

MANY FACES OF  
GOD'S HOUSE:  
CELEBRATING BLACK  
CATHOLIC HISTORY

## FAMED NEGRO DRAMA CRITIC, CONVERT, IS POSTAL CLERK

Friday July 13, 1945 Catholic Telegraph

The belief that drama will become an increasingly important field of Catholic Action was expressed in an interview here by Theophilus Lewis, Catholic convert and first Colored Broadway critic for a major publication. Two months ago, Lewis was appointed drama critic of *America*. His "boss" is the priest who baptized him, the Rev. John LaFarge, S.J. editor of *America* and founder of the Catholic Interracial Council.

Mr. Lewis pointed to the Black Friars' Guild plays produced by a Catholic group in an intimate theater here. "I consider their plays of higher quality than the average Broadway production," he said. Regarding his conversion, Mr. Lewis said his first conscious thought of the Church came to him 20 years ago when he read about Lourdes. "This made a deep impression," he said, "but I never did anything about it. In 1931, I was married to a Catholic girl at the Mission of St. Benedict the Moor in Jamaica, Long Island – in the rectory, of course. I still had no thought of coming into the Church. Five years later I did some work for the *Interracial Review* and came into contact with Father LaFarge and other priests. It was my first close contact with the Catholic clergy."

The Rev. Benjamin Masse, S.J., of *America* instructed him, and Father LaFarge baptized him in 1939. He received First Holy Communion in the Manhattanville College Chapel. He and his family are now members of Annunciation Parish, Manhattan, where he is active in the Holy Name Society. The three Lewis children, two boys and a girl are students in the parish school. Mr. Lewis was born in Baltimore, Maryland and left school when he was fifteen. But he loved books and continued to read widely. He earned his living as a porter and bell hop and spent most of his leisure hours at the theater.

One night in Harlem he went to see a Negro play and wrote a review for the pleasure of it and put his thoughts down on paper. The editor of a Harlem newssheet saw it, printed it, and hired the embryo critic to cover all Harlem shows. Then he went to war and as member of the 367th infantry regiment, decorated by the French government for services in the Argonne. He returned to civilian life with his interest in theater unabated and got "a writing job," as he puts it, for the *Interstate Tattler*. Then he began to write for the *Interracial Review*. In addition to his work for *America* and the *Interracial Review*, Lewis contributes to the *Sign*, the *Catholic World*, and the *Commonweal*. His work-a-day job is as a postal clerk.

## BLACK FRIARS' IN DAYTON TO STAGE FIVE PLAYS

Friday, August 17, 1945

The Dayton Chapter of the Black Friars' will present five plays in the coming season: *That Uncertain Age*, *Through the Night*, *Song of Bernadette*, *Song Out of Sorrow*, and back by popular demand, a repeat performance of *Murder In A Nunnery*. No definite dates have been set for the plays. The Black Friars' Guild has its Dayton headquarters in the Loretto Guild, 125 West First Street.

## **NUN CITES STRENGTH OF BLACK FAMILIES**

Friday Aug 15, 1980 Catholic Telegraph

“Real sharing of prayer, faith, mission, joy and pain builds the kind of community that we need to deal with the world in which we live,” Sister Thea Bowman told 225 black clergymen and Religious at Loyola University in Chicago. Her seminar on “Ministries to Black Families in the ‘80’s” was part of the National Black Catholic Clergy Caucus (NBCCC) annual convention. A little more than a quarter of those gathered were members of the National Black Sisters Caucus (NBSC) who also were meeting at Loyola.

In the seminar, which focused on the problems and visions of the Black Catholic community in the coming years, Sister Bowman emphasized the effect of Black Heritage on the experience of the Black Church. She is a member of the Congregation of the Sisters of the Third Order of St. Francis of Perpetual Adoration. “We’re a communal people,” she said, adding that the Black Church has always been somewhat of a social institution, concerned for both the spiritual and material needs of its members. “I see the church as a faith community, as an extended family,” she said.

The continuing presence of black music in worship was a touchstone for the talk. Spiritual songs affect “what the word of the Lord is going to say in my heart and in my life,” Sister Bowman said. “Our families use these songs and the stories in the Bible,” she said, to mold themselves into the kind of people they should be. “The fact that we remember these teachings from our childhood says something about our families and the love in them.”

One of the problems with the family these days, according to Sister Bowman, is that its members do not always have time to spend with each other. She said that the imperative for the coming years is to teach children “what we know about the black church.” The Church in the Black working community offers many effective models for maintaining and celebrating the black family, she said during the workshop.

“Celebration builds communities; celebration builds families; she emphasized. Sheltering, feeding, listening, encouraging, accepting, forgiving – that’s what family is.”

## **BISHOP CALLS FOR 'INDIGENOUS CLERGY' TO SERVE BLACK CATHOLICS**

Friday, May 2, 1980 Catholic Telegraph

The number of Black bishops and priests has increased in the church in the last dozen years, but those bishops and priests are still an exception, Ohio's first black bishop said in Cincinnati last weekend. "That's why development of an "indigenous clergy" to serve the Black community is Cleveland Auxiliary Bishop James P. Lyke's top priority, he said in an interview with the *Telegraph* just before he concelebrated Mass in St. Andrew church, Avondale, with pastors of parishes serving Cincinnati's Black community. Bishop Lyke was in the archdiocese at the invitation of the Black Secretariat. Furthermore, he said, Black people understand that the church in their community "will rise or fall" depending on whether or not that native religious leadership can be found. And once that leadership is found, he went on, the church must be sensitive to the need for their formation to take into consideration "whatever is unique in the Black culture." In order to respond to the needs of Black candidates for the priesthood, he said, there are "going to have to be adjustments within our seminary systems." But, he emphasized, "not the lowering of standards."

Rather, Bishop Lyke suggested, there will have to be "flexibility" in vocational programs which, heretofore, have been "white middle class" programs not geared to minorities, whether Black or Hispanic.

This flexibility, he observed, will have to take into account the "different sets of life issues, the survival issues" which commonly confront Blacks; the fact that they are "second class citizens in society"; the fact that they have their own literature and leaders; the fact that they need to maintain close contact with their own communities and, as a result, may be less involved in seminary-based programs than some of their classmates.

While some have suggested that a consolidated Black seminary is the answer, Bishop Lyke sees some practical problems with such a facility, especially the isolation of the seminarian from his own diocese or from his religious order. Although he has not come to a clear yes or no decision on the Black seminary question, he tends to think the solution lies somewhere in the middle – perhaps with a facility where Black candidates can spend part, but not all, of their formation time together. As the nation's newest Black bishop, and one of the youngest bishops at 41, Bishop Lyke has no doubt that he is a symbol of man in the Black community. But, he says, "It's the peoples' prerogative to cast the symbol. I have no set things I try to say" when addressing Black audiences. In fact, the Chicago native prefers to spend most of his time listening to what Black Catholics perceive to be their needs today, particularly those in the 81 Cleveland parishes for which he is responsible as Episcopal vicar for the urban region.

