

Harvest

The Josephite

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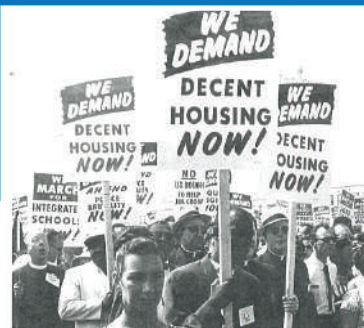
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CNS photo/Vatican Media via Reuters

“Jesus’ gaze isn’t a neutral gaze or, worse, cold and distant because Jesus always looks with the eyes of the heart. And his heart is so tender and full of compassion that he is able to see even the most hidden needs of people.”

– Pope Francis, speaking July 22 in an appeal for nations to respect the dignity of migrants and refugees

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PARDON OUR ERROR

In the previous (summer) issue of The Harvest, on page 13, we placed the photo of Father Charles Andrus where Father Joseph Rodney's picture belonged. We regret the error and are happy Father Rodney's picture is among his classmates.

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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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— FROM THE SUPERIOR GENERAL —



Father Michael Thompson, SSJ,
Superior General

Dear Friends of the Josephites,

I like celebrations. Holidays, holy days, birthdays, anniversaries. I look forward to the festivities of getting people together to celebrate joyfully.

I am really looking forward, as we count down the days, to our 125th anniversary celebration of the Josephites. I am looking forward to everything about it.

We have invited everyone to share our joy as we remember all of the good that has been achieved since 1893 when the American Josephites officially began their ministry in the African American community. Our history is woven into the fabric of our church and our country. We are proud of those who built our parishes and schools. We are blessed by those who served in communities to build bridges of understanding and racial harmony.

I have been pleased that the pages of *The Harvest* in 2018 have recalled some of the great achievements of the Society of St. Joseph of the Sacred Heart. Notably in this issue of *The Harvest*, you will read that Josephites led the way to restore the permanent diaconate to active ministry in the United States, shortly after the Second Vatican Council. You will learn about how Josephites helped to add Gospel music into liturgies and how our outreach ministry, especially during in the turbulent 1960s, engaged the entire community in a call for social justice and racial equality.

And now, we are planning to celebrate these 125 years. I hope you can participate either by joining us in Baltimore or by connecting with us in other ways. You can learn more about all of the details on our website, www.josephite.org.

Other items in this issue will also inform and inspire. I was interested to learn about students at our high school in New Orleans learning Mandarin. And, students there are not only joining the faith but bringing their families in, too.

I participated in the 50th anniversary celebration of the National Black Catholic Clergy Caucus in New Orleans in July. It was a very energizing meeting that recognized the progress that has been made but also identified new challenges and opportunities ahead.

Celebrations bring friends, family and community together. They give us an opportunity to reflect on what has been done and what is to come. I hope that as you begin your holiday season and other special celebrations that you can pause to reflect on God’s goodness and your abundant blessings.

A handwritten signature in black ink, reading "Very Rev. Michael Thompson, SSJ". The signature is fluid and stylized, with the last name "Thompson" being the most prominent part.

Very Rev. Michael Thompson, SSJ
Superior General and Publisher

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celebrating 125 years

ST. JOSEPH'S SOCIETY OF THE SACRED HEART

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JOIN OUR CELEBRATION

Josephites to host national event marking 125 years

You are invited. The Josephites are gathering in Baltimore on Saturday, Nov. 17 to celebrate 125 years of successful ministry in the African-American community and they are planning events that will bring together the U.S. Catholic community.

Serving in the African-American community has been the mission of the Josephites throughout history but they also have had a major impact on the church in the United States and the communities they serve.

"We are a missionary society," said Father Michael Thompson, SSJ, superior general of the Josephites. "We have accompanied the African-American community since our founding here in the United States. We also have helped shape the church in the U.S. Now, we are pausing to reflect on what has been achieved and we invite everyone to join us to pray and to celebrate."

The events include a Mass of Thanksgiving at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on Saturday, Nov. 17. There also will be a gala dinner celebration at the Baltimore Convention Center later that evening.

"In reflecting on the men who came before us, who built parishes and schools under very challenging social and economic situations, who led our church to develop formation programs for permanent deacons, who founded the Knights of Peter Claver, and many more," said Father Thompson, "we have so many reasons to give thanks to God."

For those who want to learn more about the history of the Josephites, organizers are also planning history tours of major sites that are important to the Josephites and the African-American Catholic community in the area.

"In today's world, there are very few things that stand the test of time," said Father Roderick Coates, SSJ, vicar general, who is heading up the 125th anniversary celebration committee. "The Josephite Priests and Brothers have been consistently part of the African-American community."

In recent issues of *The Harvest*, the history of the Josephites has been reported including pastoral ministry, education, social justice advocacy and other works.

Father Coates said that everyone is invited to join the celebration, including parish groups. He also said the 125th anniversary is an opportunity to thank those who have supported the Josephites.

"Truly the Lord has always been at our side as we care for the retired Josephite Priests and Brothers, raise funds to keep the students in our priestly formation program in the United States and Africa, extend our hand in missionary efforts to help others and evangelize through our outreach programs," Father Coates said. "We are thankful for the donors who supported our missionary work."

To learn more about how you can participate either by attending the 125th anniversary celebration or by joining in other congratulatory opportunities in the program booklet or as a donor, please visit www.josephite.org.

Fighting for civil rights included desegregation and fair-housing



BY ERIK ZYGMONT

A veteran of the Civil Rights movement of the 1960s, Father Frank Hull, SSJ, remembers well the cascading injustices that flowed from segregated housing.

"There were areas that were Black, there were areas that weren't Black, and there were areas that you couldn't get into because you were Black," recalled the 94-year-old Father Hull, also a veteran who served in World War II.

He discerned his vocation to the Josephites after he saw firsthand the discrimination against Black soldiers in the Army, according to a 2012 article in the *Arlington Catholic Herald*.

He spoke of his time in New Orleans, where he taught and served as rector at St. Augustine High School in the late 1960s. The city's side streets were for African Americans, he said, while the main streets were for the whites. Father Hull's students took buses to the school, a situation which presented its own problems.

"If you can imagine a typical school day – you go down to the corner and wait for the bus," he said. "At the same time, white kids wait for the bus."

When the buses were full, Black students would wait longer, Father Hull explained.

"One of the first excuses we heard as teachers was 'I couldn't get on the bus,'" he said. "It was a daily thing, and it was the most acceptable excuse in the school."

Nevertheless, the school had the "best attendance in the city," Father Hull said, and he remembered several "little inroads" made against discrimination and

segregation at that time.

For one, the students won recognition beyond Louisiana.

"Our principal was always working to send kids up to well-known New England prep schools for the summer," Father Hull remembered, adding that many students went and excelled.

Before he witnessed and participated in the fight against discrimination in New Orleans, Father Hull had been involved in the movement in Baltimore, but prefers to give credit to others, particularly Father Richard Wagner, SSJ, who was active in the Cherry Hill neighborhood, home to St. Veronica, a Josephite parish.

"They were in a heavily segregated area of Baltimore, and they really turned it around," Father Hull recalled.

As editor of *The Harvest* from 1960 to 1963, he covered the Civil Rights movement and recalls participating in a march from St. Peter Claver, a Josephite parish in West Baltimore, to all-white housing near Calvert and Chase streets, just a block south from what was then the Josephites' mother house.

Involved in the struggles for fair housing, desegregated schools and ending discrimination, Father Hull appraised the successes and continued battles of the movement.

"We couldn't do a whole lot by ourselves," he noted, "but anything we could do, we did."



Baltimore Catholics, accompanied by Josephite priests, board buses to travel to the March on Washington in 1963. (*Harvest* file photo)

'CONNECTED TO GOD'

Josephites celebrate 'blackness' in liturgy



BY ELIZABETH LOWE

It has been nearly 50 years since Father William L. Norvel, SSJ, started a Gospel choir at a Washington, D.C. parish, but his excitement and passion for the ministry remains palpable.

"I felt connected to God and was rejoicing that my people were with me and celebrating their gift of blackness," Father Norvel said.

Father Norvel recalls accepting the assignment of pastor of St. Benedict the Moor in Washington, D.C. in 1970, five years after his priestly ordination, under one condition.

"I told my superior I would take the ministry only if he would let me bring my Black spirituality and culture into the church," Father Norvel said. "He smiled and said, 'That is why I chose you.'"

The pastor hung banners on the wall and a Black crucifix above the tabernacle.

Josephites in parishes across the country took steps similar to Father Norvel in promoting African-American culture in liturgy over the last several decades.

Father Norvel's Black Catholic experience continued when he established a Gospel choir.

"I asked the people to give me the money to purchase a piano and they thought 'we don't need a piano, that's from the Protestant church,' but I said I want to use our Black experience in our music," Father Norvel said.

Eventually, Father Norvel raised enough money to purchase a piano and hired someone to help him develop a choir.

"The Gospel Mass was difficult



A combined choir from Our Lady of Perpetual Help and St. Joseph churches sing during the ordination Mass of Father Kingsley Chukwudiebube Ogbuji at Our Lady of Perpetual Help in Washington, D.C. May 19. (Kevin J. Parks/Special to the Josephites)

because I had to coordinate the theme of the Mass with the music so we were not playing Amazing Grace at every Mass," Father Norvel said. "Eventually it worked and people from all over Washington came to hear their Black spirituality without a regret or apology."

Father Norvel then began to take the choir on tour to parishes in the South, first to Mobile, Ala., and then to his home parish in Mississippi and then on to New Orleans. He continued to work to develop Black spirituality and Black leadership in his parish, despite the racial tensions that existed in the 1970s.

