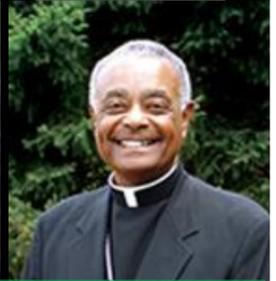
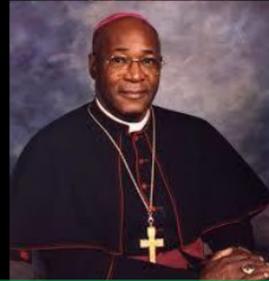
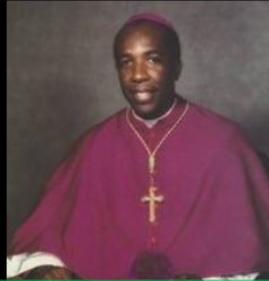
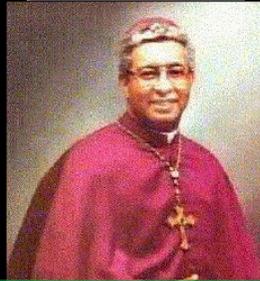
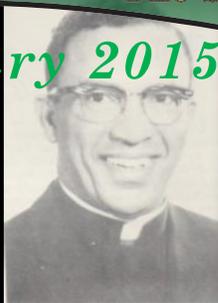




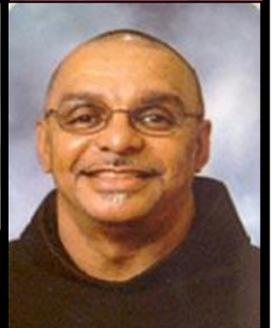
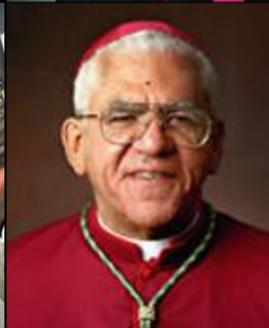
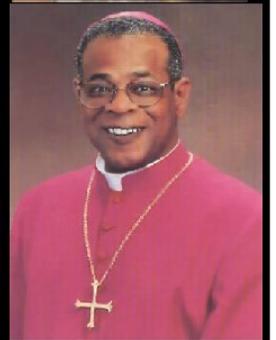
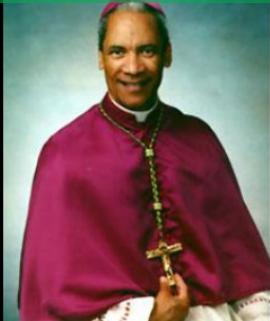
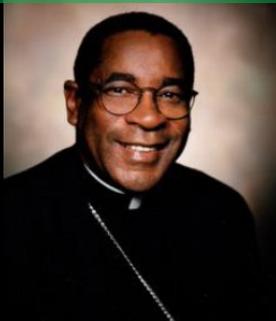
The Drum

The beat of Black Catholic Chicago

February 2015



Black Catholic Bishops of the United States



From the editor . . .

Last month I found myself on the stump more than usual. In commemoration of the Rev. Dr. Martin Luther King, Jr., I was invited to speak with a young adult group from St. Clement's in Lincoln Park and to speak at two Masses at St. Nicholas' in Evanston, I devoted one of the weekly radio shows, and I presented on a national webinar for Catholic Charities, USA. All of these presentations were on the theme, "Keeping the Dream Alive." So, let me share here some of what I said on the stump.

The Civil Rights Movement brought about a transformation in the United States. By revoking unjust

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Andrew Lyke,
Director of the Office for Black Catholics

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laws that had created legal Apartheid in our nation and the strategic campaigns that forced Americans to see its ugliest face on the world stage, Civil Rights helped to begin restoring the United States to Humanity. The signature speech that the Reverend Dr. Martin Luther King, Jr. gave in 1963 on the Mall of our nation's capital articulated a vision that captured the imagination and conscience of American citizens. The dream Dr. King articulated then was one of hope that fueled the Movement.

However, the transformation that the Movement sparked, as remarkable as it was, is not complete. "The Dream" is not fully realized. Racism still cripples the moral condition of our nation, undermines our authenticity as "leader of the free world," and contradicts the Incarnation of God. As people of goodwill, as followers of Christ, as Catholics who uphold, affirm and defend the dignity of every human person, we must not lose sight of the vision articulated so well in that signature speech. We must remember "The Dream" and continue the movement.

It was shortly after the March on Washington in 1963 that Malcolm X, responding to a reporter's question about what he thought about Dr. King's speech, said, "While Dr. King was having a dream the rest of us negroes are having a nightmare." To keep hope alive in the movement for liberation we have to hold fast to the dream without forgetting the nightmare.

America today is anxious to rush to the "Post-racial Era" where all dues are paid and we all have a clean slate. They want to put the past behind us, take no responsibility for it, and expunge the sin without penance. Yet, all around us (outside our middle-class bubbles) is evidence that racism is alive and well in this "land of the free". The tensions between the police and the Black community that have captured the attention of the media is just one article of evidence of this.

The work is not done. If the dream has any chance of being real-

ized, it will be because didn't stop visioning the promise of the dream, and we didn't forget the nightmare of the ignoble past and the nightmare that continues today.

We need to tell the truth about the 400 year holocaust and what America did to native peoples and kidnapped Africans, and resist the temptation to imbibe the elixir of anesthetic amnesia that would have us mitigate the horrors of the past with false narratives that relieve our consciences and have us believe that it was nothing more than what all groups go through when coming to America.

For those groups who came to America for opportunities unavailable in their homeland, when America happened to them it was a good thing. For those who came to America as refugees from oppression in their homeland, when America happened to them it was a wonderful thing. For those who came to America for religious freedom or simply a better life, when America happened to them it was grace from God. I can't rewrite history so that I can claim that for my stolen ancestors. America happened to my ancestors and it was evil. It was the work of the devil. To spin it any other way plays into the hand of Satan himself.

So, we must continue the movement with fresh energy, new hope, creative strategies, and on a new battle front, while holding fast to the dream and remembering the nightmare – living in the light of truth and working toward the continued transformation of our nation through racial reconciliation. That's what is necessary to keep the dream alive.

It is our responsibility as Christians and foundational to our Catholic Faith to reverence life as a gift from God, to uphold the dignity of every human being, to decry the lies of classism, sexism, and racism, and to be heralds of the Gospel, bearers of the Good News of Jesus Christ to the world, and particularly to fami-

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lies, the basic cell of society.

The face of racism is no longer that of hooded horsemen burning crosses. Though that kind of venomous hatred still exists, it doesn't have the power it once employed in the dark past. Our battle is on a different front where racism is less conscious malice and more unconscious bias – or unconscious indifference that comes from a sense that it is reasonable to have heightened police presence in those communities where there is high unemployment, high petty crime, high anxiety, and high levels of self-medication with contraband drugs. It's reasonable to give more scrutiny to the young black man who is a threat to our security. It is reasonable that white people would enjoy privileges not given to all, or only given to those who demonstrate their worthiness.

One battle front is against the Prison Industrial Complex that thrives on that heightened scrutiny on people of color, and has created another means to sustain an embedded under caste system based on race and for the benefit of whites. Just one devastating effect of this "New Jim Crow" is in family life. It has played havoc on the marriage pool in black communities and created an unhealthy economy of relationships between black men and women, which has resulted in the collapse of marriage in the black community and a dearth of the powerful witness of lifelong, committed conjugal love in the community. I could elaborate on that topic, but we'll save that for another presentation.