The need for vocations is only the first of their concerns, he has found since being ordained a bishop last fall. In addition, he said, is "a strong desire to sustain Catholic schools," a concern for the development of "Black lay leadership" and the desire to move toward "shared authority" in the church so that Blacks can contribute their "time, talent, and energy" to the church. While Bishop Lyke noted that the concerns being expressed by Black Catholics today aren't all that different from ones they have expressed in the past, he is not disheartened at what some might call the lack of change or progress. It just means, he believes, "that we have to keep working."

## **NEGRO BISHOP NEEDED, SAYS MISSIONER**

Catholic Telegraph Article – February 14, 1964

The hierarchy of the Catholic Church in the U.S. should have a Negro bishop to improve its image in racial matters, an American Negro missionary priest said here. Father John N. LaBauve, a member of the Society of the Divine Word, said the fact that the Catholic Church has Negro bishops in Africa “means nothing for the American Church.” There should be at least one Negro bishop in this country, he said, because “these days when images are being set, this would be another sign that the Catholic Church is sincere in carrying out her doctrine on integration.”

Father LaBauve suggested that the first step could be appointment of a Negro auxiliary in the north when one of its dioceses requires an assistant to a bishop. “I would hesitate to suggest that he be put in the South,” the prelate added. “I would not want to see him exposed to occasional indignities.” Father LaBauve addressed a breakfast meeting of the Detroit Catholic Interracial Council which is seeking signatures on a pledge to practice racial equality in the buying and selling of homes.

He said he expects the rate of Negro conversions to double in about ten years from the present 11,000 a year once the Church's liturgical reforms are put into practice. He observed saying of parts of the Mass in English – would be popular with Negroes. Father LaBauve, who was reared in Abbeyville, Louisiana and served as a parish priest in Mount Bayou, Mississippi, is one of about 150 Negro priests in the U.S. Although no Negro prelates are serving in this country, the Church has a number of Negro prelates overseas and one cardinal. He is Laurian Cardinal Bugambwa, Bishop of Bukoba, Tanganyika.



## **BISHOP REHRING ASKS JUSTICE FOR NEGROES**

Catholic Telegraph Article – February 21, 1964

Bishop George J. Rehring of Toledo, Ohio has made a special appeal to White persons here to become active in behalf of their Negro fellow citizens' drive for justice. Speaking from the Rosary Cathedral sanctuary at a Mass preceding the annual meeting of the Catholic Interracial Council of Greater Toledo, the bishop said Negroes have been forced to exist "under physically, materially, morally, spiritually shameful conditions." Whites, he said, have a "duty to help them live in decency." Bishop Rehring called on the Whites to make sure that "despite our good intentions we are not offending by our actions or by our failure to act."

In the meantime, the Board of Community Relations, an agency of this city, has announced it will concentrate efforts on what is known as "Area B" wherein three of every four non-White area residents live. The Catholic Chronicle, Toledo diocesan newspaper has supported this move. "Area B is the city's most troubled area," the paper said. Police, judges, social workers, youth guides, school and health authorities and clergymen can testify." The Chronicle said the Board of Community Relations has offered Whites in the area a challenge and also an opportunity to "begin the process of removing our own souls' guilt."

At its annual meeting, the Catholic Interracial Council heard its housing committee report a proposal to "make some cracks in the pattern of racially segregated housing in Toledo." The plan is to link Negro buyer and White seller in scattered all-White neighborhoods well beyond the present Negro ghetto, jumping over changing neighborhoods. "If Negroes can live anywhere in the city or county," the report said, "There is no place for panicky White residents to run. The fear that property values will fall if a Negro moves in is a self-fulfilling prophecy. It's true only if White residents panic and run." The CIC proposed seeking cooperation of pastors and leading laymen in a parish before and after a Negro family moves in.



## CATHOLIC ASTRONAUT LOOKS TOWARD VOYAGE TO MOON

Catholic Telegraph Article – March 20, 1964



Captain Edward J. Dwight Jr., of St. Peter's Parish, Huber Heights, confidently expects to participate in mankind's greatest scientific achievement of the age – voyages to the moon. Perhaps he will not be the first to make the epochal trip but he has a good chance at least to be one of the moon's early visitors, he believes. "I believe I'll get there before I get out of the Air Force" he said last week. "The possibility of going to the moon certainly is not remote."

Selected for training as an astronaut last year, Captain Dwight said he hopes his first major role in the manned space program will be an assignment to an orbital laboratory doing research in space. He was one of a group of 16 chosen for the manned space program last May. At present he is engaged in flight testing at Wright-Patterson Air Force Base. He is the first Negro to be selected for training as an astronaut. Contrary to earlier press reports, he is not the first Catholic to be chosen for space flight, he said. Actually, there are several Catholics in the program, he added. He expressed some curiosity about the fact that the religion of the first group of astronauts was the subject of news stories. Neither Capt. Dwight's wife, Sue, nor his parents were opposed to the idea of his volunteering for a career as a spaceman. In fact, said Mrs. Dwight, "I wish I could go into space with him."

Hugh L. Dryden, deputy administrator of the National Aeronautics and Space Administration has expressed the view that a flight to the moon in this decade can be made without great danger to the lives of the astronauts involved. A native of Kansas City, Kansas, Capt. Dwight attended Catholic elementary and high schools in that city. He is a graduate of Arizona State University. He is one of five children. A younger sister is Sister Martin Mary of the Sisters of Charity in Leavenworth, Kansas.

Mrs. Dwight is a convert to the Church. The couple's two children attend Our Lady of Rosary School in Dayton, Ohio. Both Capt. and Mrs. Dwight share a hobby – oil painting. Capt. Dwight has been painting since he was a youngster, but his wife didn't take an active interest in the hobby until about a year ago. She nevertheless has demonstrated a talent for art and her husband cheerfully concedes that she produces works superior to his.

Much of the astronaut's time, when he isn't working as a test pilot is devoted to study. But he already has found time to take part in community activities. He will coach track at Our Lady of Rosary School next year. He is a member of the Holy Name Society at St. Peter's and also belongs to the Knights of Columbus. The Dwight's were the second family to settle in the urban community of Huber Heights. The first Negro family moved to the community several months ago. Although racial strife developed in other areas in recent months when Negro families moved in, the color barrier in Huber Heights was lowered without incident.





## MARTYRS' CANONIZATION SET OCTOBER 18TH

Catholic Telegraph Article – October 16, 1964

The canonization at the Vatican on October 18th of 22 young men as saints and martyrs of the Church is the final chapter of a story that began in Uganda in Africa, trial and agony. It was midway in the 19th century when the first Catholic missionaries, most of them White Fathers, penetrated into this area in the heart of Africa and began making converts. The chieftain [Kabaka] of what is now Uganda was Matessa I, who encouraged the Catholic and Protestant Missioners despite opposition of some Arab Moslems. As Matessa grew older, however, European invasions into the neighboring Sudan and Tanganyika convinced him that the missionaries were paving the way for hostile armies. And when Matessa died in 1994, his son, Mwanga, began to persecute the Christians in earnest.

