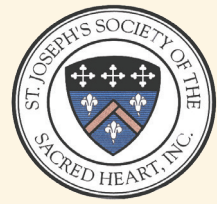




The Josephite Harvest



Page 4

Open Wide Our Hearts



Page 18

**The day
Sister Thea
shocked
the bishops**





FROM THE SUPERIOR GENERAL

With courage and confidence



Father Michael Thompson,
SSJ Superior General

Welcome to the new Harvest magazine. Our editors, writers and designers were busy during the Christmas season refreshing the Josephite publication. I hope you like the new look and size.

Did you know that *The Josephite Harvest* is the oldest Catholic mission magazine in continuous existence in the United States? No other religious community can say that! The Harvest magazine is a national Catholic treasure. We truly stand on the shoulders of giants, those who faced the challenges and opportunities of their time and passed that legacy of faith to us.

The Josephites have been communicating with our parishioners, donors and benefactors – as well as the public at large – for more than 125 years! One of The Harvest magazine editors is fond of reminding me that the Gospel starts “In the beginning was the Word ...” Throughout history the written word is one of the most important ways that we record our history, share our ideas and project our future. This issue of The Harvest does all those things.

In the pages ahead, we revisit the pastoral plan for the African-American Catholic community. We learn about how our parishes are meeting the needs of their communities, building new churches, celebrating landmark anniversaries and going door-to-door to share the faith.

We also read about how our youth are taking national leadership roles through the Knights of Peter Claver, which the Josephites helped to found. And there are suggestions for how you can encourage vocations to religious life, including the Josephites.

I was delighted to read about how our own Bishop John Ricard, SSJ, helped make history by introducing Sister Thea Bowman, FSPA, at the U.S. bishops’ meeting in 1989. The article is a great reminder of why Sister Thea is now on the path to sainthood.

Yes, we have much to celebrate and to share. I hope that you are also feeling the support and encouragement that you need to go forward with courage and confidence to continue to build on the legacy that has been given to you and to try new things.

As we prepare to celebrate the Feast of St. Joseph, I wish you many blessings.

Very Rev. Michael Thompson, SSJ
Superior General and Publisher

PUBLISHER

Josephite Fathers & Brothers
Father Michael L. Thompson, SSJ
Superior General

EDITORIAL TEAM

Donald M. Fest, SSJ
Francis M. Hull, SSJ

DESIGN & PRODUCTION

Advertising Media Plus (AMPs)
www.ampsinc.net

MISSION/HARVEST OFFICE

1-844-249-5730

harvest@josephite.com

WEBSITE

www.josephites.org

POSTMASTER

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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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The Josephite Harvest

4 OPEN WIDE

Making the pastoral personal

6 GOING THE DISTANCE

Parishioners may move but they don't leave

8 HOME VISITS

Pastor reaches parishioners door-to-door

9 BY THE NUMBERS

We are committed to our church

10 NEW CHURCH

It took 14 years to rebuild after Katrina

11 GUIDED by FAITH

New Orleans parish begins 100-year celebration

12 ST. JOSEPH APPARITION

Were there new revelations in Brazil?

13 BOOK REVIEW

Augustus Tolton

14 HISTORIC DATES

Josephites made history

15 SUSTAINING PARTNER

Special connection fuels ongoing support

16 JUNIOR SUPREME LADY

Texas teen takes leadership role

17 JUNIOR SUPREME KNIGHT

Leader brings global view to service

18 REMEMBERING SISTER THEA

Saintly nun taught bishops to sing and more

20 REQUIESCAT IN PACE

Father John McBrearty, SSJ

21 SUPPORTING VOCATIONS

What you can do now

22 PERPETUAL ENROLLMENT

BACK PAGE

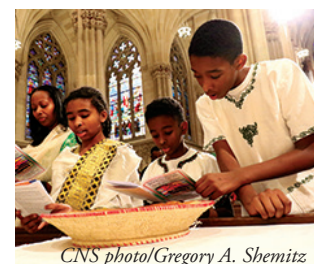
Continuing the Mission



CNS photo/Paul Haring

"Many humble people confess to having fallen again. The most important thing in the life of every man and every woman is not that they should never fall along the way. The important thing is always to get back up, not to stay on the ground licking your wounds. The Lord of mercy always forgives me; he always offers me the possibility of starting over."

– From Pope Francis' book, "The Name of God is Mercy"



CNS photo/Gregory A. Shemitz

On the cover

Jouli Yohannes sings with her children Isabella, 10, Jacob, 8, and Solomon, 12, during the annual Black History Month Mass at St. Patrick's Cathedral in New York City. The liturgy, sponsored by the Archdiocese of New York's Office of Black Ministry, was celebrated in observance of the National Day of Prayer for the African-American and African Family.

Read the full story on page 4

'OPEN WIDE

Making the bishops' pastoral

By Erik Zygmunt

Approved and promulgated Nov. 15, 2018, the U.S. Conference of Catholic Bishops' recent pastoral letter against racism calls the faithful to conversion:

"Conversion is a long road to travel for the individual. Moving our nation to a full realization of the promise of liberty, equality and justice for all is even more challenging. However, in Christ we can find the strength and the grace necessary to make that journey."

The 32-page letter, "Open Wide Our Hearts: The Enduring Call to Love," includes thousands of words, but parishioners of St. Francis Xavier Church in Baton Rouge, La., appear to have charted a route toward the aforementioned "conversion" with just three.

Word and Deed

"She didn't know what it was; none of us did," Melba Venison said, describing the genesis of the group that took the name 'Word and Deed,' under the guidance of Dianne Hanley, executive director of the St. Joseph Spirituality Center, a ministry of the Religious Sisters of the Congregation of St. Joseph offering spiritual direction, retreats and programs.

A collection of individuals – approximately 50 at the start, two-and-a-half years ago, and about 30 now – from 10 or so parishes in the Baton Rouge area, coming from as far as Prairieville, Word and Deed thought hard about the implications of their name, and acted accordingly.

"We knew that it had something to do with the Word of God, and what we should be doing in response to that," Ms. Venison said.

With regard to the *Word*, it was a matter of reading. *Deed*, however, required prayer.

"Our group is leaning toward social justice," Ms. Venison explained. "People come in and ask us, what is our mission, and where are we going."



Leona Wells, a parishioner of St. Francis Xavier Church in Baton Rouge, La., and Sister Chris Pologa, CSJ, have a conversation about racism and the bishops' teaching.

Trust is more important than a concise answer.

"This group is led by the Holy Spirit," Ms. Venison said. "We go where the Holy Spirit leads us."

Last spring, the group, which is approximately "60-percent white and 40-percent minority," Ms. Venison said, visited the Whitney Plantation in Wallace, which memorializes and honors America's slaves, and in particular those who were held in bondage by the German-immigrant family that owned the plantation.

Coming to terms

The personal stories of individual slaves young and old, the window into their lives, their quarters and the sites of their punishments profoundly affected the members of the Word and Deed group, particularly those who understood the concept of slavery in an academic sense but who had never grasped its legacy up close and personal.

"I think it was one of those life-opening moments for them," said Norma Duell, Ms. Venison's sister – both women are retired teachers – and also a parishioner of St. Francis Xavier. "As long as this has been a part of history, so many of them had

OUR HEARTS

letter on racism more personal

not dealt with or come to terms with it.”

While the Whitney Plantation was a watershed moment, the group continues to experience smaller, but still spiritual, moments of revelation in each of its monthly meetings.

“In our ritual ... the thing we do with the greatest impact is we tell stories,” Ms. Venison said. “We’ve been telling stories for the last two years – problems we’ve had, experiences we’ve had – we’ve been able to get to know each other through our stories, and then find common ground.”

Theirs is far from the only group in the Baton Rouge Diocese working toward that end.

The sisters’ pastor, Father Edward Chiffriller, SSJ, is a member of the diocese’s Commission on Racial Harmony Rooted in Jesus Christ, a group of eight clergy and religious plus five lay leaders that promotes the same kind of interaction as Word and Deed, albeit with a bit more structure.

“People from various ethnic groups are coming together – they’re learning and they’re discussing issues,” said Father Chiffriller, former superior general of the Josephites. “That growing and awareness is helpful, and it’s good for Catholics to see diversity in the church.”

He said discussion sessions led by the commission sometimes push participants outside their comfort zones.

“There was one session where a white lady from the audience spoke from her perspective,” he remembered. “A lot of people thought she was out of touch, but by her very presence – and I give her credit – she saw a new perspective.”

“You can’t read about it,” Father Chiffriller continued. “You have to be open, meet others, hear their stories, and learn from that.”

Ordained in 1974, Father Chiffriller has observed racism since his first days as a Josephite, the society dedicated specifically to serving African Americans.