It is our role as Church, the people of God, to be on that battle front, equipped with an awareness of the truth of our history, compelled by the Gospel to take action for justice, and to hold each other accountable, courageously entering the tension that such action creates, and not giving in to the lure of complacency, cynicism, and apathy or individualism that seeks blame in others and shuns responsibility on self.

How can individuals understand these issues and change?

I believe that it requires love. Not love that comes from merit and admiration, or love that is generated from good feelings, or love that comes from a sense of like-mindedness. Jesus commanded us to love our enemies. Every human being is a creation of God and one who is loved by God. We need to love each other because we are loved by God. That's reason enough to honor and protect the dignity of even those who mean us harm. As difficult as it may be, it is godly. We become instruments of God's will and God's love.

Let me share with you some wisdom from a prophet of our recent past, the Rev. Dr. Howard Thurman, who was considered the spiritual director of the Civil Rights Movement. Please pardon the lack of inclusive language that typified texts of this era:

"It seems to me that experience reveals a potent half-truth; namely, that the world can be

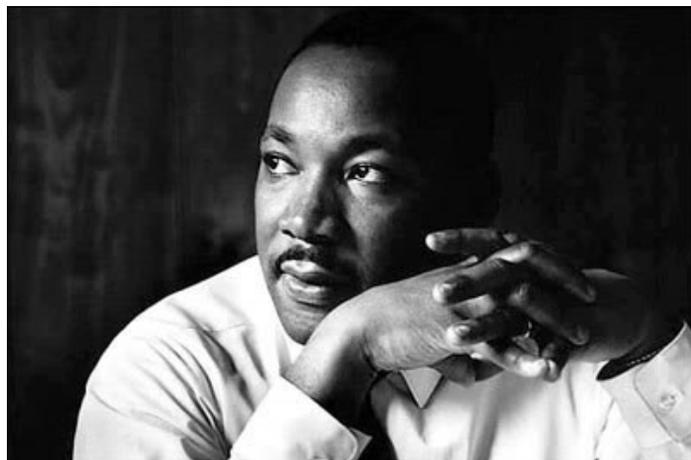
made good if all men in the world as individuals become good men. After the souls of men are saved, the society in which they function will be a good society. This is only a half-truth. Many men have found that they are caught in a framework of relationships evil in design, and their very good deeds have developed into instrumentalities for evil. It is not enough to save the souls of men; the relationships that exist between men must be saved also.

"To approach the problem from the other angle is to assume that once the relationships between men are saved, the individual men will thereby become instruments of positive weal. This is also a half-truth. The two processes must go on apace or else men and their relationships will not be brought under conscious judgment of God. We must, therefore, even as we purify our hearts and live our individual lives under the divine scrutiny, so order the framework of our relationships that good men can function in it to the glory of God."

Not very long ago I went to a lecture by Diane Nash at St. Francis University in Joliet. She spoke of her experiences as a leader in the Movement — as one of the courageous Freedom Riders who challenged unjust laws in the Jim Crow South, while putting their lives on the line. She shared her experiences as one of those in the inner circle of leaders with Dr. King on several of the campaigns.

Ms. Nash said something that sparked a light in me that I will never forget. She said that one of basic tenets of non-violent resistance is to always remember that no person is your enemy; only their ideas. And our goal is not to destroy them but to change their minds and make them our allies. This is how we continue the movement. This is how we keep the dream alive. We love our enemies by changing their minds, being in relationship with them, even though it may be contentious. And we reconcile with our brothers and sisters for the glory of God.

Andrew Lyke
Editor



OUR BLACK SHEPHERDS

Bishop Joseph N. Perry

Given the traditional European/American profile of the Church in the United States, there has always been urgings from the smaller ethnic groupings... Hispanic, African American, Italian, Polish, Asian, etc to have episcopal representation. And each group has its own story to tell with getting bishops appointed.

We have had to this day, since the 19th century, twenty-five extraordinary and gifted men from the black community appointed bishops of the Catholic Church.

Following upon the Civil Rights struggle and the neo-black consciousness of the African-American community with the concomitant search for identity and reception in the larger Catholic Church there was the press for more black bishops in this country. Most of these bishops were appointed in the 1980s; two Archbishops in Eugene Marino and James Lyke who both shepherded the Archdiocese of Atlanta. Wilton Gregory follows given what appears to be now the Catholic significance of Atlanta in the southern base with his appointment as Archbishop of Atlanta December 9, 2004.

II

Bishops are successors of the Apostles according to doctrine. The office of bishop is highest of the holy orders. The ranks of Archbishop, Cardinal and Pope are honorary titles superimposed upon the essential office of bishop, with even larger responsibilities. (In history the rank of Cardinal has been conferred upon select priests. If a pope is elected from among the deacons or priests, the electee must be consecrated a bishop immediately. However, recent tradition sees the pope elected exclusively from the College of Cardinals).

Bishops are responsible directly to the Holy Father the pope in Rome for the affairs of their dioceses or non-diocesan assignments. They are consecrated by other bishops, at least three, who belong to the apostolic succession tracing to Peter the Fisherman who was given the keys of the Church by our Savior Jesus Christ. Bishops function in obedience to the reigning successor of Peter, -the pope. Once consecrated in the Catholic tradition a bishop is a bishop for life. He may retire from the administrative aspects of the office or governance of a Diocese, usually submitting his request to the pope not before the age of seventy-five unless infirmity intervenes.

The sacrament of holy orders confers on a bishop spiritual power in its fullness, a power that is Christ's. A bishop administers confirmation and ordains priests and deacons and consecrates other bishops. Besides ad-

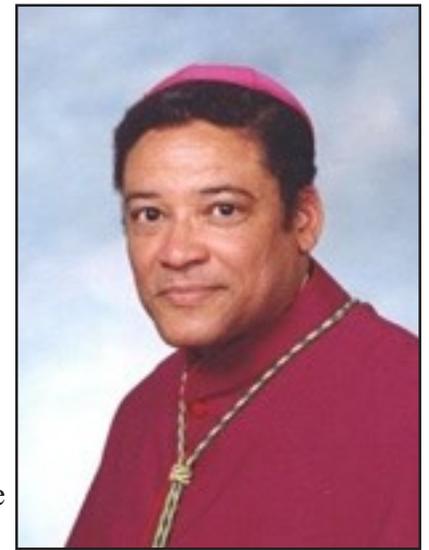
ministration of the temporal and spiritual affairs of a diocese it is the bishop's duty to teach, that is, to guard the purity of doctrine and morals and see that this is transmitted to the faithful; to maintain discipline, to provide that the faithful receive the sacraments and ensure the correct ordering of divine worship; to reside in his jurisdiction; to visit the parishes of his diocese and to collaborate with his priests for the governance and sanctification of the faithful. The bishop's authority never in any instance infringes upon the power over the whole Church which the Roman Pontiff the Pope has, by virtue of his supreme office.

Self promotion or campaigning or application for the sacred office is never permitted. Names of the best of men surface quietly by recognition of superiors in the hierarchy and the hierarchy hearing subtly the commendations of the laity and clergy and thereby proposing names of candidates to Rome, unbeknownst to the candidates themselves. And in the instances of each of the African American bishops each can testify to being quite surprised with the news of their nomination.

The appointment of bishops in the Catholic Church belongs exclusively to the Pope. The decree of appointment, signed by the Pope, is read to the faithful assembled at the liturgy of the ordination of a bishop or instances the appointment of a bishop as an Ordinary. There is often a month or two space between the date of official appointment and the date of liturgical consecration.