At this time most of the missionaries were forced to flee temporarily, leaving the infant Church in the hands of lay catechists. In 1885, Anglican Bishop James Hannington was murdered on Mwanga's orders while on his way to assume his See of eastern Equatorial Africa. Suspicious that some of his Christian attendants had told the missionaries of his part in the killing, Mwanga confronted Joseph Mukasa Balikuddenbe, a court favorite and a leading Christian. Joseph reproved him for the act. Enraged, Mwanga ordered him killed. Joseph was beheaded and then burned on November 15, 1885, the first Catholic to die for his faith in Uganda. He was not to be the last.



Mwanga next forbade the teaching of religion to his subjects. His anger reached a peak once more when he learned that a page named Muwafu, the son of a high court official called the Katikkiro, had been converted by a lay catechist, Dennis Sebuggwawo. The catechist was executed immediately. The next day Mwanga ordered all the Christians in his court to assemble. About 30 youths – Catholics and Anglicans – presented themselves with no illusions about Mwanga's intentions. Then the prisoners began a long and terrifying march from Mwanga's summer lodge near Lake Victoria to the city of Namugongo. The victims were bound together so they could hardly walk. Several were killed on the way. A soldier, Ponsiano Ngondwe, confessing he had become a Christian, was killed and his flesh scattered also alongside the road so that the marchers would realize the fate that awaited them.

While the march was in progress, more Christians were taken prisoner in the surrounding countryside. Among them was Mathias Kalemba Mulumba, a Christian leader in the village of

Mityana. When Mulumba first defended his faith and then refused to go to Namugongo with the others, he was killed on the spot. Another martyr who died at this time was Nowa Mawaggali, a catechist in Mityana. Lashed to a tree, he was speared and left to a pack of savage dogs which tore at his living flesh. Three days before Mulumba died, on May 27th, the marching victims arrived at Namugongo where a number of pyres were being prepared for them. Father Lourdel, W.F., and an Anglican missionary, Alexander MacKay, begged for the lives of the victims, and Mwanga promised to spare a few.

A week later on Ascension Thursday, June 8, 1886, about 100 executioners led the victims to the place of execution where they were wrapped in red mats and laid on the pyres. One of them was a youth named Mbaaga-Tuzinde, the son of the chief executioner, Mukaajaanga. When Mukaajaanga could not persuade his son to recant, he had him killed first to prevent his suffering in the fire. Picked out for special punishment was Charles Lwanga, a leader of the Catholics. He was placed in a separate pyre and burned slowly. He died constantly invoking God. The others perished in larger fires, burned until nothing remained of their bodies but ashes.

Devotion to the Uganda martyrs spread quickly through central Africa. In time Mwanga was received into the Church by White Fathers. In 1920, a scant 37 years after their deaths, the 22 Ugandan martyrs, headed by Charles Lwanga and Matthew Mulumba, were declared blessed by Pope Benedict XV.

In 1941, Sisters Richildis Buck and Mary Aloyse Criblet of the Missionary Sisters of Our Lady of Africa, came down with a virulent pneumonic plague which had killed hundreds of persons in central Africa. They were taken to the hospital and treated with sulfa drugs. The other Sisters and lay Catholics prayed to the Ugandan martyrs for a cure. Three days later the Sisters were completely cured. The doctor attending them declared that the drugs alone could not have accomplished the feat in such a short time. These were the two miracles approved and published by Pope Paul VI in a consistory last July 31st, the miracles that have led to canonization. Both of the Sisters are now dead. Sister Richildis died in 1953, although her 83-year-old mother is still living in Germany. Another of her daughters, Sister Suitberta, is stationed at the White Sisters' convent in Manchester, England, and is flying to Rome for the canonization.

### **U.S. MASS SET FOR MARTYRS**

Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, will offer a solemn High Mass October 18th in the National Shrine of the Immaculate Conception here marking the canonization in Rome the same day of the 22 Ugandan Martyrs. Members of the diplomatic corps, including the Ambassador of Uganda and Mrs. Solomon B. Asea, and representatives of the State Department will be among those attending the Mass. Father Harold Perry, S.V.D., provincial of the southern province of the Divine Word Missionaries will preach.

Pope Paul VI will officiate at the canonization in Rome the same day before a congregation of thousands, including the bishops of the world attending the ecumenical council. The 22 Ugandan Martyrs were among 200 Christians, both Catholics and Anglicans, executed in the years 1885 and 1886 by order of the King of Buganda, a part of modern Uganda. The martyrs were beatified in 1920 by Pope Benedict XV.

## **KNIGHTS OF PETER CLAVER URGE GREATER CONCERN FOR JOBLESS**

By George M. Barmann Friday May 2, 1980 Catholic Telegraph

A plea not to sacrifice jobs in efforts to bring inflation under control was voiced by leaders of the Knights of Peter Claver and its auxiliary at the six-state Northern District Convention of the organization last weekend at the Daytonian Hotel in Dayton. Supreme Knight Murray J. Frank of Beaumont, Tex., and Kurt Hill of Detroit, who presided at the convention, in an interview linked concern about increasing unemployment with the Church's commitment to observe the Year of the Family. Both saw joblessness as a destructive element in family life.

In the interview, Mr. Frank and Mr. Hill confirmed that rising joblessness was a major concern of the more than 500 members in attendance at the convention. Mr. Frank, a 32-year member of the organization, said his organization also –

- Supports President Jimmy Carter in his efforts to free the American hostages in Iran, including sympathetic support for the ill-fated attempt to rescue them through military intervention;
- Advocates equal opportunity for all citizens in the areas of government, education and religion;
- Pledges its support to work for quality education for children in all schools, public and Catholic.

But priority emphasis this year is given to the family, the head of the national organization stressed. The national theme of the group is "We are family, with Christ as our anchor." Mr. Frank and Supreme Lady Elise Morris of Houston, Tex., were among national leaders invited to the White House last December to express their opinions about family life. "We have offered our assistance to promote the family, to support the vows taken in matrimony and to work for closely-knit family groups," said Mr. Frank.

The organization, he continued, desires to translate that concern for family into practical programs and therefore urges the Church and society to focus on joblessness. Adequate family income obviously helps promote family unity as well as security. The hopelessness caused by unemployment, on the other hand, contributes to family dis-unity, social disorder and even crime, Mr. Frank declared.

