

Testimony



A Pamphlet from Pax Christi Texas

Anticipating December 25 and 26, 2021

Communications with the editor should be sent to j6anthonyblasi@yahoo.com. Pax Christi International was founded in 1945 with the encouragement of Bishop Pierre Marie Théas of Montauban, France, by Marthe Dortel Claudot, as a Christian lay organization dedicated to preventing a repetition of the savagery of the twentieth century's world wars.

Editorial

After the calendar, the Sunday Liturgical Reading reflections are based on the readings for the Nativity of the Lord (Christmas) and for the Feast of the Holy Family. Because there are different readings from differ Christmas masses, there are numerous choices from which to select. Tom Keene's poem is *We Lose It*. For more of Tom's poems, see <http://www.tomkeeneandthemuse.com/index.php>. After the poem is an essay from the *Black Catholic Messenger*, posted by Pax Christi USA on November 30, authored by Nate Tinner-Williams, a Josephite seminarian. The essay corrects the historical record by pointing to a history of activism by African American Catholics.

Calendar

Times are given for the Central Time Zone.

Thursday January 13, 2:00pm, online interactive webinar "Shifts in Mission: Awareness of Systemic Racism," on changes in mission that come from an awareness of white privilege; Sister Marvelous (Marvie) Lomerio Misolas, M.M., representative of the Maryknoll Sisters to the United Nations. Register at: https://mission.maryknoll.us/resistingracism?utm_medium=email&_hsmi=183192499&_hsenc=p2ANqtz-8lZXLdcHllbDiZzTlghKt6X3mXLdh_83uKeD3myALQKq0B0VXmCcNkxRhsfB7PTgq5xZj24QwmZM8Fm6LWeeuDTdidpA&utm_content=183192499&utm_source=hs_email

Wednesday January 19, 6:30pm-8:00pm, online, Freedom is the Future: Challenging Common Discourse Frameworks for Palestinian Liberation. For

information: https://dreamweek.org/evt/freedom-is-the-future-challenging-common-discourse-frameworks-for-palestinian-liberation/?fbclid=IwAR0jfWgNWiU1_WE6Ak11ROMLW-btFCX_zgqUZgrV8cTx0Qh1oHc4ZT5_W0c

To register: https://docs.google.com/forms/d/e/1FAIpQLScdCUpPalq5TTjk9AHv-MDq2VseAbrk-agrVc6xY_6CtfGLEw/viewform

Tuesday January 25, 9:00am-10:15am, online "Reading the Bible against the Bible: Reimagining the Marginalized" Anthony Pinn (Rice University). Register at: <https://hopin.com/events/midwinter-lectures-2022/registration>
Also in person in Austin; see below.

Tuesday January 25, 10:45am-12:00pm, online "Lessons on Courage: What the Church Can Learn from Young People," Evelyn Parker (Perkins school of Theology, Dallas). Register at: <https://hopin.com/events/midwinter-lectures-2022/registration>
Also in person in Austin; see below.

In Austin

Tuesday January 25, 9:00am-10:15am, "Reading the Bible against the Bible: Reimagining the Marginalized" Anthony Pinn (Rice University). Part of the Midwinter program at Austin Presbyterian Seminary. Register at: <https://hopin.com/events/midwinter-lectures-2022/registration>
Proof of Covid vaccination required. Austin Presbyterian Seminary, 100 E. 27th St.

Tuesday January 25, 10:45am-12:00pm, "Lessons on Courage: What the Church Can Learn from Young People," Evelyn Parker (Perkins school of Theology, Dallas). Part of the Midwinter program at Austin Presbyterian Seminary. Register at: <https://hopin.com/events/midwinter-lectures-2022/registration>
Proof of Covid vaccination required. Austin Presbyterian Seminary, 100 E. 27th St.

Thursday February 24, 6:00pm-8:30pm, Communit Engagement Meeting Hosted by the Austin Police Department. Holy Cross Church Family Life Center, 1110 Concho St., Austin.