"I put an emphasis on developing Black informed leadership in the parish," Father Norvel said.

When Father Norvel left St. Benedict the Moor in 1978, he was assigned to a parish in Los Angeles. He brought Gospel music and Black spirituality to St. Brigid.

"I did the same thing," said Father Norvel, who was pastor of the Los Angeles parish for four years. "I had Creole people there who didn't want it. I had workshops to let them know that blackness was a gift that God had given us and the church is asking us to give that gift back. I helped them to understand that blackness is a gift and to appreciate it and celebrate it."

On the West Coast Father Norvel grew the Gospel choir from 12 people to 100 people strong and he took that choir to Honolulu where it performed in a Protestant church.

"When the pastor realized that we were from a Catholic Church he was flabbergasted," Father Norvel said.

He went on to create Gospel choirs at parishes in Mobile, Ala., and then in Baton Rouge, La., before eventually being named Superior General of the Josephites.

EMPOWERING LAITY

Parish councils give parishioners service, leadership roles



BY ELIZABETH LOWE

The duties of a parish council are second to the service and involvement they provide for parishioners.

At least that is the view of some pastors.

“From my experience the parish council has been very helpful and very beneficial to the parish,” said Father Edward Chiffriller, SSJ, pastor of St. Francis Xavier in Baton Rouge, La. “They’re interested in their parish and willing to work to advance the mission of the church. It’s important to be open to receive the advice of lay people because pastors come and go but parishioners remain.”

The formation of diocesan and parish councils was encouraged by diocese and religious communities following Second Vatican Council.

“The Josephites did that, back in the ‘60s and the ‘70s, to not only respond to the Second Vatican Council but as a way to develop Black leadership in our parishes,” said Father Chiffriller, who shepherds the oldest Black parish in the Diocese of Baton Rouge.

The composition of St. Francis Xavier’s council is a mix of younger and older parishioners. It has also been the parish’s primary group for planning and executing its centennial activities.

“It’s worked out very well,” Father Chiffriller said. “I like to delegate. They stepped up and took responsibility for the centennial activities. They keep me informed and I make suggestions. It’s been a good process.”

To keep the council fresh and



Kenny Williams, 2017-18 chairman of the parish council at St. Francis Xavier in Baton Rouge, La., speaks at his parish. Josephites encouraged African Americans to serve on parish councils as a way of cultivating Black leadership following the Second Vatican Council. (Courtesy St. Francis Xavier)

allow for new participation, its makeup changes each year. Three new members are elected to the council and the most tenured members rotate off, Father Chiffriller said.

“That system has been very good in bringing new people on to the council with new ideas,” Father Chiffriller said. “What has happened is newer people have stepped up and put their name in. It’s an opportunity for new people to get involved.”

Father Chiffriller, who has spent most of his nearly 45 years as a priest in administration for the Josephites, has been pastor of St. Francis Xavier for seven years.

“My best and most recent experience (with a parish council) has been here at St. Francis,”

Father Chiffriller said. “It’s very important that on a regular basis the pastor receives input from parishioners regarding the mission of the parish and how to improve the various ministries. The best vehicle for that is regular parish council meetings.”

Father Chiffriller sees his role as one that supports and encourages the involvement of St. Francis Xavier’s 530 registered parishioners. And one way to get involved is through the parish council.

“Many Catholics come to church on Sunday but don’t get involved with activities,” Father Chiffriller said. “When you encourage people at their own pace, they step forward and get involved. From my experience, a parish council is a blessing for the church.”

INCLUSIVE MINISTRY

Josephite Pastoral Center offers abundant Black-oriented materials

BY ELIZABETH LOWE

The Josephite Pastoral Center is a mega resource for the evangelization of the African-American community around the country.

The Washington, D.C. resource center opened nearly 50 years ago as a Josephite social action organization, said Cheryl Holley, director of the Josephite Pastoral Center.

“One of the purposes was to meet the need for Black-oriented religious education materials and to inform, as well to work with, the parishes and the parishioners to know their Black heritage as African Americans and as Catholics,” said Ms. Holley, who served as director since 2012.

“We are trying to make concrete what Pope Paul VI said: ‘The

gift of blackness must enrich the church,’” Ms. Holley said. “African Americans have a culture and a link to our African roots and we should not be afraid or ashamed. It is what we bring to the church.”

Before the opening of the pastoral center, resources utilizing African-American imagery were scarce, if nonexistent. Children preparing for their first Holy Communion, for example, saw only images of white children in their sacramental preparation books. The pastoral center set about changing that.

Today, the pastoral center’s resources include materials about African saints which are used, in part, to educate youths about which saint to select as

they prepare for the sacrament of Confirmation.

“We have resources of African saints to educate the youth that there are saints of African descent that look like you,” Ms. Holley said.

The pastoral center, which was opened in 1968 by the first director Father Robert Kearns, SSJ, has developed prayer cards that feature African Americans who are eligible for sainthood, Ms. Holley said.

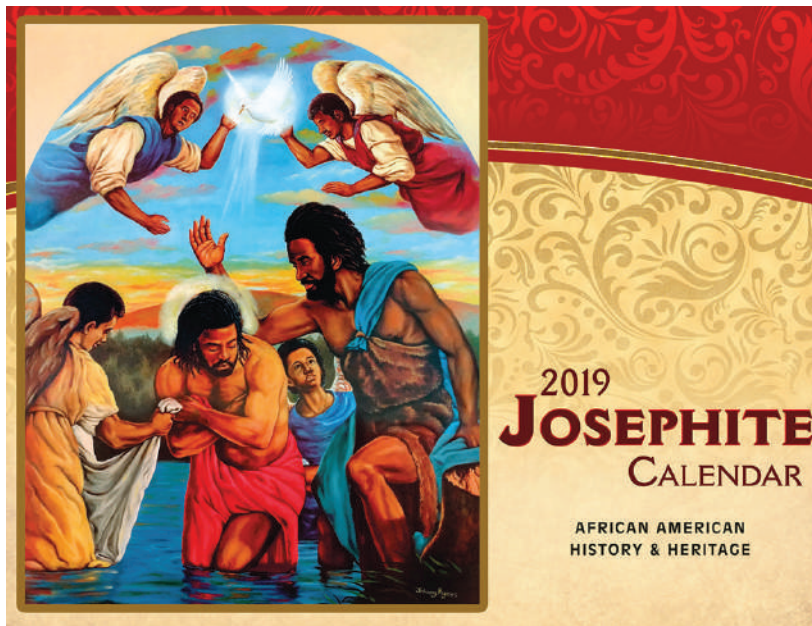
For adults, the pastoral center offers conferences and workshops with resources. Parish councils can take advantage of materials such as audio visuals with cultural depictions.

“It’s educational as well as a resource for all people,” Ms. Holley said. “One of our biggest educational tools right now is the Josephite calendar. You will see biblical African-American art work.”

The center’s primary purpose is education, but not only for African Americans.

“Anyone and everyone is welcome to come to the center,” Ms. Holley said. “One of the impacts that it has is it enables individuals to be proud of their heritage as an African-American Catholic and to know that we have a place within the Roman Catholic Church and have always had a place within the Roman Catholic Church.”

To get involved or learn more, visit josephitepastoralcenter.org.



Calendars and cards using African-American images are among the items distributed by the Josephite Pastoral Center in Washington, D.C. which opened nearly 50 years ago. (Courtesy Josephite Pastoral Center)



SCHOOL OF FIRSTS

St. Augustine High School is beacon of hope



BY GEORGE P. MATYSEK JR.

At a time when African Americans faced strict segregation in the middle of the 20th century, the Josephites opened a high school in New Orleans, La., to help Black teens break barriers.

Named in honor of St. Augustine of Hippo and dedicated in 1951 just two days before the African saint's feast day, St. Augustine High School would become one of the most prominent schools in the country whose mission focuses on educating African-American males.

"The impact of the school has been tremendous," said Dr. Kenneth A. St. Charles, a 1981 graduate of St. Augustine who now serves the all-boys' school as president and CEO.

"Because of society changes with the Civil Rights movement, St. Augustine was in a good position to take advantage of leadership opportunities," he said. "I think the Josephites had a role in creating and instilling in the students the belief that they could be successful. To a person, our graduates will say the brotherhood of this institution allows them to have no boundaries on their futures."

Dr. St. Charles pointed out that from the beginning, St. Augustine graduates became successful in a variety of fields ranging from public safety to law and medical fields. Josephite and diocesan priests are among the alumni, he said.

"We have graduates who are in prominent public positions, whether in politics or Fortune 500 companies," he said.



The educational program at St. Augustine High School in New Orleans, La., has a long history of excellence. (Courtesy St. Augustine High School)

Among its many historic "firsts," St. Augustine claimed the first Black in the South to win a Merit Scholarship (1958), the first presidential scholar in Louisiana (1964), the first Black band to march in Rex Mardi Gras Parade (1967) and the first all-Black team to win state championship in football and the Louisiana High School Athletic Association (1975).

**"THE IMPACT OF THE
SCHOOL HAS BEEN
TREMENDOUS."**

**- DR. KENNETH A. ST. CHARLES,
PRESIDENT AND CEO OF ST.
AUGUSTINE HIGH SCHOOL**

St. Augustine was a center of operations for groups participating in successful efforts to integrate lunch counters in New

Orleans in 1962, according to Josephite history.

The school won a legal battle in 1967, which led to the desegregation of Louisiana high school sports as well as the school's admittance into the Louisiana High School Athletic Association.

