also provided him transportation.

Within three years, Father Lebeau oversaw the construction of a brand-new church building, as well as a rectory, both of which were built with donated materials and volunteer labor provided by the people of the community.

In the fall of 1901, Father Lebeau briefly returned to Baltimore as ordered by his superior, Father Slattery, so he could recover from the lingering effects of yellow fever. By 1905 Father Lebeau returned to Petite Prairie and began construction of a school on the church property, subsequently recruiting two Holy Family sisters from New Orleans to staff it.

In addition to nurturing the spiritual development of the people at Petite Prairie, Father Lebeau visited other areas such as Opelousas, Grand Coteau and New Roads. He reported back to Father Slattery through constant letters that urged his superior to send more priests to serve down south, which Father Slattery did.

Although Father Lebeau was later assigned elsewhere, he returned to the area in 1912 for the dedication of the church and school built by the parish’s Rideau mission. He was greeted by 100 men on horseback who, remembering his faithful service, escorted him to Rideau for the occasion. Soon thereafter, the people petitioned their current pastor to apply to the U.S. Post Office to officially have the name of their community changed from Petite Prairie to Lebeau, in everlasting honor of the first priest to serve them.

A version of this article appeared in the September 2016 issue of the Acadiana Catholic

Meet Bishop Robert Baker: Diocese of Birmingham

Focused on missionary discipleship and healing

BY GEORGE P. MATYSEK JR.

In each issue, The Harvest interviews a bishop in a diocese where Josephites serve. Following is an interview with Bishop Robert J. Baker of the Diocese of Birmingham, Ala. Bishop Baker, originally a seminarian for the Diocese of Toledo, Ohio, transferred to the Diocese of St. Augustine, Fla., because he wanted to serve in missionary territory.

"I was impressed with the missionary efforts of both the Josephites," he said. "I followed their lead in coming south."

Ordained in 1970, Bishop Baker served the Diocese of St. Augustine until he was appointed bishop of the Diocese of Charleston, S.C., in 1999. He was installed as bishop of Birmingham in 2007.

What impact do the Josephites have in your diocese?

There have been many, many Josephite priests who have served here over the years. Father Francis Tobin, SSJ, was the first pastor of Immaculate Conception Church in Birmingham, what is today Our Lady of Fatima (the first African-American parish in the diocese). He celebrated the first Mass in 1905 in a wood frame building, using a wooden crate for the altar.

The two big figures, besides the Josephite priests in the history of Our Lady of Fatima, were Mother Katharine Drexel, who donated the money in 1905 to purchase the property and finance the construction of a church and school, and Bishop Fulton Sheen, who donated money to rebuild a church destroyed by fire (at Our Lady of Sorrows) for Immaculate Conception. He had a great devotion to Our Lady of Fatima



and asked that the parish take that name.

Because of the expansion of University of Alabama in Birmingham, the parish relocated to its present campus in the late 1960s. Today, Father Godwin Ani, SSJ, is pastor. He is a major player in our efforts to relate to the Black community from the diocesan standpoint.

I'm grateful to the Josephites and other religious communities in our diocese for setting the tone for missionary outreach all these years. They do such a good job. I only wish we had more vocations to help them.

What are some of the ways your diocese has worked to bring an end to racism?

Birmingham is ground zero in the Civil Rights movement. Two years ago, we co-hosted a conference on "Black and White in America: How Deep the Divide?" at the Beeson Divinity School at Samford University in Birmingham. It examined how and where people are working for reconciliation, harmony and peace.

We successfully introduced a very important conference that brought in Archbishop Anthony Obinna of Owerri, Nigeria, and others. We raised some delicate issues about how far we've come

and how far we need to go.

We also determined that there were certain things needed in our efforts in the South and throughout the country as church. One was that the Black and Caucasian communities listen to each other. It's one of the things we are still working on through listening sessions in our predominantly Black parishes and our predominantly Caucasian parishes.

How do you evangelize?

We are emphasizing very much the New Evangelization, and we've taken to heart Pope Francis' call for missionary discipleship. We are gearing up for our 50th anniversary as a diocese in 2019. We will have a eucharistic congress and we will also commission evangelists – missionary disciples – at that time. We have a New Evangelization office, and we will be training missionary disciples.

You have a personal devotion to St. Joseph that is connected to the Josephites. Could you tell us about that?

The Josephites have a novena to St. Joseph that I pray every day for all the needs of our diocese. It's a nine-day novena, but I pray it every day.

In working with addicted people, which I've done for almost 25 years, I also use Cardinal Herbert Alfred Vaughan's little prayer book. (Cardinal Vaughan laid the foundations for the establishment of what would become the Josephites in the United States).

With the permission of the Josephites, we put together a little prayer book that lifted heavily from Cardinal Vaughan's prayer book from the 1880s. He had all the relevant prayers to St. Joseph in that book and the Josephites kept that alive.

Unafraid to get his hands dirty

Father Henry Davis marks 25 years as a priest

BY GEORGE P. MATYSEK JR.

When an usher frantically warned Father Henry Davis, SSJ, about an overflowing toilet at St. Luke Parish in Washington, D.C., the young priest didn't call a plumber. He grabbed a plunger.

Successfully unclogging the offending commode, the newly ordained priest – who was assisting at St. Luke while serving as the Josephites' vocations director – promptly sloshed a mop across the floor to clean up the mess.

"I remember thinking to myself, 'Four years of college, a spiritual year of novitiate, four years of graduate study, and I'm back doing work I did as a teenager in my home parish, mopping the bathroom floor,' " Father Davis remembered with a laugh. "Lord have mercy!"

Father Davis shares the story often because it reminds him of what he believes is most important about the ministry of a Josephite.

"Don't be afraid to get your hands wet," the 51-year-old New Orleans native said. "Don't be afraid to get your hands dirty. The people need to see you're willing to work. If I'm asking you to do it, I'm willing to do it."

Twenty-five years into his priesthood, Father Davis has "gotten his hands dirty" wherever he's been assigned.

After three years as vocations director, he taught at St. Augustine High School in New Orleans from 1997 to 2005. During the first three years of that assignment, he assisted at St. Raymond Church before becoming pastor of Epiphany Church in New Orleans for three years.

He was then pastor of St. Joan of Arc in New Orleans before going to Mother of Mercy and Blessed Sacrament Churches in Beaumont, Tex., as pastor. While in Texas, Father Davis also served as the Josephites' area director for Texas and California.

Father Davis journeyed to Nigeria to reopen the St. Joseph the Worker House of Formation in Iperu-Remo. After two years there, he became pastor of Our Mother of Mercy Church in Church Point, La., for nine months before taking up his current role in 2015 as chief religious officer of St. Augustine High School and pastor of Corpus Christi-Epiphany Church in New Orleans.

