



Responding to the Sin of Racism

Civil Law as an Indispensable Tool Against Racism

Laws against racial discrimination—whether in employment, housing, education, voting or elsewhere—put into action our Nation’s guarantee of “Equal Justice Under the Law,” which is inscribed over the portico of the United States Supreme Court. The Civil Rights Act of 1964 and the Voting Rights Act of 1965 are two great federal monuments of a different kind—ones written on paper, not made of stone. The Catholic bishops of the United States have supported these laws since their inception—originally through the National Catholic Welfare Conference, and now through the United States Conference of Catholic Bishops—out of their commitment to the inherent dignity of every human person, regardless of race.





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Did You Know...

that the United States is not alone in dealing with racism and discrimination. For example, the world's most populous democracy, India, still struggles to overcome a cultural system that discriminates against certain people by dividing them into classes called castes.

Dalits, the lowest caste, make up 17% of India's population. They suffer discrimination in employment, housing and education, despite laws that outlaw it. In addition, many Indian Christians are Dalits and actually suffer double discrimination. As Christians, they are not eligible for the "reservation system" that helps Hindu Dalits get jobs. Christians are said to be without a caste, but everyone knows your caste.

The local Church works hard to promote Dalit rights as well as their welfare. With the help of Catholic Relief Services, simple sturdy homes have been built to replace those swept away by floods in a poor Dalit village.





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Ecumenical and Interreligious Reflections

Image of God

Racism is an attack on the image of God that has been given to every one of us by the Creator (Gen. 5:1-3). Because each person has been created by God, we are all united together with the Lord and with each other. Racism rejects what God has done by refusing to acknowledge the image of God in the other, the stranger and the one who is different. The fact that we were created in the image of God should remind us that each person is a living expression of God that must be respected and preserved and never dishonored.

May They All Be One

Racism is divisive and damages the harmony and oneness that should characterize all our relationships. What divides us does not have to destroy us. Differences do not have to frighten us. Following the advice of St. Paul, we can pray for the grace to look beyond our own prejudices: “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Eph: 4:32). Recall that before his death, Christ prayed, “May they all be one” (Jn 17:21).

Lessons from the Holocaust

The Holocaust is a reminder of what can go horribly wrong when we no longer recognize God in our neighbor. In 1965, the Second Vatican Council, in its landmark document *Nostra Aetate*, renounced anti-Semitism and the charge that Jews were collectively guilty for the death of Jesus Christ. This allowed



for a new relationship between the Jews and the Church to be created, one that continues to heal centuries of misunderstanding and pain. *Nostra Aetate* sets out a clear mandate for all of us by claiming “as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion.”

Christians Bear Responsibility

The fight against racism concerns everyone. In 2011 racism was the main theme at a meeting of Christian Churches Together in the USA, a new ecumenical forum that brings together representatives from almost all the various Christian traditions in our country. Together they reflected on the persistence of racism in our country, and the role it has played in keeping many people in poverty. In a joint statement, these Christian leaders said, “We call ourselves, our institutions, and our members to repentance. We make this confession before God and offer it to all who have endured racism and injustice both within the church and in society.” To our shame, Christians have been part of the problem. So, as Christians, we need to be part of the solution.

Loving the Neighbor

When asked which was the first of all the commandments, Jesus replied the first is this: “‘You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ And the second is this: ‘You shall love your neighbor as yourself’” (Mk 12: 28-31). Obviously, racism goes against the commandment of love. We are all called, therefore, to oppose racism in our communities. Loving neighbors who are different from us through kind and generous actions can be as simple as forming friendships, supporting minority-owned businesses, or participating in community activities with those of other faiths or other races. Loving our God obligates us to love our neighbors as well.