Bishop James Patterson Lyke, auxiliary bishop of Cleveland and the first Black bishop in the Midwest was the speaker at the convention banquet. The Knights and Ladies of Peter Claver are organizations composed chiefly of Black Catholics. While other races are a minority in the Claverites, they have traditionally been admitted as full and equal members. Mr. Hill noted that the Knights of Peter Claver historically gave witness to the teachings of the Church on race at a time when some other Catholic organizations adhered to "exclusionary membership policies." The organization was "an example in the Church," he observed. The New Orleans-based organization, with some 17,000 members, was founded in 1909 in Mobile Ala., by a group of four priests and three laymen to advance the interests of Catholicism and to provide members of parishes an opportunity to become active in a fraternal order with a religious dimension.

At the end of the three-day convention, the Knights and Ladies held a public procession from the hotel to Sacred Heart church in downtown Dayton for a concluding Mass. The convention hosts were units from two Dayton parishes, including Court 185 of Resurrection, headed by James Harris and Dorothy Johnson, and Court 194 of St. James, headed by Virgil Scott and Miriam Watkins.

The District Conference was for members in Ohio, Indiana, Michigan, Illinois, Pennsylvania, and Maryland. The organization is under the patronage of St. Peter Claver, a Spanish Jesuit missionary of the 17th Century, who worked among the Blacks of the West Indies and South America. He was canonized a saint in 1888.



## **THE KNIGHTS OF PETER CLAVER CELEBRATING THEIR 100TH ANNIVERSARY**

**NOVEMBER 7, 1909 – NOVEMBER 7, 2009**

The Order of the Knights of Peter Claver was founded November 7, 1909 at Mobile, Alabama; and was incorporated on July 12, 1911. The Fourth Degree was authorized in 1917; The Constitution for the Junior Knights was authorized on June 14, 1917; The Constitution for the Junior Knights was compiled by the Reverend Joseph P. Van Baast, S.S.J. and his committee. The Ladies Auxiliary was authorized and their Constitution was adopted at Opelousas, Louisiana, in August, 1922.

The first official organ of the Order was "The Shield" published for the first time at Mobile, Alabama in November 1910, with Frank Trenier, Charter Member and National Secretary as the editor. The successor of the Shield is "The Claverute," authorized in 1922 as a monthly publication, and its first editor was Joseph H. Rieras who served until 1928. The Claverite changed to a Quarterly Publication in 1948 at which time it was edited by the National Secretary. Presently, the Claverite is published by the National Editor.



**Gene Phillips**

To date, the Order has had thirteen Supreme Knights namely: Gilbert Faustina, Charter Member and Supreme Knight up to 1926; Louis Israel, 1926 to 1940; Alphonse Pierre August 1941; John H. Clouser, 1941 to 1946; J. Roland Prejean, 1946 to 1952; Beverly V. Baranco, Jr., K.S.G., 1952 to 1958; Eugene B. Perry, M.D., 1958 to 1964; Shields G. Gilmore, Jr., 1964 to 1970; Ernest Granger, Sr., K.S.G., 1970 to 1976, Murry J. Frank 1976 to 1982, Chester J. Jones, K.S.G., 1982 to 1988 and Paul C. Condoll, 1988 to 1994 and A. Jackie Elly, 1994 - 2000, Gene Phillips Sr., current.

In the Ladies Auxiliary, there have been ten Supreme Ladies: Mrs. M.L. Lunnon, 1926 to 1928; Mrs. A.R. Aubry, 1928 to 1952; Mrs. E.B. Jones, 1952 to 1958; Mrs. Inez Y. Bowman, 1958 to 1964; Mrs. Thelma P. Lombard, 1964 to 1970; Mrs. Florence W. Lee, 1970 to 1976; Mrs. Elise LeNoir Morris, 1976 to 1982; Mrs. Consuella M. Broussard, 1982 to 1988 and Mrs. Dorothy B. Henderson, 1988 to 1994 and Ms. Leodia Gooch, 1994 – 2000, GERALYN C. Shelvin, current.



**GERALYN C.  
Shelvin**

Recipients of the Papal Decoration; Benemerenti Medal are John Carlton James of Lafayette, Louisiana; Edward James Ray of Sunset Louisiana; James B. Johnson of Birmingham, Alabama and Lou McRoyal, Los Angeles, California.

The Order has participated in the charitable appeals of many Catholic Institutions, Churches and made many noteworthy contributions to various Local, State and National Organizations including, but not limited to:

The National Association for the Advancement of Colored People, Urban League, Sickle Cell Anemia Foundation, Xavier University Development and Expansion Fund, The Sister Thea Bowman Black Catholic Educational Foundation and the International Alliance of Catholic

Knights, The National Black Catholic Congress, National Black Clergy and National Black Sisters Conferences and the National Council of Negro Women.

**2008 Senior National Convention  
July 25 - July 30 2008  
Jacksonville FL**

Hyatt Regency Jacksonville Riverfront  
225 East Coast Line Drive  
Jacksonville, Florida 32202, USA  
Tel: +1 904 588 1234 Fax: +1 904 634 4554

**2009 Junior National Convention  
July 8, 2009 - July 13, 2009  
Houston TX**

Westin Galleria  
560 West Alabama  
Houston Texas 777056  
Phone: 713-960-8100 Fax:713-960-6549

**2009 Senior National Convention  
July 30, 2009 - August 7, 2009  
New Orleans LA**

Hilton Riverside  
Two Poydras Street  
New Orleans, LA 70140  
Telephone (504) 561-0500

**Northern States District [Includes Ohio]**

**Howard Crawford, KPC District Deputy**

**Annetta Wilson, KPCLA District Deputy**





## ONLY 14 NEGRO PRIESTS ORDAINED BEFORE 1934

Friday October 5, 1945 Catholic Telegraph

Bay St. Louis, Miss. – The significance of the recent announcement that St. Augustine's Seminary, the only seminary in the United States exclusively for Colored students for the priesthood, has just had its 19th priest ordained, is shown by further announcement that only 14 members of the Colored race were ordained in the nation in 80 years preceding the first such ceremony in St. Augustine's in 1934.

This seminary conducted by the Society of the Divine Word, had its beginning in 1920, in connection with the Sacred Heart Mission in Greenville, Mississippi. Three years later, it was moved to its present location in Bay St. Louis. In its 25 years St. Augustine's has enrolled a total of 359 students. Of this number two died while students some changed to other seminaries, some joined other communities, and some became diocesan priests. Four entered the brotherhood of the Society of the Divine Word, and two, other brotherhoods.

In the school year ending in June 1945, there were 54 students in the minor seminary, 14 in the clerical novitiate, and seven in the major seminary. They came from 18 states, Washington D.C.; The Panama Canal Zone; and the Republic of Panama.

A Solemn Pontifical Field Mass, celebrated by Bishop Richard O. Gerow of Natchez, in whose diocese the seminary is situated, will mark the silver jubilee. Archbishop Joseph F. Rummel of New Orleans will preside and the Very Rev. Joseph F. Eckert, S.V.D., Provincial, will be the assistant priest. The Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago and secretary of the American Board of Catholic Missions, will deliver the sermon.