Notices

Homily by Nontando Hadebe on Mary and Elizabeth (video), posted by Catholic Women Preach: <https://www.catholicwomenpreach.org/preaching/12192021>

Texas Death Penalty Developments in 2021: The Year in Review. A report by the Texas Coalition to Abolish the Death Penalty: <https://tcadp.org/wp-content/uploads/2021/12/TCADP-Report-Texas-Death-Penalty-Developments-in-2021.pdf>

Nobel Peace Prize Podcast: Anne Hayner, Peter Wallersteen, Sarah Nanjala, Obi Anyadike, and Jason Subler (ass associated with the Krok Institut at the University of Notre Dame) on the awarding of the 2021 Nobel Peace Prize to two courageous journalists: Maria Ressa and Dmitry Muratov (sound recording): <https://thekroccast.podbean.com/e/journalism-and-peacebuilding-a-discussion-on-the-significance-of-the-2021-nobel-peace-prize/>

Nativity of the Lord

First Reading

Vigil Mass (Isaiah 62:1-5)

The *Book of the Prophet Isaiah* spans such a stretch of history and variety in style that scholars conclude it was written by three different authors. The third of the three authors wrote the passage selected for the Vigil. The Hebrew leadership had returned from Babylon, and the author takes delight in the development of the new community in Jerusalem, even as other prophets had begun to find fault with the re-established nation. It is the glass half empty/half full dilemma. The half-full perspective befits the new coming of salvation of the Christian era, which is why this passage was selected for the Feast of the Nativity.

Mass during the Night (Isaiah 9:1-6)

The first of several authors of the *Book of the Prophet Isaiah* refers to the first parts of Israel to fall to the Assyrian Empire. The prophet hints at both an imminent disaster and a hope for a recovery afterwards. The birth of a future king is taken as a type of the re-emergence of Israel. The type is that of an ideal king, not necessarily any particular historical monarch.

Mass at Dawn (Isaiah 62:11-12)

See the comment above on the first reading selected for the Vigil Mass of the Nativity. The selected text for the Mass at Dawn is the continuation of that selected for the Vigil Mass.

Mass during the Day (Isaiah 52:7-10)

The second of the three Isaiah authors witnessed the return of the Hebrew leadership to Jerusalem from Babylon. This part of one of the prophetic songs of Second Isaiah pitches the return not as a mere change in geographical location but as a solemn ritual, for which one would need to be ritually pure.

Second Reading

Vigil Mass (Acts 13:16-17, 22-25)

The Acts of the Apostles tells of Paul arriving in a city named Pisidian Antioch and going to a meeting of the synagogue. He is asked to speak, and he gives a brief history of the Hebrew nations, up to the time of John the Baptist and Jesus of Nazareth. In this part of the speech that Luke attributed to him, Paul was intent upon the Jews of the synagogue knowing that Jesus was one of them, just as today we need to recognize that he was a human and a member of a nation, as are we.

Mass during the Night (Titus 2:11-14)

“For the grace of the savior God appeared to all people, instructing us so that, rejecting the impiety and worldly passions of humanity, we may also live in the present age with justice and piety...” Thus begins a very brief reading. It is clearly a statement of generic Christianity, part of which is living “with justice” as well as piety.

Mass at Dawn (Titus 3:4-7)

According to this reading, Christians are not people who are “just” and by virtue of that are saved but are people made just by the gift of mercy and by virtue of that action have hope. The author of the Pastoral Epistles, from which this reading is taken, says that it is a reliable statement, but that Christians should be concerned about good works. Having hope from the Messiah does not imply that how one acts or does not act in this life is inconsequential.

Mass during the Day (Hebrews 1:1-6)

The reading consists of the opening of the *Letter to the Hebrews*: “In the past God spoke to the patriarchs through the prophets in many ways and in many places. In the last of these days He has spoken to us through a son, whom He designated heir of everything, through whom He also made the ages. Being a reflection of The Glory and an impression of His nature, and bringing forth all things by the articulation of His power, and having been made a purification for sins, the Son sat to the right of the Majesty on High.” This is a very early statement of the Christian creed that resonates with a much later statement in the Prologue to the *Johannine Gospel*. Jesus of Nazareth, who lived without holding office or commanding armies, was “a reflection of the glory” and an “impression” of the nature of the Creator. It is all about a different kind of glory and force-of-nature.

Third Reading

Vigil Mass (Matthew 1.1-25)

The third reading for the vigil mass is Chapter One of the Gospel of Matthew, much of it consisting of a genealogy: “Abraham was the father of Isaac, Isaac the father of Jacob....” The *Lectionary* provides the option of skipping the genealogy and taking up the narrative at verse 18: “And the birth of Jesus the Messiah was thus....” But the genealogy is actually quite interesting, going back only as far as Abraham, not all the way to Adam, and following a lineage through David. It concludes, “...Jacob the father of Joseph, the husband of Mary, from whom Jesus, called the Messiah, was born.”