Bishops are delineated as Ordinaries, Coadjutors and Auxiliaries. An Ordinary is a governing bishop of an Arch/Diocese-the chief shepherd of a Diocese (territorial jurisdiction of the Catholic Church). Given the size of the diocesan jurisdiction he may have an assisting bishop or two called an auxiliary bishop who would be titled to the commemorative name of a former diocese no longer extant but for which the Church chooses to hold in honored memory. Most of these former dioceses are ancient in origin and were vital local churches of their day, many of them located in Asia Minor, North Africa, Italy and parts of Europe and other

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regions. We have about six or seven such former Sees in the United States. For example, my titular See is Lead (pronounced *lead*) in South Dakota. After three Ordinaries the Diocese of Lead was transferred to Rapid City, South Dakota in 1930 due to demographic shifts in the region.

If an auxiliary bishop becomes an Ordinary his title transfers immediately to the Diocese to which he is newly assigned and so is no longer a titular bishop. Coadjutors are assisting bishops, many of whom have the right of succession upon the retirement, resignation or death of the reigning Ordinary. Certain titular bishops are neither auxiliary or coadjutors but head an office or department at the Vatican or are nuncios and other representatives of the Holy Father in countries that have concordat agreements or an exchange of ambassadors with the Holy See.

III

The first whom history would call a bishop of African descent in the United States is **James Augustine Healy** (1830

-1900). The Healy children had an Irish Father (Michael Morris Healy) who was a slave owner and a slave woman (Mary Eliza) of fair complexion as their mother. Both Healy parents died in 1850 several months apart. Three of the daughters became nuns.

The movements of Michael Healy in majority society and the fair complexion of his children eased their participation in broader society and entrance into the ranks of the clergy of four of the ten children. As the first known priests of African descent in the United States: two entered the Jesuit Order, one of whom became rector and later president of Georgetown University in Washington DC and two were Diocesan priests of Boston. James Augustine was ordained priest at Paris' Notre Dame Cathedral, June 10, 1854, for service in the diocese of Boston and would be given tasks as Chancellor and Vicar General of Boston and later become 2nd bishop of Portland, Maine in 1875.

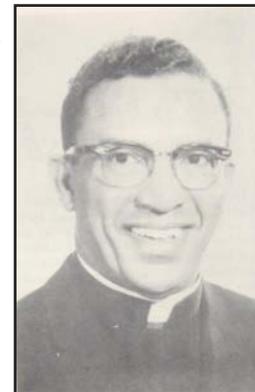
The 19th century was a different time as far as the politics of race relations went. There is no record of assertive or visionary articulations on Bishop Healy's part for the plight of black Americans. It is said there were several hundred black Catholics in Boston during his tenure and an even larger number of Native Ameri-



Bishop James Healy

cans. Bishop James Healy died in 1900.

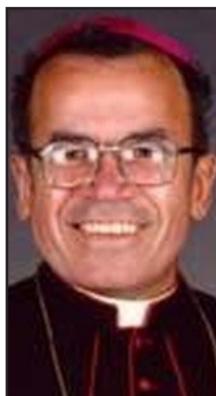
There would not be another African American bishop until Divine Word Father **Harold R. Perry, SVD**, appointed October 2, 1965 titular bishop of Mons in Mauretania and auxiliary bishop of New Orleans. So long was the break between the first and the second black bishops that Perry's consecration was indeed a monumental achievement for the 1960s given the Civil Rights saga and The Black Power Movement and considering the overall tumultuous impact of that era on the black community as backdrop. In fact, at his consecration there was a group of white protestors with racist worded placards demonstrating outside St. Louis Cathedral in New Orleans. Bishop Harold Perry died July 17, 1991 after a long illness.



Bishop Harold Perry

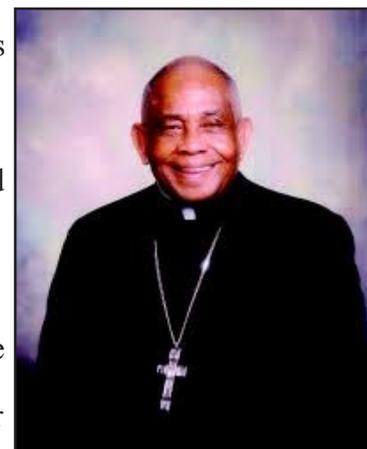
The National Black Catholic Clergy Caucus was created at a media reported meeting in Detroit in the turbulent spring of 1968. That meeting acknowledged racist practices in the Church and among other items called for greater numbers of black priests and bishops. Thereafter, we witnessed the appointment of thirteen black bishops for the decades of the 1970s and 1980s chiefly by Ordinaries complementing black Catholic constituencies in their dioceses:

November 8, 1972 Raleigh Diocesan priest **James Lawson Howze** was appointed titular bishop of Masita and auxiliary bishop of Natchez-Jackson, Mississippi. Bishop Howze was later appointed bishop of Biloxi March 1, 1977 and retired May 15, 2001.



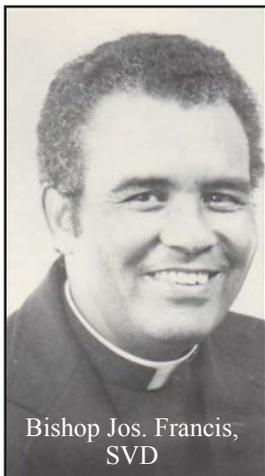
Archbishop Eugene Marino

Josephite Father **Eugene A. Marino, SSJ** was appointed titular bishop of Walla-Walla and auxiliary bishop of Washington on July 11, 1974. He was later appointed Archbishop of Atlanta March 10, 1988; due to personal difficulties he resigned the archbishopric July 10, 1990 and died November 12, 2000.



Bishop James Howze

(Continued on page 6)



Bishop Jos. Francis, SVD

(Continued from page 5)

Divine Word Father **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.

Divine Word Father **Raymond Rodly Caesar, SVD** was appointed bishop of the Diocese of Goroka, Eastern Highlands- Papua New Guinea on August 5, 1978 and died June 18, 1987.



Bishop Raymond Caesar, SVD

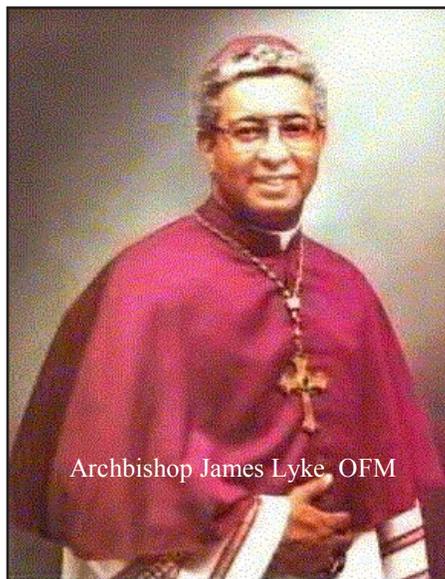
elected the first African American president of the Conference of Catholic Bishops of the United States (USCCB), a post he held for the standard three year term 2001-2004. Bishop Gregory was appointed Archbishop of Atlanta on December 9, 2004.

Divine Word Father **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.