Ms. Venison and Ms. Duell, both over 60, have experienced it, and still do.

“Go online and pick out any book on racial problems, and we’ve had all of them,” Ms. Venison said. “A person my age has experienced racism even in the church,” added Ms. Duell, who is 75.

She was referring to the overt kind, manifesting in seating arrangements and other aspects of liturgical life.

“We laugh about it now, even though it’s not funny – ‘Riding in the back of the bus in church,’” she said.

“It’s more subtle now,” Father Chiffriller said. “There’s

a lack of awareness of what the issues are for the African-American community. Unequal education, crime – unless they’re discussed from the perspectives of African Americans, people don’t know what they are.”

Ms. Venison described how members of Word and Deed have gone on to work with organizations such as Together Baton Rouge and Together Louisiana, among others.

Discussion fuels action

“Word and Deed is our base,” she said. “It’s where we get fed to go out and try to have an impact.”

She acknowledged some progress, but “you have to qualify,” she said.

Like the U.S. bishops, she thinks “conversion of heart” can come from only one source.

“They’ve been indoctrinated all their lives with certain beliefs about Black people,” Ms. Venison said. “For them to leave their comfort zone and all they know – there has to be a strong reason for that.”

It’s not because they love me. It’s because they love Jesus, and they’re trying to do what he says.”

STICKING WITH THE JOSEPHITES

Parishioners travel distances to reach their home parishes

By Elizabeth Lowe

There is a common word used by parishioners who opt to drive great distances to worship in Josephite faith communities: family.

"I still have parishioners that I went to grade school with in my graduating class, maybe 10 to 12 of us that still go," said Toni Gaines, a parishioner of Our Lady of Perpetual Help in Washington, D.C.

Ms. Gaines travels approximately 20 miles one way – more than a half-hour drive from her Mitchellville, Md. home – and typically more than once per week. Ms. Gaines, who attended Our Lady of Perpetual Help's parish school starting in 1957 for the third grade, is active in ministries including the Ladies of Charity and as an extraordinary minister of holy communion.

"I grew up in this parish, I'm very familiar with the parish," said Ms. Gaines, 69. "I like the connection with the Josephites and their service in the African-American community."

Ms. Gaines' former pastor, Father Donald Fest, SSJ, is currently pastor of St. Joseph in Alexandria, Va. He said it is common for his parishioners – both current and former – to travel notable distances to attend Mass at a particular church.

"Black Catholics tend to go to the church they grew up in," said Father Fest, 69. "They'll go past several other Catholic churches to get there."

Father Fest credits the abundance of development in Northern Virginia and an increase in the cost of living in the region as factors that have spurred parishioners to relocate their houses, but not their spiritual homes.

About half of St. Joseph's approximately 400 registered parishioners travel "great distances" to the parish, Father Fest said. He estimates that, on average, parishioners travel approximately 30 minutes each way to the church. However, once they are at church, they usually linger long after the closing hymn.

Another trait of Black Catholic parishes is that they are often smaller and congregations are more intimate, Father Fest said. That intimacy is nurtured, in part, with time for fellowship.

"People gather, some for a long time after the Mass," Father Fest said. "They're not in any hurry to go."



Toni Gaines, a parishioner of Our Lady of Perpetual Help in Washington, D.C., (second from left), joins a parish service project for a homeless shelter.

Desiree Brooks has been a parishioner of St. Joseph since she and her husband, Joseph, moved to Northern Virginia in 1985. The Brooks' found their parish of 33 years in the phone book.

'I would never consider changing parishes.'

"We never ever considered leaving that church because of the church family we had grown to love," said Mrs. Brooks, 57. "I would never consider changing parishes."

Mrs. Brooks and her husband make the 28-mile round-trip drive from their Lorton, Va., home to St. Joseph as many as five times per week depending on the meeting schedule for the ministries they are involved with, which includes the pastoral council, in addition to attending weekly Mass.

"Historically, there are a lot of old (generational) families at St. Joseph," Mrs. Brooks said. "Coming from a big family, that also attracted me to the church."

Mrs. Brooks' own family is continuing that tradition. Her two daughters, 27 and 30, attended St. Joseph as children and have decided to make it their parish as adults.

Parishioners like Ms. Gaines and Mrs. Brooks bring reliability, cooperation and commitment to their parishes, Father Fest said.

"There is already a commitment to the parish and the pastor and even though a lot of these people don't live in the immediate community they support it with their donations, food, contributions, gifts at Christmas time to the neighborhood children and other ministries," he said.

St. Francis Xavier Church, Baton Rouge

Celebrating 100 years proves parish resilience

By George Morris

Probably nothing lives to be 100 without struggles along the way. St. Francis Xavier Catholic Church certainly has had its share.

An interstate divided its neighborhood and destroyed its high school. A priest told parishioners the church should close. A sanctuary was designed anticipating the church might fail.

Yet, on Dec. 30, 2018, the Baton Rouge area's first Black Catholic church celebrated its centennial with the theme "Through trials and tribulations, by God's grace, we triumph."

"Our history has been about survival," said Niles Haymer, parish council chairman.

For many years, African-American Catholics worshiped at St. Joseph Cathedral and, later, at St. Agnes church, which was closer to the predominantly Black south Baton Rouge area of Louisiana.

Early in the 20th century, a site was chosen at Julia and South 11th streets for a church exclusively for Black Catholics, and the first Mass was celebrated on Christmas Day, 1918.

The Josephites sent Father Joseph Dube, SSJ, to be the first priest at St. Francis Xavier. Many parishioners worked to build the brick church.

Unlike parishes that sprung up as Baton Rouge grew, St. Francis Xavier never received geographic boundaries. A school began in 1920 and flourished along with the church. A high school was added in the mid-1950s. More than 3,000 people were on the church rolls, according to St. Francis Xavier's written history.

But problems were coming.

When Interstate 10 was built, the planned route went straight through the high school. Only six classes graduated from the high school before it was leveled. Interstate construction vibration damaged the church.



Courtesy St. Francis Xavier Parish

Choir members sing during the 100th anniversary Mass for St. Francis Xavier Church in Baton Rouge, La., Dec. 30, 2018.

"The front of the old church was actually 11 feet from the interstate," said Walter Williams, a former parish council chairman.

I-10 also cut through the heart of the community surrounding St. Francis Xavier, destroying homes and businesses. Attendance declined. As the church reached its 50-year anniversary in 1968, there was a move to close the parish.

Baton Rouge Bishop Robert Tracy ultimately said the church would remain open as long as parishioners kept coming, and he later approved building a new church because of damage to the original building.

Hedging his bets, the bishop said the church would be designed so that it could be used as an auditorium or another purpose should the church close. It was dedicated in 1978; stained glass wasn't added until years later, Mr. Williams said.

The school also fended off attempts to merge it with the St. Agnes School. The

school remains.

Although many parishioners moved away from the neighborhood, they kept coming to the church, said Father Edward Chiffriller, SSJ, who is now pastor. St. Francis Xavier has 530 registered families.

What keeps them coming?

The feeling that members are family, said Gail Vavasseur, a longtime member. The music is a big draw, too, said Betty Bickham, whose ancestors helped found the church.

"We've got Gospel music in our church, which is a wonderful thing," Ms. Bickham said. "People are allowed to worship in our heritage. As African Americans, we're allowed to sing Gospel songs. We even have drummers and saxophone players that come into our Mass. I think it's being able to practice our faith in our own culture."

This article first appeared in The Advocate.



No place like home

New Orleans pastor goes door to door meeting parishioners

By George P. Matysek Jr.

Father Pierre-Jules prays with every family he visits. He also distributes bottles of holy water and holy water fonts that can be placed near front doors.

Father Oswald Pierre-Jules, SSJ, isn't even halfway through his goal of visiting every family in his parish, but the pastor of St. David in New Orleans already believes the initiative is on course to become the most fulfilling of his 12 years of priestly ministry.

"It's been overwhelming and it's exceeded my expectations," said Father Pierre-Jules, who began visiting families in April 2018. "I am learning so much about my parishioners. I feel closer to them."

Father Pierre-Jules came up with the idea of visiting every family after realizing that despite serving at St. David for seven years, there were still some people he didn't know. Although he loves chatting with parishioners after Mass, he said, that doesn't afford enough time to answer questions and have conversations with any kind of depth.

When he mentioned to his pastoral council that he intended to visit each home in his nearly

400-family faith community, parish leaders applauded.

"I announced it at Mass and the people were pleased," he said. "They laughed because I told them, 'You do not invite me. I am inviting myself!'"

