Some people lambast Christianity as "a white man's religion." Worse yet, there have been Christians, Black and White, Protestant and even Catholic, who regard Catholicism as a "white church." Amazingly enough, these myths and misconceptions remain entrenched in some people's minds.

On July 24, 1990, the National Black Catholic Clergy Caucus of the United States designated November as Black Catholic History Month to celebrate the long history and proud heritage of Black Catholics. Two commemorative dates fall within this month, Saint Augustine's Birthday (November 13) and Saint Martin de Porres' Feast Day (November 3). More importantly, November not only marks a time when we pray for all saints and souls in loving remembrance, but also a time to recall the saints and souls of Africa and the African Diaspora.

Some people forget that Christianity did not originate in Europe and even express surprise when they learn that Black Catholic History began in the Acts of the Apostles (8: 26-40) with the conversion of the Ethiopian Eunuch by Philip the Deacon. This text is important for several reasons. First, it chronicles the conversion of the first Black African in recorded Christian history. Second, the text suggests that the man was a wealthy, literate, and powerful emissary of the Nubian Queen and also a faithful, practicing Jew prior to his baptism. Clearly, he was not an ignorant heathen. Third, the Ethiopian Eunuch's conversion predates the conversions of Saints Paul and Cornelius. Most significantly, many cite this conversion as the very moment when the church changed from a Hebrew and Hellenist community to the truly Universal and Catholic Church.

Black Catholics trace their faith history back to Christian antiquity long before other nations heard the "Good News." Christian Africa was indeed a "leading light" in early Christendom. Black Catholics point to three popes who were born in Africa: Saints Victor I, Melchiades, and Gelasius I. All three shepherded the early church through tough and tumultuous times in history. Black Catholics claim many Black Saints like Saints Cyprian, Zeno, Anthony of Egypt, Moses the Black, Pachomius, Maurice, Athanasius, Pisentius, Mary of Egypt, Cyril of Alexandria, Monica of Hippo, Augustine of Hippo, Perpetua, Felicitas, and Thecla. Some of these mystics, monastics, and, martyrs literally made the church what it is today.

Not many people know that King Nzinga-a-Nkuwu Mbemba (Afonso the Good) of the Kongo and his subjects made their profession of faith thanks to the work of Portuguese missionaries one year before Christopher Columbus made his famous voyage in 1492, or that Pope Leo X consecrated the king's son, Henrique, Titular Bishop of Utica in 1518 which was one year before Martin Luther nailed his list of ninety-five theses to the Church in Wittenberg. Bishop Henrique was the first native bishop of West Africa. However, he died in 1531. The Congolese Church and the hopes for an indigenous clergy died with him. Finally, the genocidal slave trade killed true evangelization in sub-Saharan Africa for several centuries.
Notwithstanding the moral crimes of chattel slavery, the French and Spanish missionaries ministered to their free and enslaved African population within their respective colonies. This ministry laid the foundation for Black Catholic communities within the United States, i.e. Mobile, Alabama; New Orleans, Louisiana; and Saint Augustine, Florida. It is important to note that many African-American Catholics cherish a certain Peruvian Dominican, Saint Martin de Porres, the only Black Saint from the Western Hemisphere to date.

Tragically, the American Catholic Church did not seriously commit its time and resources to minister to the African-American population during the antebellum or postbellum periods. However, God made a way!!! In spite of insuperable obstacles and opposition, African-American Catholics created a remarkable movement of faith and evangelization. Many courageous people played pivotal roles within church history like Mother Mary Elizabeth Lange, Mathilda Beasley, Daniel Rudd, and the Reverend Augustus Tolton. They witnessed their faith, ministered to their people, and left lasting legacies in the face of prejudice, ignorance, and indifference. One cannot read their stories without feeling tremendous joy, sorrow, and inspiration. They are truly heroic accounts!

Black History Month provides opportunities to learn and share the whole history and rich heritage of Christian Catholicism. Ubi Victoria Veritas! The Victory of Truth!
Ways to Celebrate Black Catholic History Month

· Highlight Black Catholic Role Models
  Saints (Monica of Hippo, Augustine of Hippo, Perpetua, and Felicitas to name a few)
  Black Bishops (highlight Black Bishops from Louisiana)
  Black Popes (Saints Victor I, Melchiades, and Gelasius I)
  Black Catholic Leaders (Henriette Delille, Rev. Augustus Tolton, Sister Thea Bowman and
  Daniel Rudd, etc.)

· Highlight momentous diocesan events pertaining to the contributions of Black Catholic,
  identify Black diocesan priest

· Highlight the dates which contributed to November being selected for Black Catholic
  History Month:
  Nov. 1—All Saints Day, present time to review the lives of Saints of African
  Nov. 2—All Souls Day—Remember African lost to cruel treatment in the Middle
  Passage crossing of the Atlantic Ocean.
  Nov. 3—St. Martin de Porres’ feast day
  Nov. 13—St. Augustine’s birthday

· Exhibit symbols that reflect African American Culture

· Invite or interview Black Priests, Religious and Lay Leaders to speak on Blacks who
  pioneered the faith and how their actions help make the Church what it is today

· Research your own Church Parish History, identify and discuss key historical events

· Sponsor a musical - highlight music from the Catholic Hymnal, *Lead Me, Guide Me*

· Sponsor an essay contest or plays about Black Catholics

· Read about Religious Orders who minister to Black Catholics, such as the Society of
  Divine Word (SVD), Josephites, Sisters of the Holy Family, Franciscans, Sisters of the
  Blessed Sacrament etc, invite members of these community to speak

· Read Fr. Cyprian Davis’ book, *The History of Black Catholics in the United States*

· Develop or Design a Liturgical Celebrations and Prayer Services.

· Display resources pertaining to Blacks Catholics.

· Read and Discuss “What We Have Seen and Heard” or “Open Wide our Hearts, the
  Enduring Call to Love” the Pastoral Letters on Racism or other Pastoral Letters
  pertaining to the plight of Black Catholics.

· Learn about several Black Catholics who are in the process of becoming saints.

· Sponsor a quiz bowl utilizing information on Black Catholic contributions.

· Contact your Diocesan Office of Black Catholic Ministries for resource material.
Timeline of Black Catholic history
By Fr. Cyprian Davis

1565-1899: St. Augustine, Florida
Blacks, both slave and free, help to found this oldest town in the United States. In 1693 Spain offers freedom in Florida to slaves who convert to Catholicism.
**Until 1763,** these freed slaves live in a community northeast of St. Augustine. Gracia Real de Santa Teresa de Mose, or Fort Mose, established in 1738, thus becomes the first free black town in the United States.

1781: Los Angeles
Governor Don Felipe de Neve recruits 11 families to settle on the Porciuncula River—now Los Angeles. The settlers are all Catholic, a mix of Africans, Spanish, and American Indians.
Meanwhile, Maryland's black Catholic population grows to 3,000 as a result of Jesuit evangelization in the region.

