

C ♦ E ♦ L ♦ E ♦ B ♦ R ♦ A ♦ T ♦ I ♦ N ♦ G
NATIONAL BLACK
CATHOLIC HISTORY
MONTH

NOVEMBER 1990 – 2009

“Tracing Your Catholic Roots”
SECOND EDITION

Archdiocese of Cincinnati
Office of African-American Catholic Ministries
100 East Eighth Street
Cincinnati, Ohio 45202

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DONE MADE MY VOW

Done made my vow to the Lord
And I ne-ber will turn back!
Oh, I will go!
I shall go!
To see what the end will be

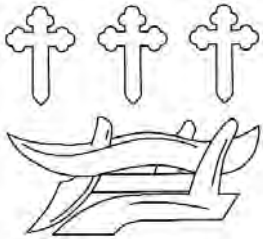
Amazing Grace how sweet the sound
To see what the end will be!
I once was lost but now I'm found
To see what the end will be

If you get there before I do
To see what the end will be
Tell all my friends I'm coming too!
To see what the end will be

Done made my vow to the Lord
And I ne-ber will turn back!
Oh, I will go!
I shall go!
To see what the end will be

Text: Afro American Spiritual
Tune: Afro American
Harmony: Evelyn Davidson White

Archdiocese of Cincinnati



Office of
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513-421-3131

November 2007

During the month of November, the Catholic Church in the United States observes National Black Catholic History Month. Throughout its history, the church has held up the achievements of people from every nation, race, creed and ethnicity. The words of Christ have been written and spoken in every tongue and language, and the image of Christ has been depicted in every hue and color.

The mission of the believers of Christ is to extend an invitation for all of humanity to taste and see the goodness of the Lord. In Luke's Gospel (13:29) Jesus said, "People will come from the east and the west and from the north and the south and will recline at table in the kingdom of God." The visible church here on earth is a co-creator of that kingdom and our mission is to share the Good News in our world.

I encourage pastors and pastoral administrators in every parish in the Archdiocese of Cincinnati to participate in the observance of National Black Catholic History Month by inviting parishioners to take this opportunity to "Trace Your Catholic Roots." The Office of African-American Catholic Ministries has provided a form for each individual and family to trace the beginnings of their Christian faith; you can find "Trace Your Catholic Roots" on the office webpage at:

<http://www.catholiccincinnati.org/africanamericanministries>.

The church provides us numerous opportunities to be rooted in a faith handed down through apostolic tradition. In the Rite of Baptism, as we renounce sin and make a profession of faith, the priest or deacon says, "This is our faith, the faith of the church, and we are proud to profess it in Christ our Lord!" And the entire assembly responds and says, "Amen!"

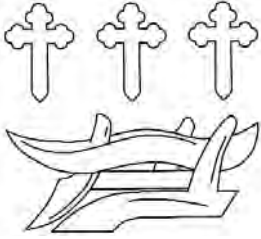
As our African-American brothers and sisters in the Lord celebrate National Black Catholic History Month, may the church of the Archdiocese of Cincinnati reflect together on the importance of handing down the faith. This faith that has been entrusted to us — may we take it to heart and share it with our children and our children's children.

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read "Daniel E. Pilarczyk".

Most Rev. Daniel E. Pilarczyk
Archbishop of Cincinnati

Archdiocese of Cincinnati



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We as an African-American people are proud of our ancestors who handed down to us our rich heritage and Catholic faith. We, who now stand on the shoulders of those who tirelessly kept their eyes on Jesus with the hope of receiving the glorious crown of salvation; we are now holders of the faith!

As I began the project “Tracing Your Catholic History,” I didn’t prepare myself to hear the voices of our ancestors as I poured through the archdiocesan archives and the archives of *The Catholic Telegraph*. I had the same experience the first time I entered the slave pen at the Freedom Center. I could literally “hear the voices” of those who had been shackled and restrained in such a dark and damp structure.

It was indeed a privilege to look back over the centuries to claim a Black Catholic history I knew very little about. I still find myself playing “catch-up” on a history that became mine only 30 years ago. In October 2001, the late Rev. Clarence Joseph Rivers III and I traveled to Chicago together. As we entered the workshop site, I didn’t understand why so many Catholics [black and white] showered him with such praise. They greeted him with tears of joy. And they remembered seeing him in 1967 [in Gary, Indiana] — the first African-American priest most of them had ever seen. And what they wanted most was to hear roll from his lips:

**“God is love and he who abides in love;
abides in God, and God in him.”**

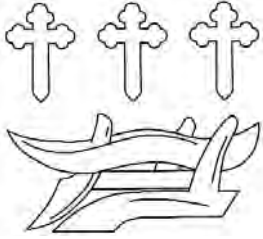
Hopefully, as we compiled the histories and stories of an African-American Catholic people in the Archdiocese of Cincinnati, we have captured their strength, their resilience, their perseverance, their hope, and their joy. May these stories awake in us a reason to celebrate and rejoice in God our Savior!

During the month of November, we celebrate National Black Catholic History Month. It is a time for all Catholics in the United States to reflect and to remember the “gifts of blackness” which is an integral part the Catholic Church. It is a time when we remember that the faith we profess is rooted in the apostolic tradition, thus it is infused with the faith of Africans.

Nov. 1 All Saints Day — remember those of African descent in the first years of the church.

Continued on the next page

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Nov. 2 All Soul's Day — remember those of African descent who died in the Middle Passage crossing the Atlantic Ocean.

Nov. 3 Feast of Saint Martin de Porres — the first saint of African descent.

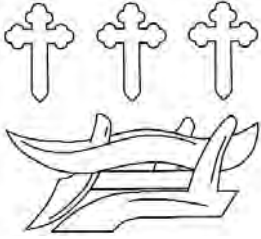
Nov. 13 The Birth of St. Augustine 354 A.D. — the first Doctor of the Church from North Africa,

In our remembering, let us not forget that this faith we now profess is marked with the Blood of Jesus and all those who died as martyrs for the faith. May we never forget that our faith in the One who has risen from the dead makes us brothers and sisters in Christ Jesus, our Lord.

Your brother,

Rev. Mr. Royce Winters

Archdiocese of Cincinnati



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The response to the initial printing of the booklet, **“Tracing Your Catholic Roots”** has provided me with blessings that I will never forget. The comments and conversations that have taken place because of this effort to capture some of the history that was locked in the minds of our African American Catholic elders; the history captured by historians; and stories told by educators, is that gift. For in word and through photograph we have captured the “gift of Blackness” that African Americans have been and continue to be to this Archdiocese and to the Church.

As in the first edition, the second edition of **“Tracing Your Catholic Roots”** does not represent the whole story of the African American Catholic experience. Instead, it provides us with snapshots of God’s servants in our time, in our history, and in our culture.

When we gather as the universal church, we proclaim the sacred stories as told by the prophets of God and the followers of Jesus. It is with great respect and love that we follow in the footsteps of our Judaeo-Christian brothers and sisters, as we proclaim an oral history of God’s grace and mercy.

We are a people who know how important it is to remember. Hopefully, as we remember, we will enter into a deeper relationship with the Lord. And as we share our stories and our memories, may it lead us into having a greater appreciation for all that God has done! Through these stories, I hope all who read and share this history will remember that our God is faithful and that there is nothing our God can’t do!

We are on a journey. Our journey did not begin with us. This faith that we call our own was handed down to us through our ancestors who came to know, to trust, and to believe:

“And Lord, chaste the day when my faith shall be sight. The clouds be rolled back as a scroll. The trump shall resound, and the Lord shall descend, even so, it is well with my soul.”

No matter who we are and no matter where we’ve been, our history as Christian believers should lead us to a place we call heaven. In telling and capturing this history, it is about telling the story of a people who one day will see the Lord with their own eyes in the heavenly city called, the New Jerusalem. And, “O What time that will be!”