Near the end of January, Father Pierre-Jules had completed 142 visits, averaging about three homes a week. He spends about 90 minutes with every family, with most inviting him to stay for dinner.

"They know I like Orange Crush," the pastor said with a laugh. "When I go there, my Crush is already waiting for me."

Father Pierre-Jules said he loves to learn about his parishioners' involvement at St. David and their own personal histories. Many people have shared photo albums, telling him about family members who live in other areas.

The pastor has been moved by the stories of



Father Oswald Pierre-Jules, SSJ, pastor of St. David in New Orleans, enjoys spending time visiting his parishioners. Pictured with him, from left, are: Thomas Claverie, Hilda Clark, Terry C. Montegut and Hilton Fritch.



Courtesy Father Oswald Pierre-Jules, SSJ
Father Oswald Pierre-Jules, SSJ, pastor of St. David in New Orleans, visits Josephine Daranda-Bechet.

parishioners who returned to St. David after being displaced by Hurricane Katrina. He has also been encouraged that at least 10 people, including four young adults, returned to the parish as a direct result of the home visits.

Father Pierre-Jules prays with every family he visits. He also distributes

Father Pierre-Jules has already visited 142 parish homes, averaging about three homes a week.

bottles of holy water and holy water fonts that can be placed near front doors.

Christine Decuir, a parishioner for more than 20 years, was one of the first people to receive Father Pierre-Jules in her home.

“He was very appreciative of all the things I do for the church,” said Ms. Decuir, who serves as a lector, religious education teacher and extraordinary

minister of holy Communion. She is also active in the choir, the vocation ministry and a women’s ministry.

“I think it’s a nice personal touch for the pastor to take time to get to know his parishioners a little better,” she said. “The conversation was warm and friendly.”

Ms. Decuir noted that her dog, Ki-Ki, usually barks at visitors, but didn’t let out a sound when the pastor called.

“If she could talk with her eyes, it would have been like she was saying, ‘Welcome,’ Ms. Decuir said. “When we started eating dinner, she did not want to leave his side.”

Father Pierre-Jules acknowledged it’s challenging to make time for all the visits. In addition to serving as pastor, he leads a regional deanery and also serves the Haitian community far from his parish. Yet, he said, getting out among his people is critical.

“When I go home after each visit,” he said, “I write about the highlight of that visit. Once I finish all my visits by October, I’m going to write a book about my experiences.”

BY THE NUMBERS

Parish Engagement

Did you know African-American Catholics are among the most-engaged parishioners within the Catholic Church?

The 2011 National Black Catholic Survey, the first national survey of its kind to assess the level of religious engagement of African-American Catholics, showed that Black Catholics show similar levels of religious engagement to African-American Protestants – and much more engagement in their church than white Catholics.

74.9 percent of African-American Catholics age 60 and older are strongly engaged in their parish, compared to 55.8 percent of white Catholics of the same age group.

52.8 percent of African-American Catholics age 18-29 are strongly engaged in their parish, compared to 26.8 percent of white Catholics of the same age group.

58.4 percent of African-American Catholics are spiritually engaged in their parish, compared to 40.3 percent for white Catholics

44.1 percent of African-American Catholics are emotionally engaged in their parish, compared to 28.2 percent for white Catholics

33 percent of African-American Catholics are socially engaged in their parish, compared to 18.4 percent for white Catholics.

26.9 percent of African-American Catholics find it important to have more of their friends attend their parish, while only 6.9 percent of white Catholics consider their friends’ presence at Mass important.

48.2 percent of African-American Catholics attend church once a week, compared to 30.4 percent of white Catholics who attend weekly.



A photo taken a few months before the opening of St. Peter the Apostle Church in Pascagoula, Miss., shows progress on the new church's construction.

Courtesy St. Peter the Apostle Parish

LABOR of LOVE

Mississippi parish that lost its church in Katrina opens new church home

By Rita Buettner

Lawanna Stringfield was born and raised in St. Peter the Apostle Parish in Pascagoula, Miss.

After leaving Pascagoula to serve for 24 years in the Army, she returned home in 2005 – just two weeks before Hurricane Katrina destroyed the Josephite parish's church and school and took its toll on the local community.

"My mom reminds me, you lose your material things, but you still have your family," Ms. Stringfield said.

That family included the parish community at St. Peter the Apostle, which pulled together in prayer and in action to support one another in the wake of the hurricane – and in the long recovery afterward.

Now, 14 years later, the parish is celebrating a brand-new church building, dedicated March 3.

"It's a labor of love. We've overcome a lot of hurdles, but thank God we're where we are today. God has been with us every step," said Ms. Stringfield, 60.

"We have about 10 90-year and older (parishioners), and six of them come to church every Saturday evening. When you see them walk in the door, and the respect that they give and the reverence they give to God and honor, it's amazing," she said. "Those people have paved the way for us, and now we're paving the way for the youth."

When the church was destroyed by Katrina, the pastor at the time, Father Charles McMahon, SSJ, "was afraid maybe people

were not going to come back, so he decided just to build a multipurpose center, thinking maybe people wouldn't even come back to the area again," said the pastor, Father Joseph Benjamin, SSJ.

Before Father McMahon died in November 2016, he decided the parish would build a new church, but he had just started the planning.

When Father Benjamin arrived in the parish in 2017, he picked up where Father McMahon had started.

Although the number of parishioners did drop significantly after the hurricane as some families moved out of the area, many have returned. In the past two years, the parish has grown from about 200 to 300 families, Father Benjamin said.

"Definitely we have room for growth," he said. "That's what we are hoping for the new church."

The new building was designed to look similar the parish's original church, which was dedicated in 1907, rather than the church that was destroyed in Katrina. This new church is the fourth church for the parish.

"We tried to make it a little bit modern with audio-visual inside," Father Benjamin said. "Especially with the youth, they want some of our Masses streamed on Facebook."

The church will also include stained glass windows, including one in the door to the sacristy that celebrates Father McMahon, for whom the multipurpose center is being named.

"There is a lot of excitement in the community. Everyone saw the church coming up, and they are excited to see how the church looks inside," Father Benjamin said.

Guided by the light of faith for 100 years

New Orleans parish kicks off anniversary events

By Alexis Robinson

All Saints church in New Orleans (Algiers) kicked off a year-long celebration of the parish, appropriately on Nov. 1, 2018.

The Mass of Thanksgiving, celebrated by Father Peter Weiss, SSJ, pastor of All Saints church, Father Henry Davis, SSJ, pastor, Corpus Christi-Epiphany church, and Father Anthony Bozeman, SSJ, pastor, St. Raymond-St. Leo church, was the start of centennial celebrations for the nearly 100 year old parish.

The centennial theme is “Guided by the light of faith for the first 100 years, we are marching onward by faith, hope and love into the future.”

All Saints church was authorized by Archbishop James Blenk to become a mission in 1915. As reported in *The Colored Harvest* (which later became *The Josephite Harvest* magazine), Archbishop Blenk informed the Josephites that he wanted to open a parish for African Americans across the Mississippi River in Algiers. At the same time, the archbishop authorized the Josephites to open Corpus Christi and Blessed Sacrament parishes on the east bank of the Mississippi River.

All Saints was the first “colored” Catholic Church in Algiers and the congregation was a large one.

On Oct. 26, 1919, a meeting was held at the Holy Name of Mary church, which was under the direction of Father Thomas J. Larkin, SM, who had “spiritual charge” of Catholics (black and white) in Algiers and McDonoghville.

A letter written by Archbishop John Shaw, notifying Father Larkin of the formation of the new parish for “colored” Catholics in Algiers and McDonoghville, said the Josephites would take charge of this new parish.

According to the Josephite archives, Father Larkin was hesitant to hand over the care of the people to whom he had been ministering (affectionately referred to as his children) to another priest; but he believed they would be better off with a church of their own.

The first Mass was held on All Saints Day in

1919 in the hall of the Sacred Heart of Mary Burial Society, on the corner of Vallette and Evelina Streets. Later a temporary church was built on Teche Street.

Dedication of the church was celebrated on June 13, 1920 with Father James Albert, SSJ, serving as pastor.

The parish continued to grow, and there were many children.

In September 1923, Father Vincent Severino, SSJ, was assigned to All Saints and in 1924 he partitioned off a section of the church for a school, which opened in September 1925, with two lay teachers and 50 students. The following year, the Sisters of the Holy Family took over the administration of the school.

The present Spanish Mission style church at 1441 Teche Street in Algiers was built in 1932. The school was closed in May, 2005, after 80 years.

The 100th Anniversary Mass of Thanksgiving will be celebrated on Saturday, Nov. 2, 2019.



Parishioners at All Saints Church in New Orleans begin their centennial celebration.