1829: Oblate Sisters of Providence
A handful of women from Baltimore's Haitian refugee colony begin to educate local children in their homes. With the support of the archbishop, in 1829 they create the Oblate Sisters of Providence. The first superior is Elizabeth Lange, born in Cuba of Haitian parents. A later archbishop dismisses the need for an order of black religious, but the sisters find new advocates among the Redemptorists and in Saint John Neumann, then archbishop of Philadelphia. Their ministry spreads to Philadelphia and New Orleans.

1839: In Supremo Apostolatus
In this 1839 apostolic letter, Pope Gregory XVI condemns the slave trade as the "inhuman traffic in Negroes." Rome outshines the U.S. in race relations from the 17th to 20th centuries. Many U.S. bishops as well as men's and women's religious orders in this period own slaves, sometimes advocating for their proper treatment.
Bishop John England of Charleston, South Carolina defends the American domestic slave trade, arguing that Pope Gregory's apostolic letter refers only to slaves imported by the Spanish and Portuguese. Though claiming he is not personally in favor of slavery, he says it was a "question for the legislature and not for me."

1842: Sisters of the Holy Family
Founded by Henriette Delille and Juliette Gaudin in New Orleans, the Sisters of the Holy Family become the second religious order for black women. Biracial and of African descent, the founders are free people of color, at that time a separate class and culture above the slaves. The order ministers to poor blacks, educating and tending the sick.
This follows an earlier attempt by Frenchwoman Marie Aliquot to start the Sisters of the Presentation, soon dissolved for violating Louisiana's segregation laws because the white Aliquot sought black women to join her. Aliquot is not allowed to join the new Sisters of the Holy Family because she is white.

During an outbreak of yellow fever, the nuns heroically nurse the sick and are thus granted public recognition. But they are not allowed to wear their habit in public until 1872.

1766-1853: Pierre Toussaint
Arriving in New York from Haiti in 1787 with his owner, Jean Bérard, Pierre Toussaint is apprenticed to a New York hairdresser. He becomes a friend to the city's aristocracy by dressing the hair of wealthy women.

When Jean Bérard dies penniless, Toussaint financially supports Bérard’s wife, nursing her through emotional and physical ailments. She grants him his freedom in 1807. His stable income allows him to buy freedom for his sister and his future wife, and to be generous with many individuals and charities, including an orphanage and school for black children. He cares for the ill when yellow fever sweeps the city and opens his home to homeless youth, teaching them violin and paying for their schooling.

A case for his beatification has since been opened in Rome. He would be the first black American saint.

1875: James Augustine Healy, First Black Bishop
Although James Healy and his nine siblings--all fathered by a Georgia plantation owner--are officially slaves; their father brings them north for education and freedom. Three of the Healy brothers--James, Patrick, and Alexander--become the first African American priests in the U.S., although they do not identify with being black and never speak out on behalf of blacks.

Bishop John Fitzpatrick of Boston, a friend of their father, encourages the boys to attend Holy Cross College in Worcester, Massachusetts. James studies for the priesthood in Paris and is ordained bishop of Portland, Maine in 1875.

His brother, Patrick Francis Healy, a Jesuit who conceals his African origins for much of his career, becomes president of George-town University in 1874 (ironic because Georgetown admitted no black students until the mid-1900s).

James would not ally himself with black Catholic leaders nor agree to address meetings of black Catholics, once citing Saint Paul's admonition that there shall be no Greek nor Jew in Christ.

1889: Daniel Rudd Calls Black Catholic Congress
In January 1889 almost 100 black Catholic men meet with President Grover Cleveland on the last day of the first black Catholic lay congress in U.S. history.

Timeline of Black Catholic history - Fr. Cyprian Davis
Daniel Rudd, a journalist from Ohio and founder of the American Catholic Tribune, becomes a leader of black laity.

Fiercely proud of the Catholic Church, Rudd claims the church is the one place of hope for black people.

Rudd recruits delegates to the first Black Catholic Congress, hoping to "let them exchange views on questions affecting their race; then uniting on a course of action, behind which would stand the majestic Church of Christ."

The delegates' statement calls for Catholic schools for black children, endorses temperance, appeals to labor unions to admit blacks, advocates better housing, and praises religious orders for aiding blacks.

Rudd also helps organize the first lay Catholic congress of the entire U.S. in 1889, where he insists that blacks be treated as part of the whole, not as a special category.

At the fourth Black Catholic Congress in 1893, Charles Butler decries prejudice and discrimination within the Catholic Church, asking, "How long, O Lord, are we to endure this hardship in the house of our friends?" The congress calls attention to the church's failure in its mission "to raise up the downtrodden and to rebuke the proud."

Thus black Catholics made the social implications of Catholicism into a primary feature of the faith, a new and bold approach for the time.

1909: Knights of Peter Claver
The fraternity of the Knights of Peter Claver is established by the work of Josephite priests as a parallel to the Knights of Columbus. It soon develops chapters for women and young people.

1916: Committee for the Advancement of Colored Catholics
Led by Thomas Wyatt Turner, the Committee for the Advancement of Colored Catholics forms during World War I to care for black Catholic servicemen, neglected by both the Knights of Columbus and the black YMCA.

After the war, the group broadens its focus. Its advocacy gives birth to a new national forum for black Catholics. Its purpose: "Collection of data concerning colored Catholics, the protection of their interests, the promotion of their welfare, and the propagation of the faith among colored people."

The U.S. bishops, despite requests from Rome to act on behalf of blacks during the race riots and lynchings of 1919, avoid the topic at their first annual meeting.
In response, the committee publicly urges the bishops to denounce discrimination and consult with black Catholics, saying, "at present we are neither a part of the colored world (Protestant), nor are we generally treated as full-fledged Catholics."

1916: Handmaids of Mary
The Georgia state legislature introduces a bill prohibiting whites from teaching black students. Although the law eventually fails, a community of black sisters is formed to teach. In 1922 the sisters relocate to New York where they start a soup kitchen and begin educating local children.

In 1929 they affiliate with the Franciscan Third Order, becoming the Franciscan Handmaids of the Most Pure Heart of Mary. Still active in Harlem, their ministries have spread elsewhere in the United States.

1920: First Seminary for Blacks
The Society of the Divine Word in Greenville, Mississippi, with the blessing of Pope Benedict XV, opens St. Augustine's, the first seminary for blacks. Some American bishops are still not convinced of the merit of a black priesthood.

1929: Denunciation of Racism
American bishops denounce racial prejudice as immoral for the first time.

1965: March in Selma
Many Catholic clergy and women religious join the march in Selma, Alabama, marking the church's foray into the civil rights struggle for racial equality.

1968: First Black Clergy Caucus
Prior to the meeting of the Catholic Clergy Conference on the Interracial Apostolate in 1968, Father Herman Porter of the Rockford, Illinois diocese invites all U.S. black Catholic clergy to a special caucus. More than 60 black clergy gather to discuss the racial crisis and decide to form a permanent organization. They send a statement to the bishops strongly criticizing the church but clear in its expression of their devotion and hope. It lists nine demands for the church to be faithful in its mission to blacks and to restore the church within the black community. The caucus remains active today.