Your Brother,

Rev. Mr. Royce Winters

What A Friend We Have In Jesus

What a friend we have in Jesus
All our sins and griefs to bear!
What a privilege to carry
everything to God in prayer.
O what peace we often forfeit
O what needless pain we bear.
All because we do not carry
Everything to God in prayer!

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness
Take it to the Lord in prayer!

Are we weak and heavy laden
Cumbered with a load of care?
Precious Savior, still our refuge
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In his arms he'll take and shield thee
Thou will find a solace there.

Text: Joseph M. Scriven
Tune: Charles C. Converse

TRACING YOUR CATHOLIC ROOTS

MATERNAL SIDE

Great Grandparents _____

Great Grandparents _____

Grandparents _____

Grandparents _____

Father _____

Mother _____

Self _____

Child _____

Child _____

Child _____

Child _____

Grandchildren

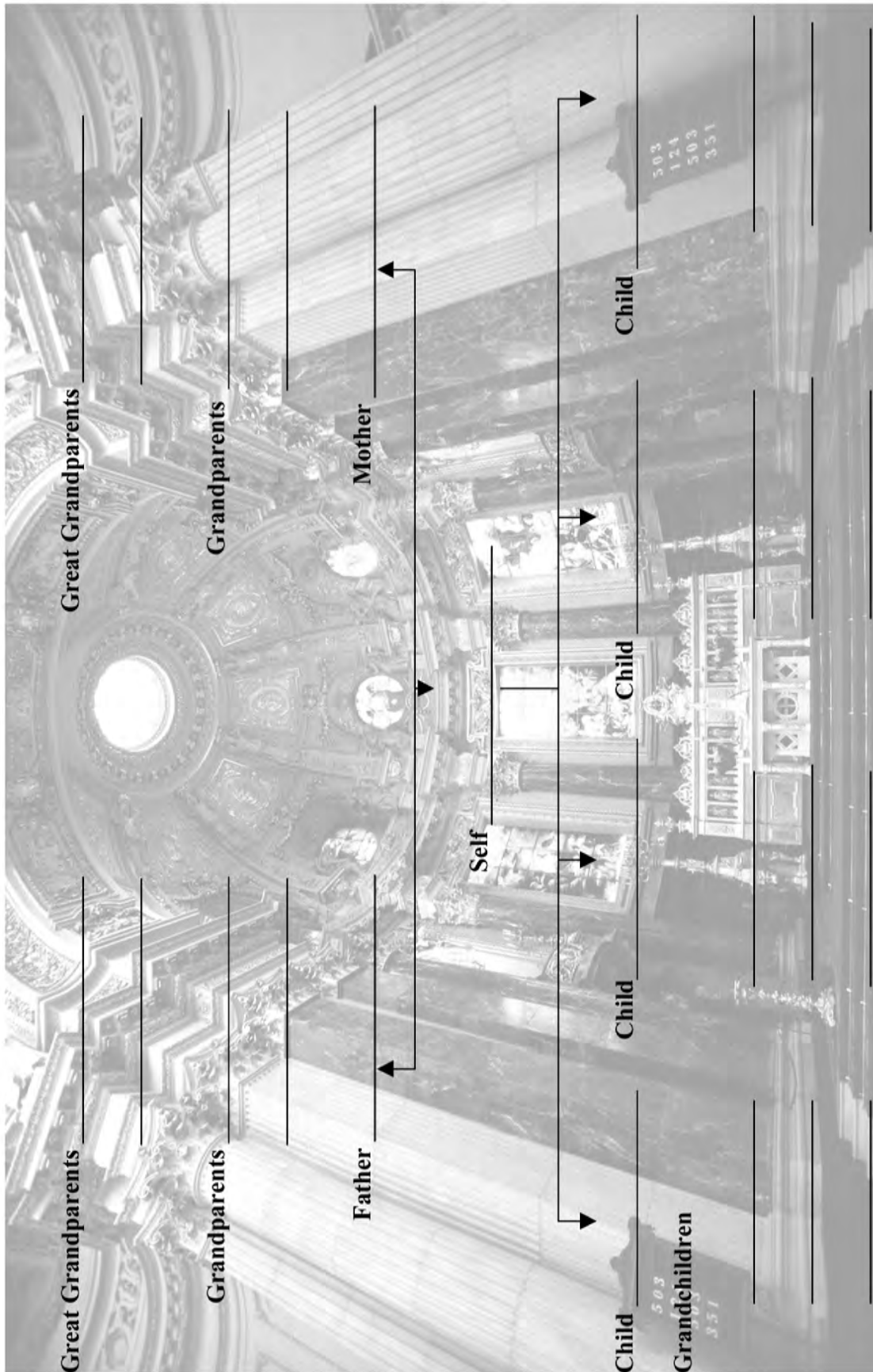
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** Include date of Baptism, First Communion and Confirmation for each family member.

TRACING YOUR CATHOLIC ROOTS

PATERNAL SIDE



**Include date of Baptism, First Communion and Confirmation for each family member.

WE HAVE COME THIS FAR BY FAITH

We've come this far by faith,
Leaning on the Lord,
Trusting in His holy Word,
He's never failed us yet.
Singin' oh, oh, oh, can't turn around,
We've come this far by faith.

Just the other day I heard a man say,
He didn't believe in God's Word,
But I can truly say that I have found the way,
And He's never failed me yet.

Don't be discouraged
When troubles come your way,
He'll bear all your burdens
And turn all your night into day.

Text and Music: Albert Goodson

THE HISTORY OF
BLACK CATHOLICS
IN THE
UNITED STATES

THE HISTORY OF BLACK CATHOLICS IN THE UNITED STATES

By Father Cyprian Davis, O.S.B.

Louisiana as a Catholic settlement was not as old as Florida; but because of the importance of centers such as New Orleans and Mobile, it would become much larger and more important as a colony that was first French and later Spanish. For the same reason it would rank first in importance as a Black Catholic community, unique in its history and unique in its culture.

The area known today as Louisiana, including also southern Mississippi and the Gulf Coast east to Mobile, began to be settled by the French at the end of the seventeenth century. About 1718 the settlement at the mouth of the Mississippi River to be known as New Orleans was established. By this time African slavery had been introduced into the colony. The *Code Noir*, the laws governing slavery in the French regions, was drawn up and promulgated in 1724. The early missionaries in the region, both the Jesuits and the Capuchins, ministered to the slaves as well as to the white population. These two religious orders likewise owned slaves and profited from their labor.

The first religious order of women introduced into the colony was the community of Ursuline nuns who were established in New Orleans in 1727. The nuns engaged in educating young girls and operating the royal hospital. The nuns not only gave an education to the young French women in the city, but they also held classes for Black and Indian girls and women. At the same time, they, like other religious institutions in the colony, owned slaves.

The small number of French women in the colony at its beginning resulted in concubinage between the male population of soldiers, settlers, merchants, and adventurers who flocked to the colony and the women, mainly Native Americans and slaves of African descent. The interracial character of these alliances, especially with Blacks, resulted in a mixed population of people of color. In general, this population was free, but it was nonetheless bound by the rules of racial segregation.

In 1769 the Louisiana colony was ceded to Spain. It would remain under Spanish control until 1803, when it briefly reverted to France. Later that same year the United States acquired the territory. By the end of the eighteenth century the religious situation in Louisiana and particularly in New Orleans was desperate. There were never sufficient clergy in the colony. In the rural areas many of the Catholic settlers grew accustomed to life without the ministrations of a priest. There was constant bickering between the religious orders and also between the ecclesiastical adminis-



Father Cyprian Davis, O.S.B.

tration and the provincial government. By the end of the eighteenth century the French population had embraced many of the anticlerical sentiments from the French mainland at the time of the revolution of 1789. As a result the practice of religion had practically ceased in certain quarters.

The legislation of both the French and Spanish governments stipulated that religious ministrations were to be given to the slaves. Despite the written ordinances, the Catholic settlers were often neglectful.

If the slaves were baptized, they were often spiritually neglected in the rural areas; and in failing to grant them access to the other sacraments, they could in no way be considered to have had the fullness of Catholic life.