Did St. Joseph appea

By Father Joseph Doyle, SSJ

Some say he did and some say he didn't.

Certainly, Edson Glauber, who was born in Brazil on Oct. 27, 1972, believes that he witnessed apparitions of Jesus, Mary and Joseph, beginning May 2, 1994. St. Joseph's major "alleged" revelations and messages began March 1, 1998 when St. Joseph requested devotion to his "Chaste Heart."

There were also eight promises given by St. Joseph and one from Our Lady concerning this devotion.

Private Revelations

What did the local bishop, Jorge Eduardo Marskell, SFM, think about these apparitions which actually began in 1994 to both Edson and his mother? In short, he was unfavorably disposed and distanced himself from them.

He died, however, July 2, 1998. His successor, Bishop Carillo Gritti, IMC, was favorably impressed with the visionary, Edson Glauber, and declared the appearances "of supernatural origin." He issued a nihil obstat and imprimatur for the apparitions during the years 1994-98 under the title of "Mary, Our Lady Queen of the Rosary and of Peace."

Whether the alleged messages and promises of St. Joseph to Edson Glauber are authentic will be up to the Congregation for the Doctrine of Faith to decide, for the investigation continues.

Bishop Gritti died June 9, 2016. Subsequently, there were objections to the apparitions of the Queen of the Rosary and of Peace in Itapiranga, Brazil, so much so that the Congregation for the Doctrine of Faith in Rome stated in a letter to the Prelature of Itacoatiara, Brazil on Feb. 7, 2017 that the apparitions and messages were not authentic. So be it.

Our eternal salvation does not depend on private revelations, especially if they have not been approved by the Church.

The faithful, however, are free "to privately believe in the authenticity, importance and beauty of the "alleged" messages of the "Queen of the Rosary and of Peace" in the words of Dr. Mark Miravalle, an internationally known and respected Mariologist.

Dr. Miravalle had written a book about Edson Glauber and his "alleged" messages from St. Joseph called "The Three



Hearts." It was published Oct. 13, 2017.

But when he heard that the Congregation for the Doctrine of Faith did not give its approval for these messages, he immediately told his publisher to remove the book from the shelves and suspend all distribution of it. How is that for obedience to Holy Mother, the Church? Nevertheless, Dr. Miravalle drew inspiration from the events of Itapiranga, Brazil, so may we on a private and personal basis.

The Imprimatur

In a sense, the messages are not new to the Catholic faithful.

For centuries, devotion to St. Joseph has held a very high position among Catholic pious practices, including Consecration to St. Joseph as can be found in the Josephite Prayer Manual.

No matter where it is published, the Consecration to St. Joseph always has the imprimatur from the local bishop.

To make a consecration to the Chaste Heart of St. Joseph is the same as making a consecration to St. Joseph because the

ar in Brazil?

heart stands for the whole person.

Do we not have approved consecrations to the Sacred Heart of Jesus and the Immaculate Heart of Mary? The consecration is to a person, not to a picture, statue, image or title.

Continuing Investigation

Whether the alleged messages and promises of St. Joseph to Edson Glauber are authentic will be up to the Congregation for the Doctrine of Faith to decide, for the investigation continues.

Rather than focus on what St. Joseph might have said or promised, at the very least we can take to heart a renewed devotion to St. Joseph and his desire to serve us in innumerable ways.

Next to his Immaculate Spouse, Mary, he is the greatest intercessor in heaven.

As he protected the Holy Family from King Herod and many other dangers, he will protect his devotees from the attacks of the Evil One. He is the “Terror of Demons” as he is invoked in the Litany of St. Joseph.

As he had the utmost trust in Divine Providence, he desires to teach us this most sublime form of spirituality, for he is the “Doctor of the Interior Life.”

While Mary is called “Refuge of Sinners,” St. Joseph stands beside her imploring graces of repentance for the most hard-hearted sinners.

Complete Trilogy

Finally, there were allegedly requests by St. Joseph to honor his “Chaste Heart” on the First Wednesday of every month. This would complete the trilogy of celebrating devotion to the Sacred Heart of Jesus on the First Friday and the Immaculate Heart of Mary on the First Saturday of every month.

Actually, through the centuries, many priests have celebrated a Votive Mass of St. Joseph on any Wednesday when it is liturgically permissible. St. Junipero Serra was known to practice this devotion as he traveled from one end of California to the other.

God’s Will Be Done

Whether we will ever see a Feast of the Chaste Heart of St. Joseph remains to be seen – or perhaps not to be seen in our time.

The church moves slowly, as she did with the approval of the mystical experiences of St. Padre Pio and St. Faustina Kowalska. All we can do is pray that God’s will be done with regard to honoring the Chaste Heart of St. Joseph.

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

Book Review From Slave to Priest to Liberator

“Augustus Tolton: The Church Is the True Liberator” by Joyce Duriga. Liturgical Press (Collegeville, Minnesota, 2018). 128 pp., \$14.95.

Although he died over 120 years ago, Father Augustus Tolton is a man for our times and his story deserves telling. It is the story of America’s first recognizably Black Catholic priest and his faith, perseverance and holiness.

Joyce Duriga’s recent volume on his life for the Liturgical Press is the latest contribution to the telling of his story.

Father Tolton’s story has spread in recent years, mostly due to the opening of the cause for his canonization in 2010. The late Cardinal Francis E. George stated in 2014 that introducing Father Tolton’s cause was “one of the most important, if not the most important” ecclesiastical actions he had taken in his nearly 17 years as archbishop of Chicago.

Telling Father Tolton’s story is no easy task. Much about his life is unknown. Records are especially poor because of his early status as a slave and as a man of color in a post-Civil War society.

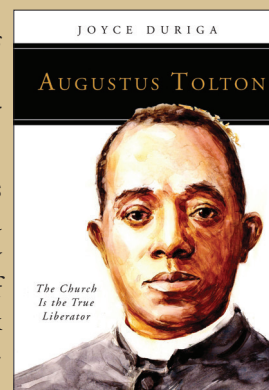
The priest’s life, which began as a slave in eastern Missouri, is harrowing and inspiring. No American seminary would accept him but Father Tolton pursued many of the studies needed to prepare for seminary, useful when he was at last accepted to a college in Rome that trained priests for foreign missions.

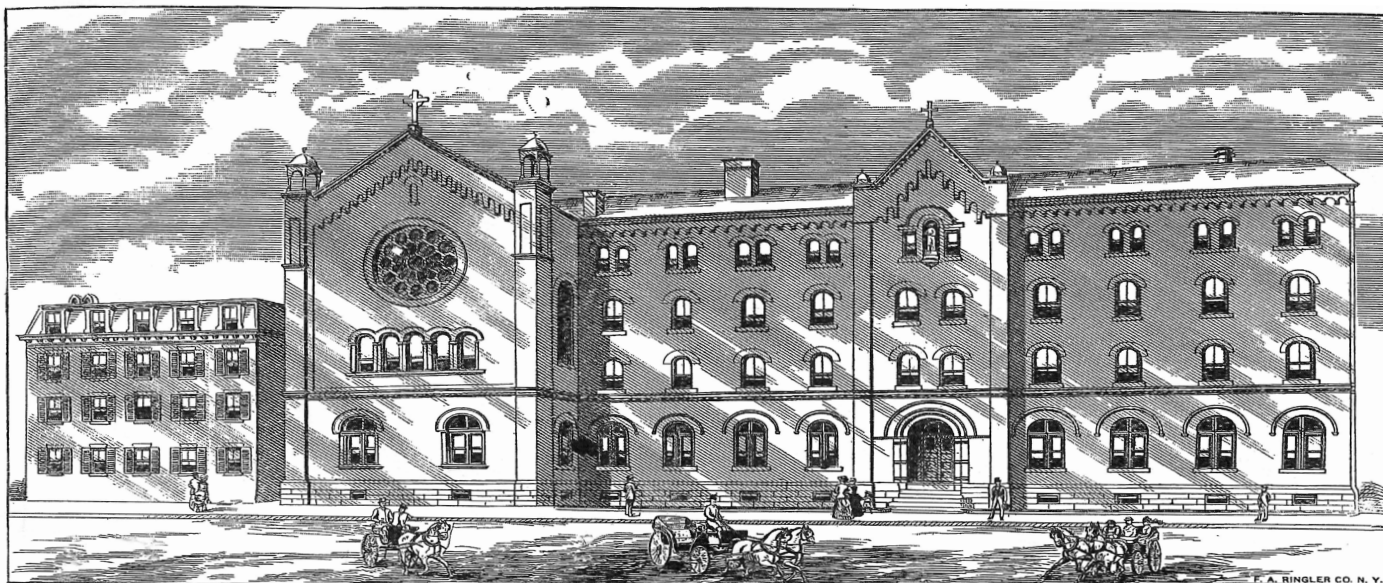
The African missions to which he had been prepared to go would not be the place to test the mettle of Father Tolton’s holiness. Instead, he was assigned to his Quincy hometown, which became a crucible for the first identifiably Black man to wear a priest’s cassock in America. In Father Tolton, like the scourged Christ, none of the hatred shown toward him was ever reciprocated. Rather, it was transformed by love.

