

# Pastoral Care Newsletter

Need a Chaplain  
Please page

Use On Call pages  
Chaplain 5146  
Priest 5205

## Introduction

By Joseph Viti

Thank you to Cathy Kopinsky and Samuel A. Lockhart for the articles you wrote for our Newsletter. The theme is Civil Rights. Both articles are thought provoking about how people deal with oppression. Cathy's article reveals to us the resilience and moral strength people can call-up despite extreme deprivation and homelessness. The people we consider, "down and out" can have a sense of human dignity and moral fortitude that inspire those of us who consider ourselves, "better-off."

The second article demonstrates a strength of spirit beyond the "go along to get along" mentality. Faith from God is a gift motivating us to rise above the doubt and social pressure.

These articles are inspiring during today's charged political atmosphere over civil rights. Until we walk in the shoes of African Americans, it is difficult for us to deeply understand their struggle for freedom. These articles demonstrate that spirituality has a role to play to make the civil rights picture whole. There are times when spirits on opposite sides of the spectrum bond together. At those times there is an expansion of understanding the freedom needed to make concessions and bridge the gap. Spirituality, along with other solutions, can bring about the vision and motivation to heal wounds. It is worth the effort.

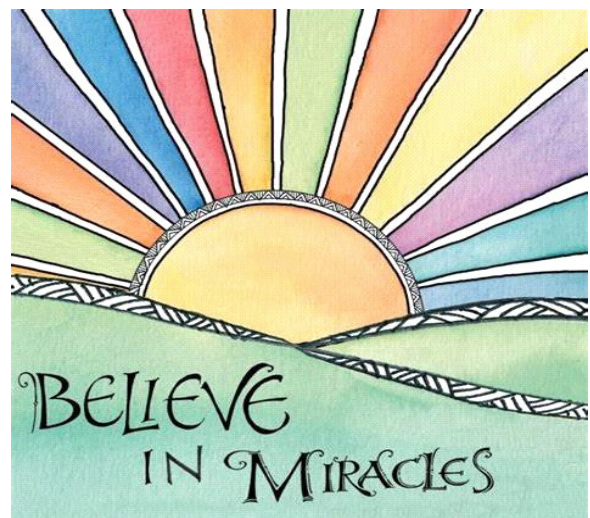
## God's Small, Everyday Miracles in the Inner-City

by Catherine Kopinsky

I was passing out flyers at a neighborhood food pantry. The food pantries are one of the few places to reach the community in these days of COVID. Those waiting line up outside, and on this bitterly cold day – it was maybe 25 degrees – not many had chanced coming.

As I was trying to keep warm, I watched a gentleman with a duffle bag and backpack sorting through the boxes of food he had been given, judging the worth of each item against the space he had. I was mildly curious; most who come to the pantry are pretty well prepared. They catch a ride, or bring just about anything on wheels. He arranged and rearranged, looking through the boxes, finding space for one or two more items, checking if the bags would close.

I was freezing, but despite the cold, the gentleman continued to rearrange and pack. A resident walking by glanced over and whispered to me, "You know, he was burned out of his place last week." As she passed by to get her food, without a word she handed him her spare tote bag. Without a word he accepted the bag, and packed a few more things from his boxes.



Finally he straightened up, satisfied. As he readied to leave, he noticed the pile of empty boxes staff had piled up. He walked over, took apart and flattened each box before throwing it in the dumpster. When he'd finished, he shouldered his heavy bags, and walked toward the street. Someone else coming to the pantry, shouted, "How you gettin' back?" "Walking," he said. "Got no bus fare?" the resident asked. "Nope," was the response, as he continued walking under his burden. The resident yelled, "Hold up!" and reached in her pocket and pulled out a bus ticket.