Growing up in St. Peter Claver Church in New Orleans, Father Davis was inspired to religious life



Father Henry Davis, SSJ

by the example of the Josephites who staffed the parish and the Sisters of the Blessed Sacrament who taught him in the parish school. The former altar server, who graduated from St. Augustine, had initially considered becoming an archdiocesan priest before turning to the Josephites. The society's ministry to African Americans and its missionary focus attracted him.

"I wanted to get out there and see how other people live and be Catholic in other parts of the country," Father Davis said.

In his first year in Nigeria, Father Davis worked with eight young men discerning the call to the priesthood. The next year, he had 13 students. The priest helped orient the men to the Josephite mission as they began a 10-year journey to possible ordination as priests.

"I learned that the call to serve God is relevant no matter what part of the world you live in," Father Davis said.

In a priesthood filled with many special moments, Father Davis highlighted the Great Jubilee Year of 2000 as among his most memorable. He took a group of St. Augustine High School students to Rome, where he led them on tours of great cathedrals including the Basilica of St. John Lateran.

"Walking into those ancient shrines – which I talked about with the students in our classes – reminded me that the church is alive and I'm one of its priests," he said. "To be there with a group of people I dedicated my life to serve was amazing. None of this would have happened had I not said yes to God and yes to being a Josephite priest."

Cardinal blesses cemetery plaques honoring memory, legacy of slaves

BY MARK ZIMMERMANN

Saying the time had come to “right a wrong,” Cardinal Donald W. Wuerl blessed and dedicated commemorative bronze plaques honoring unknown enslaved men, women and children buried throughout the Archdiocese of Washington.

Washington’s archbishop sprinkled holy water on the plaques during a Feb. 3 Mass at the Basilica of the National Shrine of the Immaculate Conception.

“We have gathered today to begin to right a wrong and correct a failure – a serious and unjust failure,” the cardinal said in his homily. “It seems that over decades and decades, not to say centuries, our brothers and sisters in the faith who were enslaved, who lived in human bondage, were treated with the same inequity at their burial. Many received no public marker ... what we have come here to do today is to see that here and now all are properly remembered.”

The inscription on the plaques reads: “Dedicated to the memory of those unknown who were enslaved and buried throughout the Archdiocese of Washington.” The top of each plaque has an image of Christ crucified on the cross, and the bottom includes a quotation from Wisdom 3:1: “The souls of the just are in the hand of God, and no torment shall touch them.”

During Mass, attended by about 600 people, the plaques were temporarily put in the lower sanctuary of the national shrine. In the spring, the plaques are to be placed in the five major cemeteries of the archdiocese, which covers the District of Columbia and five surrounding Maryland counties.

“We make a visible and permanent declaration that, in ground made holy by their remains as a temple of the Holy Spirit, we mark and remember them,” the cardinal said.

Cardinal Wuerl said, “May our presence say loudly that this is one small effort to right what was a very great wrong.”

He quoted from his November 2017 pastoral letter, “The Challenge of Racism Today,” saying: “Today we need to acknowledge past sins of racism and, in a spirit of reconciliation, move toward a church and society where the wounds of racism are healed.”

“Each step forward we take,” he said in his homily, “is a step that the next generation -- your



CNS PHOTO/DAPHNE STUBBOLO

Washington Cardinal Donald W. Wuerl blesses memorial plaques during a Feb. 3 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. The plaques honor enslaved men, women and children buried throughout the Archdiocese of Washington, which includes the District of Columbia and five surrounding Maryland counties.

children and their children -- will not have to take again.”

Cardinal Wuerl praised the witness of faith of generations of “African-American Catholics who kept the faith through eras of enslavement, segregation and societal racism,” and who remained “steadfastly faithful” to the Lord, his church and his creed.

That remark drew applause from the congregation, which included people of diverse racial and ethnic backgrounds. Some African-American Catholics seated in a front section of the basilica wore colorful sashes made of kente cloth to reflect their African ancestry.

Blessing the markers, he said, not only involved honoring those from the past, but also looking to the future.

“We renew, once again, our pledge to strengthen our efforts to live that communion of faith and love,” the cardinal said. “We affirm our common heritage in baptism and the call to live it out in a solidarity of respect, equality and dignity.”

Zimmermann is editor of the Catholic Standard, newspaper of the Archdiocese of Washington.

St. Joseph the Worker,

What the head of the Holy Family

BY FATHER JOSEPH DOYLE, SSJ

In 1955, Pope Pius XII instituted the Feast of St. Joseph the Worker, to be celebrated throughout the universal Catholic Church on May 1. He deliberately chose this date to oppose the celebration of Communist “May Day” which honored the workers of the world. It was almost as if the Holy Father exclaimed, “Workers of the world, unite around St. Joseph!”

While this liturgical innovation was warmly received by the Catholic faithful, it certainly did not have the impact of several encyclicals which preceded it or followed after it. There were two prominent social encyclicals written before 1955 which dealt with the issue of human labor.

Rerum Novarum (May 15, 1891) was Pope Leo XIII’s “groundbreaking social encyclical which addresses the dehumanizing conditions in which many workers labor and affirms workers’ rights to just wages, rest, and fair treatment, to form unions and strike if necessary”.

In *Quadragesimo Anno* (May 15, 1931), Pope Pius XI’s encyclical “reaffirms the Church’s concern for workers and defends workers’ rights, including just wages, and condemns the increasing disparities between the elite and suffering workers.”

While not focusing specifically on human labor, the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World (“*Gaudium et spes*”), promulgated by Pope Paul VI on December 7, 1965, stated that work must be intimately connected to the person, so that work can never be fully understood without the insights of the Gospel. In paragraph 34, we read, “Where men

and women, in the course of gaining a livelihood for themselves and their families, offer appropriate service to society, they can be confident that their personal efforts promote the work of the Creator, confer benefits on their fellowmen, and help to realize God’s plan in history.”

One of the first to develop a theology of work was the Polish hero, Cardinal Stefan Wyszyński, who stressed the role of people as a “co-worker” of God. His theology had a great impact on the Nobel Peace Prize winner and co-founder of Solidarity, Lech Walesa.

More importantly, however, was his influence on his fellow Pole, St. Pope John Paul II and his powerful encyclical on work, “*Laborem exercens*” (Through work), promulgated on September 14, 1981, the 90th anniversary of *Rerum Novarum*. This masterpiece continues to defend the rights of the worker but emphasizes the dignity of both work and the worker.

The section on the spirituality of work has many overtones of a Jewish approach to work and rest. He writes, “Man ought to imitate God both in working and also in resting, since God himself wished to present his own creative activity under the form of work and rest.”