**Rev. Wm. Adams,  
S.V.D., new Negro  
priest**

## **NEGLECT OF NEGRO HISTORY BY SCHOOLS CRITICIZED**

Catholic Telegraph Article – October 9, 1964

Negro history is sadly neglected in the schools, an authority on the subject said in Cincinnati last week. George W. Crawford, editor of the Catholic Interracial Council newsletter, told an audience at Xavier University that most Americans know too little of the story of the American Negro. Mr. Crawford, who holds a graduate degree from Xavier spoke at the first of a weekly series of conferences on race relations sponsored by the CIC and held in the North Hall Conference Room on the Xavier Campus.

“A review of history textbooks in U.S. schools, including Cincinnati Public and Parochial Schools, reveals an almost total absence of the Negro story in our history,” Mr. Crawford said. “The same situation is true also with respect to the Indian,” he added, charging that “this omission has been deliberate, as all scholars know.” “The White student thus studies only about White Americans, and the Negro also studies only about White Americans. It is not surprising then that one develops a superiority complex while the other develops one of inferiority,” he said. Mr. Crawford pointed out that “the Negro was a part of the ongoing American development, not as a bystander but as an active participant, beginning with the Jamestown Settlement in 1619.”

He urged his audience, which included leaders of various inter-group organizations, to “read extensively and broaden your knowledge of America,” and to make the more widely known role of the Negro in American history. Subject of the third session in the series, to be held on October 15th at 8 p.m., will be housing. Speakers will include Walter Bunker, past president of the Cincinnati Real Estate Board; Charles Judd, Cincinnati industrialist who is a member of the Housing Opportunities Made Equal [HOME] committee promoting equal opportunity in housing; and Ralph Ziegler of the Mayor's Friendly Relations Committee. Other meetings are scheduled on employment and education.

## **PRIEST-WRITER ENDORSES PITTSBURGH'S NEGRO POLICY**

Catholic Telegraph Article – March 20, 1964

The Pittsburgh Board of Education's new policy of Negro preferment, an issue which has touched off controversy locally and which is being watched nationally, has won the endorsement of Monsignor Charles Owen Rice in his columns in the Pittsburgh Catholic. "To some people this is discrimination in reverse," Monsignor Rice wrote in the official publication of the Diocese of Pittsburg, "But it is not that. It is a push toward social mobility." The Negro has to be set moving at a pace of the rest of society, and, that this will happen, there has to be substantial acceleration."

Pittsburgh public school officials announced earlier that under new policy the board was actively seeking qualified Negroes as teachers and administrators, that it would train them when they are lacking and that it frankly is giving preferential treatment to Negroes. According to Robert I. Sperber, board spokesman, the policy holds that when a Negro and a White person are candidates for one position and are equal in ability, the Negro will get the assignment or preferment. The policy is aimed at correcting the imbalance in the Negro-White ration of employment in the public school system.

Monsignor Rice said that "Pittsburgh's school board is taking extraordinary steps and that is as it should be." He speculates that "perhaps the worst thing we have done to the Negro is to exclude him from social mobility and to root him in an inferior class of his own. He may not just enter the flow of society. He may not move up and out of the slums when he is ready. He stays in a backwater and gets nowhere. Only by way of exception, by dint of extraordinary gifts, extraordinary effort, and extraordinary good fortune can he move upward. Depriving him of social mobility has deprived him of material hope and incentive."

## **ARCHDIOCESAN GROUPS CONDEMN KU KLUX KLAN, WHITE RACISM**

Friday, Feb. 1, 1980 – Catholic Telegraph

Renewed activity by the Ku Klux Klan brought a vigorous denunciation of the racist organization by the Social Action Commission and the Black Secretariat of the Cincinnati archdiocese this week. In a sharply worded joint statement they called the Klan “a developing cancer” affecting many parts of the nation, including Ohio. And they called for individual and collective action to “diffuse, alleviate and eventually eradicate both the causes and the effects of Klan activity and the white racism it promotes.”

The text of the statement follows:

We, members of the Archdiocesan Social Action Commission and the Black Secretariat, feel compelled to express our strong and growing concern over the renewed and swift emergence of the Ku Klux Klan. We see this organization as a developing cancer which is again spreading to and affecting many communities within our nation. Having witnessed the anti-Christian sentiments and behavior expressed within our own Ohio (Columbus) and archdiocesan (Middletown) boundaries we believe it is imperative that we speak out in the public forum to counteract and dispel the racism continually being perpetuated through Klan membership in order to broaden their constituency.

“Racism is a sin: a sin that divides the human family blots out the image of God among specific members of that family and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the words of Jesus: ‘Treat others the way you would have them treat you’ (Mt.7:12). Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being... Therefore, let the church proclaim for all to hear that the sin of racism defiles the image of God and degrades the sacred dignity of humankind...” (U.S. Bishops Pastoral Letter on Racism, November 29, 1979)

We realize neither the Klan nor its activities are new but rather invigorated and “updated,” operating out of the same prejudice, discrimination, oppression and violence which have marked the KKK since its tragic inception in our American history, especially manifested in its determined battle during the Civil Rights struggle of the 60’s. Those of us who believe in Jesus and the efforts of his disciple, Martin Luther King, continue to be challenged as we search for a more effective response to the gospel and to the haunting question of King’s last published work: *Where Do We Go From Here: Chaos or Community?*

We recognize that there has been effort, in some cases, at eliminating racism and its evil effects. Yet this evil still remains within our society, within our church, within ourselves.

We are all aware of the acute truth of Pope Paul VI’s words:

“It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are

accompanied for each individual by a livelier awareness of personal action. It is too easy to throw back on others responsibility for injustices, if at the same time one does not realize how each one shares in it personally, and how personal conversion is needed first.”

Therefore, we urge you, individually and collectively, to probe, to question, and ultimately to help us create alternatives which will diffuse, alleviate and eventually eradicate both the causes and effects of Klan activity and the white racism it promotes.

## **SURVEY INDICATES ALL IS NOT WELL FOR SPRINGFIELD AREA NEGROES**

Catholic Telegraph Article – July 24, 1964

Springfield, with an estimated population of 86,000 – third largest city in the Archdiocese – boasts that the nationwide for civil rights never has produced a single racial demonstration on the local scene. Implicit in the boast is the assumption that “all is well” in Springfield, a city that believes racial peace is the work of racial justice – and that justice prevails. But all is not well in this Ohio city. A Catholic Telegraph survey shows otherwise.

Springfield Negroes, like those in other cities – larger and smaller – across the state – suffer from a shortage of employment opportunities, from the enforced pattern of sub-standard segregated housing, from the lack of recreational facilities, and from the daily social pressures – the little indignities that erode the spirit and chip away at the American ideal of freedom. Despite this, Springfield is progressing along the road toward full equality of opportunity for all citizens. But the road is long and the journey ahead is certain to be wearisome and hazardous.