Josephite Father **John H. Ricard, SSJ** was appointed titular bishop of Rucuma and auxiliary bishop of Baltimore on May 28, 1984 and was appointed bish-

Franciscan Friar **James Patterson Lyke, OFM** was

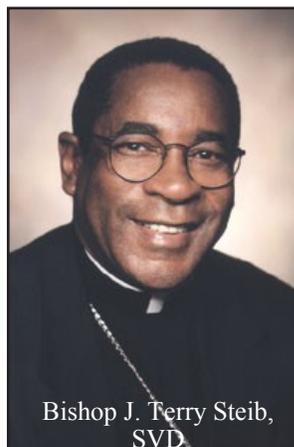
appointed titular bishop of Fornos Maior and auxiliary bishop of Cleveland on June 30, 1979. Following the resignation of Archbishop Marino he was appointed apostolic administrator of Atlanta July 10, 1990 and then became Archbishop of Atlanta April 30, 1991. Archbishop Lyke died December 27, 1992.



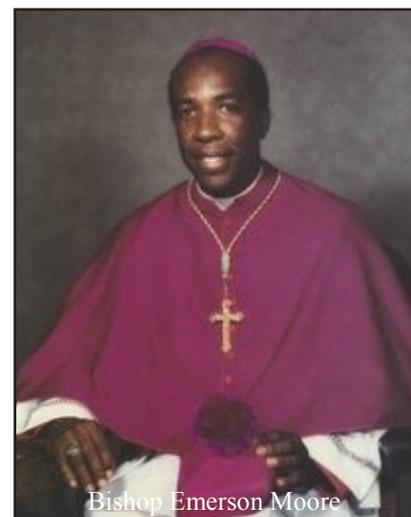
Archbishop James Lyke, OFM

New York priest and Monsignor **Emerson**

J. Moore was appointed titular bishop of Carubi and auxiliary bishop of New York on July 3, 1982. Due to personal struggles Bishop Moore was inactive for several years and later died September 14, 1995.

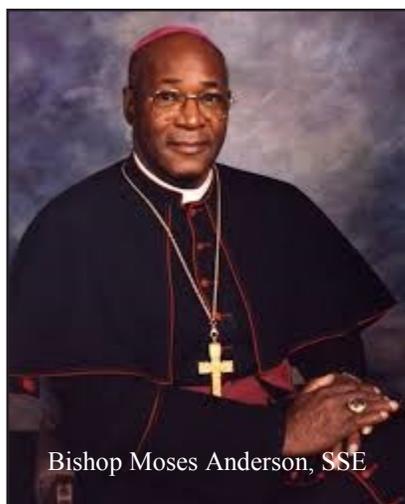


Bishop J. Terry Steib, SVD



Bishop Emerson Moore

Edmundite Father **Moses B. Anderson, SSE** was appointed titular bishop of Viterba and auxiliary bishop of Detroit December 3, 1982. Bishop Anderson retired October 24, 2003; died January 1, 2013.



Bishop Moses Anderson, SSE

was appointed bishop of Belleville in Illinois. He was



Archbishop Wilton Gregory



Bishop John Ricard, SSJ

op of the Diocese of Pensacola-Tallahassee, Florida on January 21, 1997. Following several surgeries to restore his health, Bishop Ricard retired March 11, 2011

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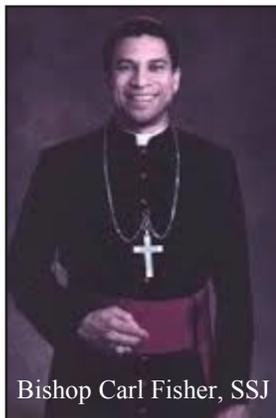
Josephite Father **Carl A. Fisher, SSJ** was appointed titular bishop of Tlos and auxiliary bishop of Los Angeles on December 23, 1986. Bishop Fisher died September 2, 1993.

Divine Word Father **Curtis J. Guillory, SVD** 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.

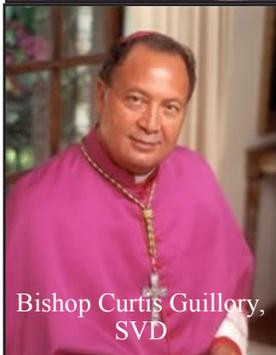
Divine Word Father **Leonard Olivier, SVD** was appointed titular bishop of Legia and auxiliary bishop of Washington on November 10, 1988 and retired on May 18, 2004; Bishop Olivier died 19 November 2014.

Although African American Catholics are among the smaller populations of the Catholic Church in the United States we had over recent years some several hundred black priests from which these aforesaid bishops were chosen. Most of the ordinations of black priests in this country took place in the 1970s and 1980s; priestly vocation numbers tapering off thereafter. Right now priestly numbers in the African American community across the country hover around two-hundred. We need more priestly vocations in the Church in America in general and more African American priests in particular. Twenty-five bishops of African descent appointed over the years for the United States is a milestone. Currently, nine are active and six are retired. Of the active African American Bishops, six are Ordinaries or heads of dioceses, i.e., Gregory, Steib, Guillory, Murry, Braxton and Fabre.

Concern registers from different circles in the African American Catholic community about how long we can main-



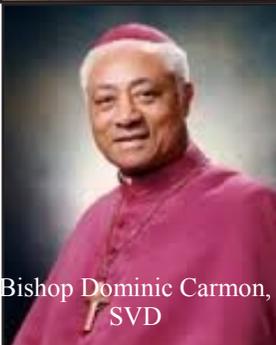
Bishop Carl Fisher, SSJ



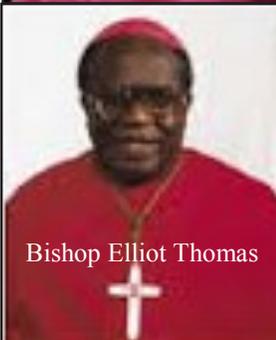
Bishop Curtis Guillory, SVD



Bishop Leonard Olivier, SVD



Bishop Dominic Carmon, SVD



Bishop Elliot Thomas

tain this representation of bishops given the much shrinking numbers of ordinations of black Catholic priests in the United States.

Divine Word Father **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.

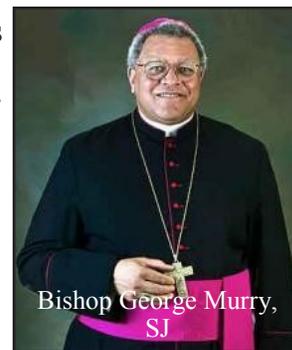
Diocese of St. Thomas U.S. Virgin Islands priest **Elliott Thomas** was appointed bishop of the same Diocese on October 30, 1993. Bishop Thomas retired June 30, 1999.

Jesuit Father **George V. Murry, SJ** was appointed titular bishop of Fuerteventura and auxiliary bishop of Chicago January 24, 1995. He became coadjutor bishop of St. Thomas of the U.S. Virgin Islands May 5, 1998. He became bishop of St. Thomas June 30, 1999. Bishop Murry was appointed the bishop of Youngstown January 30, 2007.

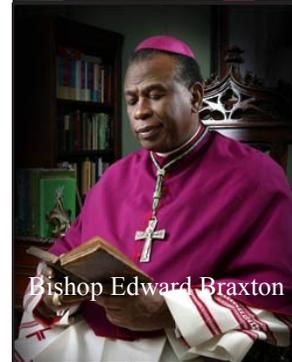
Chicago priest **Edward Braxton** was appointed titular bishop of Macomades-Rusticiana and auxiliary bishop of St. Louis on March 28, 1995. And was later appointed bishop of the Diocese of Lake Charles in Louisiana on December 12, 2000 and was transferred to become bishop of Belleville, Illinois, March 15, 2004.

Jesuit Father **Gordon B. Bennett, SJ** was appointed titular bishop of Nesqually and auxiliary bishop of Baltimore on December 23, 1997. Bishop Bennett became bishop of the Diocese of Mandeville on the Island of Jamaica on July 6, 2004. A turn with his health saw Bishop Bennett resigned the bishopric August 8, 2006.