St. John Paul II sees man as destined for “rest,” which does not mean relaxation after a hard day’s work, but rather an invitation to union with Jesus in his “Father’s house.” He proposes that life and work are a preparation for the “rest,” reserved for the Lord’s servants and friends.

Let us look at this idea of “rest” through the Jewish eyes of St.



Joseph. For St. Joseph and his family, the Sabbath (the 7th day, from sundown Friday to sundown Saturday) was the most important day of the week.

From his classes in the

Observer of the Sabbath

ly can teach us about work today



synagogue, Joseph learned that God blessed this day of rest. All creation that preceded it was good, but rest on the 7th day was blessed and made holy! Thus, Joseph saw the 7th day as something very

positive rather than taking a negative approach regarding what he could not do.

When Joseph and his family went to Jerusalem for Passover and other feasts, they were reminded about the story of Israel's exodus from Egypt and the Ten Commandments that were given to Moses in the desert. The Third Commandment is, "Remember to keep holy the Sabbath." No work was to be done by the Israelites or by their slaves or even by their animals. Having ceased and desisted from work, they had time to remember God, their Creator, and honor him with prayers, thanksgiving and reflection on his works.

After the Babylonian captivity, synagogues emerged in various places for Jews to pray and study the Torah (the Law). Since there was a synagogue in Nazareth in Joseph's day, we can be certain that he went there on the Sabbath with Mary and Jesus. After the service, they returned to their home for a joyful meal, prepared by Mary on the day before the Sabbath, since it was not allowed to light a fire or bake bread on the Sabbath.

Joseph was not allowed to build anything on the Sabbath and he might have gone so far as to have a door or curtain in front of his workshop, so as not to be tempted to work at his profession. This was called, "making a fence around the Torah."

Hospitality was extended to friends and relatives and special Sabbath songs were sung to celebrate the holy day.

These activities were in contrast to the Greco-Roman culture which existed in Galilee at the time of Jesus. Their negative view of work

saw it as something reserved for slaves. But that was not true in the Hebrew culture where even the priests and rabbis worked, but never on the Sabbath. All Jewish boys were taught a trade by their fathers in order to support themselves and their future families.

If St. Joseph can teach us anything about work, rest and prayer, it would be that it is absolutely necessary to integrate all three. This he did when he worked and lived with the Holy Family in Nazareth until it became for him a holy rhythm in his life.

Mary and Jesus, in his sacred humanity, learned from his example. St. Joseph's observance of the Sabbath was more important than any work he did on the other days of the week. For him, it was not just a day off to which he was entitled, but a great opportunity to join his "rest" with the "rest" of his Creator.

Jesus, his son, would later teach that, "the Sabbath was made for man" – for man to celebrate, not ignore and replace with superficial activities. Now that we as Christians celebrate Sabbath on Sunday, the first day of the week, we have even more reason to celebrate than those who lived in the days of the Holy Family.

Creation, the Resurrection and the coming of the Holy Spirit at Pentecost all happened on the first day of the week. And it all happens again spiritually, mystically and mysteriously at the Eucharistic celebration in our Catholic churches on Sunday. May St. Joseph help us to keep our Sabbath holy.

Father Joseph Doyle, SSJ, is director of novices for The Josephites.

Archbishop calls for renewed focus on Rev. King's call to nonviolence

BY CHRISTOPHER GUNTY

The upcoming 50th anniversary of the assassination of the Rev. Martin Luther King Jr. prompted Baltimore Archbishop William E. Lori to write a pastoral letter on the civil rights leader's principles of nonviolence.

"The Enduring Power of Dr. Martin Luther King Jr.'s Principles of Nonviolence: A Pastoral Reflection" was formally issued on Ash Wednesday, Feb. 14. In it, the archbishop says, "Now is the time for all of us to reconnect with Dr. King and his teaching."

A pastoral letter is an open letter about Catholic teaching or practice from a bishop to his people. The archbishop's first pastoral, "A Light Brightly Visible," laid out his goals for missionary discipleship and evangelization in the Archdiocese of Baltimore.

Archbishop Lori noted in this pastoral letter that the archdiocese will mark the anniversary of Rev. King's April 4, 1968, assassination with an interfaith prayer service at the Cathedral of Mary Our Queen in Baltimore. The Rev. Raphael G. Warnock, senior pastor of Ebenezer Baptist Church in Atlanta, spiritual home of Rev. King, is scheduled to preach at the evening event April 12.

In the pastoral, Archbishop Lori said Rev. King's principles do not apply "only to troubled urban neighborhoods or solely to our African-American brothers and sisters."

"Violence, racism and a host of social problems exist in different forms and degrees throughout our suburban and rural areas as well," he wrote, noting that every community experiences domestic violence, drug abuse and other social ills, and that immigrants face discrimination, hatred, denied opportunities and unjust deportation.

"Think of how vitriolic and coarse public rhetoric has become

in politics and the media, a coarseness that often spills over into private conversation," the archbishop said. "Instead of trying peacefully to reach the common ground of understanding, people far too often and far too quickly resort to abusive language. They

'If we truly allow Dr. King's principles of nonviolence to guide us to conversion, we will be moved to resist injustice in our community.'

Archbishop William Lori

may not kill their neighbors with bullets, but they do 'kill' them with words and gestures of disrespect."

In an interview, Archbishop Lori reflected that when he was a seminarian, he realized he did not have any experience in either the inner city or a rural area, experience that would allow him to serve wherever he was assigned.

He asked then-Archbishop William Baum of Washington to assign him, while he was a seminarian, to an inner-city parish. He was assigned to St. Vincent de Paul Parish in the District of Columbia's Anacostia neighborhood. "I learned, and that was a great experience for me," he said about an area that historically has been a majority black neighborhood.

More times than he could count, the archbishop said, he has gone to visit parishioners where he has encountered people in a very poor situation. "I carry back so much more than I brought. ... It's humbling, it's beautiful, it's ennobling.

"And that's why I say that when

you get out to the peripheries and find (the people) are not peripheral," he said. "We just thought they were a periphery. Once they become real people with a real story and God-given gifts, you know that's not the case."

Archbishop Lori said the church must raise its profile in the larger community, speaking out more forcefully on issues that beset communities.

"We have to advocate for justice and we have to meet the social needs as best we can," he said. "We have to intensify our efforts to provide a good education for kids. We have to be involved in housing issues and all kinds of things that get at the root causes of these things."

In the letter, Archbishop Lori said: "If we truly allow Dr. King's principles of nonviolence to guide us to conversion, we will not be content to camouflage our problems but rather be spurred into action; we will be moved to address and resist injustice in our community. Ultimately, however, it is only a change of mind and heart on the part of many that will lead to a new beginning for us."