Very often they were forced to work on holy days, no opportunity was given for religious instruction, and marriage was openly discouraged. In a letter to the rector of the seminary at Lyons, Jean-Marie Odin, C.M., the future archbishop of New Orleans, wrote that while the American slaveowners permitted their slaves to marry in the church and to practice their religion, “in southern Louisiana most of the French do not want even to hear about having instruction for their slaves, to have them get married; often they do not even permit them to go to church. You can easily imagine what disorders result from all that.”

By the beginning of the nineteenth century, the practice of concubinage between well-to-do men and free women of culture was well established, especially in New Orleans. From this milieu of “genteel immorality” emerged Henriette Delille, the woman who founded the second black religious congregation in the United States. In spite of this general religious decadence, it was observed at the beginning of the nineteenth century that the churches in New Orleans were frequented “only by women, the officials of the governor’s entourage and Negroes.”

The “people of color,” later often referred to as creoles of color, or *les gens libres de couleur*, began to form a group apart in the harsh, racially conscious society of Louisiana. There were economic and social advantages in maintaining a distinction based on degrees of blackness or brownness in skin complexion. An example of how this differentiation worked on the parish-church level is the quarrel between the *marguilliers*, or church wardens, and the pastor of St. Martin’s Church in St. Martinsville, located in south-central Louisiana, about fifty miles southwest of Baton Rouge. The *marguilliers* in Louisiana were equivalent to the lay trustees that owned many parishes in other parts of the United States. In Louisiana, especially in the cathedral at New Orleans, they took on an adversarial role with the ecclesiastical authorities.

On June 29, 1843, the church wardens passed a series of resolutions informing the pastor and the then bishop, Antoine Blanc, that “the pastor...[is] invited to establish the distinction that exists, even in the church, between whites and persons of color, or slaves, when they approach the holy table or for the veneration of the cross.” They went on to add that the law “making it a duty for the free people of color, *gens de couleur libres*, not to presume to make themselves equal to whites” prevents them from “making their devotions” until after every white person will have done so. Even for the veneration of the cross, which was part of the liturgy of Good Friday, they could not approach the cross until after the whites. Finally, it was added that “granted that the free people of color have a distinction over the slaves, these latter cannot fulfill any of these ceremonies except after [the people of color], it being understood that the priest admitting a slave to communion must have him present the permission of his master.”

There is no indication of the resolution of this conflict at St. Martinsville. The demands of the

church wardens do indicate that in the period before the Civil War a distinction was encouraged between the free people of color and the slaves.

It would be interesting to know how widespread even in Louisiana was the custom that a slave had to present a permission of the slaveowner granting him or her the right to receive communion.

Another example of the tyranny that Louisiana Catholic slaveholders sought to exercise over their slaves is recorded in a letter of the seminary superior, Anthony Andrieu, C.M., to Bishop Blanc, July 31, 1853. Andrieu had announced one Sunday from the pulpit that catechism would be given to the slaves each Sunday after vespers in the church and urged slaveowners to send their slaves. At that point, according to Father Andrieu, the president of the *marguillers* of the parish stood up and said in a loud voice, "The Administration is opposed." Andrieu asked for instructions from the bishop. It is not recorded what these were.

HISTORY OF ST. FRANCIS XAVIER CATHOLIC CHURCH FIRST CATHOLIC CHURCH IN THE UNITED STATES ESTABLISHED FOR NEGROES

By Agnes Kane Callum – Historian for St. Francis Xavier Church – Baltimore, Md.

St. Francis Xavier Church in East Baltimore was the first Catholic Church in the United States officially established for Negroes. The church was purchased on October 10, 1863 and dedicated February 21, 1864, with a group of Black San Domingo refugees, who were Catholic, and the Sulpician Fathers, who had fled the French Revolution and settled in Baltimore.

The Sulpician Fathers arrived in Baltimore in early 1790. Soon after the Sulpicians had settled at St. Mary's Seminary on Pennsylvania Road [now Pennsylvania Avenue]; there arrived in Baltimore a large number of Negro Catholic refugees. According to the Maryland Gazette, date: Thursday, 11, 1791, the arrival in Baltimore at Fell's Point, six ships, being a part of the French fleet which sailed from Cape Francois on June 23, 1793. Aboard the ships were between 500 and 1000 Negroes, slave and free. Most of the free Blacks were wealthy and educated. Whether slave or free, the refugees were Catholic and spoke fluent French.

After they settled in Baltimore, the Black refugees began to attend Mass in the basement of St. Mary's Seminary. The Sulpicians who also spoke French administered to the religious needs of the Haitians. The basement chapel was set aside for the Black's exclusive use. Father Louis Dubourg, a Sulpician, assisted the newly formed congregation several years before he was appointed president of Georgetown College in 1796.

Father Tessier, who became the rector of St. Mary's Seminary, took charge of the parish in the basement chapel. He had the help of Father Nogat who taught catechism in French to children. In 1803, Father Nogat was called to France but Father Tessier stayed on as the parish priest for 30 years.

By 1827, Father Tessier was aided by another Sulpician, Father James Nicholas Joubert de la Muraille, who had been a soldier and a tax collector in San Domingo before he became a priest. In 1828, Father Joubert helped to form a religious community of "Colored Sisters" now known as the Oblate Sisters of Providence.

Since slavery was the established order of the time, the only education that many of the Blacks received was from the Catholic Church. A school was started and the Oblate Sisters were the teachers. In 1836, the Oblates moved to Richmond Street. St. Francis Parish also moved with the Sisters to Richmond Street. About 1847, Father Answander, a Redemptionist priest, took charge of the religious activities at the convent and school.

Several years later, the Jesuits invited the Negro Catholics to attend service at St. Ignatius Church, Madison and Calvert Streets. Again, the basement of the church was set aside for exclusive use of the Blacks. Under the guidance of Father Peter Louis Miller, SJ, the basement chapel of Blessed Peter Claver was filled to capacity at every Mass. Father Miller with the assistance of Father Michael O'Connor through the authority of the Jesuit Society, purchased a building on the southeast corner of Calvert and Pleasant Streets in October 1863.

Father Miller, age 58, died in 1879, fifteen years after the church was turned over to the Mill Hill Fathers, later known as the Josephite Fathers. St. Francis Xavier Church was dedicated February 21, 1864.

Further, on November 17, 1871, there arrived in Baltimore, from Mill Hill, England, four priests and their founder, Cardinal Herbert Vaughn. These priests were known as missionaries and assigned to St. Francis Xavier Church in December 1871. Immediately, activities around the church showed a marked increase. On Sunday mornings there were three Masses instead of two, a priest house was opened and completely furnished on Courtland Street. A home for the aged poor was started and an orphanage was operated. A night school was opened for adults; an industrial school was held in the basement of the church and a lending library was held in the priest house.

Although some of the organizations of St. Francis Church had a short life, there was a consistent effort on the part of the priests and parishioners to better themselves spiritually and educationally. On Sundays, the priests would urge the congregation to send their children to the day and Sunday school in the basement of the church and to come to night school themselves.

The parents helped in the endeavors of the parish by giving oyster suppers and fish fries and other activities to buy books and pencils for the school children.

By 1894, the Mill Hill Fathers had formed an order named "The Society of St. Joseph of the Sacred Heart of Jesus," known as the Josephite Fathers. Father Charles Uncles, a Black priest and a Baltimorean, was one of the original members of the Josephites. St. Francis Xavier Church moved from Calvert and Pleasant Streets in 1932. The church took up residence on Eager and Caroline Streets and in 1968 moved to its present location, Caroline and Oliver Streets.

DANIEL A. RUDD, *THE AMERICAN CATHOLIC TRIBUNE*, AND THE PLIGHT OF BLACK CATHOLICS, 1884 - 1899

I hardly expected when a little boy, in the State of Kentucky, that at this early day of my life – and I am a young man – I would be standing before the Catholic convention of this Union, to lift my voice in the interest of my race and of my church; but such is the case.