You Cannot Love God and Hate Your Neighbor

Scripture teaches: “If anyone says, ‘I love God,’ and hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen” (1 Jn 4:20). This simple, straightforward teaching constitutes the heart of Christian ethics and is the reason Pope Benedict XVI can say, “One is so closely connected to the other that to say that we love God becomes a lie if we are closed to our neighbor or hate him altogether” (*Deus Caritas Est* 16). To love our neighbor, fundamentally, is to respect him or her as a unique person made in the image and likeness of God. If we do not offer this respect to the creature, then we dishonor the Creator. Such a basic truth of the Christian faith must therefore be our guide when we consider the many kinds of people we encounter, people of different races, creeds, and traditions.





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Stories of Parishes Confronting Racism and Promoting Peace

In **West Baltimore**, St. Peter Claver Catholic Church was on the front lines in responding to unrest that followed the death of Freddie Gray. Parishioners continue to build on [efforts begun four years ago](#) to address neighborhood safety and improve community-police relations. They also participate in [Bishop Madden's prayer walks](#) in [neighborhoods plagued by violence](#).

In **Ferguson, MO**, parishioners at Blessed Teresa of Calcutta are engaging a [“Lean In” listening process](#) across cultures and raising awareness about racial issues. Children at the parish school study saints of various cultures to reflect on how they can imitate these heroes by engaging in efforts for dialogue and peace. All around **St. Louis, MO**, parishes are joining with congregations of other denominations so that people of faith can have [Sacred Conversations on Race \(+ Action\)](#), which challenge participants to encounter one another and discuss the uncomfortable topic of racism.

In **Dallas, TX**, Holy Trinity Catholic Church is working with other faith groups to [improve police-community relations](#) and work on racial and economic justice. Because of the interfaith group members' long work to build relationships with law enforcement, Holy Trinity and others were prepared to respond immediately when the recent shooting of police officers occurred. They now seek to address problems with housing, healthcare access, and payday lending that are connected to racial disparity.

Many of these parishes are connected to groups working for racial justice with funding from the Catholic Campaign for Human Development, and they are not alone! Other stories of hope abound—in [Minneapolis](#), [New Orleans](#), [Savannah](#), [Springfield](#), and countless other cities.



Additional Resources

Talking about racism in the United States can be difficult, especially in these politically polarizing times. In *Forming Consciences for Faithful Citizenship*, the Catholic bishops of the United States urge all people to practice civility, charity and justice in public life (no. 60). Read this bulletin insert on [Civil Discourse: Speaking Truth in Love](#) and reflect on how your community can begin to host civil dialogues about the sin of racism.





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Five Ways You Can Cultivate Peace and Work for Racial Justice

Pray Together. Visit the [USCCB racism page](https://usccb.org/racism) at usccb.org/racism for prayers, liturgical resources, and links to the bishops' letters on *Brothers and Sisters to Us* and *What We've Seen and What We've Heard*, and Bishop Braxton's *The Racial Divide*, as starting points for reflection on racism.

Reach Out Together. Create intentional opportunities for members of your faith community to *listen* to the stories and experiences of people of ethnicities, languages, and cultures different from their own. The We Are Salt and Light website (WeAreSaltandLight.org/reach-out-together) has numerous resources on encounter, such as [Building Relationships, Creating a Culture of Encounter through One-to-Ones](#) and numerous resources on diversity.

Bring what you've learned through reaching out to pray and reflect on the hard questions. Gather with others, including decision makers, in your faith community and ask the hard questions: Does the leadership of our institution reflect the diversity of those we serve? Are the many faces of the diverse body of Christ represented in decision-making processes? How are we inviting and forming leaders? Who is missing around the table? In our worship together, and in activities of our community, do we cultivate welcome, hospitality, and participation for people of all cultures, ethnicities and backgrounds? How do we invite our members to reflect about and understand racism? Privilege? The dignity of all people? Whose untold story do we need to listen to? Are we preaching on, and praying together about, these difficult issues? How are we currently working to change perspectives and address the causes of racism?