The pastoral letter includes discussion questions intended for all – families, parish groups and pastoral councils, as well as clergy and religious – to pray, reflect and discuss. "I wrote this so that it could find its way into the consciousness of the church – the whole church," the archbishop said.

"This should also lead us as an archdiocese to an examination of conscience, and to ask if there aren't things we ought to be doing differently," Archbishop Lori said. "It's not just a letter; it's the beginning of a process."

Guntz is associate publisher/editor of Catholic Review Media, the media arm of the Archdiocese of Baltimore.

Bishop gives stark appraisal of relations with blacks

The bishop who chairs the U.S. bishops' Ad Hoc Committee Against Racism gave a sobering assessment of U.S. Catholics' treatment of blacks, from the laity to the hierarchy.

"The American Catholic Church has continued to be virtually silent," said Bishop George V. Murry of Youngstown, Ohio, "which leads us to the question: Why?"

Bishop Murry spoke at a plenary session, "Church and Communities Address the Sin of Racism in Our Society," Feb. 4 during the Catholic Social Ministry Gathering in Washington.

Bishop Murry was ordained a Jesuit priest in 1979, the same year as the issuance of "Brothers and Sisters to Us," a pastoral letter written by the nation's black bishops.

He said the bishops' Committee on Black Catholics examined matters on the 10th anniversary of the pastoral. "Sadly, this committee found little worth celebrating," Bishop Murry said.

Harking back to the 1960s, when riots in the inner cities of some of the United States' largest cities broke out, the committee noted: "In spite of all that has

'Only 18 percent of the American bishops have issued a statement condemning racism, and very few have addressed systemic racism.'

-Bishop George Murry

been said about racism in the last 20 years, little has been done. As it was yesterday, so it is today."

The bishops commissioned a 25th anniversary study in 2004, he added, which found much the same to be true.

"It painted a disheartening picture," Bishop Murry said, as "only 18 percent of the American bishops have issued a statement condemning racism, and very few have addressed systemic racism," opting to focus instead on personal attitudes.

"Seminary and ministry formation programs are inadequate," the study found, adding: "White Catholics over the last 25 years have expressed diminished interest and support for government policies aimed and diminishing racial inequality."

The study's conclusion faulted the bishops' conference, Bishop Murry said, for "lack of compliance with its own recommendations."

"The church in America has been incapable of taking decisive action," he declared. "American Catholics have shown a lack of moral consciousness on the matter of race."

This article first appeared on Catholic News Service.

How should we study black history?

Two months of the year are dedicated to Black history. November is Catholic Black History Month and February is Black History Month.

But, according to a recent poll, Americans, white and black, aren't sure that a month of focus on African-American history is really the right approach. In the latest Economist/YouGov Poll, more than two-thirds of the public – black and white – say

it would be better to integrate African-American history into the curriculum all year long.

Of those surveyed, 68 percent of whites and 73 percent of blacks think that African-American history should be integrated into the year-long curriculum.

While whites are generally satisfied with the amount of black history taught in American schools, African-Americans are not – 85 percent of blacks say

there is not enough black history being taught these days.

One in five – nearly all of them white – think there is too much black history taught in schools.

Notably, responses vary by age. More than half of whites under the age of 30 think there is not enough black history in schools; those 45 and older are just as likely to think there is too much as too little black history in the schools.



Father Ed Chiffreller celebrates Mass at St. Francis Xavier

Surviving and thriving – St. Francis Xavier in Baton Rouge looks at 100

BY ERIK ZYGMONT

Those who would measure an institution by the caliber of its enemies may note that St. Francis Xavier Parish in Baton Rouge, La., has repeatedly battled a formidable foe.

Through racial divisions fought since the establishment of the parish, which is celebrating its centennial this year, as well as the literal, physical division created in the 1960s when an interstate highway split the

surrounding neighborhood, St. Francis Xavier has forged a path forward.

“If I close my eyes and think back, I can still hear them driving those pilings for the interstate near the church,” remembered Bridgett Brister, 64.

She was baptized at the Josephite-run parish and attended the parish school through the eighth grade, but her family, like many others, was

forced to move from their home in the mid-1960s to make way for Interstate 10.

Though the church itself was spared demolition during the road construction (later, structural damage caused by the pile-driving would demand a rebuild), the parish high school, dedicated in 1956, was not.

“They knocked down the only black high school in Baton Rouge,” said Gloria Kennedy,

known to parishioners and friends as “Miss Glo.”

The 90-year-old grew up catty-corner to St. Francis Xavier, in one of the houses that made way for the highway.

“My sister Grace and I were the only two brides that didn’t have to drive to the church,” she remembered. “Daddy just walked us across the street.”

Ms. Kennedy referred to the turmoil wrought by the highway construction – and other factors of the era – as a “schism.” While the grades 1-8 parish school remained open, some parishioners began worshipping elsewhere.

Sophia White, 84, remembered that, faced with the possibility of closure, St. Francis Xavier parishioners from her mother’s generation, who had helped establish the church in the first place, sprang into action.

“I drove my mother and her friends to the bishop’s to protest,” Ms. White recalled, noting that the activists harbored unpleasant memories from nearly a half century prior of segregation within the pews at other parishes.

According to a parish history released in 1993, “Bishop Robert E. Tracy assured parishioners that as long as they stayed, the doors of St. Francis Xavier would remain open.”

They soon found an ally and captain in Father Bartholomew Hines, SSJ, who became pastor in the late 1960s.

“He said he would do anything and everything (to help),” Ms. White remembered. “That started an endless stream of fundraisers, bazaars, fashion shows and little bingo parties.”

For those who have returned and those who stayed, as well as newcomers, the welcome has always been warm.

“There’s a sense of togetherness and family,” said Walter “Kenny” Williams, 59, a lifelong parishioner and chairman of the parish council.