His work to establish a parish for Black Catholics in Chicago, combined with a good deal of travel for speaking engagements on the plight of his people, took a toll on the priest. Father Tolton collapsed on a street corner in record-breaking heat in July 1897, and died shortly thereafter.

Ms. Duriga’s short and straightforward look at Father Tolton’s life is for a wide-ranging audience who would like introduction to the priest’s life. The book provides an accessible starting point for further reading for those who would like to know more about this remarkable man.

Reviewed by Catholic News Service





St. Joseph's Seminary For Colored Missions New wing dedicated Dec. 8, 1893

Josephites made history and changed it, too

December 8, 1893, was a significant date in the early history of the Josephites who just seven months before had separated from the London-based Society of St. Joseph for Foreign Missions and formed a separate community.

The Society had only five members to start with, but had four parishes and two institutions to care for and limited resources of its own for support.

The new group had a particular focus on the American Colored Missions and the split was partly the fear of the Mill Hill missionaries sending more men to foreign missions.

So, Dec. 8 was the occasion for dedicating a new building, a new seminary appealing to white American and African-American students who were already welcome by the teaching staff of adjacent St. Mary's Seminary in a unique presence in America for formation of Black students for the priesthood.

The goal of providing Black priests for the Colored Missions was a strong goal of the new community. According to Stephen J. Ochs' book *Desegregating*

the Altar, it comprised the sub-title: *The Josephites and the Struggle for Black Priests 1871-1960*.

The day of dedication of the new seminary building was on the brightest side of the "Struggle," a sure present from the Holy Spirit. The building was four times the size of the Mill Hill American center and a hopeful sendoff.

For a brand-new community to emerge from a small converted hotel to a newly constructed, imposing building, designed for a seminary, was remarkable. For the original society to give up its holdings to the American group was a major sign of good will.

The new edifice was a handsome building, costing \$80,000, faced with pressed brick and terra cotta, four stories in height, and solidly built. It was plain and durable, and built to last for centuries.

There were 44 rooms for seminarians. The main features are a corridor 15 feet wide and 104 feet long, and a chapel, which is on the second floor, 36 feet in height, with a papier-mache' decorated ceiling.

On the day of dedication, Pontifical

Mass was celebrated by Bishop Curtis of Delaware, and the sermon was preached by Bishop Camillus Paul Maes of Kentucky. The sermon was a notable one. The bishop of Covington was a man of noble proportions, with handsome, regular features and fine, expressive eyes. The discourse was masterful in matter and manner of delivery.

The audience comprised several bishops, well-known theologians and writers, a large number of clergy, some even from Europe, and several hundred of representative colored citizens both Catholic and non-Catholic.

As quoted from *The Colored Harvest*, 1894, the final words from the sermon given on the occasion of the day of blessing of the building (Dec. 8, 1893) was delivered by Bishop Maes.

"With thankful heart and with a full appreciation of the golden harvest with which Jesus, the lover of souls, will bless such Catholic self-denial, do I hail the opening of this St. Joseph Seminary.

"St. Joseph Seminary must become the home of wisdom and administration, of virtuous endeavor and of religious success."

SUSTAINING PARTNER

Special connection fuels donor's support

By Erik Zygmunt

A “Sustaining Partner” who financially assists the Josephites in all aspects of their ministry, Delores Parron-Ragland, Ph.D., has a very personal connection to the Baltimore-based religious society.

She got to know now-Bishop John H. Ricard, SSJ, decades ago. He was preparing a dissertation at The Catholic University of America in Washington, D.C.

Bishop Ricard, now rector of St. Joseph's Seminary in Washington, D.C., turned to Dr. Parron-Ragland, whose work has involved everything from adoption, to teaching, to mental health, for help.

“I had just finished writing a piece about minority women,” she said.

Bishop Ricard had been planning to write about prisoners, but Dr. Parron-Ragland knew he would not have time to complete the necessary research.

“I asked him, ‘In your parish, and in your work for the community, what do you see?’” she remembered.

Having served as pastor of Our Lady of Perpetual Help in Southeast Washington, D.C., among other parishes, Bishop Ricard spent a large amount of time counseling women – specifically, Black women struggling with depression. It was the topic for his dissertation.

Soon afterward, he surprised Dr. Parron-Ragland with some news.

“I called to share with you some Vatican intelligence,” he told her, and went on to announce his appointment by St. John Paul II as auxiliary bishop of Baltimore.

They remained in contact; in 1997, she traveled to Florida when he was named bishop of the Diocese of Pensacola-Tallahassee.

“I followed his career,” Dr. Parron-Ragland said. “He was one of the reasons I bought an iPhone ... That’s how we keep in touch.”

Dr. Parron-Ragland grew up in Red Bank, N.J.

“It was Count Basie’s hometown,” she said. “We were the only Catholics in the neighborhood.”

She would go on to complete her undergraduate studies in 1966 at what is now Georgian Court University in Lakewood, N.J., an

institution founded by the Religious Sisters of Mercy. She earned a master’s degree in social work from Catholic University in 1968, and a doctorate in social work and behavioral science from there in 1977.

Earlier in her career, Dr. Parron-Ragland worked in the adoption field, serving as an adoption selection social worker. Later, she worked as a psychiatric social worker at what is now the Children’s National Medical Center in Washington, D.C.

Bishop Ricard was one of the reasons I bought an iPhone . . . That’s how we keep in touch.”

She has taught at Howard University, a historically Black institution also in Washington, and worked with then-First Lady Rosalynn Carter on the President’s Commission for Mental Health.

A published author and contributor to legislation surrounding mental health among minority populations, Dr. Parron-Ragland has been recognized with various professional and other awards and is considered a major authority in her field.

Her work for the federal government included service with the National Institute of Mental Health and the Department of Health and Human Services.

Currently a parishioner of St. John the Baptist Church in Silver Spring, Md., Dr. Parron-Ragland, who retired in 2007, is a longtime fan of the Josephites’ ministry.

“In this time of crisis in the Catholic Church, there is a lot the Josephites have accomplished over the years from which the rest of the church will benefit,” she said. “I look at the work they do and the people they are serving. Anything I can do to help keep that work going, I’ll do it.”

Delores Parron-Ragland

Courtesy Delores Parron-Ragland



'A WALK with GOD'

Junior Supreme Lady looking forward

By Rita Buettner

Kennedy Wiltz was only 3 when she started attending Knights of Peter Claver (KPC) events.

Her mother and aunt were actively involved in the Knights and Ladies Auxiliary, and they brought her along.

By the time Kennedy made her First Communion at 7, she was ready to join the Junior Daughters.

Even with that early enthusiasm, she didn't expect, however, that in July 2017 she would be elected the organization's Junior Supreme Lady. And she could never have foreseen all the enriching opportunities that come with the role.

"I never imagined myself in this position, but I'm really blessed and honored to have it," Kennedy said. "Being part of the KPC has helped me grow spiritually. It has put me in places to help me walk with God."

Now 15 and a parishioner of Our Lady Star of the Sea, a Josephite parish in Houston, Texas, Kennedy is grateful for her involvement in the Knights.

"It's a lot of hard work. You have to

learn how to give speeches and project your voice, and you have to have a vision for what you want to accomplish during your time of office," said Kennedy, who hopes to major in criminal justice in college.

This summer when the Knights of Peter Claver gather for the National Junior Convention in her hometown, Kennedy plans to run for another two-year term as Junior Supreme Lady and build on the vision she set when she assumed the role almost two years ago – promoting sisterhood, unity and growth.

"We've always been a unified organization. For the females in this organization, I want us to grow to enhance our sisterhood even more. I want us to grow and be better leaders," said Kennedy, who is actively involved in helping to plan the convention.

A key part of Kennedy's role is helping to attract those new members. "We do need to add more juniors to the organization because people are aging out. We need to see the growth of the organization to get more people involved."

Kennedy enjoys explaining the value



Courtesy Kennedy Wiltz

Kennedy Wiltz, a parishioner of Our Lady Star of the Sea in Houston, is the Junior Supreme Lady of the Knights of Peter Claver.

of joining the Knights of Peter Claver.

"The KPC offers scholarships, and we do a lot of community service," she said. "The KPC is a Catholic organization that does a lot for the community. And they give us support to help pursue college opportunities."