The speaker of these words was a slim, young Black man who delivered an address to the Catholic Young Men's National Union in Cincinnati, Ohio in June 1888. His name was Daniel Rudd and he was imparting to his audience of white Catholic men a dream that he had. His address continued:

It may seem strange to you, possibly, to hear me talking about colored Catholics, or any other sort of Catholics....we have in this country a large number of our own race, many of whom are Catholics, more, possibly, than any one of you have ever imagined....I believe that there are about two hundred thousand practical Catholics in the United States of my race.....according to the statistics there are seven millions of negroes in the United States. My friends, this race is increasing more rapidly than yours, and if it continues to increase in the future as it has in the past, by the middle of the next century they will outnumber your race...We have been led to believe that the church was inimical to the negro race, inimical to the genius of our Republic. This is not true; I feel that I owe it to myself, my God, and my country to refute this slander.

Rudd concluded his remarks with this announcement and invitation.

We are publishing a weekly newspaper; whatever it is, it is the best we can do in this work. A meeting of our people will be held somewhere; the time and place has not yet been fixed, but I am here, gentlemen, to ask your assistance, to ask your kindness, and you have shown it to me today. When that convention comes, I trust that many of you will either by your presence or in some other way, show your interest in this work. I believe that within ten years, if the work goes on as it has been going on, there will be awakened a latent force in this country.

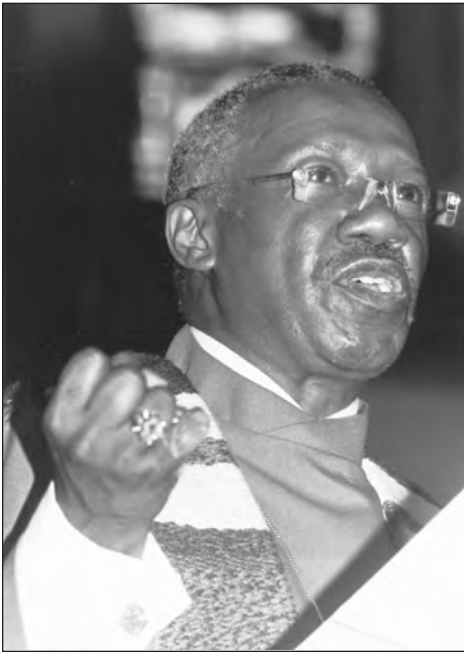
Secretariat Bishop's Committee on the Liturgy National Conference of Catholic Bishops
Office of African-American Catholic Ministries - 2007

FATHER CLARENCE JOSEPH RIVERS

FR. RIVERS WANTS TO SHARE HIS “GIFT OF BLACKNESS”

Taken from *The Catholic Telegraph* – November 11, 1977

“I don’t fit easily into a category.” Father Clarence J. Rivers is talking as he relaxes in his Cincinnati home, which he shares with his mother and other family members, folds his arms across his yellow sweatshirt and props his tennis shoes on a coffee table. It’s not just the absence of a Roman collar and a rectory setting that prompts Father Rivers’ remark. Nor is it the fact that he is the first black to have been ordained a priest of the Cincinnati Archdiocese [in 1956] and the only priest of the archdiocese to have formed his own corporation. It’s all of these things – and more – that make him hard to categorize.



But as a priest and as a man, Clarence Joseph Rivers thrives on being himself. And who he is, in his own words, is a liturgical artist, composer and dramatist, “basically a priest-artist.”

Asked by the late Archbishop Karl J. Alter in the early 1960’s to use his talents to promote active congregational participation in worship in the Cincinnati area of the archdiocese, Father Rivers has been doing just that ever since, although he notes with disappointment that he is more frequently invited “to share what I have to share” outside the archdiocese than in it.

A “liturgical nut” since his seminary days at St. Gregory’s and Mt. St. Mary’s he started his own corporation, Stimuli, Inc., in 1965. His goal is to share his “gift of blackness” with fellow Catholics and members of other denominations as well, often using his own musical compositions as a vehicle.

Considered a pioneer in the introduction of Afro-American culture into Catholic worship, his ministry is “still controversial,” he feels, citing the large number of people who feel there is no such thing as different cultures in the Church. To such people, he says, the Church is “one big happy family and any ‘giving in’ to ethnic concerns is wrong. To them there is one faith, one Baptism, one Church and one culture – namely, European.”

But Father Rivers, along with other black liturgists, has shown this is not so, that the Catholic Church has much to gain from “refreshing, renewing, and inspirational experience” that black worship is and can be. Through the concerts, lectures and workshops he conducts around the country, he has “moved” countless numbers of people to that experience.

And as an artist that is his goal, he says, describing himself as a “cheerleader” who tries to “enliven” congregations rather than instruct them in the technicalities of music and worship, instruction and explanation being uniquely Western approaches, he feels.



In his role as “priest-artist” Father Rivers has been able to move people – move them to make such statements as “This is the first time I think I’ve ever really prayed” and “I thought I would really have to join a different church but now I know something is possible in the Catholic Church.”

Convinced that “people are hungry for something and not being fed,” he sees the charismatic renewal within the Catholic Church as “the healthiest thing happening in the white middle class structure.” It’s also a phenomenon that encourages him to continue his work with Stimuli.

At the same time, he is expanding his horizons beyond the music and liturgical work he has been concentrating on over the past decade, partly out of economic necessity and partly out of a desire to use his talents in new ways. His first play, “Turn Me Loose!” [based on the life of Frederick Douglas], is one of his most recent accomplishments. In addition, he is working on a TV series for the Public Broadcasting System on “The Continuity of African Culture in the Westrn Hemisphere.”

But his heart is in liturgy and worship, not only because he is at home with it as an artist but because he sees it as “the only specific priestly work there is.” And it’s a priestly work he hopes to be able to continue – helping people not just talk about celebrating liturgy, but actually experiencing it as celebration.

For him, there is no doubt that his work with Catholic and non-Catholic congregations can indeed enliven them and their experience of worship. For Father Clarence Joseph Rivers, helping to make that happen is the most priestly, and important, service he can offer the Church.

FR. CLARENCE JOSEPH RIVERS

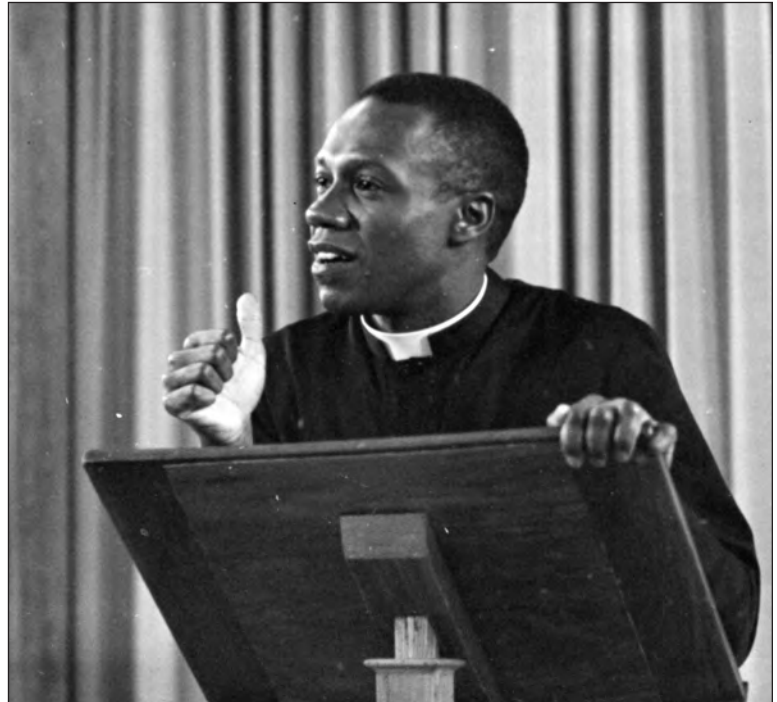
“NO PREJUDICE IN SEMINARY, WRITES NEGRO”

Taken From *The Catholic Telegraph* – July 8, 1949

What does a boy think of when he enters the seminary; especially if his parents are not Catholic, he himself is a convert, and at the same time a Colored boy? It so happens that I am that boy.