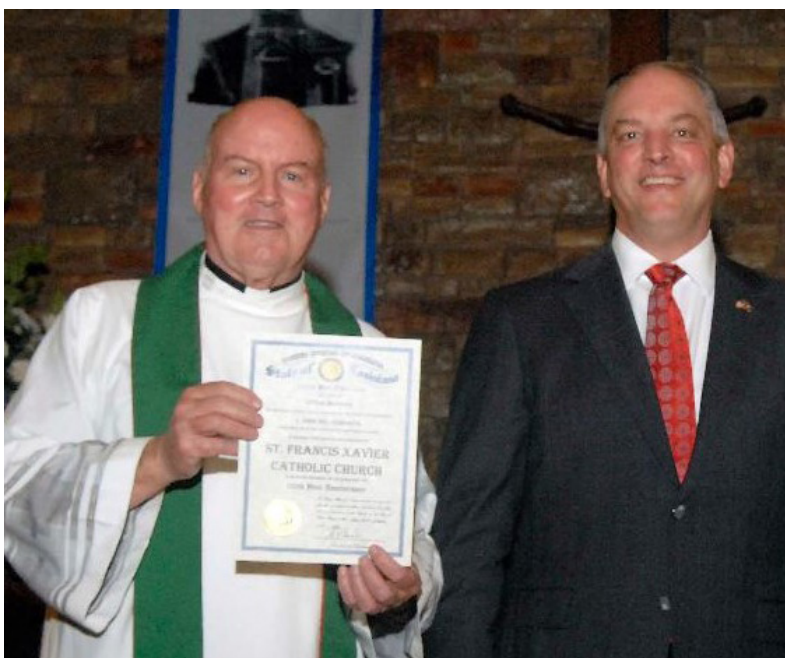


Photo by Christopher J. Rogers, Sr./RMWORKS, LLC.
Louisiana Gov. John Bel Edwards joined Father Edward Chiffriller, pastor, for the Jan. 21 kickoff celebration of the 100th anniversary of St. Francis Xavier in Baton Rouge.



Courtesy East Baton Rouge Parish Library

St. Francis Xavier Church in Baton Rouge, La., celebrates first Holy Communion May 5, 1949.

He noted that more than 300 attended a centennial luncheon Jan. 21, following a Mass at which Bishop John H. Ricard, Bishop Emeritus of Pensacola-Tallahassee, Fla., himself a product of the parish and school, as well as the short-lived high school, was the main celebrant.

“That says to me that people are paying attention

and want to be a part of it,” Mr. Williams added. “That’s how the church was built in 1918 – by parishioners.”

Father Edward Chiffriller, SSJ, in his seventh year as pastor, does not expect that spirit to change.

“They are cooperative and loyal, and all of that makes it easy to be their pastor,” he said.

HOUSTON PARISH HOLDS ONTO FAITH AFTER HURRICANE HARVEY AND FIRE

BY GEORGE P. MATYSEK JR.

Our Lady Star of the Sea in Houston has undergone a trial of water and fire over the last year.

First came Hurricane Harvey in August, which severely damaged several parish buildings. Then, as the parish was beginning to get back on its feet, a Jan. 28 fire destroyed the church's sacristy, cry room and a portion of the sanctuary.

"It's been tough, but we are holding on to God," said Father Stephen Sohe, SSJ, pastor. "Our people have been resilient."

As punishing rains assailed the parish campus during the late hours of Aug. 27, Father Rodney Armstrong, SSJ, stood nervously in the door of his rectory and watched the storm rage.

Water levels rose steadily, creeping into the rectory, church and parish hall.

"The water was up past my ankles in the church," remembered Father Armstrong, then pastor of Our Lady Star of the Sea and now pastor of Our Mother of Mercy in Houston. "It

was up to my knees in the parking lot. It was becoming a lake."

By the time the rains subsided, the parish was cut off from the surrounding area for several days as highways were closed and floodwaters made the campus inaccessible. The church, rectory and hall suffered severe damage, with the rectory becoming uninhabitable and the church shut down for weeks as cleanup was underway. Parish leaders took steps to prevent mold from growing in the affected buildings, and the Josephites relocated to another rectory approximately 25 miles away.

Despite the parish being hobbled by the disaster, Father Armstrong and the parish council decided to do everything they could to help families devastated by the hurricane.

With the approval of the pastor, the council donated \$9,000 to hurting families within the small faith community. Each received several hundred dollars to use "as best they saw fit," Father Armstrong said.

"It wasn't going to solve the problem," he explained, "but at least it helped with the essentials."

Two parishes in Louisiana also made donations of supplies to help affected families.

Melba Ozenne, an 87-year-old parishioner who lost everything in the hurricane, was among those supported by Our Lady Star of the Sea. Since the flooding, Ms. Ozenne has lived with relatives in Texas. She used the parish's financial donation to help pay for car rentals and other



Courtesy Andre Hence

Melba Ozenne, a longtime parishioner of Our Lady Star of the Sea in Houston, was among several parish families whose homes were devastated in a 2017 hurricane. Our Lady Star of the Sea, which also suffered severe water damage, provided financial support to help get affected parishioners on their feet. Ms. Ozenne is pictured with her pastor, Father Stephen Sohe, SSJ.



Courtesy Andre Hence

Supplies collected for victims of Hurricane Harvey are ready for distribution at Our Lady Star of the Sea in Houston last year. The Josephite parish was severely affected by the disaster.

needs as she relocated and began her life anew.

“You never dream you will need help like that,” Ms. Ozenne said. “Not only was the church supportive, but individual church members did things to help. Our church is a family and we really support each other. I’m very grateful.”

Echoing the sentiments of other victims, Ms. Ozenne said the situation could have been far worse.

“You have to be patient,” she said. “You just roll with the punches and be grateful that no one got hurt.”

Father Sohe arrived as pastor of the parish less than two months after the hurricane. The church was able to be used for daily and Sunday Masses, he said, but the damage to the hall has prevented its use for a whole host of activities including the parish’s annual bazaar, the largest fundraiser of the year.

In total, Father Sohe estimated that his parish suffered approximately \$300,000 in hurricane damage, not counting the loss of furnishings. The January fire caused a significant setback, adding to the damages. As of

the time the Harvest went to press, no cause of the fire had been determined and the estimate of damages had not been completed.

Andre Hence, a member of Our Lady Star of the Sea’s parish council, noted that all the parish’s vestments and sacred vessels were lost in the blaze.

Although the tabernacle was also damaged, parishioners were able to rescue the Blessed Sacrament. “We were forced to create a temporary space in our damaged hall to have Mass,” Mr. Hence said. “We want our parishioners to not have to travel elsewhere to worship.” Getting the church and hall fully restored are the top priorities, followed by restoration of the rectory. The parish is working with diocesan contractors to complete the much-needed repairs.

“Our faith will continue to carry us forward, and we know that God never gives us more than we can handle,” Mr. Hence said. “Out of these trials will surely come the joy of fulfillment as we return to normal operation.

‘You never dream you will need help like that. Our church is a family and we really support each other. I’m very grateful.’

REQUIESCAT IN PACE

FATHER JOHN LUCIO FILIPPELLI, SSJ

Death came suddenly and peacefully to Josephite Father John Filippelli on the morning of Nov. 24, 2017. He had been living at St. Joseph Manor, Baltimore, having retired from St. Joseph Seminary four years ago. He had just celebrated the 60th year of his ordination to the priesthood and was 87 last August.