In 1987, the Marching band 100 played for St. John Paul II during his visit to New Orleans and the band made an international tour in January 2018, making appearances along the Underground Railroad.

Following the devastation of Hurricane Katrina in 2005, St. Augustine High School closed its doors for the first time since its inception. It joined other area schools in forming the MAX School of New Orleans. St. Augustine returned to its main campus in 2006.

Today, serving grades 8 to 12, St. Augustine has an enrollment of 570.

CULTIVATING FAITH

Josephite Chaplain brought ministry to campus



BY ERIK ZYGMONT

Father Joseph Doyle, SSJ, called his time as chaplain of the Newman Club at Prairie View A&M University “business as usual,” but, the more he talked about it, the fonder his recollections grew.

“Many of the students came from our Josephite parishes in Texas and Louisiana,” he said of the Catholic students’ organization at the historically Black Texas school. “They were good Catholic students for the most part.”

While he was at Prairie View in the mid-1970s, he also served as pastor of St. Martin de Porres Parish in the rural Texas town. The Newman Club, originally known as the Blessed Martin de Porres Club (the Peruvian, mixed-race saint, patron of those who work for racial harmony, was canonized in 1962), was established in the late 1930s. The parish came later.

When Father Doyle, who now serves as spiritual director for Josephite seminarians in

Washington, D.C., arrived in Prairie View, there was no rectory.

“I slept in the sacristy,” he remembered.

The parish included a hall dedicated for the Newman students’ use. There, they engaged in typical student down-time activities, Father Doyle said.

“They used it as a place to study, recreate and watch TV,” he said. “We fixed meals there for the international students who didn’t go home for holidays.”

While many of the university students were Catholic, the surrounding area was not.

“In fact there was discrimination against Catholics at that time,” Father Doyle remembered. “People were nice, and they were cordial, but underlying everything was an anti-Catholicism.”

Catholics, he said, couldn’t be principal of a local high school, or a football coach, or a banker.

That has changed today, Father Doyle noted, and, even then, the Catholics enjoyed a strong sense of community, particularly the Newman students and parishioners of St. Martin de Porres. Also in the mix were a few Latino Catholics from San Antonio.

“Some people from what we called the “white parish” even became members of St. Martin,” Father Doyle added. “They like the sense of community, but, at the same time, they recognized and respected that it was an African American parish. That’s the one thing I remember the most – the way the different races got along together.”



The Newman Club at Prairie View A&M University in Texas has a long history of cultivating Catholic faith among young people.

St. Katharine Drexel's tomb moving to Philadelphia cathedral

BY LOU BALDWIN
CATHOLIC NEWS SERVICE

The remains of St. Katharine Drexel, founder of the Sisters of the Blessed Sacrament and a close collaborator with the Josephites, will be transferred from the crypt under the chapel of St. Elizabeth Convent, the congregation's Bensalem motherhouse, in the coming weeks to the Cathedral Basilica of SS. Peter and Paul in Philadelphia.

The transfer is precipitated by the decision of the sisters to sell the property because of declining numbers of the order.

"The Sisters of the Blessed Sacrament have once again given the faithful of the archdiocese a tremendous gift," said Father G. Dennis Gill, the rector of the cathedral, where he hosted a news conference July 24. "With the new opportunity to honor St. Katharine at the cathedral, even more people will be exposed to her extraordinary life and example."

Mother Katharine was born Catherine Mary Drexel Nov. 26, 1858, the second child of wealthy investment banker Francis Anthony Drexel and Elizabeth Langstroth Drexel.

Katharine founded the Sisters of the Blessed Sacrament in 1891 with the specific ministry of service to the two most persecuted races in American society – the "Indians and Colored People," the common terms for Native American and African-American people in that era.

Mother Katharine died March 3, 1955, at age 97. She was canonized in 2000 with March 3 as her feast day.

"St. Katharine's message is as relevant today as it was 125 years ago," said Sister Donna Breslin, the president of the Sisters of the Blessed Sacrament, at the news conference. "She was a contemporary saint and we continue to pray to her for an end to racism and deeply rooted prejudices."

The new location for St. Katharine's tomb will be on the left rear of the cathedral, next to the Drexel altar, which was given to the cathedral in the late 19th century by St. Katharine and her sisters to honor Francis Drexel and Emma Bouvier Drexel. It is the only altar in the cathedral that memorializes members of the laity.

The tomb itself will look virtually the same as it looked at St. Elizabeth Convent. The focus will be the stone sarcophagus that has contained St. Katharine's coffin since her entombment.

Above it will be the same image from the shrine that depicts three angels in adoration before a monstrance, a symbol of the Eucharist, because of St. Katharine's great devotion to Christ in the Blessed Sacrament.

Preparations for the new resting place for St. Katharine were funded by a grant from the Connelly Foundation.

While the new tomb for St. Katharine will be available for veneration and prayer by the faithful shortly after it is installed, a formal Mass of dedication will be celebrated Nov. 18 by Philadelphia Archbishop Charles J. Chaput.

Other plans, also possible through the Connelly Foundation grant, include several new programs to promote the life, work and witness of St. Katharine Drexel as well as a new website and online documentary.

That St. Katharine remains should now come to the cathedral is appropriate. Although it was not technically their parish, the Drexel family often worshipped there and her father was a generous donor to its construction (1846-1864).

At her death, Mother Katharine's funeral was celebrated in the cathedral. At that time Bishop Joseph McShea, who preached at her funeral Mass, said, "I think she was a saint. I am convinced she was a saint and have no knowledge of any dedicated woman, no personal knowledge, that would exceed her in sanctity."



An artist's rendering shows the design of St. Katharine Drexel's tomb and its location at the rear of the Cathedral Basilica of SS. Peter and Paul in Philadelphia. A dedication Mass will be celebrated Nov. 18. (CNS photo/CatholicPhilly.com)

REQUIESCAT IN PACE

Father Charles Patrick Moffatt, SSJ

Father Charles Patrick Moffatt, SSJ, died at Stella Maris Nursing Home in Baltimore Aug. 7. He had been a patient there for three months. He was 92 and a priest for 61 years.

A proud native of Detroit, he was born June 14, 1926, baptized in Nativity of Our Lord Catholic Church and educated in its parish school. Charles attended St. Anthony High School and University of Detroit, in the Motor City. He served seven months in Germany with the U.S. Army Infantry during World War II, as a corporal and received an ETO, Rhineland Campaign medal. Upon completing college, he worked as an investigator with the Detroit Welfare Department. He entered St. Joseph's Seminary in 1951 and was ordained to the priesthood in 1957.

Father Moffatt's first assignment was an assistant at St. Francis Xavier in Baltimore and two years later was sent as an assistant at Our Mother of Mercy Church in Beaumont, Texas, where he served for five years. He was assigned to Epiphany Church in New Orleans for another two years when he was appointed to his first pastorate at St. Philip, also in the Crescent City.

After overseeing the building of

a new church at St. Philip following the destruction of Hurricane Betsy, Father Moffatt was assigned in 1968 as pastor of St. Benedict the Moor church in Detroit. In 1973 he was assigned to St. Raymond church in New Orleans, where he administered the building of a new church. He left in 1981 for further studies at the University of Notre Dame.

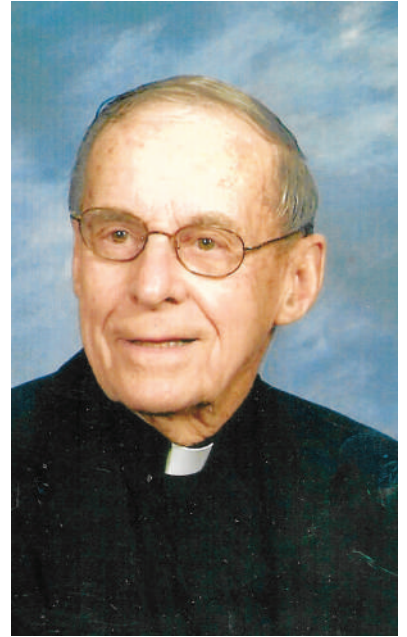
In 1982 he served one year at St. Joseph's in Welch, La., and then was assigned to an eight-year term as pastor at Our Mother of Mercy in Houston. He was then assigned an eight-year term as pastor in 1991 to Most Pure Heart of Mary in Mobile, Ala.

Father Moffatt served in the vocation department, then in 2005 another four-year ministry as pastor of St. Luke in Washington, DC.

Father Moffatt's final active five years served as clergy fill-in, while residing at St. Francis of Assisi in Breaux Bridge, La. Failing health brought him to St. Joseph Manor in Baltimore in 2014.

A Mass of Christian burial was celebrated at St. Francis Xavier in Baltimore Aug. 14. Burial was at New Cathedral Cemetery in Baltimore.

Preceded in death were Father



Moffatt's parents Patrick and Christina, his sister Maureen (Bill) Mott and his brother Gerald Moffatt.

Surviving are his sister Gertrude White, nephews Mark (Teri) White and Brian White, Peter (Carol) Mott, Kevin (Kathy) Mott, Bill (Nadine) Mott Jr., Tom (Pam) Mott, Michael (Jill) Mott and David (Heather) Mott. Also survived by his niece Kathleen (Ken) Mott-Crossman, 29 great nephews and nieces and several great -great nephews and nieces.

Father Robert DeGrandis, SSJ

Father Paul Robert DeGrandis, SSJ, 86, died Aug. 6 at Sunny Acres Nursing home in Chelmsford, Mass.

He was born in Dracut, Mass., on Jan. 28 1932, and was a son of the late Leo A. and Mary Elizabeth (Mosa) DeGrandis. He was a graduate of St. Michael Grammar School and Keith Academy, both in Lowell. He was a longtime Boy Scout and proudly achieved the rank of Eagle Scout.