Why did Matthew emphasize the lineage from Abraham to Joseph? Jesus, after all, was “begotten by the holy spirit” (verse 20). One reason would be that Abraham is the father in the Faith, even today recognized by Jews, Christians, and Muslims. Joseph carries the tradition of the faith up to the time of the Messiah. It is not particularly important who one’s biological ancestors were but whose historical faith one has.

It is well known that Matthew’s gospel is grounded in Jewish tradition, but it clearly broke with any tribalism. Jesus was begotten from outside the tribe, and Matthew belies no interest in the ancestry of Mary. The tradition of Matthew’s nation—and Joseph’s—leads outside the nation to a peoplehood that included that nation, for sure, but was not limited to it, not morally imprisoned in a tribe. The implication is that faith should not be used to define a tribe.

Mass during the Night (Luke 2.1-14)

Caesar Augustus wanted all the wealth in his “world” registered for “taxation”—not taxing for public purposes as in modern governance but for the private margin that went to the Caesar household. Mr. Octavian Caesar’s governor of the region, Quirinius, took an inventory of the properties of the deposed Herodian operative, Archelaus, in 6-7 CE. Writing about eighty years later, Luke was evidently mistaken about the dates of the birth of Jesus and of the inventory. Luke was therefore also mistaken about the reason Joseph and Mary traveled to Bethlehem. Joseph may well have had a share in some income property near Bethlehem, perhaps occupied by relatives or renters, and he had to register that for taxation. There was no room where the people lodged on the property (translations that speak of a commercial inn read too much into the Greek). The suggestion is that while Caesar Augustus and his governor are tallying up properties to be taxed, Joseph’s property near Bethlehem was so modest that he and Mary had to spend the night where the animals were kept, and when Jesus was born they had to place him in a feed bin.

Having set the contrast, Luke provides a chorus to comment on the narrative, a host of God’s messengers, saying, “Glory to God in the highest, and on earth peace among people with whom He is pleased.” Somehow, translators have missed the point! With whom is God pleased? Caesars and governors, or commoners so poor that they have to tend their animals in the open country and make do with an animal shelter when travelling?

Mass at Dawn (Luke 2.15-20)

The shepherds seek out Mary, Joseph, and the newborn, and after seeing them they returned to their flocks, all the while praising God over what they heard. And Mary tried to understand in her heart what the shepherds had said—that a messenger of God told of a savior being born for them and lying in a feed bin. According to Luke’s narrative, Mary had some sense that something momentous was happening: “...Because He looked upon the lowliness of His handmaid / For behold all generations will bless me from now / Because the Mighty wrought great things for me....” But what did it mean, when they had to stay with the animals and lay the child in a feed bin?

Mass during the Day (John 1.1-18)

This is the well-known Prologue to the Johannine (or Fourth) Gospel. Side notes linking the text to the tradition of John the Baptist have come to be interpolated into the text itself, thereby obscuring what the author was originally saying. Moreover, using the word *beginning* to translate the opening words obscures an allusion to the Greek translation of the opening of Genesis, and while using the term *Word* links the passage to the Logos Theology of the Wisdom books of the Bible, it obscures the fact that the Word is presented as spoken to God, thereby making a reference to a conversation within God. The passage anticipates Trinitarian theology in a remarkable way. Hence:

“In Genesis there was speaking, and the speaking was to God, and the speech was God. This was to God in the beginning. Through him (i.e. through the speech—AB) all things came to be, and apart from him nothing came to be that has come about. In him was life, and the life was people’s light. And the light shines in the darkness, and the darkness did not overcome it.

“...He was in the world, and the world came to be through him, and the world did not know him. He came into his own, and his own people did not accept him. But to those who accepted him he gave the ability to become children of God—to those believing in his name—those who were born not from blood, from the will of flesh, or from the will of a man, but from God. And the speech became flesh and dwelt among us, and we saw his glory, glory as the only begotten from the Father, full of grace and truth. ...For we all received from his fullness one gift in place of another. For the law was given through Moses, grace and truth came about through Jesus, the Messiah.”

