“One feels his twoness an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.”

W. E. B. Du Bois

June 2020

The Coronavirus
The COVID-19 pandemic has effected us all at our social, economical, spiritual (customs), and psychological levels. Archbishop John Wester has provided liturgical guidelines to the Cathedral and parishes of the Archdiocese Santa Fe (ASF) as they relate to mitigation tactics to reduce the virus (see ASF Directives on Public Celebration of the Eucharist on page 2). Please refer to the Archdiocese of Santa Fe website: www.archdiosf.org for updates.

Further, the AACC leadership has decided that our next mass is tentatively scheduled for January 2021 (the traditional Martin Luther King Jr. mass celebration). We are VERY SORRY for the postponement of our traditional masses for June, August and October 2020. We are all in this together. Thank you for your patience.

Archbishop John C. Wester urges the Faithful to Participate in Prayer & Action for Racial Justice

On June 3, 2020 our Shepherd, with the support of the AACC, St. Joseph on the Rio Grande and the ASF Office of Social Justice and Respect Life, conducted a Prayer Service calling us to Pray and Act for Racial Justice in the aftermath of recent national protest of the killings of George Floyd, Ahmand Arbery and Breonna Taylor.
In his reflection he attributes our pain to the sin of racism and Slavery; a stain on our nation that continues to affect us. The prayer service can be viewed at the following link: https://www.facebook.com/events/694845464583181

Statement, U.S. Bishop Chairmen in Wake of Death of George Floyd and National Protest
except
“We are broken-hearted, sickened, and outraged to watch another video of an African American man being killed before our very eyes. What’s more astounding is that this is happening within mere weeks of several other such occurrences. This is the latest wake-up call that needs to be answered by each of us in a spirit of determined conversion.

Racism is not a thing of the past or simply a throwaway political issue to be bandied about when convenient. It is a real and present danger that must be met head on. As members of the Church, we must stand for the more difficult right and just actions instead of the easy wrongs of indifference. We cannot turn a blind eye to these atrocities and yet still try to profess to respect every human life. We serve a God of love, mercy, and justice.”

The Mission Statement
In the context of our multicultural church, we support and reinforce the African American Catholic family and individuals. We invite, challenge and develop an appreciation of our African American culture through liturgy, social, spiritual and educational programs. We pray that our culture will enhance the universality of the Church and the cause of evangelization.
Archdiocese Of Santa Fe Directives for Public Celebration of the Eucharist

Archbishop John C. Wester ASF Announces Directives for Public celebration of the Eucharist beginning May 16-17, 2020

The general directives are:
- Attendance limited to 10% of building capacity (per fire marshal assessment).
- Dispensation from Sunday obligation remains for all.
- Safety/ common good is priority. Coordination with staff will be essential, as will be clear and detailed communication to the people.
- Local pastors can make these directives more stringent as necessitated by local conditions; however, they cannot make them less strict.
- Reopening will be accomplished in phases.
- The Archbishop/Vicar General will continue to offer live stream/recorded Mass each Sunday and weekdays, and parishes are encouraged to do so as well.
- Social distancing/masks/increased cleaning are mandatory. Each measure presents an additional layer of protection, which individually may be insufficient.
- Cleaning staff should be present to disinfect commonly-touched surfaces after each Mass (pews, door handles, rails, etc.) Have on hand ample cleaning supplies, and masks if possible.
- Persons over 60 and with compromised immune systems should be pre-advised that they are at increased risk and be encouraged to remain home.
- Communicate that these guidelines are for the safety of lives and health for themselves and neighbors, and that continued opening depends on everyone’s cooperation.
- The archdiocese remains responsive to changes in conditions/requirements, and will revise these instructions periodically as necessary.

To view the complete list of directives, visit archdiocesf.org/reopening.

Please check with you local parish for details on how these directives have been implemented.