Having finished my grade school course at St. Ann’s School, Cincinnati, I attended Madonna High School, coed school run by the Sisters of the Blessed Sacrament. In my freshman year at Madonna, a vocational talk given by the spiritual director of St. Gregory Seminary renewed my desire to be a priest. The following year, my sophomore year, was spent at Elder High School.

One day, in the summer vacation following my sophomore year, I was asked by my pastor whether I would still like to be a priest. He then went on to say that he had received application blanks from both St. Gregory’s and St. Augustine’s seminaries and he asked whether I would like to enter the seminary the following school term. Having thought it over, I answered that I would. He then asked which of the seminaries I should enter, and also explained that if I went to St. Gregory’s and found it unsatisfactory, I could still enter St. Augustine’s but I could not do the reverse because the diocese did not accept boys from other seminaries. I therefore decided to go to St. Gregory’s, although I had decided before that if I enter the seminary I would go to St. Augustine’s [St. Augustine’s is a seminary in Bay St. Louis, Mississippi run by the Society of Divine Word for Negro boys].



Now that my own mind was made up, it was necessary to get the permission of my parents to allow me to enter the seminary the following term. Now if a boy whose parents are Catholic finds it hard to make known his desire to them, because of his shyness, think how much harder it must be for a boy who has neither father nor mother, nor any relatives who are Catholics. But the permission was granted, and by the grace of God I am here.

Difficulties other than that of shyness may confront a boy endeavoring to heed the divine call. For example, an inferiority complex arising from a spirit of unworthiness may present itself to the boy. The boy might think of himself unworthy of such a great and holy office, but after all, none of us is really worthy of the priesthood, and God chooses us not on account of our worthi-

ness, but because He has a job for each of us to do. Christ, Himself said, “you have not chosen me but I have chosen you.” But suppose that added to this inferiority complex was a question of race. Then to the Colored boy entering a seminary where he would be the only one, the rest being White, there is in his own mind, as I can assure you, an enormous feeling of uneasiness and insecurity regardless of the circumstances.

On September 2, 1948, I began my junior year of high school at St. Gregory’s. When I entered the door every eye seemed turned toward me, so that for a brief period I was more uneasy than ever before.

After a little while, however, my fear disappeared and somehow I mustered up enough courage to take a quick glance at one or the other of those who seemed to be staring holes through me. It was only then that I discovered that they were not really staring, but merely being inquisitive. If one might call it staring at all, it was a friendly “What’s your name?” staring. It was only afterwards, when I caught myself staring at a newcomer, that I fully realized what was behind one of those stares. Before long I had met most of my classmates and had become, as the saying goes, “one of the boys.”

In the seminary when boys live together, sleep, work play and pray together, they cannot help becoming acquainted with each other, thereby dropping all prejudices that might have been entertained beforehand. The book that before was judged by its cover is judged rather by what it contains. When a seminarian goes home for the first time, the first question usually asked by inquisitive relatives and friends are “When did you get home?” and “When are you going back?” In my case there was usually another question asked, “How did the White boys treat you?” Such a question might seem strange to some people. On the contrary, it is not strange at all; it is quite a natural one, since today so much racial conflict prevails. Yet, I can say with a sincere and grateful heart that here I have been treated by the students and faculty alike better than I can recall being treated any place else, even at places entirely Colored. I know that to many this indeed is “a strange saying;” by the unity in striving for one goal, and in working for one Master, we are bound together in one cause; we are spiritually in one. Where there is a spiritual oneness or unity, there is no physical separation of race.

Would to God that there were more Colored seminarians here studying to be priests. I say this not because I am lonesome for the companionship of others of my race, for true companionship does not consist of racial bonds, but in the virtues, especially charity. I say this because I wish that there might be unity between my Church and my race, that there be not the Colored and the White, and the Chinese Churches, but that there may be one universal, one Catholic Church; in the words of Christ himself, “That they all may be one...”

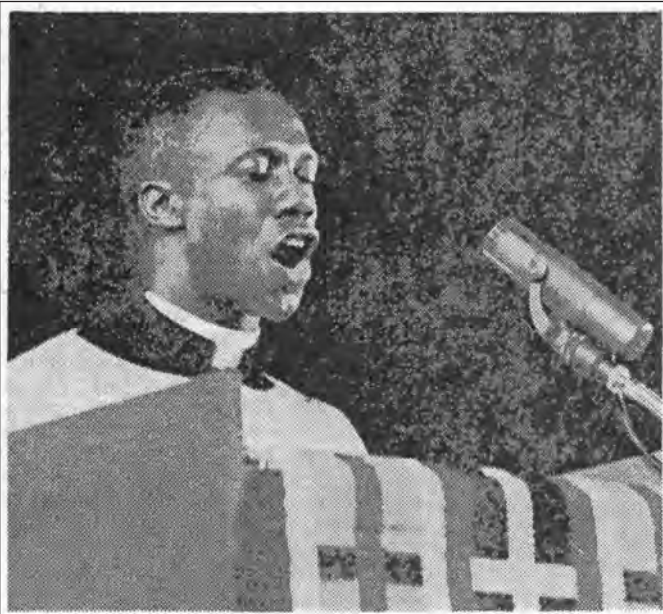
If it so happens that any Colored boy who reads this article finds in himself the call to the priesthood, he should at least give it a try. If he hesitates at all because of racial strains, let him remember that where unity begins, discrimination ends.

FATHER CLARENCE JOSEPH RIVERS

PURCELL PRIEST, TEACHER WRITES ON RACE EQUALITY

Taken from *The Catholic Telegraph* – October 16, 1964

Father Clarence Rivers, a teacher at Purcell High School, Cincinnati, and author of an African American Mass, has written the cover story for the Oct. 11 issue of *Witness*, a new CCS weekly published in Dayton by Geo. A. Pflaum, Publisher, Inc.



Communion Song at the opening Mass of the 1964 Liturgical Week in St. Louis was sung by its composer, Father Clarence Rivers of Assumption church, Cincinnati. The "congregation" of 11,000 who participated in the Mass in Kiel auditorium sang the refrain: "God is love, and he who abides in love abides in God, and God in him."

Titled "The Shame of Segregation," the article reflects some of Father Rivers' experiences of the past year which he spent in Washington, D.C., completing work for his master's degree at Catholic University.

"The black ghetto," Father Rivers says in the article, "wherever it is, is a shame." It tells all the world that in America you are equal – only if you are white. To me this is most painful, because I am an American and I am a Negro.

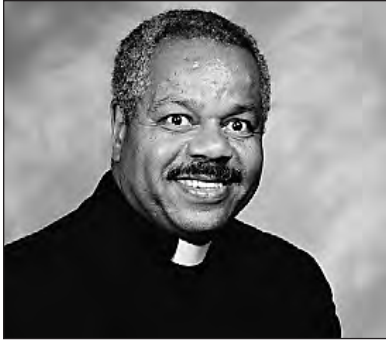
"It is now 188 years since the Declaration of Independence proclaimed the political equality of all men, and 101 years since President Lincoln issued the Emancipation Proclamation freeing the Negro from the chains of slavery. Yet it is only now, 1964, that the government of the United States has finally enacted a law that guarantees political equality and freedom to the American Negro. But even though the Civil Rights Bill of 1964 has passed, not all Americans understand why it should have been passed."

He continues: "Some think it was enacted because politicians wanted the support of Negro voters, or to prevent fighting and bloodshed between the races. But the really important reason we needed the Civil Rights Bill is this: Segregation is wrong: it is immoral; it violates justice and charity."

The article, directed to boys and girls in grades 7, 8 and 9, concludes: "This is a point to remember: If you are really alive in Christ, you need to love and be loved. In these days, the Negro needs badly the love of his fellow Americans, his fellow Christians; need badly the opportunity to give him this love. In a word, we all desperately need each other.