1985: Today's Black Catholic Congresses
The National Black Catholic Congress is re-established in 1985 as a coalition of black Catholic organizations. In 1987, NBCC renews the tradition of gathering black Catholics from across the country. The first renewed congress, Congress VI (the first five took place in the 1800s), takes place in May of 1987 in Washington, D.C. NBCC holds a national congress every five years, and each event attracts growing numbers of attendees. Congress IX is August 29-September 1 in Chicago.

Source: The History of Black Catholics in the United States, by Cyprian Davis (Crossroad)

Father Cyprian Davis, O.S.B., former monk of St. Meinrad Archabbey, professor of church history at St. Meinrad School of Theology, and author of works on black Catholic history.

Timeline of Black Catholic history - Fr. Cyprian Davis
African Popes

There were three African Popes who came from the region of North Africa. Although there are no authentic portraits of these popes, there are drawings and references in the Catholic Encyclopedia as to their being of African background. The names of the Three African Popes are: Victor (183-203 A.D.), Gelasius (492-496 A.D.), and Mechiades or Militiades (311-314 A.D.). All are saints.

Pope Saint Victor I—Saint Victor was the fifteenth pope and a native of black Africa. He served from 189 A.D. until 199 A.D. He served during the reign of Emperor Septimus Severus, also African, who had led Roman legions in Britain. Some of the known contributions of Victor were his reaffirming the holy feast of Easter to be held on Sunday as Pius has done. As a matter of fact, he called Theophilous, Bishop of Alexandria, on the carpet for not doing this. He also condemned and excommunicated Theodore of Byzantium because of the denial of the divinity of Jesus Christ. He added acolytes to the attendance of the clergy. He was crowned with martyrdom. He was pope for ten years, two months and ten days. He is buried in St. Peter's Basilica in Vatican City near the body of the apostle Peter, the first pope in Vatican. Some reports relate that St. Victor died in 198 A.D. of natural causes. Other accounts stated he suffered martyrdom under Servus. Pope Saint Victor I feast day is July 28th.

Pope Saint Miliades I—Saint Miltiades, a native of Africa, Miltiades (also Melchiades) occupied the papacy from 311 to 314 A.D. Miltiades decreed that none of the faithful should fast on Sunday or on the fifth day of the week because this was the custom of the pagans. He was Miltiades who led the church to final victory over the Roman Empire. During his papacy, Emperors Galarius, Licinius and Constantine put an end to the persecution of Christians; they were permitted to live as such and to reconstruct their places of religious worship. Pope Miltiades was also given back all the ecclesiastical buildings and possessions that had been confiscated during the persecutions. Constantine's wife later let him stay in the Lateran Palace in Rome, becoming the first pope to have an official residence. He furthered decreed that consecrated offerings should be sent throughout the churches from the pope's consecration. This was call leaven. He was buried in the Catacomb of St. Callistus on the famous Appian Way. He was the last pope to be buried in a catacomb. Pope Saint Miliades I feast day is December 10th.

Pope Saint Gelasius I—Saint Gelasius was born in Rome of African parents and was a member of the Roman clergy from youth. Of the three African popes, Gelasius seems to have been the busiest. He occupied the holy papacy four years, eight months and eighteen days from 492 A.D. until 496 A.D. Gelasius followed up Militiades' work with the Manicheans. He exiled them from Rome and burned their books before the doors of the basilica of the holy Mary. He delivered the city of Rome from the peril of famine. He denounced Lupercalia, a fertility rite celebration. He asked them sternly why the gods they worshipped had not provided calm seas so the grain ships could have reached Rome in time for the winter. He wrote to Femina, a wealthy woman of rank, and asked her to have the lands of St. Peter, taken by the barbarians and the Romans, be returned to the church. The lands were needed for the poor who were flocking to Rome. His theory on the relations between the Church and the state are explained in the Gelasian Letter to the Byzantine Emperor Anastasius. He was known for his austerity of life and liberality to the poor. He was a writer of strong letters to people of all rank and classes. There is today in the library of the church at Rome a 28 chapter document on church administration and discipline. Pope Saint Gelasius I feast day is November 21st.
African Saints

**Saint Anthony the Great of Thebes**—St. Anthony is called the Patriarch of Monks. He was born at Aama, village south of Memphis, near Thebes. His parents were rich Christians. Shortly after inheriting his parents’ fortune, he sold all his vast fortune and gave the proceeds to the poor, sent his sister to a nunnery and retired to an old ruin of a tomb. He ate only every three or four days and spent his time at manual labor and prayer.

**Saint Antonio Vieira** - Antonio Vieria was an African born in Portugal. When he was fifteen years old, he became a Jesuit novice and later a professor of rhetoric and dogmatic theology. He went to Brazil where he worked to abolish discrimination against Jewish merchants, to abolish slavery, and to alleviate conditions among the poor. On the 200th anniversary of his death in 1897, he was canonized.

**Saint Augustine** - Historians tell us that there is more intimate knowledge available about St. Augustine than of any other individual in the whole world of antiquity. Augustine the sinner is all too well known. There is knowledge of him as a convert and author of Confessions, but little is known of his as Father of the Church and as a saint.

Augustine was born in the little town of Tegaste, Africa, on November 13, 354. He claimed that he learned the love of God from his mother Monica's breast, and that her early Christian training influenced his entire life. He was highly educated, having studied at Madura, Africa, the University of Carthage, and Rome. He was brilliant - actually a genius, and he used his great abilities to lead men to love God.

His thousands of letters, sermons and tracts, combined with 232 books, instructed the Early Church and have relevance for the Church today. It is said that Christian scholars through the ages owe much to St. Augustine and that the full impact of his psychology and his embryonic theology will be felt in years to come. Augustine was truly a saint. He live an austere life, performing great acts of mortification and penance. He wrote, "I pray to God, weeping almost daily." Two of his most famous books are "Confessions" which is an autobiography and "City of God". St. Augustine's feast day is August 28th.

**Saint Bessarian** - St. Bessarian was born in Egypt. He went to the desert to become a hermit. He is credited for many miracles. Once he made salt water fresh. He brought rain during a drought and once walked on the Nile.

**Saint Benedict the Moor**—St. Benedict the Moor, a lay brother, was born in Sicily in 1526. He was the son of African slave parents, but he was freed at an early age. When about twenty -one he was insulted because of his color, but his patient and dignified bearing caused a group of Franciscan hermits who witnessed the incident to invite him to join their group. He became their leader. In 1564 he joined the Franciscan friary in Palermo and worked in the kitchen until 1578, when he was chosen superior of the group. He carried through the adoption of stricter interpretation of the Franciscan rule. He was known for his power to read people's minds and held the nickname of the "Holy Moor". His life is austerity resembled that of St. Francis of Assisi. St. Benedict the Moor feast day is April 4th.