“Demonstrations are considered by us as a last resort,” said Rev. Albert L. Reed, pastor of Broadus Chapel Methodist Church and the local chairman of the Congress of Racial Equality [CORE]. “We try every other means first and finally, if we can dramatize a moral issue, we consider demonstrating.” The CORE chairman said, there are “places in Springfield where demonstrations long ago would have been justified,” but that moves have been invariably deferred in order to leave the door open for negotiation and grievances. The Rev. Mr. Reed spoke in detail about “private clubs” that have established “club” status as a device to ban Negroes. Swimming pool “membership” in one instance cited is easy to gain, if the applicant is not a Negro.

CORE members who have tested the swimming pool “club” gimmick have come through the experience with the conviction that Negroes are effectively barred. “I wouldn’t swim there if the place did admit me,” one Negro said. But he was firm in the conviction that his fight for the right of admittance was important as a “moral issue.” If there are CORE demonstrations in Springfield, they will be based entirely on appeal to conscience of the community and will be on moral grounds, Rev. Mr. Reed stressed. CORE in Springfield is a patient, religiously – motivated group, unwilling to create disturbances without sufficient cause, but equally unwilling to accept the status quo. Its sense of civic responsibility reflects the personality of its chairman.

He told the *Catholic Telegraph* he “could say only positive things” about International Harvester Company, the city’s largest employer, cited recently by the local chapter of Frontiers International for its fair employment practices. But the employment picture generally is not nearly as bright, he added. There are some supermarkets – even some whose customers are mealy all non-White – that will not hire Negroes. Progress has been made in recent years in many retail stores and financial institutions that once hired Negroes only as janitors or elevator operators. Most of these establishments are far from ideal of equal employment opportunity, but the “ice has been broken,” at least, he said.



## RESPONDING TO THE CALL

### DEVELOPMENT OF VOCATIONS TO THE PRIESTHOOD, DIACONATE AND RELIGIOUS AMONG AFRICAN AMERICANS

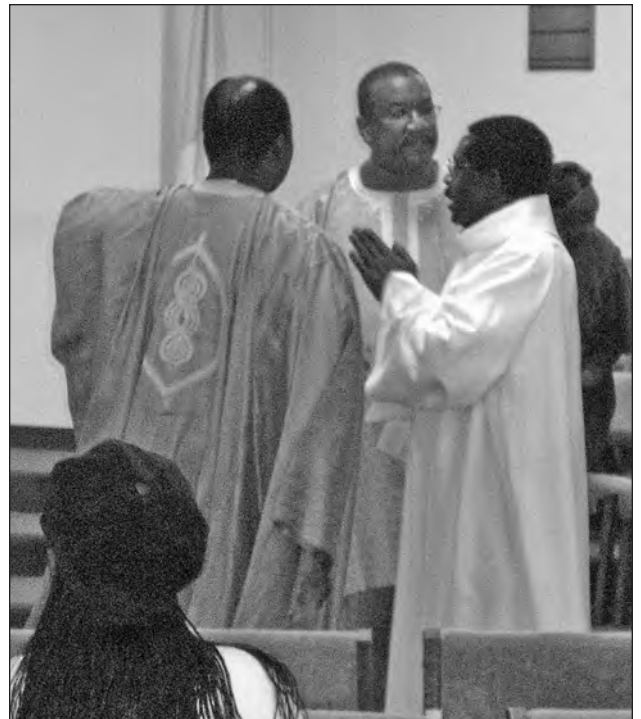
NBCC – Baltimore, Maryland 1997

As African American Catholics, we are painfully aware of the small number of African American vocations to the priesthood and religious. Perhaps our pain is made more acute by the realization that in the past, the stirring of God's grace in the soul of a potential candidate was stifled by the indifference of an un-listening church. Today's situation differs and the Church cries for more workers in all corners of the Lord's vineyard, and is especially attuned to the need for indigenous leadership in seeking African American priests and religious. However, this is occurring at a time when all races are looking elsewhere for fulfillment. The time has come for African American Catholics to commit themselves to create within their homes and parishes a climate of encouragement of young people so that a vocation is seen as a positive alternative.

In this moment of our history we grow increasingly more conscious of our need to develop vocations. At the very same time we call upon our Church to assume a more active, affirmative and aggressive program for the promotion of vocations among African Americans. We are called to meet this concern in a number of ways, especially as we realize our own vocations, and in fulfilling our own vocation in life, encouraging a response from all God's people to call to mission and ministry.

We begin by making a few assumptions:

1. All people are called to live their respective vocations to the fullest. Among the family, educators, and in the Church as a whole, there should be seen the duty, responsibility, respect and openness to the Spirit to recruit, encourage, and celebrate African American men and women who embrace a vocation to consecrated religious life, priesthood and the diaconate.
2. African American role models should be used as vocation recruiters; priests, deacons and religious should be strategically assigned for great visibility as role models for young people.
3. There should be the encouragement of development of religious role models in the African American community in all phases of Christian life – vocations, ministry in the church, family living – especially in regions where Catholics are few or where African American priests and sisters are either few in number or non-existent.



4. Those most effective in evangelizing African Americans are African Americans. Therefore, indigenous clergy and religious will facilitate this process. Visibility of good African American role models of religious life gives the community a sense of ownership and empowerment.
5. There should be a genuine concern for developing other creative forms of ministry to answer the new challenges which the church faces.

Concretely, we propose a specific beginning step, i.e., that of a focus on Vocation Seekers, specifically relating to the awareness that is necessary to first locate, then nourish, the qualities essential for potential candidates to religious life. The parish and its pastor should provide the necessary framework for this growth. Pastoral meetings, vocation days, powerful action-oriented sermons, as well as family-oriented activities should be developed in order to heighten awareness of the need.

Retreat days for potential candidates are encouraged as well as support for those already in the seminary. Many insights already exist as to what influences a person to seek a vocation to the religious life.



# HISTORY OF THE REVIVAL

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### SHE HAD A CONVERSION EXPERIENCE; NOW SHE WANTS TO SHARE IT

By Judy Ball Friday April 25, 1980 Catholic Telegraph



Two years ago there was nothing extraordinary about Janet Porter's faith life. True, she'd been born and raised Catholic, she knew the 10 commandments in the right order and she was up on church teaching thanks to her Catholic schooling. But her life was "pretty purposeless," not really gratifying at all. Not until she had an experience that, she says today, "turned my life around." Some would call it a "Jesus experience." But whatever name it goes by, says Ms. Porter, it was an experience that left her renewed, rejuvenated, refreshed and convinced that "the Lord had been in my life all the time," even though she hadn't realized or appreciated it.