Father Filippelli was born in Manhattan, the last of seven children born to Salvatore and Antoinette Zazzarino Filippelli. He attended Power Memorial Catholic High School in Manhattan and after graduation he felt called to the Josephite minor seminary in Newburgh, N.Y. in 1948.

When he had completed his novitiate and theological studies at St. Joseph's Seminary in Washington he was ordained at the Basilica of the National Shrine of the Immaculate Conception there in 1957.

He spent a year at Catholic University before being assigned to the staff of the Josephite minor seminary (Epiphany College) in Newburgh for the next 14 years. While there, Father Filippelli was also active in ministry in the Hispanic and African-American communities.

His first pastoral assignment was to St. Pius V parish in Baltimore where he was also elected Area Director of the Josephites. In 1979 he was elected Superior General, a post that extended to 1987 when he was appointed pastor of Baltimore's



St. Francis Xavier parish.

Father Filippelli became rector of St. Joseph Seminary in Washington, D.C. in 1996. Seven years later, he became spiritual director to the students and also novice director for two years. Health reasons saw him retired to St. Joseph Manor in 2014.

Mass of Christian Burial was celebrated at St. Francis Xavier Church Nov. 29. Burial was at the Josephite plot in New Cathedral Cemetery, Baltimore. May he be at rest after a long and fruitful journey.

REQUIESCAT IN PACE

FATHER JOSEPH F. DEL VECCHIO, SSJ

Josephite Father Joseph Francis Xavier Del Vecchio died at St. Joseph Manor, the Society's Retirement Facility in Baltimore, on Jan. 13, after a long illness. He was 72 years old and was a priest for 45 years.

Father Del Vecchio was born in Flushing, N.Y., on Feb. 17, 1945, the only child of Frank and Martha Moleffeto Del Vecchio. He attended St. Patrick Elementary School in Bay Shore, Long Island, and LaSalle Military Academy in Oakdale, N.Y. After graduation, he entered the Josephite college seminary in Newburgh, N.Y. to begin studies for the priesthood. After two years of philosophy and a year's novitiate, he moved on to St. Joseph's Seminary in Washington to complete six years of further studies. He was ordained a priest in his home parish of St. Patrick, Bay Shore, by Bishop John McCann on June 3, 1972.



Except for a one-year assignment to Most Pure Heart of Mary parish in Mobile, Alabama, Father Del Vecchio spent the rest of his ministry in parishes in Baltimore and Washington. His first position was as the assistant at St. Pius V parish in Baltimore for four years where he was known especially for his youth ministry. He moved on to St. Luke, Washington, as a four-year associate and also as assistant director of the CYO of the archdiocese.

Father Del Vecchio moved back to Baltimore as associate at St. Peter Claver church for three years and at Incarnation church, Washington, for a seven-year role as associate and also as archdiocesan director of youth ministry. He moved over

to St. Vincent de Paul parish in Washington for an eight-year pastorate and back to St. Peter Claver/St. Pius V church for a nine-year term as administrator and pastor. Another pastorate was at St. Luke church, Washington, for five years including a year as Archdiocesan Director of Youth Ministry. His final assignment was in 2014 as parochial vicar at St. Peter Claver/St. Pius V Church until health reasons moved him to retirement in February 2017 to St. Joseph Manor.

The Mass of Christian Burial for Father Del Vecchio was held at St. Peter Claver/St. Pius V Church, Baltimore, on Jan. 19. He was buried in New Cathedral Cemetery, Baltimore.

FACES & PLACES



Members of St. Augustine High School's Marching 100 perform at the March for Life in Washington, D.C. Jan. 19. (Courtesy Father Henry Davis, SSJ)

March for Life in Washington, D.C. Jan. 19.

"This is the experience of a lifetime for our students," said Father Henry Davis, SSJ, chief religious officer for St. Augustine. "For many of them, this wasn't just the first time they were out of the state or out of the country. It was the first time they've been out of the city!"

The school commissioned special scarves and beanies with the name of the school on one side and the quote "Marching Up to Freedom Land!" They both featured the school logo, the Marching 100 logo and the Canadian flag.

Also, in the news at St. Augustine is a brand-new bus. The James P. Raymond Jr. Foundation gave a substantial gift to the school that underwrote the purchase of the 28-passenger bus and included the design and installation of branding and graphics to the vehicle's exterior.

New Orleans band in the spotlight

St. Augustine High School's marching band high-stepped onto the national and international stages in January.

As part of an educational trip focused on African-American history that also included the school's campus ministry group, the New Orleans band made stops along the Underground Railroad in Alabama, Kentucky, Ohio and Michigan. For the first time in its history, the Marching 100 performed outside the country at one of the final stops of the Underground Railroad in Canada.

The band also performed in Baltimore for retired Josephites, and was an enthusiastic presence at the





Josephite parishes reach out for Christmas

Several Josephite parishes celebrated the true spirit of Christmas by reaching out to others.

At *St. Joseph in Alexandria, Va.*, Anthony and Phyllis Johnson dressed as elves and invited neighborhood children to a “Lunch with Santa” Dec. 9. The children made crafts and had their pictures taken with Santa. They were also presented gifts to give to their families.

The Johnsons donned their elf gear again a few days later, helping deliver gifts to the Oblate Sisters of Providence and retired Josephites. The gifts for

the Oblates were purchased by the Knights of Peter Claver Ladies Auxiliary and the gifts for the retired Josephites were purchased by parishioners. Deacon Albert Anderson joined the elves as they delivered gifts to the Oblates and the Josephites.

St. Francis Xavier in Baltimore was out in full force, holding a “Breakfast with Santa” for children in the community and hosting an “angel tree” that provided 33 families with toys and clothing for children and young adults. Fifty gift cards were given to families to buy food over the holidays. The young people in the parish continue collecting non-perishable food and items for a clothing drive as part of ongoing outreach.

Our Lady of Perpetual Help in Washington, D.C., hosted the 48th annual 7th District Metropolitan Police Department Christmas Party for elementary school children of the 7th District Dec. 20.

The parish served as one of the sponsors of the event, with the Our Lady of Perpetual Help Men’s Club providing a meal that included the parish’s famous fried chicken.



Children from 11 schools participated, with more than 300 people served. Members of the police department led games, provided entertainment, dancing and a visit from Santa Claus. The U.S. Marine Corp donated most of the toys.

Because the event has been held for so many years, some of the police officers, school staff and bus drivers remember participating in years past, said Father Thomas Frank, SSJ, pastor of Our Lady of Perpetual Help.

“This is one of several Christmas programs OLPH sponsored or co-sponsored for Catholic and community organizations,” Father Frank said.