Learn Together. Make an effort to learn more about racial disparities and the causes of racial tension. [Learn about the historical struggle for racial justice](#) in the United States and some of the challenges that remain. In recent years, there has been ample media coverage on disparities in education, housing,



employment, the justice system, and other areas. Use the [Process for Group Discernment](https://www.wesaltandlight.org/learn-together/process-group-discernment) ([WeAreSaltandLight.org/learn-together/process-group-discernment](https://www.wesaltandlight.org/learn-together/process-group-discernment)) to draw from your experiences of prayer, reflection, encounter, and study to discern what action the Holy Spirit might be calling you to take as a community.

Act Together. Faith communities highlighted at [USCCB.org/racism](https://www.usccb.org/racism) chose to reach across faith traditions, joining ecumenical and interfaith efforts to work together on racial and economic justice. You can discover what efforts might already be happening in your community at the [PovertyUSA.org](https://www.povertyusa.org) website (go to “Poverty Map”). Other communities felt called to commit to practical changes in the ways they practice hospitality, cultivate leaders, and celebrate cultural traditions. Others are just beginning, but are engaging in important encounter and dialogue that can lay the groundwork for future efforts.

What is the Holy Spirit calling *you* to do, together with your family, neighborhood, parish, school, or other faith community? What will be *your* first step?

Adapted from “[5 Ways You Can Cultivate Peace and Work for Racial Justice](#),” ToGoForth.org





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What Role Can a Good Education Play in Combating Racism?

Children and young people are not naturally racist. They typically learn it from adults. What they see and hear around them remains with them for years, for good or for ill. A fundamental principle of a good education, specifically a Catholic education, is that all persons are made in the image of God and possess an inherent dignity. “Since something of the glory of God shines on the face of every person, the dignity of every person before God is the basis of the dignity of man before other men” (*Guadium et Spes*, 29).

Teaching respect for the dignity of every human person is critical to combating racism. A proper education directly confronts the evils of racism which seeks to demean and dehumanize the “other”. Instructing young people that *every* person reflects God’s image is a timeless message of truth and hope. Education that freely communicates the worth and dignity of *each* human person is a gift for a lifetime.





Responding to the Sin of Racism

The Greatest Commandment

“Love one another.” This is Christ’s command to us; it is the heart of the Christian life. The command of love – *caritas* in Latin, *agape* in Greek – can never be simply “live and let others be.” The command of love means actually making room for others in your heart.

The sin of racism is the opposite of love. In committing the sin of racism, we are not loving others. Instead, we are placing others outside of our hearts – way outside. Which is why it is a sin. It is also why we need to fight racism, especially in our own hearts. It is a poison that infects our souls. So, the question each of us must ask ourselves each and every day is this: *who have I placed outside of my heart?* And then we need to repent by asking ourselves, *how can I show them that I love them?*





Responding to the Sin of Racism

Fighting Our Inner Demon

Racism is an inner demon. This inner demon infects our soul as a nation, and attacks each of us individually. It is ugly; it is real; and it is sinful.

The inner demon of racism is that voice that whispers in our hearts “be wary of them.”

The inner demon of racism is that thought that says “stick with your own kind.”

The inner demon of racism is that temptation to lash out against those who are different so that we have someone to blame when we feel frustrated or afraid.

These thoughts, and others like them, are how racism infects our hearts; it grows from there because we feed it; we let it fester unchecked in our minds, poisoning our souls. We are all infected with this inner demon.

How should we respond? Simple: Pray for the strength to overcome this demon by the power of Christ. Fight the temptation of prejudice with the truth that God created only one race of people – the human race. And what he created was good. Each person is unique and different, but all are part of the human family – a diversity of peoples that together reveal the glory of God. When we tell that to the inner demon, he has nowhere to go but flee.





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The Powerful Teaching of the Church on Racism

The Catholic Church is very clear: racism and every form of discrimination based on “sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God’s design” (*Catechism*, par. 1935 and *Gaudium et Spes*, no. 29).

We are called to work to protect the dignity of all members of one human family by confronting racism in all its forms and by welcoming and celebrating the diversity of the many faces of the children of God in our communities. Building unity in diversity is an essential part of our mission of discipleship.