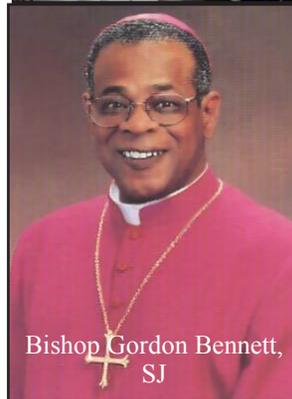
Milwaukee priest **Joseph N. Perry** was appointed titular bishop of Lead and auxiliary bishop of Chicago May 5, 1998.



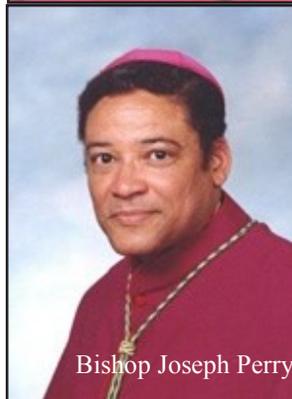
Bishop George Murry, SJ



Bishop Edward Braxton



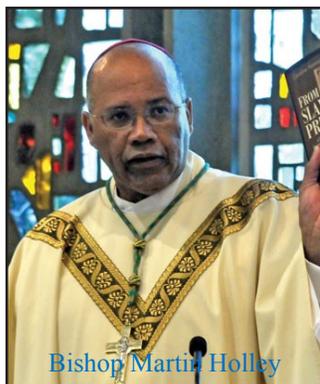
Bishop Gordon Bennett, SJ



Bishop Joseph Perry

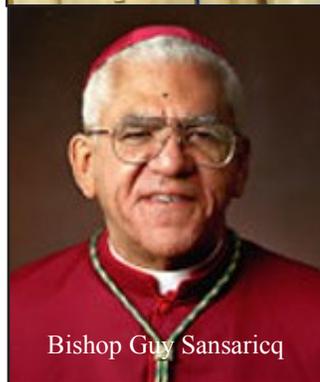
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Pensacola-Tallahassee priest **Martin D. Holley** was appointed titular bishop of Rusubisir and auxiliary bishop of Washington on May 18, 2004.



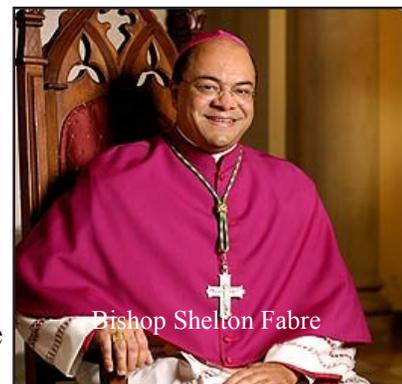
Bishop Martin Holley

Brooklyn priest and Haitian American, **Guy A. Sansaricq** was appointed titular bishop of Glenndalocha and auxiliary bishop of Brooklyn on June 6, 2006. Reaching the mandatory retirement age of seventy-five, Bishop Sansaricque stepped down on October 6, 2010



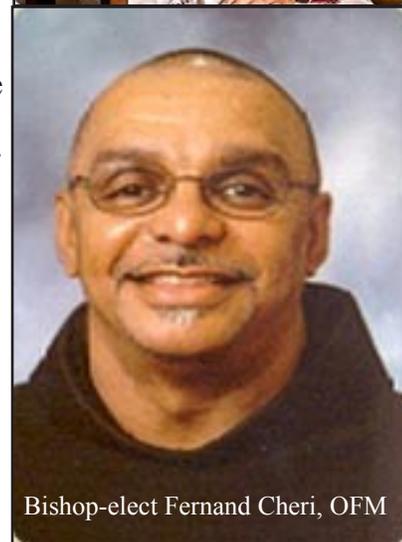
Bishop Guy Sansaricq

Baton Rouge priest **Shelton J. Fabre** was appointed titular bishop of Pudenziana and auxiliary bishop of New Orleans December 13, 2006; and was appointed Bishop of the Diocese of Houma-Thibodaux, September 23, 2013.



Bishop Shelton Fabre

Franciscan Friar, **Fernand Cheri, III OFM** was appointed titular bishop of Membressa and auxiliary bishop of New Orleans January 12, 2015



Bishop-elect Fernand Cheri, OFM

Of the 25 black bishops appointed, ten were taken from the diocesan clergy and fifteen from religious orders and societies. The latter number represents the larger numbers of black priestly vocations found from the ranks of religious communities and chiefly, in this

instance, communities that have historically ministered to the black community, such as, the Divine Word Fathers-SVD (7), the Josephite Fathers-SSJ (3). Then we have from the Jesuit Fathers-SJ (2) the Franciscan Fathers-OFM (2); the Edmundite Fathers-SSE (1).

Our black bishops are sources of pride in the African American Catholic community. We trust they are symbols of faith and achievement for our young people, models of inspiration for our black priests, and received as authoritative shepherds and teachers by the faithful at large. •

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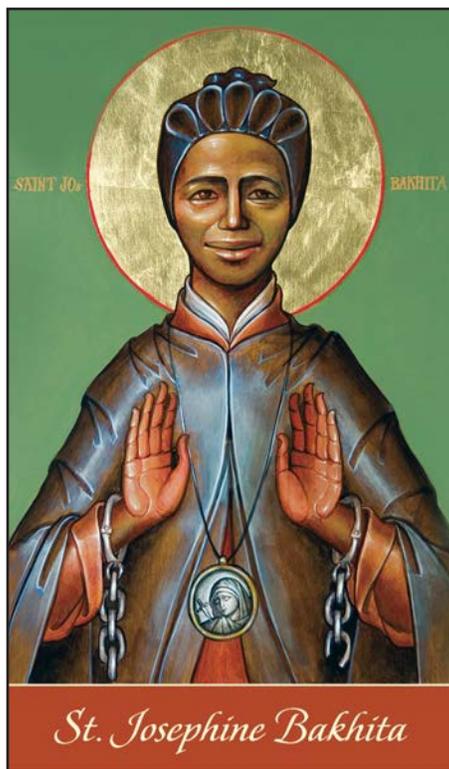
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St. Josephine Bakhita

*Prayer to
St. Josephine Bakhita*

St. Josephine Bakhita, you were sold into slavery as a child and endured untold hardship and suffering. Once liberated from your physical enslavement, you found true redemption in your encounter with Christ and his Church.

O St. Bakhita, assist all those who are trapped in a state of slavery; Intercede with God on their behalf so that they will be released from their chains of captivity. Those whom man enslaves, let God set free.

Provide comfort to survivors of slavery and let them look to you as an example of hope and faith. Help all survivors find healing from their wounds. We ask for your prayers and intercessions for those enslaved among us.

Amen.

St. Josephine Bakhita

was born in Sudan in 1869 and enslaved as a child. Eventually she was sold to an Italian diplomat and taken to Italy, where she was later brought to freedom through the help of the Canossian Daughters of Charity. Through their guidance, she learned about God and served him faithfully until her death in 1947. In October 2000, Josephine Bakhita was canonized by Pope John Paul II, at which point he noted that "in St. Josephine Bakhita we find a shining advocate of genuine emancipation. The history of her life inspires not passive acceptance but the firm resolve to work effectively to free girls and women from oppression and violence, and to return them to their dignity in the full exercise of their rights" (St. Bakhita's Canonization Mass, October 1, 2000).