Upon his graduation from Keith Academy, he entered into the seminary for the Society of St. Joseph. In 1959 he was ordained at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC. He served the Worldwide Catholic Charismatic Renewal Community in full-time

ministry since 1979.

He contributed to the Catholic Charismatic Renewal through teaching, leadership training and healing services across the United States and in more than 35 countries.

He is survived by a sister Dorothea (DeGrandis) Sudol of Lowell, a nephew Stephen A. Sudol and his wife MaryJo of Dracut, and a niece, Kathleen M. Messenheimer and her husband William R. of Ft. Myers, Fla. He was also the brother of the late F. Gloria Silin.

A Mass of Christian Burial was offered at St. Francis Church in Dracut with burial in St. Patrick Cemetery in Lowell.

FUTURE PRIESTS

Ten men, most from Africa, preparing to become Josephites



Josephite seminarians serve at the May 19 ordination Mass for Father Kingsley Chukwudiebube Ogbuji, SSJ at Our Lady of Perpetual Help church in Washington, D.C. (Kevin J. Parks/Special to The Josephite Harvest)

BY GEORGE P. MATYSEK JR.

Ifiok Umanah first discovered the Josephites while flipping through a vocations magazine in his native Nigeria. After reading more online about the Josephites’ long history of service to the African-American community, the young man felt powerfully drawn to the mission.

“Most African Americans are descendants of people who came from West Africa (in the slave trade),” said Mr. Umanah, a 25-year-old seminarian at St. Joseph Seminary in Washington, D.C. who studies at The Catholic University of America.

“That is part of the motivation,” he said, “that I’m actually coming to serve my very own people. It really gives me a lot of encouragement.”

Mr. Umanah’s story is a familiar one to Josephites. Many of the

recently ordained Josephite priests from Africa learned of the society by reading about it in vocations magazines, online and through personal contact with visiting Josephites.

“We have Josephites who go out and introduce ourselves,” said Father Cornelius K. Ejiogu, SSJ, dean of studies at St. Joseph Seminary. “The men they meet come back to us and ask how they can become Josephites. A lot of people hear about us through word of mouth.”

Currently, there are 10 seminarians studying to become Josephites. Seven are from Nigeria, one from Kenya, one from Congo and one from the United States. All the Africans aspire to the priesthood, while the American hopes to become a Josephite brother.



Father Cornelius K. Ejiogu, SSJ, is the dean of studies at St. Joseph Seminary in Washington, D.C. (Harvest file photo)

The seminarians live in community at St. Joseph Seminary, with those studying philosophy taking classes at the Institute of the Incarnate Word in Washington and those studying theology taking



Ten men are studying to become Josephites at St. Joseph Seminary in Washington. (Karen Osborne/Special to *The Josephite Harvest*)

classes at The Catholic University of America.

African seminarians receive four years of training prior to arriving in the United States, with the Josephites operating a House of Formation in Iperu-Remo, Nigeria.

Father Ejiogu noted that the average age of current Josephite seminarians is about 25. One man comes from a professional teaching background and two others have completed some secular university studies. Most, however, entered religious life after growing up in large, dedicated Catholic families and finishing secondary studies.

It takes a total of 10 years preparation to become a Josephite, Father Ejiogu said. That includes philosophical and theological studies, a novitiate year of prayer and discernment, pastoral assignments in American parishes operated by Josephites and intensive study into African-American Catholic history and spirituality at Xavier University in New Orleans.

"If I'm here to serve African Americans, I should be able to understand, accept and appreciate their values, their norms and their spiritual traditions and history," said Mr. Umanah, who has already studied at Xavier University and who also completed a summer pastoral assignment at Most Pure Heart of Mary in Mobile,

Ala. "The whole formation program has helped me to integrate and enculturate."

Mr. Umanah said the formation program assists with accent reduction and understanding American ways of approaching church life. Adjustments must be made to adapt to new foods, cold winters and different expressions of worship.

"On doctrine, we all believe the same things that bind all Catholics around the world," Mr. Umanah explained.

Bishop John Ricard, SSJ, rector of St. Joseph Seminary, said the Josephites have averaged two priests ordained from Africa every year over the course of the last two decades.

"They bring a deep spirituality, a love and knowledge of Scripture, a love and concern for their family and a devotion to Mary and St. Joseph," Bishop Ricard said. "They have a refreshing approach to liturgy that is not rushed."

Unlike many in the western world who make deliberate distinctions between what is sacred and what is secular, African seminarians have a gift for seeing the presence of God in all aspects of everyday life, Bishop Ricard said.

"We can learn a great deal from them," he said.

Pray for vocations

The Catholic Church in the United States will celebrate National Vocations Awareness Week, Nov. 4-10 as a time for parishes to promote and pray for a culture of vocations to the priesthood, diaconate and consecrated life.

Sponsored by the U.S. Conference of Catholic Bishops' Committee on Clergy, Consecrated Life and Vocations, the week is designed to encourage young people to ask the question: "To what vocation in life is God calling me?"

SOMETHING TO CELEBRATE

50 years of the permanent diaconate

BY DEACON TIM TILGHMAN

In the writings surrounding this 50th anniversary of the reestablishment of the formation program for permanent deacons, there is insufficient mention of the Society of St. Joseph of the Sacred Heart, which most refer to as “the Josephites.”

Father George O’Dea, SSJ, the superior general who petitioned the National Conference of Catholic Bishops to start formation of permanent deacons immediately after Vatican II is not mentioned.

Also omitted were Father Paul Downey, SSJ, then rector of St. Joseph’s Seminary in Washington, D.C., who received men from three dioceses (Richmond, Washington and Baltimore) that comprised the first class; Father Robert Kearns, SSJ, director of deacon

formation for the first class and the first National Director of Deacon Formation.

Father Eugene Marino, SSJ, was spiritual director for this first class, who when elevated to bishop became the chairman of the Bishops Conference Committee on Permanent Deacon Formation.

Cardinal Patrick O’Boyle, then Archbishop of Washington, heartily endorsed Father O’Dea’s petition and hosted formation for the first class in the Archdiocese of Washington and also supported the Josephites as they led formation programs in multiple dioceses in the early years of deacon formation.

What is exciting about this 50th anniversary?

In the beginning, the Josephite



Deacon Tim Tilghman serves in the Archdiocese of Washington. (Courtesy photo)

leadership went into the communities which they served and beyond to find men of faith who were committed to this ministry of service which extended beyond the altar and into the neighborhood.

As they did with the establishment of the Knights and Ladies of Peter Claver at the beginning of the 20th century, the Josephites went into the African-American community to which they were called to serve since 1871 to find men who were committed to ministries of charity and justice. Men in that first



Chicago Cardinal Blase J. Cupich blesses the hands of Deacon Kurt Davis May 12 at Holy Name Cathedral in Chicago. Cardinal Cupich ordained 19 permanent deacons during the Mass. (CNS photo/Karen Callaway, *Chicago Catholic*)

class not only completed the formation program; some traveled across the nation with Josephite formators helping to lead other formation programs across the nation.

In celebrating this 50th anniversary of the permanent diaconate, we remember the church at its best. The Josephites lived their charism, inviting men from the African-American community to serve the church and move beyond their African-American parishes to witness to the church of the United States.

In 1968, during a period of heightened racial tension, the formation program led by the Josephites brought together men of different races to model what the neighborhood, nation and world should be, a community committed to ministries of charity and justice.

I am a permanent deacon because of “The Josephite Way” of being church that is embodied in the permanent diaconate.

Three of the 26 men in the class which convened in 1968 were from St. Luke’s Church in SE Washington, D.C.: Earl Coleman, Joseph Conrad and Hiram Haywood. I knew Deacons Coleman and Haywood for most of my life as they were a constant presence in my neighborhood. Joseph Conrad, who grew up with the Josephites in New Orleans and was the youngest man

in that first class, personally walked with me through deacon formation. He and his wife, Bernadine, shared with me much of the history which I am sharing with you.

In the Letter to the Hebrews we hear: Remember your leaders who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday, today and forever. Do not be carried away by all kinds of strange teaching.

It is important to remember the communion of saints. The Josephites and those men in the Josephite-led formation programs across the country committed to serve neighborhood and nation during turbulent times of heightened racial tension. The men whose names are called here are part of our community and part of our communion of saints.

It is because they did remember and speak the word of God in turbulent times and in and beyond their parish boundaries that we have almost 20,000 permanent deacons in our country. Imitate their faith so that the celebration and the Church continues to flourish in our neighborhood, nation and world. This is our faith; this is our Church! This is the way we celebrate: remember and speak the word of God!

NEW BOOK SHARES POPE FRANCIS’ VISION FOR PERMANENT DIACONATE

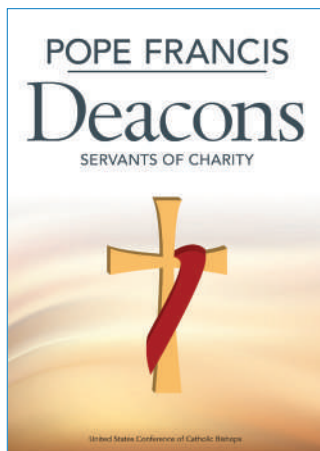
BY CATHOLIC NEWS SERVICE

A new book titled “Pope Francis: Deacons – Servants of Charity” available from the U.S. Conference of Catholic Bishops “draws the reader into the sacred ministry of the diaconate.”