In the commercial carnival of seasonal merchandising and the righteous violence that is oblivious of sacred seasons, the world still does not know or accept him.

Feast of the Holy Family

First Reading (Sirach 3:2-6, 12-14)

The *Wisdom of Jesus the Son of Sirach* was written in Jerusalem about 180 BCE and translated into Greek by the grandson of the author in Egypt. It argues for the excellence of Jewish tradition, which the author blends with wisdom. The passage for today, on being dutiful to one’s parents, is based on the commandment: Honor your father and your mother.

OR

First Reading (1 Samuel 1:20-22, 24-28)

The reading narrates the birth of the prophet Samuel, who would play a major role in the early history of the united Hebrew kingdom. Samuel's father had two wives, one who had children and the other, Hannah, who did not. Hanna prayed earnestly for a child when visiting the shrine at Shiloh because the other wife would provoke her over her barrenness. Hanna finally bore Samuel, and brought him to Shiloh to serve the Lord there in the shrine. It is interesting from a Christian perspective to draw a parallel between Samuel in the shrine and the child Jesus in the Temple in Jerusalem.

Second Reading (Colossians 3:12-21)

In this selection from the *Letter to the Colossians*, the author presents one of the "household code" statements to be found in the New Testament as well as in ancient secular literature. The first century household was quite different from the modern family; it was patriarchal, wherein the male household head even had, under Roman law, the power of life and death over the others in the household. The household included the married couple, their children (and adoptees), and slaves. In a misguided literalism, some would apply an excerpted statement to the modern family as a command. For example, "Wives be subordinate to your husbands..."

To begin with, the contemporary family is not a "household" (*oikos* in Greek) in the ancient sense. It has no patriarchal head who rules with the force of imperial law. More importantly, an excerpt needs to be read in its totality to get its point: "Wives be subordinate to your husbands as is fitting in the Lord." What kind of subordination is "fitting in the Lord"? We know that Paul in his *First Letter to the Corinthians* had distinguished between having a spouse in the Lord and not in the Lord. The author of *Colossians*, who often takes over Paul's terminology, actually describes what is fitting in previous verses, where features are given: compassion, kindness, humility, considerateness, patience.... These provide the context for any code. It would be ironic if Christian features, which may well have helped transform households into families, would be ignored in a literalist attempt to bring households in the ancient sense back.

Third Reading (Luke 2:41-52)

Luke provides a narrative of Jesus staying behind in Jerusalem to take part in discussions with teachers in the Temple, without Joseph and Mary knowing it. After looking for him and finding him in the Temple, they ask why he had done that. "Did you not know that I had to be in the house of my father?" According to Luke, "...they did not understand the words he was speaking to them." And this after the Annunciation by an angel (Luke 1:28-38), an acknowledgement by Elizabeth (Luke 1:39-45), Mary herself acknowledging what was occurring (Luke 1:46-56), a heavenly chorus at the nativity in Bethlehem (2:14), the welcome by Simeon in the Temple (Luke 2:25-35) and Anna's thanking God for Jesus's coming and talking about him (Luke 2:36-38)? How could Mary and Joseph not understand?

The ancients knew that Luke collected and embellished legends and that the legends did not have to make narrative sense when juxtaposed in his gospel. Concerning the family of Jesus, Luke seems to accept the fact that Jesus' teachings were to depart from anything that Joseph and Mary could have taught him.

Poem

We Lose It

We lose it
when we try to explain why we laugh,
when we translate tears into words,
when we apply logic to love.

Tom Keene and Muse
March 19, 2021

Black Catholics ended slavery, tackled Jim Crow, fought abuse, and saved America

by Nate Tinner-Williams¹

The Black Catholic Messenger

For some time now, there has been a strange idea floating around that Black Catholics are part of the problem.

Yes, among those Americans who acknowledge that we actually exist, misinformation abounds, including the quintessentially anti-Catholic notion that our dedication to the Church, at whatever level, makes us complicit in the sins of the institution over the centuries—from the Transatlantic Slave Trade to the sex abuse crisis.

(Admittedly, those suck. And there were certainly a whole host of Catholic popes, bishops, priests, and laypersons who helped create them and power them along.)

However, I would like to submit a different notion, one informed by the less-highlighted histories of the Black Catholic presence in early America. Indeed, I say that Black Catholics fomented the end of American slavery, fueled the Civil Rights Movement, helped to curb sex abuse in the Church, and played an outsize role in making modern Black America.