**Saints Felicitas and Perpetua** - Women persecuted for Christianity at Carthage. Perpetua is recorded for having several visions that depicted her death. At death, she called out to the crowds: "Stand fast in the Faith and love one another. Do not let out suffering be a stumbling block to you..." Felicitas was Perpetua's slave. They died together. Sts. Felicitas and Perpetua feast day is March 6th.

**Saint Josephine Bakhita**—Saint Josephine Margaret Bakhita was born around 1869 in the village of Olgossa in the Darfur region of Sudan. Sometime in February 1877, Josephine was kidnapped by Arab slave traders. Although she was just a child, she was forced to walk barefoot over 600 miles to a slave market in El Obeid. Eventually, after exchanging hands five or six times, St. Bakhita found her-
self serving as a caretaker for a young girl at a school in Venice run by Canossian Sisters. Bakhita was very intrigued by the Catholic faith. Against the will of her owner, who wanted to take her back to Africa, she went before the Italian courts seeking her freedom. The courts declared that Bakhita was a free woman because slavery had been outlawed in both Italy and the Sudan and they allowed her to stay in Italy. She lived out the rest of her days serving God and her community and teaching others to love Him with great faithfulness. St. Bakhita died in 1947 and her feast day is February 8th.

**Saint Katharine Drexel** (Noteworthy Non-Black) - The foundress of the Sisters of the Blessed Sacrament, she dedicated her life to the defense and promotion of Native and African Americans. Her story is unique give her background of power and privilege and wealth.

Katharine Drexel was born in Philadelphia on November 26, 1858. Her family was part of the social and economic elite of America. Her father, Francis Anthony Drexel, shared with his two brothers ownership of an international banking empire that included partnerships with J. P. Morgan in New York and the House of Morgan in London. The family firm eventually became the Wall Street powerhouse Drexel Burnham Lambert,

Katharine's concern for the "Colored people" paralleled her concern for the Indians. Her blood sisters, even though now married, also shared it with her. With the help of her sister Louise, Katharine purchased a sixteen hundred acre tract on the James River near Richmond, Virginia, where she established St. Emma's Industrial and Agricultural Institute for young black men-naming it after her mother. On a piece of the land adjoining it, she had a school for black girls built, and named it St. Francis De-Sales after her father. Many whites were opposed to the efforts of the Drexel sisters in favor of the Blacks. Neighbors even burned down the new St. Francis school barn. But nothing daunted Katharine. She traveled throughout the United States, search for opportunities to serve black people.

Katharine's crowning achievement was the Building of Xavier University in New Orleans, the first U.S. Catholic institution of higher education for African-Americans. In 1914 Mother Drexel quietly purchased the abandoned buildings of Louisiana's Southern University for Negroes. Three years earlier, the state legislature had moved it out of the city because of the objections from the white population.

The constant demand for Mother Katharine finally caught up with her. In 1935, during an extensive visitation to missions in the West, she suffered a heart attack and after that rarely left the Motherhouse in Philadelphia. Coupled with a life of contemplation, she continued to fight for civil rights, funding some of the NAACP's investigations of the exploitation of black workers, and organizing letter-writing campaigns to President Franklin Roosevelt.

She was canonized by the Roman Catholic Church in 2000; her feast day is observed on March 3. She was the second canonized saint to have been born in the United States and the first to have been born a U.S. citizen.

**Saint Martin de Porres**—Martin was born on December 9, 1579, in Lima, Peru, the illegitimate son of Don Juan de Porres of Burgos a Spanish nobleman, and Ana Velasquez, a young freed Negro slave girl.

From early childhood Martin showed great piety, a deep love for all God's Creatures and a passionate devotion to Our Lady. At the age of 11 he took a job as a servant in the Dominican priory and performed the work with such devotion that he was called "the saint of the broom". He was promoted to the job of almoner and soon was begging more that $2,000 a week from the rich. All that was begged was given to the poor and sick of Lima in the form of food, clothing and medicine.

Martin was placed in charge of the Dominican's infirmary where he became known for his tender care of the sick and for his spectacular cures. In recognition of his fame and his deep devotion, his superiors dropped the stipulation that "no black person may be received to the holy habit or profession of our order" and Martin was vested in the full habit and took the solemn vows as a Dominican brother.

As a Dominican brother, he became more devout and more desirous to be of service. He established an
orphanage and a children's hospital for the poor children of the slums. He set up a shelter for the stray cats and dogs and nursed them back to health.

Martin lived a life of self-imposed austerity. He never ate a meal, he fasted continuously and spent much time in prayer and meditation. He was venerated from the day of his death. Many miraculous cures, including the raising of the dead, were attributed to Brother Martin. Today throughout South America, Central America and the islands of the Caribbean, people tell of the miraculous powers of St. Martin de Porres. St. Martin de Porres's feast day is November 3rd.

**Saint Monica** - St. Monica, an African laywoman is a saint with whom most black women can readily and easily identify, because Monica epitomized the present-day black women.

St. Monica was born in Tegaste in northern Africa in about 331. She was a devout Christian and an obedient disciple of St. Ambrose. Through her patience, gentleness and prayers, she converted her pagan husband. To her son, St. Augustine of Hippo, whom she loved dearly, she gave thorough religious training during his boyhood, only to know the disappointment of seeing him later scorn all religion and live a life of disrepute. Before her death, Monica had the great joy of knowing that Augustine had returned to God and was using all his energies to build Christ's Church, and that her youngest daughter had become a nun. St. Monica's feast day is August 27th.

**Saint Moses, The Black** - Saint Moses, the Black, was a desert monk, born around 330. He was an Ethiopian of great physical strength and unruly character. Moses was a big man and his enormous strength was well known. He belonged to a band of professional thieves and robbers in Egypt. Yet he was a slave Moses always in trouble with the law and his master.

Fearing eventual death from his Ethiopian master, or other criminals Moses ran away into the Scete Desert. No regular people were there, only poor hermits with nothing worth stealing. The hermits converted Black Moses to Jesus; yet his former bad ways held on to him. In order to fight harder for Jesus, Moses moved further into the desert. Soon his conversion to Jesus became widely known. The report reached his former band of robbers. Some of them came and tried to turn him back to crime. He converted them. He was chosen for priesthood, and at his ordination the bishop remarked to him, "Now the black man is made white". Moses replied, "Only outside, for God knows I am all black within." At age 75, was killed during a raid by Mazics on the monastery, which he refused to defend. He left seventy disciples to mourn him. St. Moses, The Black feast day is August 28th.

**Saint Peter Claver (Noteworthy Non-Black)** - St. Peter was ordained a priest in Bogotá in 1604. He is known for his interest and spiritual welfare of the salves. He is known for healing leprosy and other ailments. He was canonized on September 1, 1887.

**Saint Valentine and Dubatatius** - Were executed for their faith at Carthage. Sts. Valentine and Dubatatius feast day is November 17th.