Race - Building the Myth of Black Inferiority
Excerpts from: Audrey Smedly, britanica.com, 29 January 2020

Race, the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences. Genetic studies in the late 20th century refuted the existence of biogenetically distinct races, and scholars now argue that “races” are cultural interventions reflecting specific attitudes and beliefs that were imposed on different populations in the wake of western European conquests beginning in the 15th century.

Race - As a Mechanism of Social Division
Racial classifications appeared in North America, and in many other parts of the world, as a form of social division predicated on what were thought to be natural differences between human groups. Analysis of the folk beliefs, social policies, and practices of North Americans about race from the 18th to the 20th century reveals the development of a unique and fundamental ideology about human differences. This ideology or “racial worldview” is a systematic, institutionalized set of beliefs and attitudes that includes the following components:

1. All the world’s peoples can be divided into biologically separate, discrete, and exclusive populations called races. A person can belong to only one race. 2. Phenotypic features, or visible physical differences, are markers or symbols of race identity and status. Because an individual may belong to a racial category and not have any or all of the associated physical features, racial scientists early in the 20th century invented an invisible internal element, “racial essence,” to explain such anomalies. 3. Each race has distinct qualities of temperament, morality, disposition, and intellectual ability. Consequently, in the popular imagination each race has distinct behavioral traits that are linked to its phenotype.

4. Races are unequal. They can, and should, be ranked on a gradient of inferiority and superiority. As the 19th-century biologist Louis Agassiz observed, since races exist, we must “settle the relative rank among [them].” 5. The behavioral and physical attributes of each race are inherited and innate—therefore fixed, permanent, and unalterable. 6. Distinct races should be segregated and allowed to develop their own institutions, communities, and lifestyles, separate from those of other races. These are the beliefs that wax and wane but never entirely disappear from the core of the American version of race differences. From its inception, racial ideology accorded inferior social status to people of African or Native American ancestry. This ideology was institutionalized in law and social practice, and social mechanisms were developed for enforcing the status differences.
Race - Building the Myth of Black Inferiority
(continued from page 2)

Scientific classifications of race
In publications issued from 1735 to 1759, Carolus Linnaeus (a Swedish Botanist) classified all the then-known animal forms. He included humans with the primates and established the use of both genus and species terms for identification of all animals. For the human species, he introduced the still-current scientific name Homo sapiens. He listed four major subdivisions of this species, H. americanus, H. africanus, H. europaeus, and H. asiaticus. Such was the nature of knowledge at the time that Linnaeus also included the categories H. monstruosus (which included many exotic peoples) and H. ferus (“wild man”), an indication that some of his categories were based on tall tales and travelers’ myths.

Transforming “race” into “species”
One of those whose direct experience of African slaves and assessment of them was given great weight was Edward Long (1734–1813), a former plantation owner and jurist in Jamaica. In a book titled The History of Jamaica (1774), Long asserted that “the Negro” was “void of genius” and “incapable” of civilization; indeed, he was so far inferior as to constitute a separate species of mankind. Long’s work was published as a defense of slavery during a period of rising antislavery sentiment. Its greatest influence came during and after the American Revolutionary War (1775–83), when some southern Americans started freeing their slaves and moving north.

The Enslavement and Racialization of Africans
Between 1660 and 1690, leaders of the Virginia colony began to pass laws and establish practices that provided or sanctioned differential treatment for freed servants whose origins were in Europe. They conscripted poor whites, with whom they had never had interests in common, into the category of free men and made land, tools, animals, and other resources available to them. African Americans and Africans, mulattoes, and American Indians, regardless of their cultural similarities or differences, were forced into categories separate from whites. Historical records show that the Virginia Assembly went to great extremes not only to purposely separate Europeans from Indians and Africans but to promote contempt on the part of whites against blacks.