"The words – 'I love you' – can change misery into joy, hate into brotherhood, poverty into plenty. And why not? We are all children of the same Father, brothers and sisters of the same Christ who is neither black nor white."

REV. WILLIAM CROSS



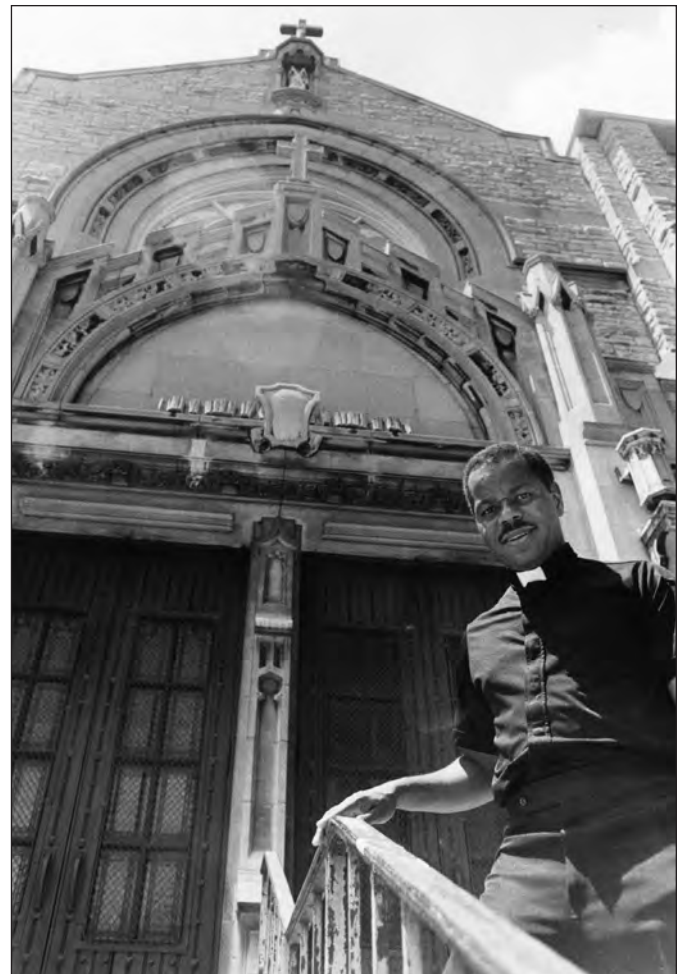
My journey to Catholicism began with my parent’s liberal view of allowing me and my siblings to decide which religion would garner our allegiance and shape our lives. As a young African-American boy, I was always fascinated with the storefront Pentecostal churches in our neighborhood. The people seemed to worship with such enthusiasm and conviction. As I matured, however, I learned that what appeared to be enthusiasm and conviction was often a calculated response to spiritual hype. I quickly became disenchanted with these churches and began to search elsewhere for spiritual nourishment.

During my junior high school years, I attended a Baptist church. The church offered enthusiasm similar to the Pentecostal church but seemed to have more substance to the menu. I can still recall vividly an experience that I had at Beulah Baptist Church in the West End of Cincinnati. A woman who was sitting next to me “got the Holy Ghost.” As the pastor became animated and his voice gained decibels, she leaped to her feet and began spinning out of control. It caught me by surprise, when suddenly I was struck in the face by one of her flailing arms. I asked the man next to me what happened to her, and he responded, “She got the Holy Ghost.” It frightened me so much that I never went back to that particular church.

I began visiting the St. Paul A.M.E. Church on Clark Street [which later moved to William Howard Taft and Kemper Lane in Walnut Hills]. I joined the youth choir and began attending church on a more consistent basis. I felt quite comfortable and at home at last. It was there that I recall a strange experience that had a profound effect on the rest of my life.

I was sitting in a pew and paying close attention to the pastor’s sermon when I heard a faint “inner voice” say to me, “Young man I am going to use you in the same way someday.” I tried to suppress the idea but the harder I tried, the more it became even more real.

I graduated from high school and attended the University of Cincinnati after receiving a scholarship to their College of Business Administration. Each day, I would join some of my friends in a game of pool or basketball at St. Martin de Porres Center [a former Catholic High



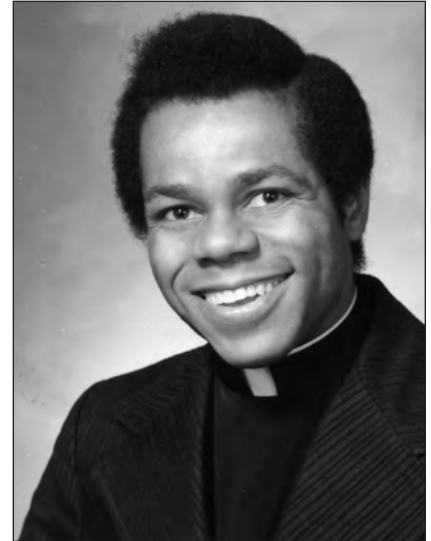
School for African-American boys that was located on Court and Mound streets]. I met a priest there, Father Edward Conlon, who befriended me and would treat me and the other boys to a meal at Frisch's.

One day, he asked me if I was interested in learning about the Catholic Church. My friend and I began to attend classes once a week. After several months, we were ready to be baptized. When I broke the news to my mother she responded, "What's the matter, aren't the Baptist and Methodist churches good enough for you?" I explained that it was not a matter of being "good enough," rather it was a matter of being the right place for me.

After being baptized in the Catholic Church, I began to attend Mass every day before school and sometimes even after school at the Cathedral of Saint Peter in Chains. Father William Sicking heard that I was attending Mass daily and began inquiring about my interest in entering the seminary.

Once again, my mother objected, and I asked Father Conlon to speak to her on my behalf.

I spent four years at Saint Gregory's Minor Seminary, where I obtained a bachelor's degree in philosophy. I also attended four years at Saint Mary's Seminary and received a master's degree of divinity and was ordained to the priesthood. Shortly after I was ordained, my mother made inquiries into joining the Catholic Church, and later my dad did the same, and they both were received into the church. Three of my siblings have also joined the Catholic Church, and three others are Jehovah Witnesses.



As a priest in the Archdiocese of Cincinnati, I have served in the following parishes and schools: Resurrection [Dayton, Ohio], St. Joseph [West End], Guardian Angels [Mount Washington], St. Margaret Mary [North College Hill], St. Andrew [Avondale], McNicholas High School [Mount Washington], St. Ursula Academy [Walnut Hills] and Purcell-Marian High School [Evanston].

I have been ordained for 33 years. I thank God for blessing me, and I thank God for all who have prayed for me.

ARCHDIOCESE OF CINCINNATI TO ORDAIN FIRST AFRICAN AMERICAN PRIEST IN 33 YEARS

By Victoria Parks

When Reynaldo Taylor was a six-year-old first grader at St. Joseph Catholic School in the West End, his grandfather's friend asked him what he wanted to be when he grew up. The little boy answered, "I want to be something like Father Busemeyer."

The Supreme Court had ruled school segregation unconstitutional only a few years earlier. It was the time of college student sit-ins, Freedom Riders and the Congress of Racial Equality. SNCC was founded at Shaw University, providing a place for young African Americans in the Civil Rights movement. James Meredith enrolled at the University of Mississippi. Martin Luther King wrote his "Letter from Birmingham Jail" and John F. Kennedy was murdered.

The times were turbulent; the United States was in crisis, teetering on the precipice of revolution. Father Busemeyer was the pastor at St. Joseph Catholic Church in the West End of Cincinnati. St. Ann parish in the West End was a victim of eminent domain due to the building of I-75 and was closed. Memberships were transferred to St. Joseph Catholic School and Church, also in the West End, integrating it. Father Busemeyer took an unprecedented stand and welcomed the black families.

Young Reynaldo observed the priest's dedication, creative pastoring and love of God. It stirred his spirit.