The priest noted that the parish also hosted a city-wide children’s Kwanzaa celebration.



Doris Savoy and Louis Lloyd, parish cooks at Our Lady of Perpetual Help in Washington, D.C., helped prepare the meal at the 48th annual 7th District Metropolitan Police Department Christmas Party for elementary school children of the 7th District, hosted at the parish Dec. 20.

CONTINUING THE MISSION

**'Protect us from
every other evil!'**



FATHER DONALD M. FEST

Each year on February 2, the Church celebrates the Feast of the Presentation of the Lord in the Temple, blesses candles for use during the year and celebrates the Day for Consecrated Life. By the way, Josephites are in consecrated life.

What interests me is what happened the very next day, February 3rd – do you remember? Here's a hint – it is the Feast of Saint Blaise. Got it?

On this day the Church blesses throats by using two of the candles blessed the day before, formed them in a cross and places them on the throats of those who seek a blessing and this prayer was said: "Through the intercession of Saint Blaise, bishop and martyr, may the Lord protect you from all ailments of the throat and every other evil, in the name of the Father and of the Son and of the Holy Spirit." Often a parish might give out a piece of candy after the blessing so that the person knows how important the throat is!

We use it to praise God, worship God, and glorify our heavenly Father. We use it to swallow, to talk, to cheer people up, to sing and to make all kinds of noises! We also use it to breathe, to cough and to clear our voice. It's very important.

What interest me in the blessing prayer are the words: "and every other evil." Lord protect us from every other evil in which we might use our throat! Think of it. What evil comes out of our mouths? Well, there is calling people names, cursing them, embarrassing them, putting them down, simply put – hurting them with our words.

Is this any way to use a tremendous blessing the Lord has given us?

There is also – telling lies. Simply put, not telling the truth, the whole truth and nothing but the truth. We use lies to get ourselves out of trouble or to hold off the inevitable, we use lies to make ourselves look good and others look bad. We use lies to hide things from people.

There is no such thing as "white" lies or "alternative facts." Lying is lying. Facts are facts. Sadly, in our society today, we must make it our constant effort to emphasize that the truth is important – to tell the truth, to abide by the truth. Our throats were made for nothing less.

And, above all, this is most important for our young people to know that you tell the truth, when convenient and when it is not. "The truth will set you free," Jesus said in John 8:32. It says in the Book of Proverbs 19:9 "A false witness shall not be unpunished, and he that speaks lies shall perish" and in Proverbs 12:20 "Deceit is in the heart of those who devise evil, but counselors of peace have joy."

So, let us remember the gift we have of our throats – perhaps blessed just a couple months ago. When God gives us a gift we should use it for good and not for evil. We should use it for spreading the Gospel and not for promoting the kingdom of darkness. That is why at our own baptism our lips were blessed so that we would speak God's Word and spread His message to all.

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

JOSEPHITE PERPETUAL ENROLLMENTS

FOR THE LIVING AND THE DECEASED OCTOBER, NOVEMBER, DECEMBER 2017

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.

Abella, Eidita
Adamcewicz, Helen
Allegro, Sr., James T.
Altamia, Concepcion
Altamia, Manuel
Altamia, Socorro
Amelia
Anderson, Nettie
Arnold Family
Baltz, Horace
Begay, Joseph
Bell, Sr., Harold E.
Benenges, Aide
Berrios Family
Biase, OFM, Conv., Justin A.
Blake, Nuala
Bohan Family
Bohan, Bridget
Bohan, Peter
Bombino Family
Bombino, Cael Gabriel
Bozant, Bernice M.
Brady, Francis
Brady, Kevin
Brady, Robert (Family)
Briggs, Mary Lavina Long
Briggs, Sr., Raymond Stockdale
Brown, Carmella
Brown, Ellis Martin
Buchman, Jr., Bro. John
Burell, Kathleen
Burke, Reggie
Butler, Dorothy J.
Cabatan, Edgardo O.
Caravanas, Leroy
Carter, Alfred
Carter, Alfred
Castleberry, Gladys
Celano, Jean M.
Claro, Gemma Decena
Cline, Thomas A.
Cocanig, Raymond J.
Colopy, Mary Ellen
Connelly, Carol Loraine
Corvo, James (Family)
Creamer, Francis

Creamer, Helen
Creamer, Lillian
Croke, Maria M.
Crosby, III, Vincent Thomas
Cull, Eleanor
Curtis, Rex
Dardis, Eliska
Davis, Patrick
Day, James
Decena, Darrel Ramos
Del Mont, Laura
Del Mont, Richard
Del Sol, Charito Rayos
Delagardelle, Randy
Dellacroce, Barbara
Deters, Veronica
Deters, William
Devereaux, Carol
Devillier, Johnny "Coach"
Di Giovanna, Giovanna
Dickhaut, Carol A.
Dietz, Frank J.
Dietz, Violet
Doll, Brian
Domingo, Jr., Urbano G.
Donovan, Alice A.
Donovan, James E.
Dudek, Julia & Frank
Duggan, Francis
Dukiewski, Mary
Dunn, Ann (Anna Martha)
DuVinage, Frank
DuVinage, Raquel
Dyars, Elizabeth
Dzielak, Michael P.
Earhart, William M.
Edwards, Connie
England, Joseph
England, Marion
Enriquez, Adora J.
Eskridge, Sr., Ronald Lee
Ewald, Frederick (Family)
Farley, Martin
Fest, Rev., Donald
Fink, Sandra
Finneran, Elisa Mae

Finneran, Gabriella
Finneran, Sean
Firestone, Carlotta
Flowers, Josie H.
Flowers, Walter R.
Foley, Dagmar
Forchione, Lorraine (Family)
Fortune, Gwendolyn
Fortune, Gwendolyn Spriggs W.
Franklin, Helene
Franks-Bell, Rita
Gabriel, Bruce
George, Anthony
George, Joseph F.
George, Joseph M.
Giagnorio, John
Glover, Michelle
Gomez, Alexander Gabriel
Gore, Doris W.
Graduates/St.EmmaMil.Acad.
Grazianna, Lida
Greigg, Jr., William N.
Grenier, Chris Penn
Gross, Edith T.
Gross, Jr., Robert
Gulio, Veronica
Gustafson, James R.
Hamby, Ellen V.
Harnett, Ruth N.
Harrington, Joan A.
Harrington, Jr., John P.
Harrington, Sr., John P.
Harrison, John S.
Hayes, Thomas
Hilgard, Dr., Patricia
Hilton, Ruth
Hilton, Sr., Dan
Hilton-Thomas Family
Himelinski, Stanley F.
Ho, Christopher
Hofmann, Jr., Fr. Charles
House, Connie
Hurley, Margaret
Isom, Eunice G.
Jackson, Evelyn
Johnson, Lizzie