**Saint Victoria** - Died for her faith at Abitene in Proconsular, Africa. Having been arrested for assisting at Mass, she confessed her faith before a judge in 304. She was stretched on the rack and later died in prison.
**Calendar of African Saints**

**January**
- 17: Saint Anthony of Egypt
- 20: Blessed Cyprian Michael Iwene Tansi

**February**
- 8: Saint Josephine Bakhita
- 28: Martyrs of the Alexandrian Plague

**March**
- 3: Saint Katherine Drexel
- 7: Saints Felicita and Perpetua

**April**
- 2: Saint Mary of Egypt
- 4: Saint Benedict the Moor

**May**
- 3: Saints Timothy and Maura
- 22: Saint Julia of Carthage

**June**
- 3: Saint Charles Lwanga and Companions
- 30: Venerable Pierre Toussaint

**July**
- 17: Saint Speratus and Companions
- 28: Pope Saint Victor I

**August**
- 15: Blessed Isidore Bakanja
- 21: Blessed Victoria Rasomaranivo
- 26: Saint Serapion the Sendanite
- 27: Saint Monica
- 27: Saint Poemen
- 28: Saint Augustine
- 28: Saint Moses the Black

**September**
- 9: Saint Peter Claver
- 16: Saint Cyprian of Carthage
- 22: Saint Maurice and the Theban Legion

**October**
- 8: Saint Thais
- 18-20: Blessed Daudi Okelo and Jildo Irwa

**November**
- 3: Saint Martin de Porres
- 21: Pope Saint Gelasius I

**December**
- 1: Blessed Marie Clementine Anuarite Nengapeta
- 3: Saint Cassian of Tangler
- 6: Blessed Theresa Chikaba
- 10: Pope Saint Militiades
**Black Martyrs**

**Martyrs of Africa**
Records prove that Greeks commemorated three hundred Africans. Their feast day is December 7th. Other reports state that many African nuns were killed under the Arian King Huneric in the fifth century.

**Martyrs of Uganda**
Africans have been abundantly blessed by dedicated young men who devoted time, energy, and life to the conversion of their people. The Church of Uganda has been nourished by the blood of her martyrs and their zeal, for they were all apostles to their brothers before being martyrs. Everyone said that they were the best in the country, the most sincere, the most intelligent and the most generous. Yet, King Mwanga hated them so intensely for their purity he ordered them cut into pieces and thrown to the dogs.

The White Fathers had converted many Africans to Christianity, and because of their success they were expelled from the country. The new converts dedicated their lives to carrying out the work of the missionaries. They revised the catechism, printed it in their native language, and secretly gave instruction. They taught the people the true faith, encouraged them to pray and give witness to Christ and, although there were not priests in the country, they kept alive the faith. They met great opposition from tribal chiefs, medicine men, pagans and Moslems.

Because the Christian pages attached to the court refused to perform impure acts, the King ordered twenty-two boys ranging in age from thirteen to thirty to be tortured. They endured horrible cruelty with heroic courage and died nobly for Christ. Immediately after the persecution there were 500 Christians and 1,000 catechumens in the country. The White Fathers were asked to return to Uganda after the death of King Mwanga. They baptized more than 150 catechumens. Now Uganda, a Christian land, has two million Catholics, three major and eight minor seminaries. Some 200 African priests, 200 brothers and 1,000 sisters, native of the country, dedicated themselves to evangelizing their people. Every parish comprises from Bishops of Uganda, there are two Baganda. Two institutes of African religious, seven institutes of African sisters and 4,000 catechists continue the work of the Uganda Martyrs.
Cause for Canonization

Black Catholics on the Road to Sainthood

Venerable Pierre Toussaint (1776-1853), was born a slave in Haiti. Philanthropist & Founder of many Catholic charitable works. As a slave, Venerable Pierre Toussaint was brought from Haiti to New York and apprenticed under a popular hairstylist in the city. He eventually became the most sought after hairdresser of high society women. Upon the death of his master, he gained his freedom and was very successful as one of the country’s first black entrepreneurs. He became quite wealthy, but instead of spending lavishly on himself, he supported the Church and the poor. He and his wife sheltered orphans, refugees and other street people in their home. He founded one of New York’s first orphanages and raised money for the city’s first cathedral. Even during yellow fever epidemics, Toussaint would risk his life to help others by nursing the sick and praying with the dying.

Mother Mary Elizabeth Lange (1784-1882), was the foundress and first Superior General of the Oblate Sisters of Providence (1829-1832), the first congregation of African American women religious in the history of the Catholic Church. On July 2, 1829, Elizabeth and three other women professed their vows and became the Oblate Sisters of Providence. This congregation would educate and evangelize African Americans. They educated youth and provided a home for orphans. Slaves who had been freed were educated and at times admitted into the congregation. They nursed the terminally ill during the cholera epidemic of 1832, sheltered the elderly, and even served as domestics at St. Mary’s Seminary. She was born Elizabeth Lange, a native of the Caribbean, believed to be Cuban born of Haitian descent. By 1813 Providence directed her to Baltimore, Maryland where a large community of French speaking Catholics from Haiti was established. Mother Mary Lange practiced faith to an extraordinary degree. In fact, it was her deep faith which enabled her to persevere against all odds, in close union with Jesus, she lived through disappointment and opposition until God called her home in 1882 at the St. Frances Convent in Baltimore, Maryland.

Venerable Henriette Delille (1813-1862), was born in New Orleans, Louisiana, where she lived all of her life. She was determined to help those in need for the love of Jesus and for the sake of the Gospel. Henriette was also a person who suffered as she made her way through life, bearing crosses. She taught us that sanctity can be attained in following the path of Jesus. It was in this manner that she dealt with her troubles and major obstacles to achieve her goals. Some of the troubles Henriette met were the resistance of the ruling population to the idea of a black religious congregation; the lack of finances to do the work; the taunts and disbelief of people in her mission; the lack of support from both the Church and civil authority; and poor health. However, Henriette practiced heroic virtue. She had faith, lived in hope and love. She was compassionate, forgiving, and merciful. She believed in justice and was not afraid to do what was right in the eyes of God. God blessed her efforts. And in 1842, she founded the Congregation of the Sisters of the Holy Family. Henriette died November 17, 1862. Her funeral was held at St. Augustine Church. Her obituary states, “... Miss Henriette Delille had for long years consecrated herself totally to God without reservation to the instruction of the ignorant and principally to the slave.”
Fr. Augustus Tolton (1854-1897), was the first Roman Catholic priest in the United States publicly known to be black when he was ordained in 1886. A former slave who was baptized and reared Catholic, Tolton studied formally in Rome. He was ordained in Rome on Easter Sunday at the Cathedral Archbasilica of St. John Lateran. Fr. Tolton led the development and construction of St. Monica’s Catholic Church as a black “National Parish Church”, completed in 1893. Tolton’s success at ministering to black Catholics quickly earned him national attention within the Catholic hierarchy. “Good Father Gus,” as he was called by many, was known for his eloquent sermons, his beautiful singing voice and his talent for playing the accordion. He is the subject of the 1973 biography from Slave to Priest by Sister Caroline Hemesath.