When Rey was an eight-year-old third-grader, a young priest named Father Clarence Rivers became an associate pastor at St. Joseph's. No other parish wanted a black priest, and once again Father Busemeyer took a stand and welcomed the young priest. The time was two years before the Second Vatican Council began. Father Rivers began composing liturgical music in English and taught it to the children of St. Joseph.

Through his musical compositions, his workshops, writings and artistic design, he achieved distinctive creative expression that crossed all racial barriers. In his music, he integrated Gregorian Chant, spirituals, the Gospel and jazz. Father Rivers lit the fires of this artistic expression throughout the world with his critically acclaimed album, the **American Mass Program**. In 1963 it was heralded as the start of a revolution in American Catholic liturgical music at St. Joseph under Father Busemeyers's leadership, with Reynaldo Taylor watching and participating.

Young Rey attended the school Masses that Father Rivers presided at; he and his classmates were the first to sing the extraordinary groundbreaking, soul-stirring music that was sung all over the world. The American Catholic Church has not been the same since; neither has Rey.

In 1964, when the National Liturgical Conference meeting in St. Louis celebrated the first official high Mass said in English in the U.S. Catholic church, Father Rivers led the singing. The Communion song, "God Is Love," was his first musical composition for liturgy. Reynaldo Taylor was nine years old and knew the song.

Deacon Rey says of his experience: "Father Rivers' enthusiasm and dedication were electrifying. We were awestruck watching him work. He was magnetic and confident. He drew to himself everyone who came into contact with him and then led them to Christ. I learned that I, in my black skin, could indeed be Catholic. Father Rivers taught me that I was graced, a gift to the universal church, and it was my responsibility to discover my gift, hone it and present it to the lover of all souls, the Lord Jesus Christ."

Rey Taylor graduated from high school the year after Bill Cross was ordained the second African-American priest in the Archdiocese of Cincinnati, and Rey immediately entered religious life as a brother. Rey says, "The brotherhood encompassed everything that I wanted to do. Its motto: Serving Christ and the poor. The three vows: poverty, chastity and obedience are so real to me."

Brother Rey was ordained a deacon April 29, 2006 and gave his first homily at his home parish, St. Joseph on April 30, 2006.

At the time of Rey's ordination into the priesthood on Saturday May 19, 2007, 33 years after Father Cross, will have served as a religious for 32 years and regards his priestly ordination as another step in his service to God.

AFRICAN AMERICAN ORDAINED CLERGY ARCHDIOCESE OF CINCINNATI

Priests:

Father Clarence J. RiversOrdained: May 26, 1956
Father William H. Cross.....Ordained: May 25, 1974
Father Reynaldo Taylor.....Ordained: May 19, 2007

“The Church finds Christ’s “Follow Me” at the beginning of every call to service in the ministerial priesthood...If such a call comes into your heart, do not silence it! Let it develop into the maturity of a vocation. Respond to it through prayer and fidelity to the commandments! There is an enormous need for priests according to the heart of God – and the Church in the world of today has an enormous need of the witness of a life given without reserve to God: the witness of that nuptial love of Christ himself which, in a particular way, will make the kingdom of God present among people and bring it near to the world.” Apostolic Letter Pope John Paul II (March 31, 1985)

Deacons:

Rev. Mr. Paul RichardsonOrdained: September 1976
Rev. Mr. Raphael Simmons.....Ordained: July 1979
Rev. Mr. Orient Stokes Jr.Ordained: July 1982
Rev. Mr. James SmithOrdained: June 1983
Rev. Mr. Herman Bryant.....Ordained: June 1985
Rev. Mr. Jacob JerniganOrdained: June 1987
Rev. Mr. Royce WintersOrdained: September 1998
Rev. Mr. Daniel ThomasOrdained: April 2004
Rev. Mr. Dennis Edwards.....Ordained: April 2007

“Why Deacons? It would help those men who carry out the ministry of a deacon – preaching the word of God as catechists, governing scattered Christian communities in the name of the bishop or parish priest, or exercising charity in the performance of social and charitable works – if they were to be strengthened by the imposition of hands which has come down from the apostles. They would be more closely bound to the altar and their ministry would be made more fruitful through the sacramental grace of the diaconate” Decree on the Church’s Missionary Activity, 16.

Office of African-American Catholic Ministries - 2007

BLACK RELIGIOUS FROM THE ARCHDIOCESE OF CINCINNATI, OHIO AND BLACK RELIGIOUS PRESENTLY SERVING IN THE ARCHDIOCESE

Priests:

FATHER ALLEN TARLTON, OSB.....ORDINATION: JUNE 04, 1955
FATHER CLARENCE J. RIVERSORDINATION: MAY 26, 1956
FATHER AUGUSTINE TAYLORORDINATION: DEC 10, 1966
FATHER DAVID TAYLORORDINATION: MAY 05, 1974
FR. FRANCIS TANDOH, CSSFORDINATION JULY 23, 1993
FR. JOSHUA OTUSAFO, CSSFORDINATION JULY 25, 2004
FATHER WILLIAM CROSSORDINATION: MAY 25, 1974
FATHER MARTIN SMITH.....ORDINATION JUNE 09, 1979
FATHER JOSEPH DAVIS, SMORDINATION: MAY 11, 1991
FATHER REY TAYLOR.....ORDINATION: MAY 19, 2007



**Left to right: Father William Cross, Father Martin Smith and
Father Clarence Rivers**

Deacons:

DEACON MR. PAUL RICHARDSONORDINATION: SEPT 25, 1976
DEACON MR. RAPHAEL SIMMONS.....ORDINATION: JULY 29, 1979
DEACON MR. ERWIN HENDERSONORDINATION JULY 03, 1982
DEACON MR. ORIEN STOKES, JR.....ORDINATION JULY 03, 1982
DEACON MR. JAMES SMITHORDINATION JUNE 25, 1983
DEACON MR. HERMAN BRYANT.....ORDINATION JUNE 22 1985
DEACON MR. JACOB JERNIGANORDINATION JUNE 20, 1998
DEACON MR. ROYCE WINTERSORDINATION SEPT 26, 1998
DEACON MR. DANIEL THOMASORDINATION APR 24, 2004
DEACON MR. DENNIS EDWARDSORDINATION APR 28, 2007

Religious Brothers:

BR.GIOVANNI REED, OFMPROFESSION AUG 16, 1962

Religious Sisters:

SISTER RACHEL RICHARDS, S.F.C.C.PROFESSION: JUNE 06, 1990
SISTER FRANCESCA THOMPSON, OSFPROFESSION: AUG 12, 1957

Presently Working and Living in the Archdiocese:

SR. MARIE MARTIN SMITH, SFPPROFESSION: SEPT 08, 1956
BR. HUGH HENDERSON, C.PP.S.....PROFESSION: MAR 25, 1972
FR. PAUL MARSHALL, SMORDINATION: OCT 30, 1976
SR. TERESITA WEIND, SNDdeNPROFESSION: AUG 26, 1963
FR. LUKE ODOR
FR. LAWRENCE TABI
SR. FIDELIA CHUKWU, SNDdeN
SR, VICTORIA ANYANWU, SC
SR. EDITH AGU, LMMM
SR. PHILONISE KEITHLEY, SNDdeN
SR. DELORES (Dee) MORGAN, SNDdeNPROFESSION AUG, 1998



Father Clarence Rivers, Deacon Royce Winters and Wylie Howell

CURRENT AFRICAN AMERICAN CATHOLIC BISHOPS

Most Reverend Moses B. Anderson, S.S.E., D.D. (retired)
Auxiliary Bishop of Detroit
650 N. Waverly
Dearborn, MI 48128-1628

Most Reverend Dominic Carmon, S.V.D. (retired)
Auxiliary Bishop of New Orleans
P.O. Box 641000
Kener, LA 70064-1000

Most Reverend Curtis Guillory, S.V.D.
Bishop of Beaumont
703 Archie Street, P. O. Box 3948
Beaumont, TX 77701-3948

Most Reverend Joseph L. Howze, D.D. (retired)
Former Bishop of Biloxi
505 Bel Air Boulevard, Apt 110
Mobile, AL 36606-3500