Visit the United States Conference of Catholic Bishops website at www.usccb.org/racism to learn how the Church is praying, teaching, and acting against racism—and how you can get involved.

Visit WeAreSaltandLight.org/reach-out-together/?tab=diversity_and_racial_justice for resources on leadership development and unity in diversity.

Get Involved! [5 Ways You Can Cultivate Peace and Work for Racial Justice](#)





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Racism Is a Pro Life Issue

Our faith calls us to respect and protect every human life—from its very beginning to its very end, and at every moment in between. Protecting human life also requires us to protect the dignity of each person, regardless of race, physical condition, age or stage of life. Tragically, people often are not treated with the respect that their human dignity requires.

Racism and attacks on human life are two forms of this evil, and they often manifest together. Racially motivated assault is one clear example. Other examples include abortion and assisted suicide; although they strike at human life regardless of race, racial minorities are at even greater risk of being abandoned to these acts of violence. Abortion facilities are typically located in neighborhoods with large racial minority populations. These populations already face disproportionate challenges accessing quality medical care throughout life, and they are at higher risk than others at the end of life of experiencing pressure to take lethal drugs where assisted suicide is legalized.

May Jesus Christ, who conquered sin and death, help us build a culture of life where everyone is cherished.





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Protecting Our Children

The teaching of Christ and the Church on racism is clear: “Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God's design” (Catechism of the Catholic Church, no. 1935).

The effects of experiencing racism at a young age can be very detrimental and may include depression, anxiety and other health problems, similar to what children who have been abused can experience.

Child sexual abuse, racism, and all forms of abuse are intrinsically evil as they fail to recognize the God-given dignity of the human person. By promoting the truth that all people are made in the image of God, we can help to create a culture in which all of God's children can safely grow in their faith.





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Engaging the Public Square

Every human being is made in the image and likeness of God, bestowing on each person an intrinsic dignity that must be recognized, protected, and celebrated.

Racism violates this fundamental truth about the human person and therefore it must be fought not only through changing hearts but also through advocacy in the halls of government. This means that the Church must work in the public square defending the dignity of each person, and in a special way. As *Forming Consciences for Faithful Citizenship* states well, “Loving our neighbor has global dimensions and requires us to eradicate racism.”





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Racism and Immigration

When immigrants and refugees arrive in the United States from around the world, they are affected by biases and stereotypes that are already at play in our country. These biases influence how they are treated in schools, workplaces, and public spaces. It is important to hear their experiences and to reflect on what they have to teach us. Here are three such experiences:

I wish I knew discrimination existed, that being different was looked down upon. That skin color and accents made you the joke, a comedic relief for the community. I was shocked that bullying, segregation, and racial divide existed in the land of dreams.

- *Dipesh* (originally from Bhutan)

Some people called me 'China China China' in school and would make fun of my accent whenever I tried to speak up or express my views. I couldn't say anything because I was so scared and feeling depressed and isolated.

- *Paw Say Ku* (originally from Myanmar)

A plea to Americans: "Give refugees the opportunity to engage the community. Don't look at the color of skin, nationality, or where we are coming from, at the end of the day we are humans. Respect our dignity. Working together we could make a better country."

- *Jimmy* (originally from Honduras)





Responding to the Sin of Racism

Racism

The scourge of racism has a long history, with roots that existed well before the founding of the United States. But racism exists here in a particular and pernicious way, mainly because slavery was imbedded in our early history.

In their 1979 Pastoral Letter, *Brothers and Sisters to Us*, the Catholic Bishops of the United States wrote: “Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father.”

Racism is a roadblock to unity, and blinds us to the human dignity that lives in every human person. Even if we do not hold the evil of racism in our hearts, we must strive to open our eyes to the many places it can be enflamed or encouraged, impacting our brothers and sisters.

Our call is to pray, reflect, and act in love – in our hearts, families, communities and world – to end this evil wherever it is found.

For more information and resources, as well as hope-filled stories of individuals and communities making a difference, please visit www.usccb.org/racism.