San Miguel de Guadalupe

I'm sure you've heard of slave rebellions before, and scholars of US history seem to be increasingly focused on the fact that such moves on the part of enslaved African persons in America were integral to the narrative of resistance which colors Black history in this land to this day.

But did you know that the first slaves who rebelled in what would become the United States, at the Spanish colony of San Miguel de Guadalupe in present-day South Carolina, were Catholics? Said to be the site of the first Catholic Mass(es) in North America, the community was short-lived, lasting only from July 1526 to that November. Why? The Africans weren't having it, that's why.

¹ Nate Tinner-Williams is co-founder and editor of *Black Catholic Messenger*, a seminarian with the Josephites, and a ThM student with the Institute for Black Catholic Studies at Xavier University of Louisiana (XULA).

Details are scarce, but we know that shortly after the death of the colony founder, Lucas Vázquez de Ayllón, the slaves set fire to the house of one of his successors. This followed an attempt on the settlers' part to extort food and supplies from the local Indigenous tribe, the Guale people. The Indigenous had shut that down with the quickness, and the slaves then did what they had to do. They most likely found freedom among the Guale thereafter.

By November, the Whites were on their ships, skipping town for their old colony in Hispaniola (the island containing present-day Haiti and the Dominican Republic). Most of them never made it back, dying of starvation or hypothermia.

Stono River

Some two hundred year later, well into the period of the British colonies, perhaps the best-known slave revolt occurred some 170 miles north, near Charleston. This event, known as the Stono Rebellion, involved slaves from the Kingdom of Kongo, a West African region in the Congo basin that had been converted to Catholicism by the Portuguese in the 1400s.

The greed of the Europeans there had led to widespread enslavement, much to the chagrin of the Kongo Catholic rulers, and many of the victims ended up in British America. In 1739, one such person, named Jemmy (or Cato, according to some sources), led dozens of slaves—some of whom were former Kongolesse soldiers—to rebel against their enslavers and head for Spanish Florida, where British slaves were offered freedom in exchange for conversion to Catholicism and military service.

In their case, obviously neither requirement was much of an ask. The slaves' decidedly militaristic revolt was planned to coincide with the Feast of the Nativity of Mary and was possibly connected to a Kongolesse Catholic mystic by the name of Kimpa Vita, who had preached a radical pro-Black message of liberation in the homeland before her execution in 1706.

The Stono Rebellion involved the execution of 20 Brits before being quashed near the Edisto River (not far from Walterboro, S.C., where Black Catholics would famously remain strong up to the present day despite decades of episcopal neglect). Among the 18th-century rebels, Jemmy and several others were executed, while the others were sold overseas to the West Indies. Legal crackdowns were also added in the colony to prevent further uprisings.

In Haiti, the homebase of the former San Miguel settlers, Kongolesse Catholic slaves—who made up the majority of the African population there—would stage their own revolution just 50 years after Stono, forming the first Black

republic in the West. Both rebellions shared a common chant of *Kanga!* (“Liberty”, or “Salvation”).

Louisiana

On the other side of the Mississippi, in Louisiana, Black Catholics would again advance the cause of freedom in a series of slave rebellions, one of which occurred in the late 1700s near New Orleans under the leadership of Jean Saint Malo.

As in the above rebellions, Malo and his collaborators had been enslaved under the rule of Europeans, and would later escape and form a Maroon community in the swamps while engaging in guerilla warfare against the White settlers. An organized counter-strategy from the authorities would result in his capture and execution in 1784, in front of St Louis Cathedral, now North America's oldest episcopal seat.

Less than 30 years later, the largest slave rebellion in US history occurred nearby, known as the 1811 German Coast Uprising. The United States had purchased the Louisiana territory from the French in 1803, and in its Southeastern corner, slaves of Kongo descent were again numerous and virtually all Catholic.

With the recent success of the revolution in Haiti, White settlers were on edge concerning a stateside Black rebellion, and they were correct if not nevertheless unprepared. On January 6th, a group of the enslaved in the German Coast met to plan their deed, and a certain Charles Deslondes was among the leaders. Word spread of their plot, and the revolt began two days later, resulting in the death of two White slaveowners amidst a long march east toward New Orleans proper.