The book “will inspire deacons, those thinking of becoming deacons, and all those drawn to the service of charity in the church,” said a USCCB news release announcing the release of the book.

It discusses Pope Francis’ vision for the diaconate, with deacons as ministers to the community of believers, in the service of Christ, their bishop, the poor and the body of Christ.

In 1968, the U.S. bishops petitioned the Vatican for permission to restore the diaconate in this country. The Second Vatican Council called for the return of a permanent diaconate in the Latin church, and Blessed Paul VI restored it in 1967. Although the Eastern Catholic churches kept the permanent diaconate, for



This is the cover of a new book titled “Pope Francis: Deacons – Servants of Charity” available from the U.S. Conference of Catholic Bishops. (CNS photo/USCCB)

hundreds of years the Latin church used the diaconate only as a transitional stage to the priesthood.

As of 2017, there were 18,287 permanent deacons in the U.S. About 40 percent of the world’s deacons are in the United States.

“Pope Francis: Deacons – Servants of Charity” reviews the renewal of the permanent diaconate and magisterial teachings on the diaconate. It includes at Pope Francis’ words on the diaconate when he was when he was archbishop of Buenos Aires, Argentina, and his papal teachings, including his 2013 apostolic exhortation, “Evangelii Gaudium” (“The Joy of the Gospel”), which lays out a vision of the church dedicated to missionary discipleship.

The book is \$19.95 and available for pre-order online at: <https://store.usccb.org/deacons-servants-of-charity-p/7-583.htm>

Deacon Albert Anderson promotes cultural diversity



Deacon Albert J. Anderson Jr. is a permanent deacon serving his parish at St. Joseph Church in Alexandria, since 2011. (Courtesy Arlington Catholic Herald)

BY ELIZABETH A. ELLIOTT

Deacon Albert A. Anderson Jr., a parishioner of St. Joseph Church in Alexandria, VA, for nearly 30 years, has been serving as a deacon since 2011.

“It is ministering to my parishioners, who were my friends, in a different way,” he said. “They shared things that I didn’t know were going on in their personal lives.”

Deacon Anderson has watched the children of the parish grow up. As a deacon he has baptized their children and celebrated their weddings.

“Being able to do God’s work with the blessing of the sacrament and the grace of the sacrament of holy orders has been so special,” he said.

Deacon Anderson, born in Norfolk July 3, 1945, was in the first class of deacons ordained after a 20-year hiatus. He was ordained by Bishop Paul S. Loverde Jan. 15, 2011, at the Cathedral of St. Thomas More in Arlington. He was the first African-American permanent deacon ordained in the diocese. “The significance was not lost on me,” he said.

Deacon Anderson was appointed chairman of the diocesan Black Catholic Ministries by Bishop Loverde, a role that has given him the opportunity to celebrate diversity.

“One of the greatest treasures of our church is its diversity, and I think that in a lot of instances, that diversity is seen more as a cause for separation than a cause for unity and celebration,” he said. “Being chairman gives me an opportunity to bring the

spiritual gifts and cultural gifts of the Black Catholic community to the diocesan table, to enrich the diocese with our spirituality.”

Deacon Anderson said each culture brings a different type of spirituality and a different flavor to the faith.

“Being able to share that with the diocesan community has been a great blessing for us and the diocese,” he said.

The Black Catholic Ministries committee hosts days of reflection that focus on the principles of the National Black Catholic Congress.

“The goal (of the committee) is to help share Black Catholic spirituality with the church at large and also be a support network for lots of Black Catholics in parishes where they may be just a handful,” Deacon Anderson explained. “Our culture is not celebrated as much and people may feel a little disconnected socially, so Black Catholic Ministries serves as a kind of support network.”

Deacon Anderson recognizes there is still work to do in terms of racism in this country. He tries to bring encouragement. “I do this by reminding us of the vocation we were given at baptism that we really are in this together,” he said.

This article first appeared in the Arlington Catholic Herald.

Houston parish's prayer garden offers spiritual oasis to parishioners, community

BY ELIZABETH LOWE

If you live or find yourself in Houston, you don't have to travel far to find urban spiritual sanctuary.

Look no further than St. Francis Xavier in the Archdiocese of Galveston-Houston, which offers parishioners and members of the community a tranquil place to reflect and pray in one of America's largest cities.

The Texas parish's new prayer garden has an abundance of features, including Stations of the Cross, rosary stepping stones, benches and a memorial wall with bricks to remember deceased loved ones. There are also magnolia and pecan trees, a gazebo, grotto with a Pieta and three crosses representative of Jesus' crucifixion.

"I was one of those who really wanted to see it happen for many years," said Shirley Foreman, a parishioner of St. Francis Xavier since 1975 and its parish secretary

since 2010. "It's such an accomplishment for the parish."

A groundbreaking ceremony was held in July 2015 and the garden opened in February, just in time for Stations of the Cross to be held in the space, rather than in the sanctuary, during Lent.

The garden has also been used for an Easter egg hunt and a 25th anniversary celebration for the parish's pastor, Father Michael Saah-Buckman, SSJ.

"We're using it constantly," said Ms. Foreman, 66.

The approximately one-acre garden, which can be used year-round thanks to Houston's warm climate, occupies what had been an undeveloped, vacant lot next to the parish.

"There had been talk about doing something with that lot," Ms. Foreman said. "The thought kept coming up about a prayer garden."

The \$300,000 project, which

included a parking lot, was funded using proceeds from the parish's annual bizarre, the sale of the bricks and in-kind donations for the entire garden, Ms. Foreman said.

"It's a place to go and meditate, to just sit and enjoy being with the spirit," Ms. Foreman said. "Parishioners are extremely pleased with the result."

And the positive remarks have come from beyond the parish community.

"We got a lot of feedback from other religious wanting to do something similar in their parishes," Ms. Foreman said.

The space will become a spiritual retreat for even more residents when the nearby Sunnyside Multi-Service Center relocates and rebuilds next to the garden, Ms. Foreman said.

"It will be even more of a benefit for the community," she said.



An artist's drawing shows an overview of the new prayer garden at St. Francis Xavier in Houston. (Courtesy St. Francis Xavier)

SERVANT OF GOD

Father Tolton's sainthood cause moves forward

BY JOYCE DURIGA
CATHOLIC NEWS SERVICE

The canonization cause of Father Augustus Tolton received important approval from the Vatican's historical consultants earlier this year, moving the cause forward.

Father Tolton, a former slave, is the first recognized U.S. diocesan priest of African descent. Chicago Cardinal Francis E. George opened his cause for canonization in 2011, giving the priest the title "servant of God."

The consultants in Rome ruled in March that the "positio" – a document equivalent to a doctoral dissertation on a person's life – was acceptable and the research on Father Tolton's life was finished, said Chicago Auxiliary Bishop Joseph N. Perry, postulator for the cause.

"They have a story on a life that they deem is credible, properly documented. It bodes well for the remaining steps of scrutiny – those remaining steps being the theological commission that will make a final determination on his virtues," Bishop Perry explained.

It now goes to the Congregation for Saints' Causes, he said. Once the congregation's members "approve it, then the prefect of that congregation takes the case to the pope," he added.

If the pope approves it, Father Tolton would be declared venerable, the next step on the way to canonization. The last two steps are beatification and canonization. In general, two approved miracles through Father Tolton's intercession are needed for him to be beatified and canonized.

Six historical consultants ruled unanimously on the Tolton "positio," compiled by a team in Rome led by Andrea Ambrosi, based on hundreds of pages of research completed in Chicago.

While working on the document, Ms. Ambrosi's team asked Bishop Perry why it took so long to open a cause for Tolton, who died in 1897.

"We told them that African-Americans basically had no status in the church to be considered at that time. Some people didn't think we had souls. They were hardly poised to recommend someone to be a saint," Bishop Perry said. "And then in those days



Father Augustus Tolton is pictured in an undated photo. (CNS photo/courtesy Archdiocese of Chicago Archives and Records Center)

there were hardly any saints from the United States proposed."

The fact that the historical consultants approved the "positio" unanimously is a positive sign, he said. The cause is scheduled to go before the theological commission in February 2019.

Two miracles through Father Tolton's intercession have been sent to Rome.

Born into slavery, young Augustus fled to freedom with his mother and two siblings through the woods of northern Missouri and across the Mississippi River while being pursued by bounty hunters and soldiers. He was only 9 years old.

The small family made their home in Quincy, Illinois, a sanctuary for runaway slaves.

Growing up in Quincy and serving at Mass, Augustus felt a call to the priesthood, but because of rampant racism, no seminary in the United States would accept him.

He headed to Rome, convinced he would become a missionary priest serving in Africa. However, after ordination he was sent back to his hometown to be a missionary to the community there.

He was such a good preacher that many white people filled the pews for his Masses, along with Black people. After three years, Father Tolton moved north to Chicago to minister to the Black community. Father Tolton worked tirelessly for his congregation in Chicago, to the point of exhaustion. On July 9, 1897, he died of heat stroke while returning from a priests retreat. He was 43.

More information can be found at www.toltoncanonization.org

Mandarin classes expand world view for New Orleans students

BY GEORGE P. MATYSEK JR.

When Dr. Kenneth A. St. Charles visited China more than a year ago to explore the possibility of bringing a Chinese language program to St. Augustine High School in New Orleans, he was amazed by the request of some young Chinese children who pulled him aside.

“They asked if they could practice their English with me,” St. Augustine’s president and CEO remembered. “They wanted to use the language they were learning in the classroom.”

It’s precisely that enthusiasm for wanting to know more about language and culture that helped convince Dr. Charles to introduce a Mandarin program at his all-boys’ school.