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How Is Fighting Racism a Religious Liberty Issue?

Since the founding of this nation, some of the strongest voices against slavery, injustice, and racism have been the voices of people of faith. From preachers, to clerics, to lay men and women of many different denominations and creeds, they have spoken out against this original sin of our country.

Protecting religious liberty assures that these religious voices against racism continue to inform public discourse and public policy, and that religious people and groups remain free to serve those who suffer the evil effects of racism. As the Ad Hoc Committee for Religious Liberty reminded us in its charter document, “Our First, Most Cherished Liberty”:

During the civil rights movement of the 1950s and 1960s, Americans shone the light of the Gospel on a dark history of slavery, segregation, and racial bigotry. The civil rights movement was an essentially religious movement, a call to awaken consciences, not only an appeal to the Constitution for America to honor its heritage of liberty.

Protecting religious liberty allows the Catholic Church to continue to teach that every human person has a profound and equal dignity given by God that must be protected and celebrated.





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Prophetic Witnesses Against Racism

In the history of the United States we have been blessed with the courageous witness of many clerics, religious women and men and lay persons, who, when facing the cold reality of racism, injustice, and violent disregard for fellow human beings, responded by prophetically calling out the sin of racism and reminding everyone that we are all made in the image and likeness of God.

In our time the challenge remains. In our thoughts, words, and actions, we must continue the prophetic witness of Jesus by uplifting the dignity of each person, regardless of the color of their skin, their sex, or place of origin.

All Catholic Christians, as disciples of Jesus Christ, are called to treat every human person with dignity and respect, and to love one's neighbor as one's self. All of us - laity, consecrated, and ordained - are called to follow Christ's prayer that "All may be One."





Responding to the Sin of Racism

U.S. Catholics Who Responded to Racism with Holiness

Julia Greeley, Servant of God

If you were born a slave, what would you do once you were freed? Could you forgive those who treated you cruelly? Do you know the story of Julia Greeley?

Julia Greeley was born a slave in Missouri, sometime between 1833 and 1848. As a child, a slave master, when beating Julia's mother, caught Julia's right eye with his whip causing her to lose it. Once freed, Julia eventually settled in Denver, Colorado. Despite all that she suffered, her forgiveness opened her heart to others. While supporting herself through work, she would spend her earnings helping poor families, many of whom were white. Realizing the shame people felt in being poor, Julia left her donations for them at night. She became a Catholic in 1880, and later joined the Secular Franciscan Order. When she died, hundreds of people came to pay their respects. Her limitless charity, selflessness, and devotion to Christ made Julia a model of mercy, so much so that her cause of canonization was opened in 2016.

If you have experienced racist assaults, either physical or verbal, forgiveness is not easy. Pray to Julia Greeley, model of mercy and charity, for healing, peace and forgiveness. For more information about the cause of canonization of Julia Greeley, go to juliagreeley.org.

Msgr. Bernard Quinn, Servant of God

Does it scare you to think about standing up to the Ku Klux Klan? Do you think, "I couldn't possibly do that?" Do you know the story of Msgr. Bernard Quinn?



Bernard Quinn was born in 1888. He was ordained to the priesthood for the Diocese of Brooklyn, and volunteered to minister to the black Catholic community. In 1922, he was appointed pastor of St. Peter Claver Church. In 1928, he founded an orphanage for homeless black children. The KKK twice burned down the orphanage. Msgr. Quinn defied the KKK and rebuilt it each time. In a letter to his parishioners, he wrote: "I love you, I am proud of every one of you, and I would willingly shed to the last drop my life's blood for the least among you." A tireless advocate for the equality of all people, Msgr. Quinn's cause of canonization was opened in 2008.

Standing up to racism is hard. In moments of fear, pray to Msgr. Quinn and ask for the courage to stand up to hate in big and small ways. For more information about the cause of canonization of Msgr. Bernard Quinn, go to fatherquinn.org.