Julia Greeley (1833 and 1848-1918), was born into slavery, at Hannibal, Missouri, sometime between 1833 and 1848. Freed by Missouri’s Emancipation Act in 1865, Julia subsequently earned her keep by serving white families in Missouri, Colorado, Wyoming and New Mexico—though mostly in the Denver area. Julia entered the Catholic Church at Sacred Heart Parish in Denver in 1880, and was an outstanding supporter of all that the parish had to offer. The Jesuits who ran the parish considered her the most enthusiastic promoter of devotion to the Sacred Heart of Jesus they had ever seen. Every month she visited on foot every fire station in Denver and delivered literature of the Sacred Heart League to the firemen, Catholics and non-Catholics alike. A daily communicant, Julia had a rich devotion to the Blessed Sacrament and the Blessed Virgin and continued her prayers while working and moving about. She joined the Secular Franciscan Order in 1901 and was active in it till her death in 1918. As part of the Cause for Canonization, Julia’s mortal remain were transferred to Denver's Cathedral Basilica of the Immaculate Conception on June 7, 2017.

Note: In February of 2018 the Diocese of Jackson in Mississippi announced that it will begin the preliminary steps to opening Sister Thea Bowman’s cause for canonization by researching her life, writing and works.

Sr. Thea Bowman (1937–1990), was a Franciscan sister of Perpetual Adoration who was a gifted teacher, preacher, and evangelizer. Sr. Thea spent her life as a teacher on all levels, including the Institute for Black Catholic Study at Xavier University in New Orleans, and as a resource person for the National Conference of Catholic Bishops. Through her teaching, she was described as a “soul liberator, a mind liberator”. Thea also used music as an important part of her ministry. Sr. Thea died on March 30, 1990 of cancer. In the words of a close friend, “Thea was a person who made you simply happy to be alive and made you want to live until you die.”

Please join us in prayer that these African American spiritual heroes and models of holiness be elevated to the honor of sainthood.
Did You Know?

**Who was the first African mentioned in the Gospels?**
The first African in the New Testament mentioned in the Gospel of Matthew was, Simon of Cyrene (Matthew 27:32) Simon was pressed into service to carry the cross of Jesus. This event is highlighted in the fifth station of the cross.

**Who baptized the Ethiopian eunuch?**
In the Acts of the Apostles, Chapter 8:26‐40, we read the account of the Ethiopian eunuch. This person was a black person baptized by Philip. The Ethiopian eunuch was the court official in charge of the treasury of the Queen of the Ethiopians. “Ethiopian” refers to a person of color from Africa. The Greeks used this word which means “burnt” or darker skin.

**Who was the Black “Wise Man” at the birth of Jesus?**
The Magi, in the Infancy Narrative, refers to Melchior, whose blackness remains today in Christian crib set.

**Who was Frumentius?**
Frumentius (d.380) was from Syria. He was a slave and held a trusted position in the royal court at Axum. Frumentius was a person of great faith. He opened chapels in Ethiopia, and did mission work; Frumentius was very instrumental in the conversion of the Ethiopian king Ezana. After his freedom, he was ordained Bishop by St. Athanasius, the Patriarch of Alexandria. Frumentius was the first Bishop of Ethiopia.

**How many Popes were African?** Three
St. Victor I (186 A D - 197 A D) from the Roman province in Africa St. Miltiades (311 A D -314 A D) born in Rome of African descent St. Gelasius (492 A D - 496 A D) born in Rome of African descent.

**Who was Moses the Black?**
St. Moses the Black was a convert and leader of a band of monks in the desert who were martyred about 410. He was one of the most influential monks in the East and West. Because of Moses the Black, many women and men sought a life of prayer in the desert in the cenobitic style of sharing meals and community in Upper Egypt and Ethiopia.

**Who was St. Monica?**
St. Monica was the Mother of St. Augustine. Monica was an African woman of great faith who prayed for her son to turn against evil. Before her death, Monica had the great joy of knowing that her son had come back to God and used his talents to build up Christ’s Church.

**Who was St. Augustine?**
St. Augustine was born in Tagaste, Africa, and was the son of Monica. At the age of 33 he turned back to God and was baptized Catholic. Augustine was ordained a priest and later Co‐Bishop of Hippo. He led a holy and simple life, writing over 200 books, letters, and sermons. His writings are still read today. St. Augustine’s feast day is August 28th.

**Who were the Ugandan martyrs?**
Read and Act out the Story of St. Charles Lwanga and the Ugandan martyrs In the resource Black Christian Saints and Other Exemplary Black Men and Women (pp.128⁻131) we read the story of the faith filled witness of the Ugandan Royal Pages. This story highlights how to death they didn’t give up their faith, and celebrated their execution with joy instead. What a great witness of love. The Martyrs of Uganda were beatified in 1902 and canonized by Pope Paul VI on October 18, 1964.
Who was St. Josephine Bakhita? St. Josephine Bakhita (Born 1869 in Sudan and Died 1947 in Italy), a Canossian Sister and Sudanese slave, was canonized in October 2000 at St. Peter’s Basilica in Rome, Italy. At nine, she was kidnapped and sold into slavery, where she was tortured, humiliated, and mutilated by her slave owner to learn about the Catholic faith from the Daughters of Charity (“Canossian Sisters”), and the tender mercies of the gentle God who loved her. Since slavery in Italy was illegal, Bakhita was truly free. She was baptized in January 1890, and took on the name Josephine, and remained in the catechumenate for 4 years. During this time, she could hear the voice of God calling her to religious life. After much prayer and discernment, Josephine joined religious life, and pronounced her vows on December 8, 1896 at the age of 41. Josephine lived a simple life of prayer, until her death at the age 78. During World War I, Sr. Josephine cared for the victims, and spoke out strongly against injustice. Mother Josephine was a woman of immense faith and forgiveness; she was beatified in May 1992, as a “blessed” in the Catholic canon saints. For more information, visit the Congress website at www.nbccongress.org.

Who was St. Martin de Porres? St. Martin de Porres “1579-1639”, a Black saint, was born from Spanish Nobleman, Juan de Porres, and a black freed woman, Anna Vasquez. He was the first Dominican professed brother in 1603. Martin worked as an infirmaries doctor/nurse, and pharmacist. Martin de Porres is called “Father of the Poor” because of charitable acts and his dedication to prayer. He was canonized a saint in 1962. Martin de Porres was the first African American saint from the Americas.

Who was Harriet Thompson? Harriet Thompson (1853) wrote to Pope Pius IX to plead for the Catholic Church to minister to black people in New York and address the concerns or racism. This was the beginning of the Black Catholic Movement. (Davis, 1990, Pg. 94-95)

Who was the founder of the Blessed Sacrament Sisters? Saint Katherine Drexel was the founder of the Blessed Sacrament sisters and the first and only Black Catholic University in United States: Xavier University in New Orleans, Louisiana. She was canonized by the Roman Catholic Church in 2000; her feast day is observed on March 3. She was the second canonized saint to have been born in the United States and the first to have been born a U.S. citizen.