PERPETUAL ENROLLMENTS

Continued

Johnson, Patricia	Messineo, Anthony John	Sanchez, Jose A. Frades
Joson, Mario Pascual	Messineo, Michael	Saulny, Dorothy J.
Joson, Marisa Pascual	Michna, Anthony	Sawtelle, Kenneth (Family)
Joson, Marites	Michna, Betty	Scamardo, Carl
Joson, Milagros	Miller, Annie E.	Schartzer, James
Joson, Pedro	Miller, Richard (Family)	Schiavi, J.B., Robert
Joson, Reynerio Pascual	Miller-Zocche, Marie Helene	Schuller, Robert H.
Kaepernick, Colin	Minvella, Jennie	Seabrook Family
Kaiser, Chad E.	Mitchell, Leroy	Seabrook, Harold L.
Kaiser, Dwight	Morgan, Barbara	Sebastian, Merin
Kaiser, Todd	Morris, Elise L.	Settle, Jr., Steven R.
Keeley, Martha J.	Morrisette, John Carl	Simpson, Jean A.
Keene, Jean	Morrisette, Michael Miles	Sinclair, Shari
Kenealy, Jr., Fr. John	Mouton, Jesse	Smith, Elizabeth
Kerkove, Leo	Mr. Payer	Smith, Lizabeth V.
Knight, Syreeta	Mr. Shea	Smith, Timothy Lee
Konrad, Gordon	Muller, Robert	Sr. Christiana Maria, P.C.C.
Kreischer, George	Neye, Lucille	Stop Abortion in Africa
Kreischer, Stephen	Nlend, Rodrigue Ndje (Family)	Strahotsky, Stephen Andrew
Kreiss, Andrew Joseph	Nye, Shirley	Streicher, SJ, Bernard
Kreiss, Barbara	Nye, William (Bill)	Strum, Theresa
Kreiss, John Paul	Okagbue, Michelle	Struzzi, Michael Q.
Krochmalny, Michael	Okagbue, Sasha	Sweet, Jessi Lynn
Krochmalny, Ronald	O'Leary, Gerald	Thomas, Joseph W.
Kuruvilla, Mary	Ottaviano, Mario	Those in HeavenPurgatoryEarth
Lambert, Ronald Ford	Ottinger, Eric	Tillman, Marie
Lamotte, Carol&Lance	Owens, Grace J.	Tolmie, Adeline V.
Lampariello, Emma	Palarca, Esmeralda Joson	Traham, Lou Anna
Lampariello, Vincent	Palarca, Jessica F.	Tran-Chung, Adam
Leary, Nancy	Parvani, Vahid	Tran-Chung, Andrew
Lee, Thomas A.G.J.	Patchan, Barbara	Tucker, Milana
Legeza, Shirley A.	Patchan, George	Tyndall, Edison C.
Lemon, Marilyn E.	Patchan, Mary	Ulaszek, Josephine
Lenick, Arlene	Pecoraro, Marie	Usac Family
Lerow, Bishop, Donald	Pedicone, Angela P.	Vaccaro, Mario Cerafino
Levis, Charles Matthew	Perez, Eduardo Castro	Verrey-Dinnewet Family
Levis, Neil Andrew	Pinao, Cushman K.	Vlmer, Dobe
Lipois, M.E.	Pinao, Dolores M. (Demello)	Walsh, Geraldine
Loehr, James Merle	Plummer, Fred	Washington, Debbie Messineo
Longrie, Mark	Plummer, Shiela	Washington, Sheila (Family)
Magat, Corazon	Podwojski, Elaine	Wedel, Francis Carroll
Malec, Patricia	Podwojski, Joseph	Wells, Jr., Warren
Mancuso, Domenic Savio	Porter, Emmett	Whitlock Family
Maniscalco, Tony	Price, Linda A.	Wieckowski, Joseph
Marcelle, Ceola H.	Pritchett Family	Wieczorek Family
Martin, Theresa	Quarles, James H.	Wiersgalla Family
Matthews, Julia O.	Rabon Family	Williams, Sr., Clarence
Maynor, Joseph A.	Rachal, Francis	Wizda, Elaine
McCord, Doyle	Randall, Wayne	Wizda, Thomas S.
McDougal, Alex	Reaves, Janet	Woolley, Rev., Arthur
McDougal, Anthony	Reed, Monica	Works, Roslyn M.
McDougal, Gerald	Rew, David B.	Young, Bertha
McDougal, Joyce	Rice, Patricia A. (Family)	Young, Calvin
McDougal, Ruby	Riguard, Myra	Zettler, Edward F.
McGhie, Julie	Rock, Elmer	Zocche, Giovanni
McLaughlin, William (Bill)	Roddy, Rev., John	Zocche, Isabelle
McManus, Walter & Mary (Fam)	Romolini, Dennis & Gloria	Zocche, Luca
McSwiggan, Anastasia	Rush, Christopher (Family)	
Melancon, Donald A.	Russo, Norma	
Melancon, Donald Anthony	Ruvolo, Josephine	



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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 the operation of parishes and schools, and for corporal and spiritual works of mercy undertaken by the Josephite Society.

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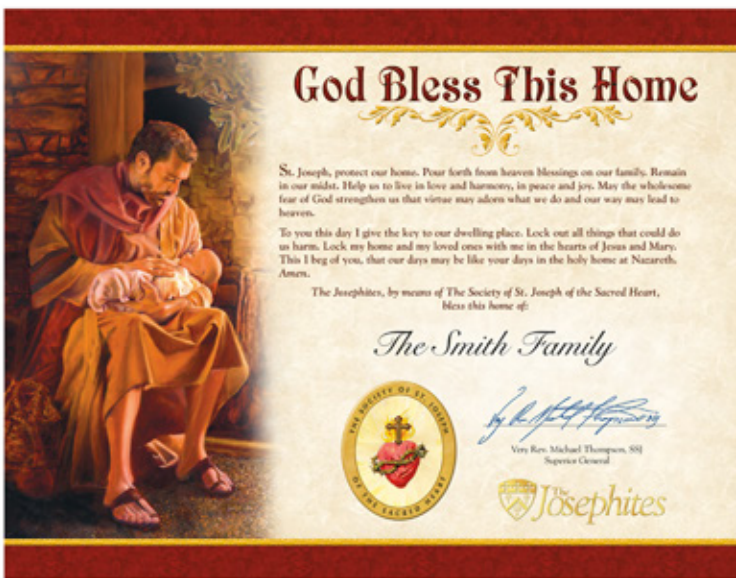
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