The program began last academic year with an introduction to Mandarin class required of all 95 eighth graders. This academic year, the program expanded to include a first-level Mandarin language class.

St. Augustine partners with the Confucius Institute of China, a program operated and funded by the Chinese government to

provide Chinese language teachers in schools around the world. Xavier University in New Orleans, a member of the institute, invited St. Augustine to connect with the program.

Bing Zhang, a Chinese citizen, is the Mandarin teacher at St. Augustine who is now in the second of her three-year assignment with the school.

“Not only does she teach the language,” Dr. St. Charles said, “she is exposing our kids to Chinese art and music. She talks about culture and the economic conditions in China.”

Ms. Zhang is supported by Sister Julianne Blanchard, DC, a theology instructor at St. Augustine who previously taught exploratory Mandarin at the school. Sister Julianne, who lived several years in Asia, received a grant from the Daughters of Charity, which she dedicates to the new Mandarin program for supporting field trips and other activities.

Melissa Duplantier, St. Augustine’s director of communications

and marketing, said the Mandarin program includes learning Chinese characters.

“The students don’t just listen to lectures,” Ms. Duplantier said. “They are moving around the classroom – watching how other students are writing their characters, writing on the board and practicing their writing all together. I think one of the reasons they like the class so much is that they’re physically involved in learning.”

Dr. St. Charles noted that St. Augustine is the only Catholic school in New Orleans to offer Mandarin. Students have already competed in regional language competitions using the skills they learned in their Mandarin class.

“It raises our academic profile,” he said, noting that the school also offers Spanish. “When our students go to college, they will be that much more prepared to know not only how to communicate with other people from other countries and nationalities, but how to respect those other countries and nationalities.”



Students in a Mandarin class at St. Augustine High School in New Orleans learn about Chinese language and culture from Bing Zhang with assistance from Sister Julianne Blanchard, DC (both pictured). (Courtesy St. Augustine High School)

Love for Catholic Church fueled at St. Augustine

BY PETER FINNEY JR.

The name screams self-esteem and self-awareness. Christopher Confident, who just turned 17, has both qualities, and the St. Augustine High School senior used each to make the decision to go all-in with the Catholic Church last school year.

Mr. Confident is a 5-foot-11, 200-pound defensive end on the Purple Knights football team, and his 2 percent body fat is something you'd expect of a marble countertop or a gymnast who celebrates a perfect-10 vault by eating a corn flake.

When he's not chasing down a ball carrier, Mr. Confident hurls the discus for the St. Aug track team, engages in logical disputations with the speech and debate team, and is a member of the Future Business Leaders of America and the campus ministry team, where he really got to know Father Tony Ricard, head of campus ministry and pastor of St. Gabriel the Archangel Parish in New Orleans.

As Mr. Confident developed his relationship with Father Ricard at St. Augustine and worked with him over the summer as a counselor at two camps for special needs children, he felt pulled to attend Mass every Sunday at St. Gabriel.

When Mr. Confident began going to church regularly at St. Gabriel last year and expressed a desire to become Catholic, his family did not object.

"When I talk to them about it, they seem proud, and they seem supportive in whatever I do. My mom is happy that it's something good that I'm doing."

In the last three years, Father Ricard has welcomed 26 St. Augustine students into the Catholic Church at the Easter Vigil. Each one has a story, but Mr. Confident stands out.

"Chris is a wonderful young man, and because of his being at St. Augustine, he has fallen in love with the Catholic Church," Father Ricard said. "I also think being a counselor at camp, where he was watching



Christopher Confident, a student of St. Augustine High School in New Orleans, recently joined the Catholic Church. (Courtesy Clarion Herald)

these other guys who were great examples, made him think, 'They all go to church, and I want to be a part of that, too.' Our boys were evangelizing him without even knowing it."

Mr. Confident didn't really understand anything about Catholicism when he attended in his first Mass, but "I took it upon myself to get closer to God, because I felt it was important."

The theology of the Eucharist – the body and blood of Christ – was a revelation.

"I didn't know Catholics actually believed that it was the actual flesh and blood

of Jesus Christ," he said. "I thought that was really interesting and deep, because then I understood how important it was."

As for his future, he'd love to get a football scholarship to play at a major college and then one day sign an NFL contract, but he's already got his Plan B to pursue a career in business and nursing.

He is Mr. Confident, which according to the word's Latin roots, means "with faith."

This article first appeared in The Clarion Herald, newspaper of the Archdiocese of New Orleans.

IN THE LAST THREE YEARS, 26 ST. AUGUSTINE HIGH SCHOOL STUDENTS HAVE BEEN WELCOMED INTO THE CATHOLIC CHURCH AT THE EASTER VIGIL. EACH ONE HAS A STORY, BUT MR. CONFIDENT STANDS OUT.

BLACK CHURCH LEADERS GATHER IN NEW ORLEANS

BY CATHOLIC NEWS SERVICE

Reynold Verret, president of Xavier University of Louisiana, announced July 31 that the university and its Institute for Black Catholic Studies will become the new hub for the advancement of sainthood causes of African-American Catholics.

Verret made the announcement in the university's St. Katharine Drexel chapel.

Privy to this historic announcement were attendees of the Joint Conference 2018 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 held in New Orleans July 28-Aug. 2.

Verret said Xavier and its Institute for Black Catholic Studies will serve as hosts and administrators, and Chicago Auxiliary Bishop Joseph N. Perry will be moderator and chair of the center, whose goal is to unite all guilds advancing the causes of Black sainthood.

Bishop Perry is postulator of the cause of Father Augustus Tolton, the first recognized African-American priest. Father Tolton has the title "servant of God" at this stage in his cause.

The center's initial focus will be on the canonization of Father Tolton and Pierre Toussaint, Mother Henriette Delille, Mother Mary Elizabeth Lange and Julia Greeley, Verret said, with the hopes, this fall, of adding to its efforts the cause of another ground-breaking Black Catholic, Sister Thea Bowman, who taught at Xavier's Institute for Black Catholic Studies.

Sister Thea, a Franciscan Sister of Perpetual Adoration, was renowned for her preaching. She died in March 1990 at age 52. Her



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 came together July 30 for the 2018 Joint Conference opening Mass at St. Raymond-St. Leo the Great Parish Church in New Orleans. (CNS photo/Frank J. Methe, *Clarion Herald*)

cause was opened in 2017 and she was declared a "servant of God."

The eventual goal, Verret said, is to establish "a resource center at Xavier with scholarly work on the lives and work" of the African-American sainthood candidates and of St. Kateri Tekakwitha, a Native American canonized in 2012, and St. Katharine Drexel, a white Philadelphia heiress who used her inheritance to found the Sisters of the Blessed Sacrament to minister to African-Americans and Native Americans.

At the joint conference, priests' and sisters' organizations celebrated their 1968 founding.

Father William Norvel, SSJ, and dozens of Black priests met in Detroit in April in the first meeting of the National Black Catholic Clergy Caucus. The meeting came soon after the Rev. Martin Luther King Jr. was assassinated.

"I felt at that time we needed to bring to the attention of the church the racism experienced in our seminaries and in our church," said Father Norvel, now 82 and retired in Atlanta, recalling that first

gathering.

The priests returned to their parishes resolved to "have the church do something about" racism, he said.

Father Kenneth Taylor, who pastors two parishes in the Archdiocese of Indianapolis and is president of the National Black Catholic Clergy Caucus, told CNS this year's gathering was a time of celebration for all four organizations.

The joint meeting also was one to reflect on the role of African-Americans within the church, "especially during a time when we seem to have lost the interest of the church leaders because of the strong Hispanic immigration into the country," Father Taylor said.

The organizations do not want to create a rift with Hispanic Catholics, but rather want to make sure diocesan bishops do not shrink African-American outreach while expanding Hispanic ministries, he said.

An opening Mass for the joint conference was celebrated July 30 at St. Raymond-St. Leo the Great Parish Church.

FACES & PLACES

Shreveport bishop takes new role in Diocese of Baton Rouge

Bishop Michael G. Duca, who has headed the Shreveport Diocese since 2008, is taking on a new role as bishop of the Diocese of Baton Rouge. Pope Francis made the appointment June 26. In a news conference that day, Bishop Duca told Catholics of Baton Rouge he would “give myself to you as your bishop and work to build the kingdom of God here in this portion of south Louisiana.”

Bishop Duca, who was installed Aug. 24 in St. Joseph Cathedral in Baton Rouge, succeeds Bishop Robert W. Muench, who is retiring after serving as the diocese’s shepherd since 2002.

A native of Dallas, Bishop Duca was ordained a priest in 1978 for the Diocese of Dallas. After serving in several parishes in that diocese, he served as rector of Holy Trinity Seminary in Irving, Texas, from 1996 to 2008. In 2008, Pope Benedict XVI appointed him as bishop of the Diocese of Shreveport.



Bishop Michael G. Duca is the new head of the Diocese of Baton, Rouge, La. (CNS photo/Richard Meek, The Catholic Commentator)

Baltimore native is new auxiliary bishop of Washington

Bishop Michael W. Fisher was installed as an auxiliary bishop of the Archdiocese of Washington June 29 at the Basilica of the National Shrine of the Immaculate Conception. The Baltimore native had previously served the archdiocese as episcopal vicar for clergy and secretary for ministerial leadership since 2006. He also serves on the Redemptoris Mater Seminary Pastoral Council.

Bishop Fisher was ordained a priest for the archdiocese June 23, 1990. At his episcopal ordination, Bishop Fisher said he was happy have the liturgy at the basilica because he had often come from a young age to “take in the faith.”