Who was the first black bishop and priest in the United States? Bishop James Healy, bishop of Portland, Maine in 1875. And the first black priest was Fr. Augustus Tolton from Illinois in 1886.

Who was the first Black president of Georgetown University? Fr. Patrick Healy, SJ in 1874

Who was the first African American to lead the United States Conference of Catholic Bishops? Bishop Wilton Gregory of Belleville, Illinois, a Chicago native was elected the first black president November 12, 2001 during a four day meeting held in Washington DC.

What is the name of the African American Catholic Hymnal? Lead Me, Guide Me

What is the African American National Anthem? Life Every Voice and Sing by James Weldon Johnson

When is the next National Black Catholic Congress? The National Black Catholic Congress XII will convene in Indianapolis, Indiana on July 19—21, 2012 at the J.W. Marriott Hotel. The Congress is a convocation of two—three thousand people from across the United States, Canada and the Caribbean who gather to discuss concerns of Black Catholics in America. Congress is a three-day celebration of Catholic and African American faith, identity, and culture.
Where is the Mother of Africa Chapel?
The Our Mother of Africa Chapel is located in the Basilica of the National Shrine of the Immaculate Conception in Washington, DC. It was dedicated on August 30, 1998 during the National Black Congress VIII. The Chapel was presented by the African American community as a gift to the national shrine and to the Catholic community. The Chapel expresses the values, hopes, dreams, aspirations, and history of African American Catholic people. The completion of the chapel provides the shrine with 60 chapels, and six oratories reflecting the ethnic and cultural diversity of the United States church.

How many Black Catholics are there worldwide?
At the dawn of the Third Millennium, the year 2000 A.D., there are 200 million Catholics of African descent throughout the world. Africa will have 130 million, Latin America 60 million, and the Caribbean and North America 20 million. Research done by the Catholic African World Network.

What month do we celebrate the National Day of Prayer for the African American Family?
On the First Sunday in February, the African American Catholic community gathers for a National Day of Prayer for the African American Family. This is a day to worship, celebrate, tell the story of African American people, and make family resolutions for the African American Family to strive to fulfill throughout the year. “May our African American Families call upon the Holy Spirit to empower them to be the healing, consoling, and loving Body of Christ in our communities”.

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Did you know that Louisiana’s Xavier University is the only black Catholic university in the United States? It is also the only university in the U.S. founded by a saint, St. Katharine Drexel. Also, Xavier is home to the Institute of Black Catholic Studies, where students from around the world come to study how to minister to their own communities.
Did you know about these African people?

**St. Zeno** was bishop of Verona in Italy. He died in 372. St. Maurice and a group of Ethiopian Christian soldiers called the "Theban Legion" belong to the Roman army. In the Middle Third Century, this group while serving in Switzerland were told to take part in a heathen service, but refused. The group was later butchered.

**St. Moses the Black** was a convert and leader of a band of monks in the desert who were martyred about 410. He was one of the most influential monks in the world. Because of Moses the Black, many women and men sought a life of prayer in the desert in the cenobitic style of sharing meals and community in Upper Egypt and Ethiopia. St. Monica was the Mother of St. Augustine. Monica was an African woman of great faith who prayed for her son to turn against evil. Before her death, Monica had the great joy of knowing that her son had come back to God and used his talents to build up Christ's Church.

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**St. Martin de Porres (1579 - 1639)** was the first African-American saint. Martin de Porres was of Spanish and African descent. He was the first Dominican professed Black brother in 1603. Martin de Porres is called "Father of the Poor" because of his charitable acts and his dedication to prayer. He was canonized a saint in 1962.

**Pierre Toussaint** was a slave who after freedom performed extraordinary works.

**St. Esteban (Stephen)**- d. 1536, native of Morocco, was a member of the Spanish exploration party of Panfilo de Naruaz.

**St. Charles Lwanga and the Ugandan martyrs**
In the resource Black Christian Saints and Other Exemplary Black Men and Women (128-131) we read the story of the faith filled witness of the Ugandan Royal Pages. This story highlights how even to the point of death they didn't give up their faith, and celebrated their execution with joy. The Martyrs of Uganda were beatified in 1902 and canonized by Pope Paul VI on October 18, 1964

**Who was the founder of the Blessed Sacrament Sisters?**
St. Sister Katherine Drexel was the founder of the Blessed Sacrament sisters and the first and only Black Catholic University in United States: Xavier University in New Orleans, Louisiana. She was canonized on October 1st, 2000 becoming the second recognized American born Saint.

**What is the meaning of the colors of the African-American Flag?**
The Flag is a symbol of liberation as a people created by Marcus Garvey.
RED: symbolizes the blood from our past, present, and future suffering for dignity and freedom
BLACK: symbolizes our people of African descent
GREEN: symbolizes Mother Africa and the future.
African American Cardinal


The first African American Catholic Cardinal


Black Catholic Bishop of the U.S.

Most Reverend Edward K. Braxton, Bishop of Belleville, Illinois
Most Reverend Roy E. Campbell, Jr. Auxilary Bishop of Washington D.C.
Most Reverend Fernand J. Cheri, OFM, Auxilary Bishop of New Orleans, Louisiana
Most Reverend Shelton J. Fabre, Bishop of Houma-Thibodaux, Louisiana
Most Reverend Curtis J. Guillory, SVD, Bishop of Beaumont, Texas
Most Reverend Joseph N. Perry, SVD, Auxiliary Bishop of Chicago, Illinois

Retired

Most Reverend Gordon D. Bennett, SJ, Bishop Emeritus, Diocese of Mandeville, Jamaica
Most Reverend Martin D. Holley, Bishop Emeritus, Diocese of Memphis, Tennessee
Most Reverend John H. Ricard, SSJ*, Bishop Emeritus, Diocese of Pensacola-Tallahassee, Florida
Most Reverend Guy A. Sansaricq, Auxiliary Bishop Emeritus, Diocese of Brooklyn, New York
Most Reverend J. Terry Steib, SVD*, Bishop Emeritus, Diocese of Memphis, Tennessee

Deceased

Most Reverend James August Healy (1830-1900)
Most Reverend Raymond Rodly Caeser, SVD (1932-1987)
Most Reverend Harold R. Perry, SVD (1916-1991)
Most Reverend James P. Lyke, OFM (1939-1992)
Most Reverend Carl A. Fisher, SSJ (1945-1993)
Most Reverend Emerson J. Moore (1938-1995)
Most Reverend Joseph A. Francis, SVD* (1923-1997)
Most Reverend Eugene A. Marino, SSJ (1934-2000)
Most Reverend Moses B. Anderson, SSE* (1928-2013)
Most Reverend Leonard Olivier, SVD (1923-2014)
Most Reverend Dominic Carmon, SVD (1930-2018)
Most Reverend Joseph L. Howze* (1923-2019)
Most Reverend Elliot G. Thomas (1926-2019)
Most Reverend George Murry, SJ (1948-2020)

*Bishops who worked on the Pastoral Letter, “What We Have Seen and Heard”
Louisiana Black Catholic Bishops

**Bishop Dominic Carmon**, SVD was appointed titular bishop of Rusicade and auxiliary bishop of New Orleans on December 16, 1992. Bishop Carmon retired December 13, 2006. He died on November 11, 2018 at the age of 87.