Kennedy finds St. Peter Claver particularly inspiring.

"He sacrificed and listened to God – and did the work of God," she said. "God will change your life and put you in different places than you ever thought you would be."

As a student at North Shore High School, Kennedy has been inspired to take on more leadership in extracurricular activities, participating actively as a Girl Scout, a member of the Dance Team, and serving on both the Superintendent Advisory Board and Principal Advisory Board.

"My role at the KPC has enhanced my leadership," she said. "My experience with the KPC helps me lead and not be afraid."

She appreciates that the KPC offers a warm, supportive environment that helps its members thrive. "We are family, and we will always be family. We just want to see each other grow," she said. "The KPC is something that helps you want to be your best self."



Junior Supreme Knight Carrington Guillory brings global view

By Rita Buettner

Every Junior Supreme Knight of Peter Claver picks a service project for the organization to focus on.

When Carrington Guillory was elected for his first term in 2015, he looked for a different type of initiative than those that had been done in the past.

“For the Knights of Peter Claver, our main principle is service. I wanted to come up with a way to expand that service,” said Carrington, 17. “I was thinking how we always did service around the community and our local area, but that this could be a testimony to bring our service globally to someone else.”

Leading 3,500 Junior Knights from across the country, Carrington decided to raise money to build homes for disadvantaged residents of Kabonal, Haiti. Today, as he prepares to complete his second term in July, that first home is under construction on a plot of farmland the family will be able to use to grow food.

Carrington has brought that vision for growth and service as Junior Supreme Knight, a role he stepped into after his brother, Creighton, served for four years as Junior Supreme Knight before him. Their older sister, Jonmarie, also served previously as Junior Supreme Lady.

“I’ve been involved in the Knights of Peter Claver as long as I can remember,” said Carrington, a member of Sacred Heart of Jesus parish in his hometown, Lake Charles, La. “It’s a family thing.”

It’s a family thing that extends far back through the history of the Knights of Peter Claver since Carrington is a fourth-generation Knight. His grandfather, Napoleon Guillory, was involved in the Knights for 70 years. His father, mother, brother and sister all serve in leadership positions with the organization.

Being elected Junior Supreme Knight in 2015 and then again in 2017 was an honor for Carrington.

Claverism, especially with its emphasis on service, really speaks to the senior at St. Louis Catholic High School in Lake Charles, La., where he is involved in the National Honor Society, plays basketball and football and runs track.

“One of Peter Claver’s famous quotes was that we should speak with our hands before we speak with our lips,” he said.

In his role, Carrington also works on attracting more members.

“It’s kind of difficult because now you don’t see as many young people in the churches as much,” he said. “But that gives us a greater urge to get out and seek more members. We know we are the members of tomorrow. If we don’t keep getting members, in 50 years we won’t exist.”

Carrington tells prospective members how much the Junior Knights can help with developing leadership and team-building skills, as well as offering social opportunities with dances, talent shows and quiz bowl competitions.

As he looks ahead to college and his plans to study biology in a pre-doctoral



Courtesy Carrington Guillory

Carrington Guillory is the Junior Supreme Knight of the Knights of Peter Claver.

program, Carrington is grateful for his leadership role.

“Being involved in the Knights helps you be thankful for all that you do have in your own life. It gives you gratitude,” he said. “It’s also giving me great leadership skills.”

As Junior Supreme Knight, Carrington has also had the opportunity to travel to several places, including Cincinnati, South Carolina, Kansas City, Los Angeles, Philadelphia and Orlando. One day he hopes he can go to Haiti and see the home they helped build.

“We’ve got confirmation on that one home, but to me that’s not where we should finish,” he said. “My vision is that we should build a village of homes.”



‘I’m sure
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who may not
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of African-
American
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Bishop John Ricard, SSJ



The U.S. bishops endorsed the sainthood cause of Sister Thea Bowman, FSPA, pictured in an undated photo, during their Nov. 12-14 fall assembly in Baltimore. The granddaughter of slaves, she was the only African-American member of the Franciscan Sisters of Perpetual Adoration, and she transcended racism to leave a lasting mark on U.S. Catholic life in the late 20th century.

CNS photo/Beatrice Njemanze, Mississippi Catholic

The day Sister Thea shocked the bishops

By George P. Matysek Jr.

Appearing before the U.S. bishops during a 1989 meeting in New Jersey, Sister Thea Bowman, FSPA, didn’t hold back in challenging church leaders to do a better job understanding and empowering African-American Catholics.

In a somber, mournful answer to the question of what it means to be Black and Catholic, the sole Black member of the Wisconsin-based Franciscan Sisters of Perpetual Adoration began by singing the African-American spiritual, “Sometimes I feel like a Motherless Child.”

“Jesus told me the church is my home,” she told the bishops. “And Jesus told me that heaven is my home and I have here no lasting city. Cardinals, archbishops, bishops, my brothers ... please help me get home.”

Being Black and Catholic means coming to

the church “fully functioning,” the Mississippi native insisted.

“That doesn’t frighten you, does it?” Sister Thea asked. “I bring my Black self – all that I am, all that I have, all that I hope to become. I bring my whole history, my tradition, my experience, my culture, my African-American song and dance and gesture and movement and teaching and preaching and healing and responsibility as gifts to the church.”

Bishop John Ricard, SSJ, then serving as an auxiliary bishop of Baltimore, introduced Sister Thea to the bishops and linked arms with her at the end of her talk as she led the bishops in singing “We Shall Overcome.”

He remembered her appearance as powerful and eye-opening for many bishops in attendance, the vast majority of whom were white.



A video of the presentation shows that some of the bishops had tears streaming down their faces by the end of Sister Thea's talk.

"I'm sure it was a revelation to many of the bishops who may not have had any experience of African-American culture," Bishop Ricard said. "She was an inspiration to all of us."

The U.S. bishops voted at their November 2018 fall meeting in Baltimore to move forward with a canonization cause launched for Sister Thea by the Diocese of Jackson, Miss. Jackson Bishop Joseph R. Kopacz read the edict to open the sainthood cause during a special Nov. 18 Mass at the Cathedral of St. Peter the Apostle in Jackson.

Bishop Ricard had known Sister Thea for a decade prior to her historic address to the bishops. He worked with her in developing religious education and liturgical material for the African-American Catholic community. Sister Thea provided some of her materials to the Josephite Pastoral Center in Washington, D.C., where she also gave presentations.

A common theme in her ministry was the empowerment of the laity and the involvement of all cultures in church decision-making.

"I travel all over the country," she told the bishops in her 1989 address, "and I see it: Black

people within the church, Black priests, sometimes even Black bishops, who are invisible. And when I say that, I mean they are not consulted. They are not included. Sometimes decisions are made that affect the Black community for generations, and they are made in rooms by white people behind closed doors."

She challenged the bishops to "go into a room and look around and see who's missing and send some of your folks out to call them in so that the church can be what she claims to be, truly Catholic."

Bishop Ricard called it inspiring that Sister Thea was able to muster energy to address the bishops despite being near the end of a battle with bone cancer. She died at age 52 just months after her bishops' address.

"She was full of life and vitality and promise even as she was beset with this illness and her imminent death," Bishop Ricard remembered. "She accepted that as part of life and as God's will."

Bishop Ricard said he has no doubt Sister Thea was a saint.

"She was a saint long before the church considered her a saint," he said. "Just like with Mother Teresa and Pope John Paul II, we just confirm a reality that already exists."

CNS photo

Sister Thea Bowman, FSPA, seated, leads the singing of "We Shall Overcome" during the U.S. bishops' meeting in South Orange, New Jersey, June 19, 1989. With Sister Thea are, from left, then-Atlanta Archbishop Eugene Marino, SSJ, Albert Raboteau and then-Baltimore Auxiliary Bishop John Ricard, SSJ.

REQUIESCAT IN PACE

John Joseph McBrearty, SSJ

The Josephite parish-ioners of St. Therese of Lisieux Parish in Gulfport, Miss, were saddened by the sudden death of their pastor, Josephite Father John Joseph McBrearty, on the afternoon of Dec. 1, 2018. At 87, he was the oldest active Josephite pastor.