## The Catholic Church and the Civil Rights Movement

by Samuel Lockhart

During the 1940's, 1950's and the early part of the 1960's, the Catholic church's role in the Civil Rights movement was minimal to say the least. However, that would change, on the inside that was the stance of the national church. But there were those who would understand that all people, were God's people. Most church leaders in the segregated South refused to go against the norms of the South. The mentality of *go along to just get along*, was not acceptable in the sight of God nor those church members. Let's look at the untold story of those in the Catholic church. In 1965 Catholics played a noticeable role in Selma. The Civil Rights movement had not seen the activists from Catholic church turn out in such a manner and numbers. There was a priest in Selma who would become an ardent supporter of the movement. Dr. King would introduce himself to the Edmundite Fr. Maurice Ouellet, who was the pastor of St. Elizabeth's African American mission this way: "The Negro People tell me there is one white man in Selma who is black, and I want to meet him."

Because of bloody Sunday, the movement that had taken place by many Catholics did not sit well with the national church, but they came:

*Priests, nuns and laypeople made the pilgrimage to Alabama in unprecedented numbers, adding a distinctive Catholic presence to the Selma protests. Delegations came from all regions:*

- *The Syracuse, N.Y., Catholic Interracial Council sent 13 members in a chartered plane.*
- *Mundelein College in Chicago dispatched a bus with 28 students and 10 faculty members.*
- *From St. Anselm College in New Hampshire came two priests and eight students.*
- *The Chicago Catholic Interracial Council sent a group of 34.*
- *The New York City contingent included 32 priests and seven laypeople, with 10 more priests coming from Brooklyn.*
- *St. Elizabeth's ran a shuttle, transporting new arrivals from the Birmingham and Montgomery airports. More than 900 Catholics participated in the Selma protests.*

The Catholic's was there.

Sister Antona Ebo, confesses ambivalent emotions. "One side of me said, 'I don't want to be a martyr,' but the other side said, 'Put up or shut up.'" She felt that God was calling her bluff.



Sr. Antona Ebo delivers a statement after police halted a march to the country courthouse in Selma March 10, 1965, (AP Images/©Bettmann Corbis)

The Catholic's was there.

## Alumnus/Corner

### Where Are They Now?



Sr. Angela Nikwobazeinwe ESM  
Chaplain, Mt. Alverna Village

I felt called to the CPE program from a teaching profession for six years in Knoxville TN. I had developed a good rapport with my students and their families. I enjoyed being around young people.

I came to this program with three expectations: a) to become a professional chaplain and a skilled pastoral care provider. b) to use the self to help others and (c) to empower people to find meaning and purpose in their life and so live with hope. This was not easy to achieve in 15 months only. I appreciate every aspect of CPE. My growth and change were a result of my openness and willingness to learn and trusting the process of being a non-anxious presence accompanied by a proficient and skilled educator. He was truly a good person of quality and content. "What do you author as a pastoral caregiver?" Answering this question almost on a daily basis was a key that made me blossom and thrive as a person and as a chaplain. Are you looking for something that will change your life? CPE at SVCMC will do it!



### Calendar of Events

#### February

February	Black History Month
February 2	Ground Hog's Day
February 3	Feast of St. Blaise
February 8	New Caregivers Orientation
February 14	Valentine's Day
February 15	Caregiver's Treats
February 15	President's Day
February 17	Ash Wednesday Lent begins
February 19	Zella Hall 12:00 noon by zoom
February 25-29	Black History Month Program on Internet

#### March

March	Women's History Month
March 8	New Caregivers Orientation
March 8	International Women's Day
March 15	Orthodox Lent begins
March 17	St. Patrick's Day
March 19	Feast of St. Joseph – celebrate Year of St. Joseph
March 19	Zella Hall at noon by zoom
March 27-28	Passover begins at Sundown
March 28-April 4	Feast of Unleavened Bread
March 28	Palm Sunday

### Newsletter Editors:

Sister Miriam Erb, VP Mission and Ministry  
Joe Viti, ACPE Educator/Director of Pastoral Care  
Rev. Sibi Kuriakose, Staff Chaplain/Asst. Director of Pastoral Care  
Samuel Lockhart, CPE Student Resident