“This is a very precious moment for me to be ordained a bishop in Mary’s house,” Bishop Fisher said. “I beg Our Lady’s continued prayers and I ask Our Lady of Guadalupe to grant me a heart with a zeal for souls.”



Washington Auxiliary Bishop Michael W. Fisher offers his first blessing after his June 29 episcopal ordination. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

Franciscan Sister shared her 'culinary gifts' with the Josephites

Sister María de Jesús Jiménez Avilés, HFSJ
February 10, 1969 – July 3, 2018

BY CARLOS PARRA

Last July 2018, Sister María de Jesús Jiménez Avilés, a dear member of the community of Franciscan Sisters of St. Joseph at St. Joseph Seminary, Washington, DC, returned to Mexico for the Sisters' usual summer recess, only to pass away in the peace of the Lord the day after her arrival. She was able to return to the land of her ancestors to receive the farewell of all the members of her religious congregation, gathered at the Mother House for their annual spiritual exercises, and be buried by her own parents in her native city of Nahuatzen in Michoacán.

A joyful person with a big smile, Sister María de Jesús joined the Franciscan Sisters of St. Joseph on Aug. 30, 1981 and in nearly four decades of consecrated life she embodied with exemplary dedication and generosity the charism of her religious congregation by providing diligent care to priests and seminarians both in Mexico and the United States. In Mexico, Sister María de Jesús served at the major and minor seminaries of the Diocese of Colima and at the historic Provincial House of the Franciscan friars in Celaya, Guanajuato, which was established in 1573.

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In the United States, she served at the Pontifical Institute for Foreign Missions (PIME) in Newark, Ohio, and in Detroit, Michigan, and at St. Paul's College and St. Joseph's Seminary in Washington, DC. Her two periods at St. Joseph's Seminary, which is the main house of formation of the Society of St. Joseph of the Sacred Heart, are part of a long-standing partnership between the Franciscan

Sisters of St. Joseph and the Josephite Priests and Brothers, a covenant of loving service that began in October 1962 and has remained for nearly 56 years.

In a house of formation for men, the Franciscan Sisters provide a motherly presence by creating a home through the culinary gifts with which they

have nourished the Seminary community for over half a century. This indeed describes the mission of Sister María de Jesús at St. Joseph's Seminary, from which priests, seminarians, and lay residents have benefited greatly. Her life was an edifying integration in the chapel and the kitchen of the qualities attributed to Lazarus' sisters, Mary's contemplation and Martha's service.



Sister Maria welcomed Josephites to meals at St. Joseph Seminary.

New leadership heads Sisters of the Holy Family

The Sisters of the Holy Family recently named new leadership for the 2018-2022 term. Sister M. Leona Bruner, SSF, is the congregational leader; Sister M. Richard Francis Daigle, SSF, is first councilor; Sister Geneva James, SSF, is second councilor, Sister Alicia Christiana Costa, SSF, is third councilor; Sister M. Judith Therese Barial, SSF, is fourth councilor; Sister Jean Martinez, SSF, is fifth councilor; and Sister Rosalind Luciani Barbeneaux, SSF, is sixth councilor.

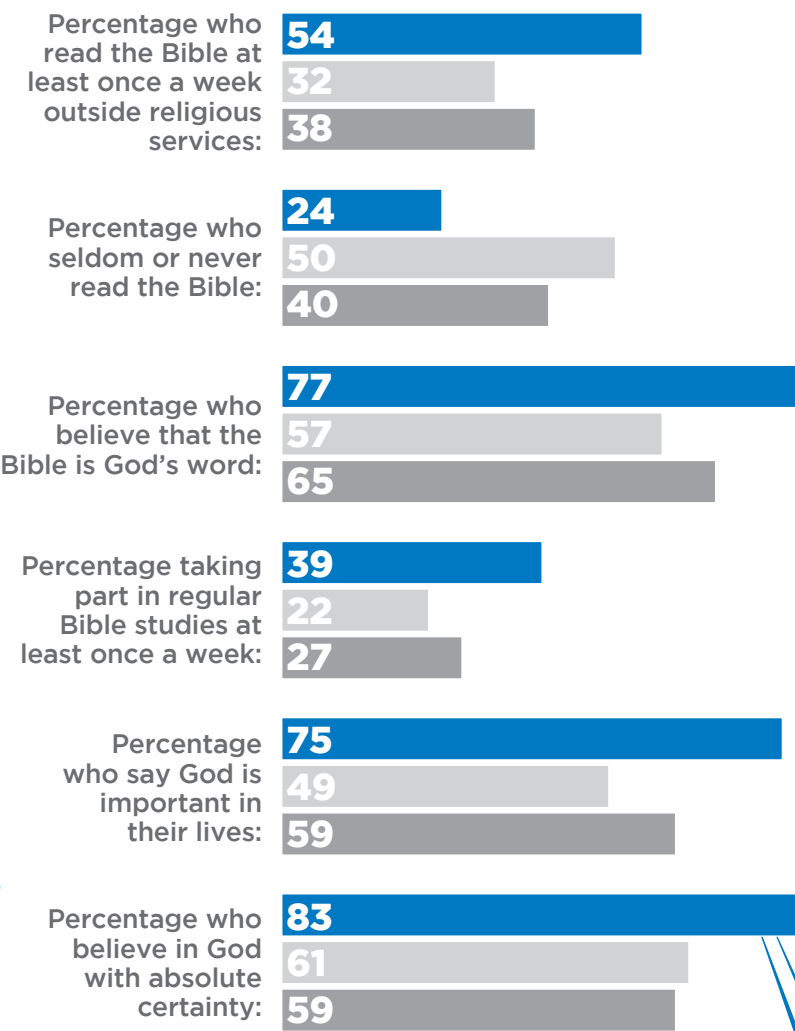
Founded by Venerable Henriette Delille, a free woman of color, in New Orleans, the religious community has served for 176 years.

African Americans more likely to read Scriptures regularly than other ethnic groups

BY JARDINE MALADO

African Americans are more likely to read the Bible on a regular basis and view it as the word of God compared to other ethnic groups, according to recent analysis of a study conducted by the Pew Research Center.

African-American
Whites
Hispanics



‘Lord Jesus Christ, deliver the souls of all the faithful departed’



As we anticipate All Saints and All Souls days at the beginning of November, our thoughts turn to our deceased loved ones. We remember them for all the good that they did for us and all of the benefits that we received from them. At the same time, we are asked to pray for all of the dearly departed, that God will welcome them into eternal joy. We pray that “perpetual light will shine on them.”

You are invited to remember deceased loved ones and our deceased Josephites in prayer during the annual nine days Novena. Each year, Josephites lead “Nine Days of Prayer for the Departed,” **Oct. 24 – Nov. 2**. The Josephites will remember your loved ones during the Novena and the Masses we offer on All Souls Day, November 2. All Josephite seminarians, novices, priests and brothers will join our prayers with yours.

Please join our Nine Days of Prayer for the Departed. The Josephites offer prayers for all the deceased loved ones you recommend to us. Use the enclosed envelope to send us the names of your deceased loved ones and special intentions you wish included in the Novena and Masses. Donations from this novena will support the ministry of Josephites and the education and training of future priests and brothers.

By celebrating the Feast of All Saints and All Souls at the beginning of November, 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.”

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.”**

CONTINUING THE MISSION

In the beginning was the Word



FATHER DONALD M. FEST

In the Gospel of Mark, we hear about Jesus' reaction to the people he encountered as he got off the boat crossing the Sea of Galilee with his disciples. Jesus saw a huge crowd and his heart was moved with pity because they were wandering "like sheep without a shepherd."

The Greek word Mark used for "pity" means "to tear apart" – his guts were torn apart as he gazed upon the people. It is from this Scripture we get the image of the "Sacred Heart of Jesus" – where his heart is exposed from his body and is on fire with the crown of thrones around it. I'm sure you have seen this image in a picture or a statue.

The founder of the Josephites, Cardinal Herbert Vaughan had a great devotion to the Sacred Heart. As a young man, that image spoke of his desire to serve God and his people with burning love and devotion. He established a seminary in England to prepare priests for foreign missions with that same burning desire. Together with his love of St. Joseph, foster father of Jesus and the first missionary, Cardinal Vaughan named his new group "St. Joseph's Society of the Sacred Heart."

But it all really began with Pope Pius IX, whose heart was troubled that the church was not ministering

to the newly freed slaves "who were like sheep without a shepherd." And so in 1871, the pope directed Cardinal Vaughan to send his first missionaries to the United States. By 1893, the group was ready to stand on its own.

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This year, we are celebrating 125 years of that mission to serve solely the African-American community in the United States. We are the Josephites.

Since Cardinal Vaughan's first group of missionary priests came to Fells Point in Baltimore and

the development of the American Josephite society in 1893 – there has been a continuous ministry in the African-American community to this very day, thus the title of this column, "Continuing the Mission."

Another noteworthy continuous ministry is *The Josephite Harvest* magazine, which you are now reading. Established in 1888, it is the oldest mission magazine in continuous publication in the United States. Its very purpose is to support the missionary efforts of the Josephites. It has successfully told the story throughout our country, and to many other nations, about this missionary group of men whose hearts are on fire for God and his people.

By its articles about Josephites and their endeavors, readers, like you, down through the years have been inspired to send money, letters of support, praise and encouragement to help continue our special mission. By the grace of God, our benefactors, YOU, have been with us through the years, in good economic times and in bad. With your support, prayers and the help of God, we will continue our mission for years and years to come. Amen!

Father Donald Fest, SSJ, is pastor of St. Joseph church in Alexandria, Va.