Rev. Augustus Tolton, Servant of God

Have you ever felt alone or ignored in the Church? Do you feel called to serve others? Do you know the story of Fr. Augustus Tolton?

Fr. Augustus Tolton was the first recognized black Catholic priest in the U.S. A former slave, he was baptized and raised Catholic. He studied for the priesthood in Rome, since no American seminary would admit him due to his skin color. As a priest, he ministered to the black Catholic community in Quincy, Illinois. Known for eloquent sermons, generosity, and piety, he attracted both black and white Catholics to his parish. Later chased out of Quincy, he was welcomed by the Archdiocese of Chicago. He died in 1897. Despite his experiences, Fr. Tolton remained steadfast: "The Catholic Church deplores a double slavery – that of the mind and that of the body. She endeavors to free us of both. I was a poor slave boy but the priests of the Church did not disdain me." *Fr. Tolton's cause of canonization was opened in 2015.*

If you ever feel abandoned, pray to Fr. Tolton, who never wavered in his faith in Christ, despite experiencing the pain of being forsaken.

For more information about the cause of canonization of Fr. Augustus Tolton, go to www.toltoncanonization.org.





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Walking in Darkness

Whoever loves his brother remains in the light, and there is nothing in him to cause a fall. Whoever hates his brother is in darkness; he walks in darkness and does not know where he is going because the darkness has blinded his eyes (1 John 2:10-11).

Scripture teaches us that every human being is made in the image and likeness of God (Gen 1:27), which means that every one of us shares the same human nature and thus the same dignity (Gal. 3:28).

Because we are all created equal and share a common dignity, the Church can courageously proclaim: “Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God’s design” (*Gaudium et Spes*, 29).

When we walk in the sin of racism, we are walking in darkness. We are blind to our brothers and sisters who are suffering. But we are called to walk in the light by walking with those who suffer and by recognizing that through Christ we are all equal and loved by God.





Responding to the Sin of Racism

What the Mass Teaches Us

In reflecting on the liturgy, Pope Benedict XVI once said: “The Lord does not assemble the parish community in order to enclose it but in order to open it up. To be with the Lord means to be willing, with him, to seek all the children of God.”

There is no place in the sacred liturgy, therefore, for any form of hatred or racism or self-righteousness. Quite the opposite; going out seeking all the children of God means having the desire to gather them into the community, worshiping God together. The liturgy teaches us this because it teaches us how Christ did exactly the same thing. Christ became man so as to seek us out and unite us to his Father.

May our prayer together in the sacred liturgy not only reflect and strengthen the love we have for our brothers and sisters, but may it also be for us the source of grace that drives us to work for unity, justice, and peace among all the children of God.





Responding to the Sin of Racism

The Family: The School of Love

While racism is often tragically passed down through families, the family also offers the best antidote to all forms of fear and prejudice because it is in the family where we can encounter unconditional love, which echoes God's love for us.

How can we rely more on God's love and teach our children to love everyone? Consider these examples:

Pray together daily: Pray for the needs of others in your neighborhood, community, and beyond. Help your children to see the needs of people who are different from them. Help your family to see the Face of Christ in every person.

Practice the art of conversation (dialogue) daily: Eat dinner together as a family—without mobile devices—and find other ways to spend time together. Have real conversations, at an age-appropriate level, about challenges or events that are in the news.

Practice hospitality and love of neighbor: Get to know your neighbors' names and needs, show concern for them, pray for them, and assist them when possible.

No family is perfect, but every family can grow in love.





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If You Want Peace, Start Talking

We are all familiar with the phrase, if you want peace, work for justice. But the question is how to begin? We begin by talking to each other. Justice happens when relationships are in good order, and relationships require communication. What is needed, then, are sustained, honest and courageous conversations that achieve respect, build solidarity and convey the boundless love of God for the human family.

St. Paul's letter to the Galatians is a good place to start. In chapter 2:1-13 and 3:27-29, we can see how racial and cultural diversity was a source of controversy. Questions of who is to be included and how are we to behave led to a frank discussion between Saint Peter and Saint Paul.