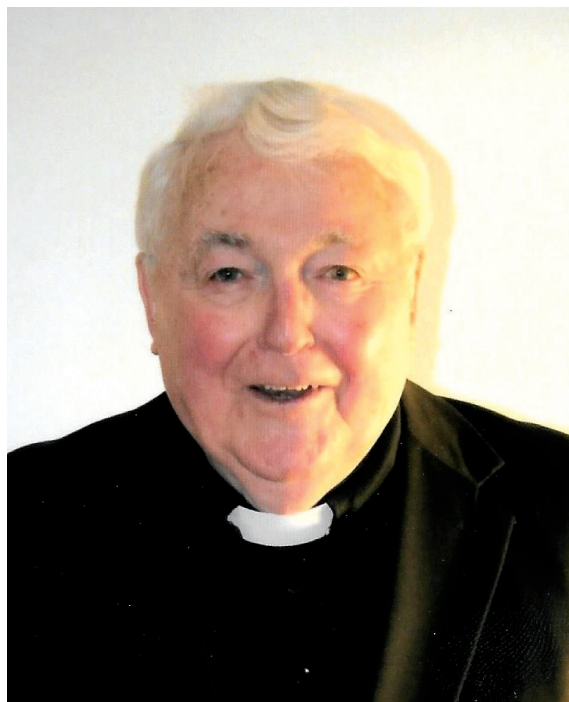
Father McBrearty was born in Kilkar County, Donegal, Ireland on March 23, 1931. After being educated in Ireland, he migrated to Chicago and worked there for four years.

In 1958, he felt a vocation call to study for the priesthood with the St. Joseph's Society of the Sacred Heart, and entered Epiphany Apostolic College in Newburgh, New York. Upon completion of his studies, John continued through the novitiate year and then priestly formation at St. Joseph Seminary in Washington, D.C.

On June 1, 1968, he was ordained a Josephite priest by Cardinal Patrick O. Boyle in Holy Comforter/St. Cyprian Church in Washington.

Father McBrearty's first two priestly years were spent as an associate pastor at St. Vincent De Paul parish in Washington, D.C. Six years after this assignment he served as associate pastor at Church of the Epiphany parish in New Orleans. He returned in 1974 to minister for three years as associate in Our Lady of Perpetual Help parish in Washington, D.C.

Father McBrearty received his first assignment as pastor in 1977, to Immaculate Conception parish in Lebeau, La. After a brief stay he was assigned to Houston, Texas, to pastor Our Lady Star of the Sea Church. Four years later he did a two-year pastorate at Prince of Peace parish in Mobile, Ala., followed by



a six-year pastoral ministry at St. Francis of Assisi Church at Breaux Bridge, La. In 1986 he served for one year at St. Joseph parish in Wilmington, Del., as pastor.

During the next 16 years, Father McBrearty served as pastor at Sacred Heart, Raywood, Texas (three years), St. Joseph, Alexandria, Va. (five years) and St. Augustine, New Roads, La. (eight years). He recently completed a renovation of the 80-year-old parish church at Gulfport, Miss.

He is survived by a dear sister-in-law, Evelyn McBrearty, of Donegal, Ireland; three loving nieces, Noleen and Carmel, of Donegal, Ireland, and Rosemary of Sussex, England; and a host of loving cousins in New York City.

A funeral Mass for Father McBrearty was held at St. Therese of Lisieux Church Dec. 6. A Mass of Christian Burial was held Dec. 7 at St. Francis of Assisi Church in Breaux Bridge. Burial followed in the parish cemetery.

May he be at peace in his 50th year as a priest.

OBITUARY

Bishop Joseph Howze

Bishop Joseph Lawson Howze, 95, the first Black bishop to be the Ordinary of a diocese in the United States since 1900, died Jan. 9.

He was the founding bishop of the Biloxi diocese in 1977 and served there for 24 years before retirement in 2001. He had been an auxiliary bishop in the Diocese of Natchez-Jackson for the four previous years.

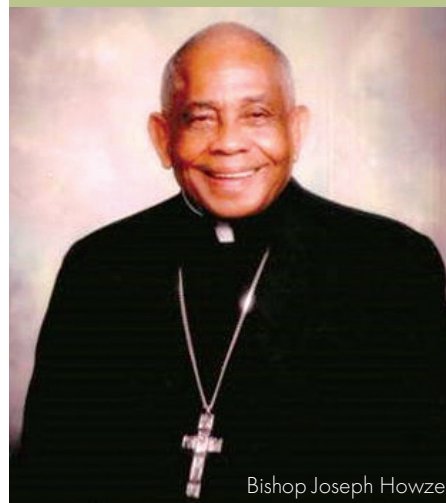
Bishop Howze was born in Daphne, Ala., Aug. 30, 1923. Although a Baptist, he started grammar school at the Josephite parish of Most Pure Heart of Mary in Mobile, Ala.

He was instructed in the faith and baptized in 1948 by Josephite Father Benjamin Horton.

He was ordained in Mobile for the Raleigh diocese in 1959 where he did parish ministry for 13 years.

On Jan. 28, 1973, Father Howze was ordained as auxiliary bishop of the Diocese of Natchez-Jackson, Miss. Four years later, in March 8, 1977 he was appointed first bishop of the newly established Diocese of Biloxi, Miss.

The Mass of Christian Burial for Bishop Howze was celebrated at the Cathedral of the Nativity of the Blessed Virgin Mary Jan. 16 in Biloxi. Burial followed in the new Bishop's Memorial Prayer Garden behind the Cathedral.



Bishop Joseph Howze

Three Josephites inducted into St. Aug. Hall of Fame

St. Augustine High School inducted three Josephites – Father Wilbur Atwood, SSJ, Father Howard Byrd, SSJ, and Father Robert Grant, SSJ, – into the Hall of Fame in November.

More than 400 alumni and friends attended the event. “This year marks our second annual St. Augustine Honors Celebration,” St. Augustine President and CEO, Dr. Kenneth St. Charles said. “We are delighted to celebrate our deserving inductees and honorees who are true heroes of St. Augustine. Those inducted into the Hall of Fame will forever be acknowledged as innovators and the architects of our proud and historic tradition.”

A highlight of the evening was the alumni reunion class gift announcements. Alumni reunion classes ending in 3 and 8 presented class gifts of more than \$220,000. “We are grateful to our generous alumni who return to celebrate their special reunion and for the generous gifts that they provide in support of our students,” Dr. St. Charles said.

Also inducted were Eddie Flint and graduates Leonard Augustine ’55, Paul Beaulieu ’61.

The event also honored individuals and organizations that are impacting St. Augustine including Drago’s Seafood Restaurant and the Cvitanovich Family Foundation, Mission and Ministry Incorporated and the Daughters of Charity Province of St. Louise.

St. Augustine High School, a leading preparatory school for African-American males in Louisiana, was founded in 1951 by the Josephites.



What can you do to encourage vocations?

How can the Catholic community in general and the African-American community in particular encourage more people to answer the call to religious life?

The following suggestions are just a few compiled from the U.S. Conference of Catholic Bishops and the most recent five-year pastoral plan of the National Black Catholic Congress.

- Pray for religious vocations in your family, parish, Catholic school and wider community. Attend holy hours for vocations or participate in adoration of the Blessed Sacrament to discern a religious vocation in your own life.
- If you see young people who exhibit the qualities of a good priest, brother, sister or deacon, ask them if they have thought of a religious vocation.
- Talk with priests, brothers, sisters and deacons about what religious life is like. What are the joys and challenges?
- Visit or write to a religious community for more information about that community’s charism. Contact your diocesan vocations director for information about the diocesan priesthood or diaconate. Find out what kind of retreats or other programs are offered for those thinking about religious life.
- Form a youth vocations outreach group, and construct a

comprehensive and easily-implemented plan to increase the presence of Black clergy serving in Black Catholic parishes.

- Contact your diocese and request a list of Black Catholic clergy; invite them to come to speak to the youth during planned youth activities.
- Celebrate Vocations Awareness week (November) within your parish.
- Contact your diocesan vocations office to secure vocational materials that reflect Black priests, deacons and religious engaged in parish activities, and display in parish schools, parish common areas and church offices.
- Youth vocations outreach should use social media, such as Twitter, SnapChat and Instagram, to promote God’s call to ministry on parish and diocesan levels.
- Have youth groups research and create programs about Father Augustus Tolton, the first recognized Black Catholic priest in America. Contact St. Luke Productions (360-831-4500) about having the Tolton Drama performed at a local venue.
- Encourage the development of an Africentric awareness for all non-African American or foreign-born clergy and seminarians assigned.

Josephite Perpetual Enrollments

For the Living and the Deceased

October, November & December 2018

Clausen, Richard
Freese, Marie
Riedell, Francis
Riedell, Robert
Klus, Ray
Klus, Gertrude
Franklin, Sarah
Carey, Cleora M.
Carey, Sarah A.
Norwood, Marie (Family)
Goebel, Elaine
Carnia, Wilbert
Gordan, George
Smith, Ruby
Jupiter, Theresa
Walker, Oliver
Kavanaugh, Brett
Judy & Ganthier Family
Rochon, Montray
Gross, William "Bill"
Folan, Theresa B.
Wright, Steve
Wills, Isadora
Cheeks, Catherine W.
Richard, Mary Ruth
Mazur, Edward
Smutney, Laura
Smutney, Bill
Evers, Julianne
Evers, Brian
Smith, William Park
Smith, David
Fawcett, John
Hoselton, Roger
Hoselton, Mary
Szymanski, Mary M.