Author’s Opinion
While this topic is to big to discuss even in several newsletters, race, the cornerstone to “Negro Slavery”, existed prior to Slavery (colonial times), the Declaration of Independence, Black Codes, Civil War, Reconstruction, Jim Crow, War Time, Civil Rights, 2nd Reconstruction, etc. We, all citizens of the United States, must come to terms that a system of division was purposely conceived, scientifically justified and methodically perpetuated. Like the movie “The Matrix” we must unplug, wake up and make changes based on a radical construct “All Men Are Created Equal”.

Special Thanks
The AACC gives special thanks to Sean Cardinalli and Louise Davis for discussing the Prayer Service and Black Lives Matter on the Catholic Radio Station. For Sean writing, editing and publishing an article on Juneteenth in the Albuquerque Journal and For Sean (and his daughter) producing the video: “Art, Culture and History - Black Lives Matter, Right Now”.
The video can be view at:
https://www.facebook.com/556563574/videos/10157478074748575/

The Path to Sainthood
Please pray, donate and or declare any miracles due to their intersession, of our candidates for sainthood.

Father Augustus Tolton
On June 12, 2019, Pope Francis authorized the promulgation of a "Decree of Heroic Virtue" (title of "Venerable"). www.toltoncanonization.org

Mother Mary Lange
In 1991, with the approval of the Holy See, Cardinal William Henry Keeler, Archbishop of Baltimore, officially opened a formal investigation of Lange's life to study it for her possible canonization "Servant of God". www.motherlange.org

Mother Henriette Delille
Pope Benedict XVI approved her heroic virtues and named her Venerable on March 27, 2010. DeLille was given the title of “Servant of God". www.sistersoftheholyfamily.com

Julia Greeley
On December 18, 2016 – Archbishop Aquila officially opened the Cause for Canonization at Immaculate Conception Cathedral Basilica during the 8:30 Mass. www.juliagreeley.org

Pierre Toussaint
On December 17, 1997, Pope John Paul II declared Pierre Toussaint, Venerable. obm@archny.org

Sister Thea Bowman
(December 29, 1937 – March 30, 1990)
Bishop Joseph Kopacz read the edict to open the cause for canonization for Sister Thea Bowman, FSPA, Servant of God, at a Sunday, November 18, 2019 Mass. www.sistertheabowman.com/cause
Financial Support Needed

During this challenging time when public Masses are suspended, we (the AACC) rely on your donations to continue our ministry! To help with the mission of the AACC, please make checks out to the Archdiocese of Santa Fe, and put either AACC Ministry or AACC Scholarship in the memo line.

Mail to: African American Catholic Community, Archdiocese of Santa Fe, 4000 St. Joseph’s Pl NW, Albuquerque, NM 87120. Thank you for your continued support of our ministry!

Congratulations to Anthony Ezeaputa
Recent Diaconate Ordination - ASF

Anthony Obinna Ezeaputa was born on February 20, 1985 and was baptized and raised Roman Catholic by his parents, Joseph and Veronica, in Onitsha Anambra State Nigeria. He has five sisters and two brothers. St. Charles Borromeo in Albuquerque is his home parish, and he has served Sacred Heart of Jesus Catholic Church in Española and St. Jude Thaddeus Catholic Church in Albuquerque. He is thankful to the schools he attended: St. Dominic Savio Seminary Akpu Anambra State Nigeria, St. John Bosco Seminary Isuaniocha Anambra State Nigeria, Dominican Institute Ibadan Oyo State Nigeria (Bachelors of Arts in Philosophy), Pontificia Facoltà Teologica Teresianum Rome Italy (Sacred Theology Baccalaureate), and Mount Angel Seminary, St. Benedict, Oregon (Masters of Arts in Theology). They were pivotal in his intellectual, pastoral, human, and spiritual formations. He is grateful to his family, the archdiocese, Archbishop John C. Wester, vocation directors, and friends, who have helped him in discerning the will of God.

Ordination at St Thomas Aquinas, May 26, 2020.

Deacon Ezeaputa is a friend and fellow Nigerian of our AACC Spiritual Director, Fr. Ben Onwumelu.