**Bishop Joseph Abel Francis**, SVD was appointed titular bishop of Valliposita and auxiliary bishop of Newark on May 3, 1976 and served there until his death September 1, 1997. Born in Lafayette, Louisiana, Joseph Francis was ordained a priest for the Society of the Divine Word on October 7, 1950.


**Bishop Shelton J. Fabre** born October 25, 1963 in New Roads, Louisiana was appointed titular bishop of Pudenziana and auxiliary bishop of New Orleans December 13, 2006. He was appointed Bishop of Houma-Thibodaux on September 23, 2013, and he was installed Bishop of the Diocese of Houma-Thibodaux, Cathedral of St. Francis de Sales, Houma, LA, October 30, 2013.

**Bishop Curtis J. Guillory, SVD** Most Reverend Curtis J. Guillory was born in Mallet, Louisiana on September 1, 1943., was appointed titular bishop of Stagno and auxiliary bishop of Galveston-Houston on December 21, 1987. Bishop Guillory became the bishop of Beaumont in Texas on June 2, 2000.

**Bishop Leonard Olivier, SVD** Most Reverend Leonard Olivier was born on October 12, 1923 in Lake Charles, Louisiana. He was ordained a priest for the Society of the Divine Word in Bay St. Louis, Mississippi. On November 7, 1988, he was appointed Auxiliary Bishop of the Roman Catholic Archdiocese of Washington by Pope John Paul II. He was consecrated bishop on December 20, 1988. Olivier was a Fourth Degree Knight of St. Peter Claver, a Fourth Degree Knight of St. John and Columbus as well as a board member of the National Black Catholic Congress. He retired in 2004. He passed away on November 19th, 2014.

**Bishop Harold R. Perry, S.V.D., D.D.** Most Reverend Harold Perry born on October 9th, 1916 in Lake Charles, Louisiana. He was ordained on January 6th, 1944, and was the 26th African American to become a Catholic priest. On September 29, 1965, Perry was appointed titular bishop of Mons in Mauretania and auxiliary bishop of the Archdiocese of New Orleans by Pope Paul VI. He received his Episcopal consecration on January 6, 1966, from Archbishop Egidio Vagnozzi. For many years he also served as national chaplain of the Knights of Peter Claver. He left this world on July 17th, 1991.

**Bishop James Terry Steib**, SVD was appointed titular bishop of Fallaba and auxiliary bishop of St. Louis on December 6, 1983 and was later appointed bishop of Memphis in Tennessee on March 23, 1993. Born in Vacherie, Louisiana. Pope Francis accepted his resignation on August 23, 2016.

**Bishop John H. Ricard, SSJ.** Born in Baton Rouge, Louisiana, Bishop Ricard entered the Josephite Seminary College at Newburgh, New York following graduation from high school. He completed his theological training at St. Joseph Seminary in Washington, D.C. and was ordained to the priesthood on May 25, 1968. Bishop Ricard is now the Bishop Emeritus of Pensacola-Tallahassee and residing at St. Joseph Seminary in Washington, DC where he is serving as rector for his former religious community, the St. Joseph's Society of the Sacred Heart (S.S.J.).
Did you know?

In 1934 Bishop Jules B. Jeanmard (1879-1957), first bishop of the diocese of Lafayette, became the first bishop in the U.S. South to accept black priests into parish ministry. During this time period there were only two African American priests in the entire country. The first four black priests ordained for ministry in the South were ordained by the Society of the Divine Word (SVD).

Through a gift of three thousand dollars from the Extension Society and monies from Mother Katharine Drexel and the mission board, Immaculate Heart of Mary Catholic Church, School and Rectory was constructed. Fathers Bourges and Smith assumed their duties on September 20, 1934 and Fathers Rousseve and Wade arrived on November 1, 1934.

By 1941, there were ten black priests with the SVDs in the United States. Nine of them were serving in the Diocese of Lafayette, and Bishop Jeanmard was still the only southern bishop willing to receive black priests into parish ministry.]

In 1952, Bishop Jeanmard became the first southern bishop to ordain an African American to the diocesan priesthood when he ordained Fr. Louis LeDoux of Lake Charles.

In addition, with financial assistance from Mother Katharine Drexel, founder of the Sisters of the Blessed Sacrament, Bishop Jeanmard established a number of Black Catholic church parishes and rural schools for blacks. In November 1955, he excommunicated two women in Erath after they beat another woman who taught an integrated catechism class.

The First Four Divine Word African American priests from St. Augustine's were ordained on May 23, 1934.
(from left) Fathers Anthony Bourges, Maurice Rousseve, Francis Wade and Vincent Smith
Predominately African American Catholic Church
Diocese of Lafayette, Louisiana

Arnaudville, St. Catherine of Alexandria
Breaux Bridge, St. Francis of Assisi
Broussard, St. Joseph
   Mission: St. Anthony, Cade
Carencro, Our Lady of Assumption
Cecilia, St. Rose of Lima
Church Point, Our Mother of Mercy
Crowley, St. Theresa of Avila
Delcambre, St. Martin De Porres
Duson, St. Benedict the Moor
Eunice, St. Mathilda
Four Corners, St. Peter the Apostle
Franklin, St. Jules
   Mission: Immaculate Conception, Verdunville
Jeanerette, Our Lady of the Rosary
Kaplan, St. Frances Xavier Cabrini (Mission of Our Lady of the Rosary)
Lafayette, Immaculate Heart of Mary
Lafayette, Our Lady Queen of Peace
Lafayette, St. Anthony
Lafayette, St. Paul the Apostle
   Mission: Our Lady of the Good Hope, Lafayette
Lawtell, Holy Family
Lebeau, Immaculate Conception
Leonville, St. Catherine
Loreauville, Our Lady of Victory
Mallet, St. Ann
Maurice, St. Joseph
New Iberia, St. Edward
   Mission: St. Jude, Olivier
Opelousas, Holy Ghost
Plaisance (Opelousas), St. Joseph
   Mission: St. Ann, Frilot Cove
Port Barre, St. Mary
Rayne, Our Mother of Mercy
Scott, St. Martin De Porres
St. Martinville, Notre Dame
Ville Platte, St. Joseph
Washington, Holy Trinity
CATHOLIC INFORMATIONAL WEBSITE

Black Catholic Information Mall:  www.bcimall.org

National Black Apostolate for Life:  www.bcimall.org/nbcal.htm

Secretariat for African American Catholics:  www.nccbusccc.org/saac/index.htm

National Black Catholic Congress:  www.nbccongress.org

Mother of Africa Chapel:  www.nationalshrine.com/NAT_shrine/tour_c31.htm

Xavier University, Institute for Black Catholic Studies:  https://www.xula.edu/ibcs