Pittaccio, Suzanne M.
Lombardo, Rosario J.
Ogorek, Helen Mary
Mulrooney, III, Martin J.
Nagle, Mary Alice
O'Neal, Joseph E.
Barthold, Anna
Barthold, Robert
Barthold, Francis
Begay, SSJ, Joseph
Daugherty, Barbara (Family)
Schwarz, Adam
Kuermayr, Josef
Boehm, Anni
Setien, Patricia
Swader, Pat
MacDonald, Basil
Carpenter, Karen
Storsteen/Chaivetz, Vicki
Goodman, Harriett
Johnson, Richard
Reiner, Fred
Redman, Sue
Sargent, Gladys
Sargent, Earl
Schiels, Brian G.
Taylor, Pamela
Dalmas, Eugene
Theobold, Lawrence P.
Roussel, Sr., Michael Anthony
Hermoso/Atthey Family
Do, Van
Nguyen, Tran
Do, Luong
VC 94
Kendra, Steve John

Kendra, Gertrude Mary
Farina, Elizabeth Marie
Kessler, Christine Elizabeth
Kessler, Jr., Eugene Robert
Sister Janice Niemeyer
Stone Family
Thomas, Camille (Family)
Campos, Rolly Nieto
Nacis, Gloria
Ronquillo, Carolina
Mankowski, Joseph
Dibia, Fr., Anthony
Boettcher, Claudia
Altier, Fr., Robert
Egide, James
Burns, Fr., SJ, Charles
Pedesclaux, Hilda Braud
Haydel, Jr., Lawrence
Barnes, Lloyd
Dixon, Reginald
Rivera, Reymundo
Martinez, Dolly-Dean
Harried, Linda W.
Brown, Patricia
Carron, Regina
Velez, Dr., Baltasar
Deyesu, Carmen
Kennedy, Ann
Robusto, Anthony
Imbierowicz, Robert
Huey, William Francis
Conner, Alfred
Anderson, Eunice J.
Kennison, Lola M.
Kennison, Wilton
Coscia, Santana M.

Hoefer Family
Tenbusch, Fred
Foulk, Doug
Simpson, "Bobbie" Renee
Foster, Cheryl Ann
Foster, Edward "Ted"
Foster, Suzanne
Bezterda, Ludomira
McCarthy, Rev. Deacon,
Edward J.
Growhowski, John J.
The Dying
Nickerson Family
Matysiak, Frank
Matysiak, Craig
Jordan, Marie Weber
Ziebert, Joseph
Ziebert, Irene
Unitas, John
Hauser, Mary
Peterson, Donald
Peterson, Amy
Link, Louis J.
Uphus, John (Family)
Everage, Ferdinand (Family)
Uphus, Barney (Family)
Rourke, Rosita Chazarreta
Rourke, Thomas
Lauterborn Family
Sr. Agnes Marie Sampia, SSF
Anderson, Mary Ellen
Jones, Eliza B.
Inigo, Manuel S.
Jushaway, Rosine W.
Martin, Matthew & Matthew M.
Douglas, M/M & Louise



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.

Williams	Weaver, John S.
Wessel, John	Duggan, Elaine H.
Muth, Joan	Daney, Francis X.
Noppenberger, Michael	Oakes, Joshua S.
Everette, Lady Anna Erby	Brady, Valarie J.
Higgins, James	Calvetti, Frank A.
Sorapuru, Sr., Russell J.	Gorbitz, Alexandria
Lydon Family	Sorapuru, Sr., Russell J.
Ankawi, Terri	Sorapuru, Theresa Haydel
Dorsey, Gregory	Garnett, Celeste (Family)
Weinbel, Carol Lombard	Sabatelle, Daniel L.
Ross, Loral Harding	Scallan, Michael
Anselm, Regina	Laborde, Lauren
Pierre-Louis, Mike	Chatelain, Vincent
Bovenzi, Joseph	Krochmalny, Lorraine
Kiper, Marilyn	O'Loughlin Family
Barbara, Shirley	Mayes, John
Moore, Sr., Paul Moore	Mayes, Agatha
Maumus, Sr., Victor	Bond, Paul Wayne
Howard, Jr., Smith	Bradford, Thomas
Harry, Mark Samuel	Smith, W.G. "Bill"
Harry Blue, Lois A.	DeLuca, Eugene
McDonough Family	Kulpa, Nicholas
Duklewski, Mary	Mitchell Family
Rammel, George	Batiste, Harvey
Slobig, Frank	Kawjaree, Angelina Espiritu
Seitz, Mary	Forsythe, Christopher P.
Haskell, David	Sekel, Anne R.
Rossignol, Louise	Stern, William V.
Corcilius, Charles	Schabelski, Alan
Mutscheller, James	Reine, Yvonne
Garnett, Judith	Reine, William
Garnett, Ann	Dellacroce, Barbara A.
Brady, Thomas	Datum, Carolyn
Galecki, Irene	Hedderman, David
Bursler, Orville	Nichols, Charles

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 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:

1200 Varnum Street N. E. Washington, DC 20017
1-844-249-5730 • www.josephites.org

Perpetual Enrollment Form

(Please print all information)

Use the pre-addressed envelope in 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 (\$10 per year)
☐ Add a new subscription to The Harvest (\$10 per subscription)
(If entering more than one new subscription, use a separate sheet of paper.)
☐ Enclosed is \$..... *(Your gift supports the Josephite ministries.)*



CONTINUING THE MISSION

The importance of *'just being there'*



Father Donald M. Fest, SSJ

‘What takes place at a funeral is truly an expression of the spirituality of the moment.’

The Josephites



The Josephite Harvest
1200 Varnum Street N. E.
Washington, DC 20017
www.josephites.org
410-727-3386

Usually things take place in a parish on a devised schedule – allowing a time and a place for all the meetings, liturgies, gatherings and rehearsals. A schedule is very important, as you can only imagine. Also, the larger the parish, the more important is the schedule. People plan their days and hours around church activities.

However, there is ONE thing that happens that is totally unscheduled and unplanned – can you guess what that is?

If you said funerals, you are correct. Sometimes you can expect a person to “pass on” – but you just don’t know when. That’s because that decision is in the hands of God. Once they have died, then the family and the parish must plan a funeral.

Funerals can cause massive problems for parish schedules. To help keep that in some kind of control, parishes will often have certain days and certain hours for funerals at that particular place.

The passing of a loved one is of great concern to the priest and the parish, but sadly sometimes the family cannot get the day and time they would like, just as some mortuaries and even cemeteries cannot accommodate some requests. It all has to do with schedules and personnel.

To have a funeral requires a lot of people – the officiant, of course – a priest or deacon – but also ushers, musicians, a cantor or perhaps a choir, altar servers, lectors, sacristan, and even the janitor who must prepare the church soon thereafter for the next service.

The passing of a loved one is really a communal event. Family and friends will be notified and many will make plans to attend. That is so important as a tribute to the departed or a gesture of concern for a family member who is a friend, neighbor, or perhaps a co-worker. Pall-bearers must be chosen. Then you have the fellow parishioners of the deceased and all those who will be involved with the celebration of the funeral.

At a recent family funeral, I observed as people came through the door. Some I knew, but most I did not. As they came in to pay their respects, they greeted the person or persons they knew from the family and expressed their condolences. They prayed at the casket. Then they visited so many of the other guests, meeting some for the first time.

I thought how wonderful it was to see people come together over such a sad occasion then to see new bonds being formed. I marveled too at the great distances some came for the funeral.

Being now a mourner and not the officiant, I experienced deeper insights into the awesomeness of what takes place at such a time of death. It is truly an expression of the spirituality of the moment – sad as it may be.

As we gather at the death of a relative or friend, God uses that event to bring people together – the parish, the parish ministries, the family far and wide – old neighbors who have moved away years ago and others. Those who used to be youngsters are now grown up and have children of their own – and we get to see them once again and catch up.

Another aspect of this special occasion of a death is the love it brings out – people – family, friends and neighbors – come together to bring comfort to those who grieve by bringing food, running errands, taking care of the many loose ends, sending cards – but most important of all of these is “presence.”

Just being there. Just being present. Truly, death is a communal event. God in his wisdom created it to be that way. And after it is all over, we leave feeling good that we were able to be there. Just being present.

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