Most Reverend Leonard J. Olivier, S.V.D. (retired)
Auxiliary Bishop of Washington, DC
St. Patrick's Church
619 Tenth Street, NW
Washington, DC 20001-

Most Reverend John H. Ricard, S.S.J.
Bishop of Pensacola-Tallahassee
11 North B Street
Pensacola, Florida 32501

Most Reverend J. Terry Steib, S.V.D.
Bishop of Memphis
The Catholic Center
5825 Shelby Oaks Drive
Memphis, Tennessee 38134-7389

Most Reverend Edward K. Braxton, STD, PhD
Bishop of Belleville
222 South Third Street
Belleville, Illinois 62220

Most Reverend Wilton D. Gregory
Archdiocese of Atlanta
680 Peachtree Street, NW
Atlanta Georgia 30308

Most Reverend Martin D. Holley
St. Augustine Roman Catholic Church
Fifteenth & V Street, NW
Washington D.C. 20009

Most Reverend Gregory V. Murry, S.J.
Bishop of Youngstown, Ohio
144 E. Wood Street
Youngstown, Ohio 44503

Most Reverend Joseph N. Perry
Auxiliary Bishop of Chicago
P.O. Box 733
South Holland, Illinois 60473-0733

Most Reverend Guy Sansariq
St. Jerome Catholic Church
2900 Newkirk Avenue
Brooklyn, New York 11226

Most Reverend Elliott G. Thomas (retired)
Former Bishop of St. Thomas, Virgin Islands
P.O. Box 1825
St. Thomas, Virgin Islands 00803

Office of African-American Catholic Ministries - November 2007

COMMUNICATIONS OF THE ARCHDIOCESE OF CINCINNATI A Letter Addressed to Pastors March 4, 1942

Reverend Dear Fathers:

I very earnestly ask the cooperation of all the priests and religious communities, both of men and of women, of the archdiocese in the Apostolate of the Negroes.

The greatest need for this Apostolate, at the present moment in the archdiocese, is priests, both of the diocesan and regular clergy, and Sisters of all our communities. Every mission should have a catechetical center where the Sisters can teach religion, under the direction of the priest, for five or six hours daily.

In the past, we have depended upon our priests to volunteer for the Negro work. At the present moment we are urgently in need of four priests to take charge of missions already established or about to be established. We hereby declare that henceforth work among the Negroes of the archdiocese is to be regarded as an ordinary duty to which any priest may be assigned.

Certain abuses in several parishes have been brought to the attention of the Ordinary. Priests have shown that Colored people were not welcome in their churches. They have also refused to take Colored children in the parochial schools. I am aware of the delicacy of the problem and of the difficulties existing in certain localities. I am anxious to help every pastor solve the problems about Colored people attending his church and Colored children coming to his school. No pastor, *inconcullo Ordinario*, may give any decision that will prevent Colored people from coming to his church, nor may he refuse to receive Colored children in his school.

There is no doubt that we can arrive at a practical and amicable solution of the problems that arise if we study them with priestly minds and hearts. Our Colored people are beginning to think that we priests are not sincere in striving to bring them into the Catholic Church. Our Negroes have heard the statements and have read the letters of the Ordinary assuring them that they are welcome in all Catholic churches and that their children will be received in Catholic schools. Yet there have been many instances where the Colored have been discouraged or offended when they attempted to hear Mass in some of our churches, or when Catholic Colored parents sought to place their children in Catholic schools.

I ask all the priests and religious communities to pray for the Colored people of the archdiocese. I ask their wholehearted cooperation in doing whatever we can to assist them spiritually. We priests fully realize that we alone can be really helpful to the Colored people of the United States. We know that despite the neglect of the past and the degrading environment in which the vast majority of Negroes live, they have much to commend them. The Colored people, for the most part, will be found tractable. We realize that they have immortal souls to save and that it is our duty to help to save them in the reasonable measure of which we priests are capable.

Faithfully yours in Christ,

John T. McNicholas
Archbishop of Cincinnati

ARCHBISHOP ALTER, OTHER PRELATES, HAIL RIGHTS BILL PASSAGE

Catholic Telegraph Article – July 10, 1964

Archbishop Karl J. Alter last week hailed the passage and signing of the Civil Rights Bill and called on all citizens to welcome it “with a spirit of gracious cooperation.” In a statement issued on July 4th, the Archbishop expressed the hope that “the overwhelming response” to the bill’s passage would be based on “motives of a higher order of nobility, on Christian charity and justice, and on a genuine desire to promote the true welfare of our country.”

Text of the Archbishop’s statement follows:

“Independence Day of the year 1964 will in the future rank significantly with its original prototype of 1776 and with the no less historic day on which President Johnson issued his Emancipation Proclamation. All men of good will can now rejoice that the equal personal dignity of our Negro fellow citizens has been recognized and guaranteed by the public law of our country and that at long last the full measure of freedom from legal restraint has been granted them in a spirit of uniform justice. Great obstacles have been overcome, but much still remains to be done. The new Civil Rights Bill can be either grudgingly accepted, its implementation resisted, and its promise of peace and reconciliation retarded, or else it can be welcomed with a spirit of gracious cooperation and with desire to make it effective. We sincerely hope and pray that the overwhelming response will be based on motives of a high order of nobility, on Christian charity and justice, and on a genuine desire to promote the true welfare of our country.”

“The march forward to a full realization of the American ideal of freedom and equal justice has been halting at times, frequently interrupted by a clash of vested interests, but nevertheless it has been moving steadily forward in the direction of fulfillment. We join with our President and with the patriotic and religious leaders of our country in expressing hope that a sound and cordial public opinion will sustain the just but prudent efforts of our government and of those who bear responsibility in our public life, to restore peace and tranquility with a full measure of justice to all citizens of our beloved country.”

Mississippi’s Catholic Bishop appealed to the state’s 71,000 Catholics to accept passage of the bill as loyal Americans. Bishop Richard O. Gerov of Natchez-Jackson asked them to “make a positive contribution in our state by rejecting the spirit of rebellion and by standing for justice, love and peace.” Louisiana Bishops in a joint statement urged citizens of the state to comply with the letter of the act and to “heed the voice of their conscience in observing its spirit. While neither the Civil Rights Bill nor any act of Congress can legislate morality,” the bishops declared, “it can nevertheless remove and even expunge the causes of past injustices and discriminatory practices.”

Signing the statement were Archbishop Joseph F. Rummel and Coadjutor Archbishop John P. Cody of New Orleans, Bishop Charles P. Greco of Alexandria, Bishop Maurice Schexnayder of Lafayette. Bishop Robert E. Tracy of Baton Rouge, Auxiliary Bishop L. Abel Caillouet of New Orleans, and Auxiliary Bishop Warren E. Boudreaux of Lafayette.

Archbishop Patrick O'Boyle of Washington said the Civil Rights Bill "presents to the people of the United States an achievement and a challenge unsurpassed in our history. Will those who oppose the bill, however sincerely, accept it now with the same sincerity as the laws of the land?" he asked. "Will political leaders rise to new heights of statesmanship – as many of them already have – putting the rights of all the people above traditional sectional differences? Will those who have suffered from the injustices of the past, chiefly our Negro brothers, remember now to be generous in their hour of vindication, recognizing that some wounds heal slowly and time and patience are needed rather than overnight cures?"

Cardinal James McIntyre of Los Angeles said he was "happy that the elected representatives of the people have kept faith with the Constitution of the United States and the benign spirit of Abraham Lincoln. We are confident that the provisions of this new law will be accepted and obeyed with docility, understanding, and Christian love."

Perfect Praise

Oh Lord, how excellent, how excellent,
how excellent, how excellent
is thy name!

There is none like you, none like you,
None like you, Jesus, excellent
is thy name!

In all the earth, in all the earth,
in all the earth!
Jesus, excellent is thy name!

Text and Tune: Brenda Moore
Arrangement: Nolan Williams Jr.