But it's now two years later and Janet Porter is doing more than realizing and appreciating the movement of God in her life. Now a member of the Lay Pastoral Ministry Program (LPMP) in the archdiocese, she's determined to share the power of her experience with fellow Christians, old and young, Black and white, who want to "see and understand God's presence in their midst and really understand the Gospel as being their story." To help make that happen, she's organizing (as part of her work in the LPMP) a five-day Revival Week from May 19 to 23 designed to gather Christians together to "join hands and see how we can begin healing the divisions so that we

as people of the word of God can best meet the needy of the community by collectively sharing our gifts."

While many would shy away from such a Herculean task, Ms. Porter thrives on it, convinced that “the Lord would not have called me to this without the grace being sufficient for His will to be achieved.” But she also approaches the task convinced that the divisions within the Christian community, whether among denominations or between races, must be healed if genuine renewal is to take place. “It may be difficult, but it’s where we are called to go,” says the mother of a 16-year-old daughter and member of St. Mark parish in Cincinnati. Although Ms. Porter has been working on the Revival Week with leaders from eight parishes, all of which are either in the midst of the Black community or minister to that faith community, the week is not a “Black revival,” she emphasizes. “It is a worship experience which comes out of the tradition and spirituality of the Black community but is intended for all persons, “whatever their Christian denomination or ethnic or cultural background.

Despite her assurances that the Revival Week is to be an experience for all, Ms. Porter confesses to fears that the broader community may see it as something originating in – and therefore to be confined to – the Black community. “People who don’t believe that Black is good cannot accept the experience of Black as life-giving,” she says. But, she believes, the Revival Week can be a force for the “major healing” that must take place among people who call themselves Christians. Scheduled to be held at St. Peter in Chains Cathedral, beginning at 7pm each evening, the Revival Week will be conducted by Franciscan Father James Goode, a noted evangelist, community activist and pastor of Our Lady of Charity, a Black parish in Brooklyn. The cathedral can accommodate over thousand people each night of the Revival. But Ms. Porter is less concerned about how many come than how they leave.

If it is for them anything like her experience of two years ago – if they come lukewarm but leave on fire; if they come burdened, but leave hopeful; if they come aware of Jesus but leave knowing Him as a way of life – then, says Janet Porter, the Revival Week will have been a success. If they come open to God’s power and presence in their lives and leave filled with Him, then their lives, like hers, “will never be the same.” And that, she believes, is what a Revival is all about.





## HISTORY OF THE REVIVAL

### SPIRITS RENEWED AT 'REVIVAL WEEK'

Friday, May 30, 1980 Catholic Telegraph

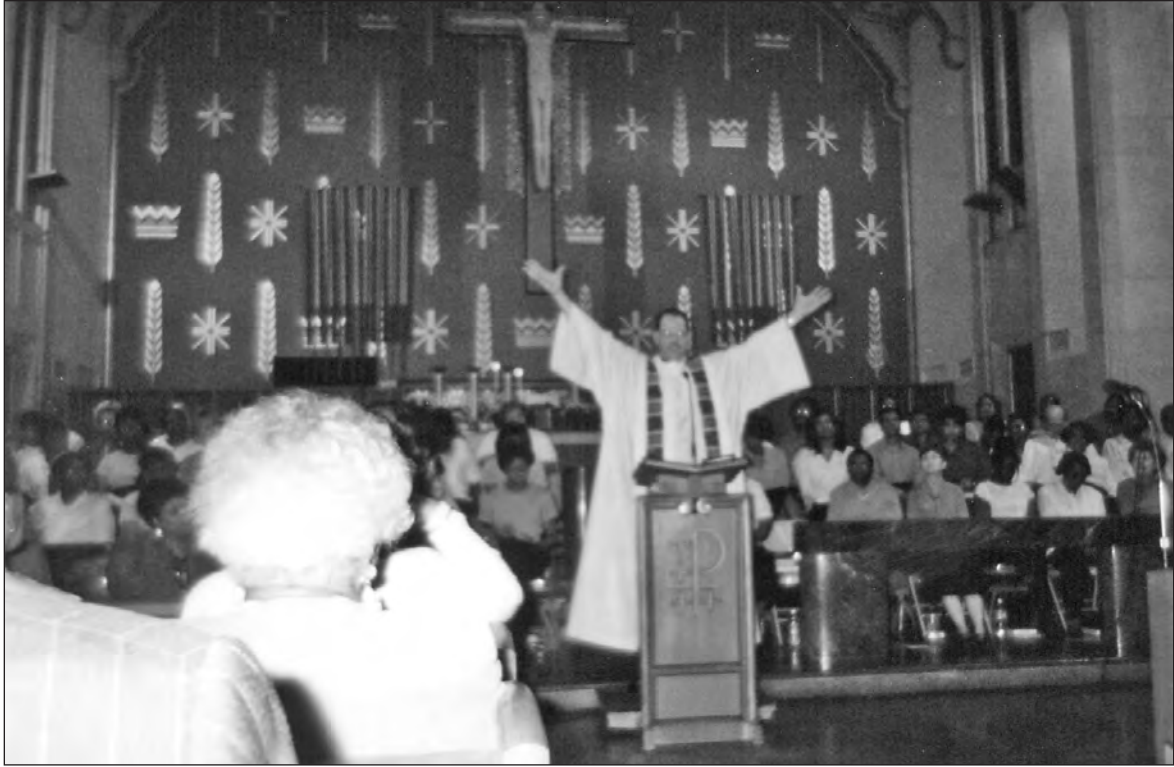
You really had to be there to appreciate it. And every night last week between 500 and 800 people were there appreciating it. In fact, St. Peter in Chains Cathedral never looked or sounded or felt like the way it did during the Revival Week conducted by Franciscan Father James Goode, a Brooklyn pastor and preacher who came to the archdiocese to offer area Christians five straight nights of what he calls "spiritual enrichment."

Black and white, old and young, rich and poor, Christians of every denomination – they all came to feed on the singing and the praying and the preaching to revive their spirits and renew their commitments to the Lord. Each night, they came to hear Father Goode preach. But the week offered more than intellectual reflections on Scriptural passages. There was a "healing night" with special prayers and blessings offered for physical as well as emotional healing, a homecoming night for Christians no longer attending church services, a youth night involving and honoring young people from area churches and high schools. And each night, choirs from different Christian communities were on hand to revive spirits through song and prayer.

While revivals have been common in Black Protestant churches, Father Goode told the *Telegraph* in an interview last week, they are becoming increasingly common in the Catholic community today, he said, noting that he preached "the first Black Catholic revival" in 1974 in Chicago. They are nothing more than the "coming together of people to experience the presence of the living God in a very real way," he said, an opportunity for them to "renew their commitments" or, for those who have left church or never taken the step, an opportunity "to come forth." Furthermore, he said, revivals shouldn't be once-in-a-lifetime experiences. They are best experienced annually and







“not just for people who have fallen by the wayside but for all of us,” he said, speaking of his own need to put aside the “busyness and commitments” in his own life and spend time “asking the Lord to speak to me, direct me in my goals and action.”