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African American Catholic Bishops in Ascendancy of Vatican Appointment

HEALY, James Augustine

1875 – **First African American Bishop in History of the United States**

2nd Bishop of Portland, Maine
priest of the Archdiocese of Boston
Consecrated 1875; *died 1900*

PERRY, Harold R., SVD

1965, October 2
Priest of the Society of the Divine Word (SVD)
Titular Bishop of Mons in Mauretania & Auxiliary Bishop of New Orleans;
Consecrated January 6, 1966; *died July 17, 1991*

HOWZE, James Lawson

1972, November 8
Priest of the Diocese of Raleigh
Titular Bishop of Massita & Auxiliary Bishop of Natchez-Jackson;
Consecrated January 28, 1973
Appointed Bishop of Biloxi, March 1, 1977
Retired, May 15, 2001

MARINO, Eugene A., SSJ

1974, July 11 **Priest of the Society of St. Joseph (SSJ)**
Titular Bishop of Walla-Walla & Auxiliary Bishop of Washington D.C.
Consecrated September 12, 1974
Appointed Archbishop of Atlanta, March 10, 1988
Resigned, July 10, 1990; *died November 12, 2000*

FRANCIS, Joseph Abel, SVD

1976, May 3
Priest of the Society of the Divine Word (SVD)
Titular Bishop of Valliposita & Auxiliary Bishop of Newark
Consecrated June 25, 1976; *died September 1, 1997*

CAESAR, Raymond Rodly, SVD

1978, August 5
Priest of the Society of the Divine Word (SVD)
Bishop of the Diocese of Goroka, Eastern Highlands-Papua, New Guinea
died June 18, 1987

LYKE, James Patterson, OFM

1979, June 30
Priest of the Order of Friars Minor (OFM)
Titular Bishop of Fornos Maior & Auxiliary Bishop of Cleveland
Consecrated, August 1, 1979
Appointed Apostolic Administrator of Atlanta, July 10, 1990
Archbishop of Atlanta, April 30, 1991; *died December 27, 1992*

MOORE, Emerson J.

1982, July 3
Priest of the Archdiocese of New York
Titular Bishop of Carubi & Auxiliary Bishop of New York
Consecrated September 8, 1982; *died September 14, 1995*

ANDERSON, Moses E., SSE

1982, December 3
Priest of the Society of St. Edmund (SSE)
Titular Bishop of Viterba & Auxiliary Bishop of Detroit
Consecrated, January 27, 1983
Retired, October 24, 2003; *died January 1, 2013*

GREGORY, Wilton Daniel

1983, October 31
Priest of the Archdiocese of Chicago
Titular Bishop of Oliva & Auxiliary Bishop of Chicago
Consecrated, December 13, 1983
Appointed Bishop of Belleville, December 29, 1993
Elected President of the U.S. Conference of Catholic Bishops November 13, 2001
Appointed Archbishop of Atlanta, December 9, 2004

STEIB, James Terry, SVD

1983, December 6
Priest of the Society of the Divine Word (SVD)
Titular Bishop of Fallaba & Auxiliary Bishop of St. Louis
Consecrated, February 10, 1984
Appointed Bishop of Memphis, March 23, 1993

RICARD, John H., SSJ

1984, May 28
Priest of the Society of St. Joseph (SSJ)
Titular Bishop of Rucuma & Auxiliary Bishop of Baltimore
Consecrated, July 2, 1984
Appointed Bishop of Pensacola-Tallahassee, January 21, 1997
Resigned for reasons of health, February 2011

FISHER, Carl A., SSJ

1986, December 23
Priest of the Society of St. Joseph (SSJ)
Titular Bishop of Tlos & Auxiliary Bishop of Los Angeles
Consecrated, February 23, 1987; *died September 2, 1993*

GUILLORY, Curtis J., SVD

1987, December 21
Priest of the Society of the Divine Word (SVD)
Titular Bishop of Stagno & Auxiliary Bishop of Galveston-Houston
Consecrated, February 19, 1988
Appointed 5th Bishop of Beaumont (Texas) June 2, 2000

OLIVIER, Leonard, SVD

1988, November 10
Priest of the Society of the Divine Word (SVD)
Titular Bishop of Legia & Auxiliary Bishop of Washington D.C.
Consecrated, December 20, 1988
Retired: May 18, 2004; *died November 19, 2014*

CARMON, Dominic, SVD

1992, December 16
Priest of the Society of the Divine Word (SVD)
Titular Bishop of Ruscade & Auxiliary Bishop of New Orleans
Consecrated, February 11, 1993
Retired December 13, 2006

THOMAS, Elliott G

1993, October 30
Priest of the Diocese of St. Thomas
Bishop of St. Thomas of the U.S. Virgin Islands
Consecrated, December 12, 1993
Retired June 30, 1999

MURRY, George V., SJ
 1995, January 24
 Priest of the Society of Jesus (SJ)
 Titular Bishop of Fuerteventura & Auxiliary Bishop of Chicago
 Consecrated, March 20, 1995
 Appointed Coadjutor Bishop of St. Thomas of the U.S. Virgin Islands, May 5, 1998
 Became Bishop of St. Thomas of the U.S. Virgin Islands, June 30, 1999
 Appointed Bishop of Youngstown, January 30, 2007

BRAXTON, Edward K.
 1995, March 28
 Priest of the Archdiocese of Chicago
 Titular Bishop of Macomades Rusticiana & Auxiliary Bishop of St. Louis
 Consecrated, May 17, 1995
 Appointed Bishop of Lake Charles, December 12, 2000
 Appointed Bishop of Belleville, March 15, 2004

BENNETT, Gordon B., SJ
 1997, December 23
 Priest of the Society of Jesus (SJ)
 Titular Bishop of Nesqually & Auxiliary Bishop of Baltimore
 Consecrated, March 3, 1998
 Appointed Bishop of Mandeville, Jamaica, West Indies July 6, 2004
 Resigned Bishopric of Mandeville for reasons of health, August 8, 2006

PERRY, Joseph N.
 1998, May 5
 Priest of the Archdiocese of Milwaukee
 Titular Bishop of Lead & Auxiliary Bishop of Chicago
 Consecrated, June 29, 1998

HOLLEY, Martin D.
 2004, May 18
 Priest of the Diocese of Pensacola-Tallahassee
 Titular Bishop of Rusibisir & Auxiliary Bishop of Washington
 Consecrated, July 2, 2004

SANSARICQ, Guy A
 2006, June 6
 Priest of the Diocese of Brooklyn
 Titular Bishop of Glendalocha & Auxiliary Bishop of Brooklyn
 Consecrated, 22 August, 2006
 Retired: October 6, 2010

FABRE, Shelton J.
 2006, December 13
 Priest of the Diocese of Baton Rouge
 Titular Bishop of Pudenziana & Auxiliary Bishop of New Orleans
 Consecrated, February 28, 2007
 Appointed Bishop of Houma-Thibodaux September 23, 2013

CHERI, Fernand J
 2015, January 12
 Priest of the Friars Minor Franciscan (OFM)
 Titular Bishop of & Auxiliary Bishop of New Orleans
 Consecrated 23 March 2015

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PARISH LEADERSHIP DAY

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How to Form a Parish Marriage Support Ministry

12 Keys to a Sacramental Marriage

Post Jail Ministry—

The Church, Community and Healing **Deacon Alfred Coleman**

The New Racism **Willie Cobb**

Building a Catholic Christian Community

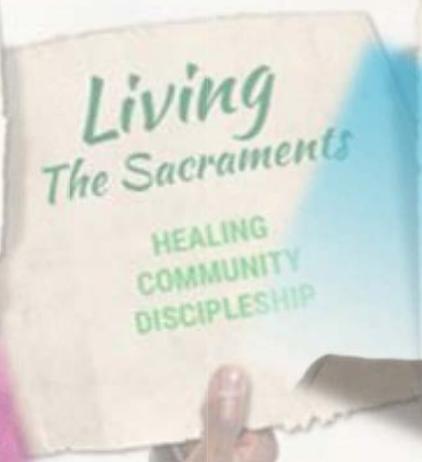
Black Catholic Experiences of the Sacraments . . . **Deacon James Norman**

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MARIST HIGH SCHOOL | 4200 W 115TH ST. | CHICAGO IL 60655

The Deacon Speakin’

Deacon Bruce McElrath Our Best Defense

In late January 1956, during the tense days of the Montgomery Boycott, civil rights leader Martin Luther King Jr. could not sleep. A threatening phone call had terrified him. So he prayed, “I am here taking a stand for what I believe is right. But now I am afraid. The people are looking to me for leadership, and if I stand before them without strength and courage, they too will falter, I am at the end of my powers....I can’t face it alone.”