Burning plantation houses, factories, and farmland along the way, the procession was halted by January 10th, with a White militia from New Orleans and another from the previously-attacked cities chasing the rebels into the swamps. Most of those captured were executed, some with show trials and others outright, and the heads of several were placed on pikes along their marching path to deter future uprisings.

War

After another half-century, John Brown, a White abolitionist from the North, capped his lifelong cross-country anti-slavery protests with an infamous Raid on Harpers Ferry in Virginia in 1859. The attempt was unsuccessful and

Brown was soon executed, but his act would top off White Americans' fear of a widespread race war led by Black slaves (as in Haiti).

Forgotten in most histories, however, is the fact that Brown's main benefactor was one Mary Ellen Pleasant, a Black Catholic entrepreneur from San Francisco and perhaps the first Black millionaire in US history. At the time of his capture following the failed raid, Brown held in his pocket a Biblically-tinged note from Pleasant, which read:

"The ax is laid at the foot of the tree. When the first blow is struck, there will be more money to help."

- MEP

Her initials were misread, however, and she escaped scot-free, returning to California after having provided Brown the 2021 equivalent of nearly \$900,000 without detection. She owned her deed before her death and said it was the "most important and significant act of her life".

The Civil War would follow just two years after the raid, with a Black Catholic in André Cailloux therein becoming one of the first Black military officers for the Union, and likely the first to die in the carnage—a rallying point for later Black recruits, who would tip the scales in the Union's favor.

Lincoln's close friend and confidant throughout his presidencies and the war, his barber William de Fleurville, was also a Black Catholic. A journalist at the time would claim that he was one of the two men from Lincoln's years in Springfield, Illinois who truly understood him. He would serve as an honorary pallbearer at the president's funeral following his assassination.

Civil Rights and beyond

In the Black freedom struggle after the war came the likes of Homer Plessy, the Black Catholic activist in New Orleans who sought to end the desegregation of public transportation in the late 1800s. Dr. Thomas Wyatt Turner would co-found the NAACP in 1909 (following a lynching in Springfield) and act likewise, fighting segregation in the academy and the Church alike.

Plessy's fellow Creole Catholic in the Crescent City, Civil Rights lawyer A. P. Tureaud, Sr. would later sue to end school segregation across the country in the mid to late 20th century *via* the NAACP, while fellow Black Catholics Diane Nash (co-founder of the Student Nonviolent Coordinating Committee) and Mary Louise Smith participated in bus boycotts and other protests.

Perhaps at the very pinnacle of Catholic participation in the Civil Rights Movement was the African-American proto-martyr James Chaney, a 21-year-old

activist who gave his life for the cause of liberation when he was assassinated by a gang of Ku Klux Klan terrorists in 1964.

On a much different front, Cardinal Wilton Gregory of Washington, who yesterday celebrated one year as the first African-American cardinal in Church history, spearheaded the US bishops' zero-tolerance policy on clergy sex abuse during his time as USCCB president in the early aughts.

The first African-American district attorney in Philadelphia (and Pennsylvania) history, Seth Williams, became in 2012 the first prosecutor to obtain a conviction against a clergyman for shuffling pedophile priests around a diocese to avoid detection of their crimes. He, too, is a Black Catholic.

My list could certainly go on, and I know of only a fraction of those Black Catholics who modeled Christ in a strange land, and in the face of public scorn. Their actions changed the country, and their stubborn membership in the apostolic Church perhaps changed the world. They have certainly changed mine.

Their names must never be forgotten. Happy Black Catholic History Month.

Links

Pax Christi International

<http://www.paxchristi.net/>

Pax Christi U.S.A.

<http://www.paxchristiusa.org>

Pax Christi Texas

<http://www.paxchristitexas.org>

Pax Christi Dallas

<http://www.Paxchristidallastx.org>

Pax Christi San Antonio

<http://www.paxchristisa.org>

Marianist Social Justice Collaborative
www.msjc.net

Sisters of Charity of the Incarnate Word, International JPIC Committee
<http://saccvi.blogspot.com/>

San Antonio Peace Center
<http://www.sanantoniopace.center>

Texas Catholic Campaign to End the Death Penalty
www.txccedp.org

Dialogue Institute of San Antonio
www.thedialoginstitute.org/san-antonio/

Climate Change
www.creation-care.com

Catholic Books Review
<http://catholicbooksreview.org>

Beloved Community Project
<http://belovedcommunityproject.org/>