The result of a revival, he said, is more than the temporary “high” one can get from a deeply emotional experience. “The revival doesn’t end on Friday” with the close of the week, he said. “It really begins on Friday” because that’s when “the next step is taken,” when people will be moved to “sincerely make a commitment to build the Kingdom of God.”



**ARCHDIOCESE OF CINCINNATI**  
**THE OFFICE OF AFRICAN-AMERICAN CATHOLIC MINISTRIES**

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**OFFICE MISSION**

The Office of African-American Catholic Ministries [OAACM] works in collaboration with the archbishop and the African-American Catholic community to provide spiritual, cultural and social nourishment for the African American Community.

The OAACM articulates the needs of the African-American Catholic community and communicates its needs to the established archdiocesan agencies.

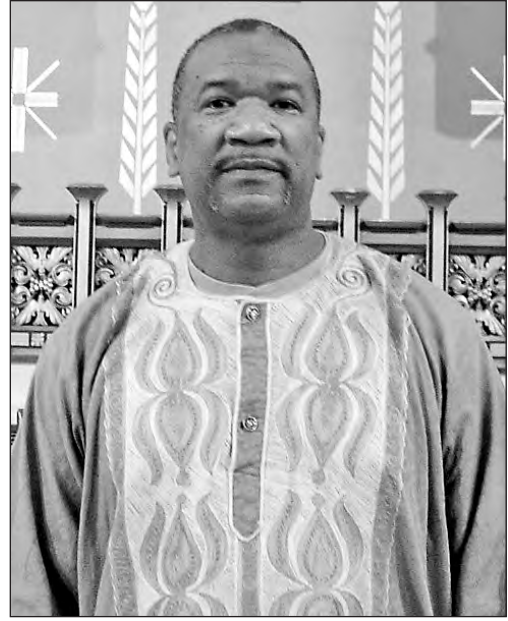
The OAACM keeps the African-American community informed on programs, resources, workshops and events, both nationally and locally.

The OAACM provides a voice for the community to be heard as the archdiocese plans to address its future ministerial responsibilities to the African-American Catholic communities.



## HISTORICAL EVENTS

- May 26, 1956**, Fr. Clarence J. Rivers ordained as the first black priest in the Archdiocese.
- Sept. 25, 1976**, Rev. Mr. Paul Richardson ordained as the first black deacon in the Archdiocese.
- May 1978** – Final Report of the Black Catholic Census Project, Richard Shell, Ph.D.
- Oct. 12-14, 1979**. Black leaders from several dioceses met at the Quality Inn Norwood for the Seventh Annual Conference of Black Catholic Administrators. Emmanuel Cardinal Nsubuga Archbishop of Kampala, Uganda and Archbishop Joseph Bernardin greeted the delegates.
- May 19-23 1980**, Fr. James Goode, pastor of Our Lady of Charity in Brooklyn New York preaches at the first Black Catholic Revival in Cincinnati, Ohio held at the Cathedral of Saint Peter in Chains.
- May 1980** – Black Secretariat hosts Ohio's first Black Bishop, Bishop James Lyke.
- July 24 – 26, 1983**, Xavier University hosts the first-ever Black Catholic Liturgical Conference.
- Nov. 16, 1986** – Black Catholic Consultation – For the Harvest: Black Catholics discuss church's problems at the largest single gathering of Black Catholics in this archdiocese.
- Oct. 1987** – Archdiocese of Cincinnati adopts the Black Catholic Pastoral Plan: Heritage, Unity and Responsibility
- In 1988**, Rev. William Cross appointed as the first Black Archdiocesan priest to be appointed a pastor (St. Andrew Church).
- Aug. 28, 1989**, Black Catholics walk in protest outside of the archdiocesan offices to challenge the archdioceses' lack of response to the needs of the black Community.
- Dec. 1, 1989**, Office of Black Catholic Ministries placed under the Pastoral Services Department.
- 1992**. The Commemoration of the Centennial of the Second National Black Catholic Congress was held at the Athenaeum of Ohio.
- Jan. 15, 2001**, Saint Mark Catholic Church celebrated its First Annual Keep the Dream Alive: Martin Luther King Mass and Award Celebration. Archbishop Daniel Pilarczyk was the first recipient of the award.
- On Nov. 21, 2004**, Fr. Clarence Joseph Rivers, the first black ordained priest in the archdiocese dies at the age of 73.
- Oct. 21, 2005** Freeing Spirit: Celebrating the Music and Legacy of Fr. Clarence Joseph Rivers, Jr. Ph.D. was held at Music Hall.
- June 14-16, 2007** Office of African American Catholic Ministries hosted liturgical workshop: "God's Work in the Liturgy" — Sr. Eva Marie Lumas — Mr. Rawn Harbor



**OFFICE DIRECTORS**

**Black Catholic Caucus**

- 1971 .....Isaiah Murphy Jr.
- 1971 – 1973 .....Robert Davis
- 1973-1974 .....Anne Baughman
- 1977 .....Sandra Willingham

**Black Secretariat**

- 1978 .....Keith Turner
- 1985 .....Robert Davis

**Office of African-American Catholic Ministries**

- 1988 .....Eugene Cash Jr.
- 1989 .....Joyce Smith
- 1989 .....George Findley
- 2004 .....Rev. William Cross
- 2005 .....Rev. Mr. Royce Winters

# SPECIAL THANKS

Archbishop Daniel E. Pilarczyk

Rev. Mr. Royce Winters, Director  
Office of African American Catholic Ministries

Mrs. Tricia Hempel, Editor, *The Catholic Telegraph*

Mr. Rick Barr, *The Catholic Telegraph*

Mr. Tony Tribble, Photographer

Mr. Don Buske, Catholic Archives

Ms. Victoria Parks – Interview of Elders

Pastors, Pastoral Associates, Elders, and Writers

## LIFT EV'RY VOICE AND SING

Lift every voice and sing, till earth and Heaven ring,  
Ring with the harmonies of liberty;  
Let our rejoicing rise, high as the listening skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us,  
Sing a song full of the hope that the present has brought us;  
Facing the rising sun of our new day begun,  
Let us march on till victory is won.

Stony the road we trod, bitter the chastening rod,  
Felt in the days when hope unborn had died;  
Yet with a steady beat, have not our weary feet,  
Come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered,  
We have come, treading our path through the blood of the slaughtered;  
Out from the gloomy past, till now we stand at last  
Where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears,  
Thou Who hast brought us thus far on the way;  
Thou Who hast by Thy might, led us into the light,  
Keep us forever in the path, we pray.

Lest our feet stray from the places, our God, where we met Thee.  
Lest our hearts, drunk with the wine of the world, we forget Thee.  
Shadowed beneath Thy hand, may we forever stand,  
True to our God, true to our native land.

Text: James W. Johnson [1871 – 1938]  
Tune: J. Rosemond Johnson [1873 – 1954]