King later wrote, “At that moment I experienced the presence of the Divine as I never experienced Him before. It seemed as though I could hear the quiet assurance of an inner voice saying, ‘Stand up for righteousness, stand up for truth; and God will be at your side forever.’ Almost at once my fears began to go. My uncertainty disappeared. I was ready to face anything.”

The rest is history. King was not without his faults, but no one can deny that he was a man who wanted to see people of all colors free of the

damage done by prejudice.

If we face opposition when we’re trying to do what’s right, we too must cry out to the Lord. He alone is our “rock of refuge, a fortress of defense” (Ps.31:2). He is our reliable source of strength and protection.

When We Trust The Power Of God, We Experience Peace, Not Panic.

On The Battlefield
Deacon Bruce



SAVE THE DATE

*37th Annual Archdiocesan Black Heritage Prayer Service
(formerly African American Prayer Service)*

Friday, February 20, 2015 at 9:30am
Holy Name Cathedral
735 N. State St, Chicago, IL 60611

*THIS IS OUR STORY: WE NEED EACH OTHER TO SURVIVE
Celebrating the African Diaspora*

For more information contact
Ms. Julie Welborn, Office of Catholic Schools (312-534-8321) or
Mr. Andrew Lyke, Office of Black Catholics (312-534-8376)
Website: www.blackcatholicchicago.org

IN THE SPIRIT: The History of the Augustus Tolton Program

C. Vanessa White

On March 7, 2015, Augustus Tolton Pastoral Ministry program will celebrate 25 years of preparing Black Catholic lay men and women for ministry in the Archdiocese of Chicago. This program was developed in 1990, to respond to the critical need for lay ministerial leaders who were attentive to the spiritual, pastoral and faith formation needs of men, women and youth in the Black Catholic community.

Sr. Dr. Jamie T. Phelps, OP, systematic theologian and former professor of theology at Catholic Theological Union was the founding director of this one of a kind program. In her years as an advisor, consultant and minister in the Archdiocese of Chicago she had seen the lack of qualified Black Catholic lay ministerial leaders serving in the Archdiocese.

For many, the cost of a ministerial education was prohibitive for those who desired to respond to the call to pursue their theological/ministerial education. With the blessing of then Cardinal Joseph Bernardin and in consultation with Bishop Wilton Gregory (who at the time was auxiliary bishop in Chicago), Ms. Cynthia Norris (then director of the Office of Black Catholics), Fr. Donald Senior (President of Catholic Theological Union), Dr. Nathan Jones (Consultant for the Religious Education Office of the Archdiocese) as well as ministers in the Black Catholic community, the foundation for this program was laid. From its beginning, the Tolton Program was cosponsored by the Archdiocese of Chicago and Catholic Theological Union to provide full tuition scholarships for graduate ministerial study.

With initial monies from a grant, four scholars began their studies for a Master's degree in Theology in 1990 that would prepare them for ministerial leadership. As part of their education, they also met regularly for spiritual formation to reflect and integrate what they were learning in the classroom with their daily ministerial lives.

As we celebrate this 25th Anniversary, we are proud of the 25 Black Catholic Lay men and women who have



graduated from the program. They serve as pastoral associates, retreat directors, directors of religious education, chaplains/health care ministers, campus ministers, high school teachers, directors of diocesan offices and other ministers who respond to the needs of the People of God in the Archdiocese of Chicago.



Front Row: Ernestine "Tina" Carter (scholar), Dr. White, Dr. T. Marion Johnson (scholar)
Back Row: Akua Kankam (scholar), Willa Shegog-Neely (scholar) Barbara Cottrell (graduate),
Dr. Angela Poole (scholar)

The Tolton Program continues to prepare lay men and women for leadership in the Church. We currently have seven scholars and are actively recruiting for this full scholarship program. For more information please contact Dr. C. Vanessa White, director at tolton@ctu.edu or 773-371-5440.

Also please join us for our 25th anniversary celebration awards fundraising dinner on March 7, 2015. Proceeds from this dinner help to fund scholarships for future scholars. For tickets – call 773-371-5440 or email rsvp@ctu.edu.

Dr. C. Vanessa White is the Director of the Augustus Tolton Pastoral Ministry Program and Assistant Professor of Spirituality and Ministry at Catholic Theological Union.



Bad news? Not this time!

Willie Cobb

The bad news abounds. Every time you turn on the television, every time you have a conversation with someone, every time you read another article, there is more bad news, particularly about young black children. Not this time. The 37th Annual Catholic School Prayer Service will be held on Friday, Feb-

ruary 20th starting at 9:30AM at the Cathedral. This is an exciting celebration for young people from around the Archdiocese. We will gather together to celebrate the heritage of the Black Catholic Community worldwide. There are very few times that I have been as deeply excited about a celebration as I am about this one.

This celebration has been meticulously planned for several months. There are new and exciting events happening at the celebration. Our new Archbishop will celebrate with us. More young people who have not had the opportunity to showcase their skills and talents will have the opportunity to do so. Mark Nimo the pastoral associate at two parishes on the South Side will guide the community through what

should be a wonderful event. The committee will introduce a new award called The Black Heritage Award, and is proud to present it to Mr. Laurence Holmes, an Associate Professor at DePaul University, and on-air host for a sports talk show, WSCR Chicago. The celebration will showcase a teen choir, praise dancers, readers, performers and young people of all races and ages from throughout the Archdiocese attending. This is shaping up to be a wonderful liturgy; some of the most exciting things about the upcoming liturgy are the profiles of individuals that some students will showcase.



Laurence Holmes

One of those profiles moved me greatly. The person being reflected on is called the Black Mother, Sister Josephine Bakhita. She was a young black girl who was stolen from her family and taken into slavery. She has a moving story of love, forgiveness, and compassion; attributes that this world needs today. She was tortured, and abused by her slave holders. Stolen from Africa and taken to Italy, she became beloved by those in her Italian town and protected the entire community during a war. She exemplifies Christ's teaching on love your neighbor and forgive your enemies, lessons that our society desperately needs to hear. There are other stories like this one that will be shared.

All young people, whether in grade school or high school, Catholic school or public school, are welcomed. If you are interested in seeing your child attend this ceremony, talk to your principal and have them call Julie Wellborn at the Archdiocese of Chicago, Office of

Catholic Schools to let her know how many are coming.

You may have to convince your principal of how valuable this liturgy is to the students. Please tell the principal that you're interested in your child

not missing out on such a wonderful event. Even if your child attends a public school, this is the one time that I would absolutely recommend you send them to this event instead of school. Most students who are coming will be missing a part of the school day. I cannot emphasize enough how excited I am about seeing what should be a wonderful prayer service and liturgy. Your child, your grandchild, or your loved one should not miss this celebration.