Why not start a conversation in your parish or school? Begin with the reading from Galatians and encourage one another to share their personal experiences. Make sure to listen to each other. Perhaps from there your group could read the U.S. Bishops Pastoral Letter on Racism called *Brothers and Sisters to Us* which can be found at the website usccb.org.

If you want peace, start talking and let the Holy Spirit be your guide.





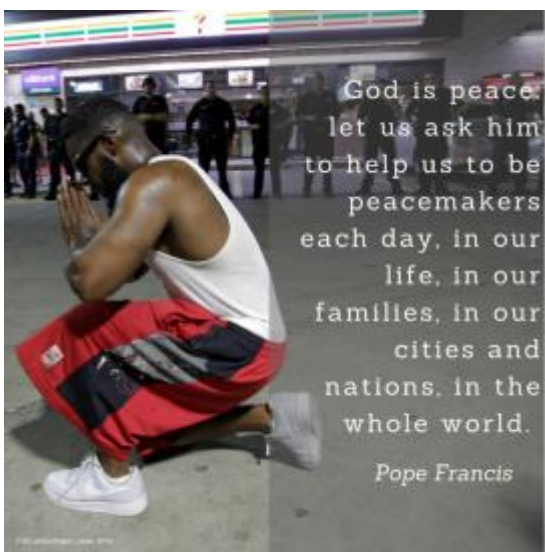
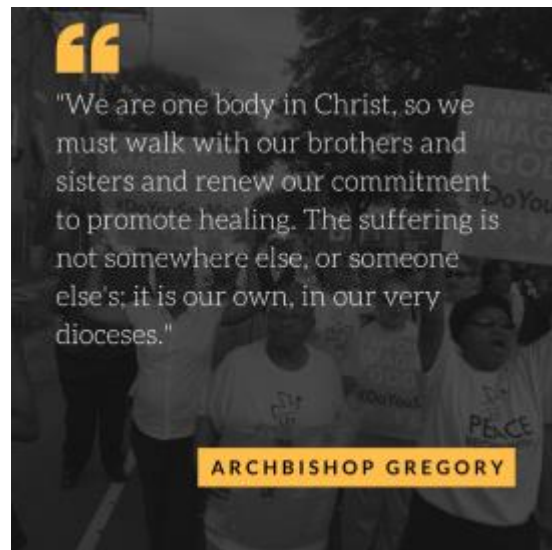
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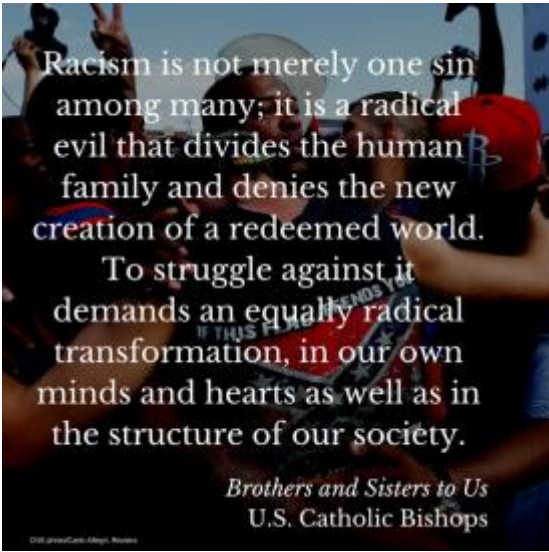
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We must go out through these doors and proclaim the Gospel.

- Pope Francis





Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our own minds and hearts as well as in the structure of our society.

Brothers and Sisters to Us
U.S. Catholic Bishops

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"Therefore, let the Church proclaim to all that the sin of racism defiles the image of God."

— Brothers and Sisters to Us, US Catholic Bishops' Pastoral Letter on Racism, 1979



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"For we are children of the age to come, when the first shall be last and the last shall be first, when blessed are they who serve Christ the Lord in all His brothers and sisters"

Brothers and Sisters to Us
U.S. Catholic Bishops



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