JOSEPHITE PERPETUAL ENROLLMENTS



FOR THE LIVING AND THE DECEASED APRIL, MAY & JUNE 2018

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.

Acker, Donald (Family)	Brown, Marcus	Croney, Franklin	Estrada, Pili
Alexander, Shamar J.	Brown, Wilbert Tyrone	Daino, Anne	Evangelista, Frances
Allemond, Jamey J.	Butler, David D.	Daino, Daniel John	Fahey, Victoria
Applegate, Calvin J.	Butler, Louise H.	Damarino Family	Foraker, Ella F.
Applegate, Jennie R.	Caccialini Family	DaSilva Family	Francis, Rebecca
Arellano, Ruth	Caceres, Rev., Jacobo	Datum, George	Franks-Bell, Rita
Arns, Carol	Calamar, Jr., Edward L.	Davis, Jr., Eugene H.	Gaunder, Sr., George
Arseneau, Edward J.	Callahan, Rosa F.	Day, Leonidas George	Gaunder, Zora
Arseneau, Edward J.	Capella, Duwanda P.	Deakin, Tom	George, William "Tim"
Auguillard, Joseph James	Capozzoli Family	Decuir, Norma L.	Gisevius, Jane Mary
Barbari, Charles	Casey, Eileen M.	DeGuy, Melba	Godwin, Joseph L.
Bates, Elsie H.	Casey, Francis X.	Deiters, Susan & Herman (Family)	Golsby, Brian
Belcher Family	Castro-Blanco, Francis	Delcollo, Catherine J.	Gonzalez, Augustin
Belfield, Lolita Gonzales	Chang Family	Delery, Bernice	Gorham Family
Bell, Samuel	Chevalier, Whitney J.	D'Elia, Vincent	Goza, Bryan Patrick
Bell, Sr., Harold E.	Choi, Seung Hyun	Deming, Sr., John L.	Graf, John
Bell, Weldon	Clark, Dorothy Holmes	Denegin, Brian	Graham, Ronald
Bennett, Loratha	Collins, Judge Robert	DeRosa, Timothy	Greenlee, Gina Marie
Bennett, Patricia Ann	Consolate, Sharon	DiBernardo, Dolores (Family)	Grillo Family
Bergeron, Sarah	Cook, Elise	Dodd, Rebecca	Grochala, Amy
Bieber, Owen (Family)	Cook, Emma	Dorsey, Margaret	Guimond, Margaret
Bishop, Jr., Alfred	Cowan, Cathy	Duong, Lili	Gullett, Sherry
Blackler, Beverly	Creamer, Michael		Guzman, Deacon Jose

JOSEPHITE

PERPETUAL ENROLLMENTS

Continued

Hall, Cirley	Lyons, Sr., David Francis	Piccochi, Daniel	Small, Dennis J.
Hallins, Doug	Malveaux, Myrna Ruiz	Pierre-Louis Family	Smart Family
Harris, Elizabeth	Manshum, Susie	Pierre-Louis, Laetitia	Smith, Joyce Forstall
Hayden, Maxine	Martin, Kristin	Pigge, Casey	Smith, Quentin
Hedderman, Connor	McCann, Johnny	Porter Family	Smolak, Anna
Hedderman, Joseph	McCann, Joseph	Puffer Family	Sommers Family
Hills, Matthew	McCann, Kenneth Roy	Pultz, Chris	Sowers, Carolyn
Ho, Chris & Dien	McCann, Michael	Queren, Walter	Spencer, Brenda M.
Horch, Keeley	McCann, Richard	Randall, Wayne	Sr. Mary Cecilia Shaw
Hoselton, Mark	McCann, Rita	Rappu, Joseph	Staniszewski, Evangeline
Hoselton, Steve	McCann, Verna	Rappu, Rev., Mathew	Starr, Helen
Hunt, Harry	McCarthy, John F.	Reed, Mary	Starr, Paul
Jasinski, Dorothy	McCarthy, Kenneth M.	Reed, Monica	Steinhart, Elizabeth
JMJ, St. Michael's Friends/Enemies	McCurdy, Merlin	Reed, Nellie	Stewart, Mary Anne
Johnson, James E.	McGuire, Pat	Reine, William	Stillwell, Zane
Johnson, Leonard G.	McLaughlin, Kathleen M.	Reine, Yvonne	Stokes, Ruth Hamlin
Jones, Chinita	McMaines, Kathleen	Ridge, Esther M.	Taylor, Clara Shearin
Jones, Dwight	McNesby, Michael	Roberts, Clyde A.	Theibert, Natalie
Jones, Martha	Miller Family	Rodriguez, Abraham	Theodore, August
Jones, Maye	Misarko, Danielle	Rodriguez, Esperanza	Thi, Phan Sinh
Key, Arnold Craig	Monogue, Fr., Michael	Roussene, Alton	Thomas, Isaac
King, Ronald D.J.	Montague, Martyn Randall	Salemi, Janet T.	Tolbert, Geraldine Y.
Klenzak, Leonard	Moriarity, Carolyn	Sandlin Family	Tompkins, Autumn F.
Klingmeyer, John F.	Moskal, Dorothy	Schlosser, Dianne Elizabeth	Truong, Mari & Joseph
Kniedler, Bernard	Moskal, Frank	Schnyder, Sr., Herbert Francis	Vickers, Debra M.
Kohls, Donna Anne Levis	Moss, Emma	Schuh, Marguerite	Wareham, Geraldine
Kreiss, Bill & Eleanor (Family)	Mott, John R.	Seeds, Robert W.	Weeks, Angela Turney
Kreiss, Chris & Joann (Family)	Murphy, Etta R.	Sellers Family	Weeks, Col., Andrew E.
Lampe, Mark	Netta, Camille C.	Shaw, Leo	Whalen, Pat
Latson, Wilma	Newell, Beth	Shields Family	White, Annie
Latter Family	O'Hara, Rev., Edward	Sideleau, Rene	Whiteside, James
Lenick, Leo F.	Okoniewski, Lawrence A.	Sideleau, Rene P. (Family)	Whiteside, Meghan
Lenick, Mary Ann	Osborne Family	Siewelo, Arlene	Wilson, Mary
Leszczewicz, Matthew	Parishioners of Holy Cross	Siewelo, Edward	Wiltz, Mary A.
Levis, Joy Elizabeth	Parishioners of Immaculate Conc.	Siewelo, Gregory (Family)	Witowski, Jerome A.
Levis, Mary Therese	Parishioners of Our Lady of Grace	Silveira Family	Xavier, Fr., Antony
Llamas, Rev., Rodolfo	Petersen, James (Family)	Simmons, Tim	Ziemer, Elaine
		Sister Jean Babeaux	

SPECIAL REMEMBRANCES



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.

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

The Josephite Mission Office
911 W. Lake Avenue, Suite B • Baltimore, MD • 21210
1-844-249-5730 • www.josephites.org

Perpetual Enrollment Form

(Please print all information)

For your convenience, use the pre-addressed envelope located in the center of this magazine.

Name: (1) _____

Requested by: _____

☐ Individual Living.....\$10 ☐ Individual Deceased\$10 ☐ Family\$50

Name: (1) _____

Requested by: _____

☐ Individual Living.....\$10 ☐ Individual Deceased\$10 ☐ Family\$50

Name: (1) _____

Requested by: _____

☐ Individual Living.....\$10 ☐ Individual Deceased\$10 ☐ Family\$50

Your Name: _____

Address: _____

City/State/Zip: _____

***Certificates are sent only upon request. Please add \$1.50 for each certificate you request to help cover handling and postage expenses. Additional requests may be submitted on a separate sheet of paper. Also you can:**

- ☐ Renew your subscription to *The Harvest* (\$5 per year)
- ☐ Add a new subscription to *The Harvest* (\$5 per subscription)
(If entering more than one new subscription, use a separate sheet of paper.)
- ☐ Enclosed is \$ _____ *(Your gift supports the Josephite ministries.)*



The Josephite Harvest
911 W. Lake Avenue, Suite B
Baltimore, MD 21210
www.josephites.org

Moving? Please send your OLD & NEW address to the Josephites
at 911 W. Lake Avenue, Suite B, Baltimore, MD 21210

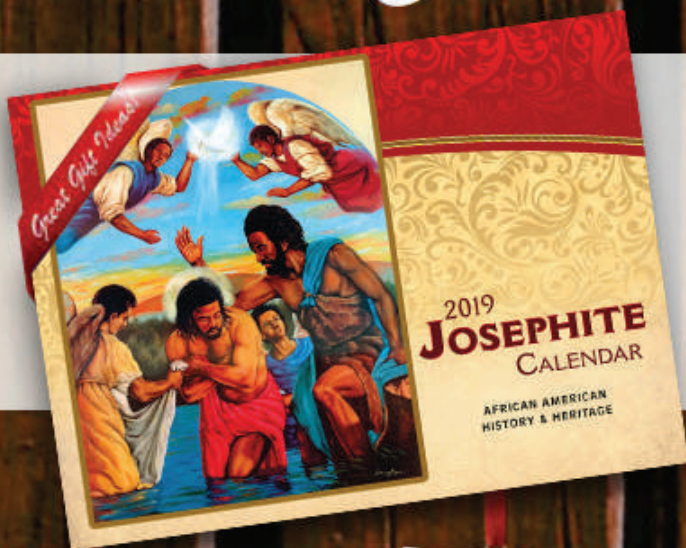
Calendar & Christmas Cards

**AFRICAN-AMERICAN HISTORY
& HERITAGE CALENDAR**

\$5

**BOX OF 12 CHRISTMAS
CARDS WITH ENVELOPES**

\$15



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