Expressions of U praise dancers at the 2014 Black Heritage Prayer Service at Holy Name Cathedral

Willie Cobb is Theology teacher and Campus Minister at Notre Dame College Prep High School and a regular contributor to The Drum.



All neighborhoods Matter

Michael Rabbitt

How often have you caught yourself calling a community a “bad neighborhood”? Maybe it was simply when you were driving through one community to get to another, or reacting to a story on the local news. While I realize that many times people are referring to the physical condition of a neighborhood or its crime rate or other factors, the reality is that neighborhoods are not simply “good” or “bad.”

When we tag some neighborhoods as “bad,” we’re not being fair to the people who actually live in them. What we must remember is that the individuals who live in less privileged neighborhoods are not less important than those that live in other, presumably better neighborhoods.

And it’s important to know the history behind many impaired neighborhoods and how they became disadvantaged, and racially segregated. For there is a racial dimension to comments we hear about Chicago’s neighborhoods that cannot be ignored and must be confronted.

Fifty years after the civil rights era, much of the United States and Chicago remains a residentially segregated society in which blacks, Hispanics, and whites often inhabit different neighborhoods and worlds of different opportunities.

One may think that many U.S. cities have always been segregated racially, and it’s been with us so long that we think it’s a normal part of the city’s landscape. But it wasn’t always that way. And the division of people racially did not just happen by accident.

Throughout the early to mid-1900s, the power brokers of our nation, who were overwhelmingly white, made a series of deliberate decisions to deny African Americans access to urban housing markets and enforce segregation.

It was manufactured, maintained, and condoned. It wasn’t the result of natural market forces. And one can argue, regrettably, that the process was perfected here in Chicago.

Blacks were excluded from white neighborhoods through violence and intimidation in the early stages, and later through discriminatory real estate and lending practices, among other tools and techniques.

The discriminatory practices included “racial steering,” where real estate agents channeled black clients into predominantly black neighborhoods.

Real estate agents were also known to use fear to persuade whites to buy property near other whites or move when non-whites moved into the neighborhood, which was known as blockbusting. Other tactics that were later declared illegal included restrictive covenants, which were used to exclude blacks from housing



outside the ghetto.

In addition, boycotts were organized to punish merchants or agents who sold to blacks; and social pressure was applied to realtors, property owners, and public officials who did not adhere to the principle of racial exclusion. Housing projects were kept away from white neighborhoods and built in inner-city, black neighborhoods.

This segregation was also maintained by the racially biased practices of financial institutions. The practice of redlining occurred wherein black neighborhoods were noted as being unworthy of bank credit. Even today, African-American, Latino, and racially mixed neighborhoods receive less credit, fewer federally insured loans, and less total mortgage money than white neighborhoods.

The result of these practices and actions was that African-Americans were compelled to live in neighborhoods that were all black, creating an extreme level of social isolation. A world where poverty was endemic, infrastructure lacking, schools below par, with higher levels of crime and violence. These conditions have endured despite the legal banning of discrimination in housing. For just because you’ve made something illegal doesn’t mean it no longer happens.

For instance, although the Fair Housing Act of 1968 was landmark legislation during the civil rights period, there were inadequate enforcement mechanisms for this law until 1988, and evidence suggests there are still very large numbers of cases of race-based housing discrimination every year.

So despite changes in the law and progress made over the years, Chicago is nearly as segregated today as it was in the 1960s. Though Chicago prides itself on being a “city of neighborhoods,” it is for the most part **not** a city of **integrated** neighborhoods.

While there are exceptions, the norm has been for groups to draw color lines around their neighborhoods, and discourage those who are racially different from crossing the line.

As a nation and city, we have ended officially sanctioned segregation. But we have not eliminated the outcomes and legacy of it. And the consequences are significant. Open and affordable housing is key to access-

ing a variety of resources that shape and determine life outcomes. Through prolonged exposure to this environment, the chances for social and economic success are drastically reduced.

Now this is not to suggest that segregation and discrimination are the sole causes of our urban social ills. There's a complex array of factors that create the cycle of poverty that plagues impoverished neighborhoods. But the key takeaway here is that people in these communities have been dealt a bad hand by the system. Yes, it's possible to rise above it, and there are always examples to prove it can be done.

But the fact is that when you're faced with a system that is stacked against you, it's very hard to survive, much less thrive under such conditions. As Dr. Martin Luther King said: *"It's all right to tell a man to lift himself by his own bootstraps, but it is cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps."*

In addition to Dr. King, let's also consider the words of our retired archbishop, Cardinal Francis George, as he specifically covers this very subject in his pastoral letter, *Dwell in My Love*. It describes "spatial racism", and says the following about the implications:

"The devastating impact of massive economic disparities between communities and of isolating people geographically according to race and class. These disparities undermine...the moral basis of the metropolitan area. It marks a society that contradicts both the teachings of the Church and our declared national value of equality of opportunity. The spatial racism of our society creates a similar pattern in the Church."

If we wish to do more than just talk about love of our neighbor, we must build communities and relationships across racial, ethnic and economic boundaries. We need to promote and engage in cross-cultural, interpersonal relationships based on love, respect, and equality.

Therefore, we must be invested in people in all of Chicago's neighborhoods. Only then can we realize Dr. King's vision of the Beloved Community, which is an inclusive and integrated society characterized by freedom and justice for all. And these words of Dr. King ring true...he said:

"In order to rise to our full moral maturity as a nation, we must get rid of segregation. We must see that it is morally wrong. We must see that it is a national problem. We strengthen our nation, above all we strengthen our moral commitment; as we work to get rid of this problem." Dr. King also said: *"With faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood."*

Dr. King knew that diversity is God's intended design for God's creation and his kingdom. If we don't see and understand this design, we will overlook the benefits that diversity brings for the enrichment of our lives. Diversity enhances the Christian experience, as we learn from those whose struggles, beliefs, and perspectives are different from our own.

Achieving this vision requires a will to confront and change the status quo by all of us as individuals. It requires changes within our institutions.

Achieving this vision also requires courage, truth-telling, education, activism, prayer, hope, and faith. And above all else, it requires loving your neighbor as yourself.

Michael Rabbitt leads the Racial & Social Justice Ministry at St. Mary of the Woods church in Chicago.



SAVE THE DATE

Tolton Pilgrimage Chicago
Saturday, April 11, 2015
8:30 a.m. to 4:30 p.m.

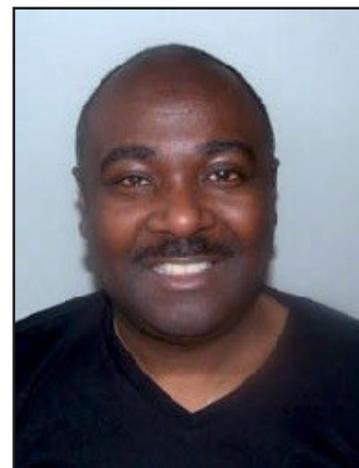
Join Bishop Joseph Perry for a prayerful journey through the life of Father Augustus Tolton, the first acknowledged black Catholic priest in the U.S.

\$55 per person
Luxury coach transportation
Lunch at Pearl's Place

Silent Tears from the Selma Years

Dr. Keith Wilson

By now many have seen the movie *Selma*, which looks at a period during the Civil Rights Era during which leaders such as Dr. Martin Luther King led a movement for equal rights for African Americans. Though nearly 100 years had passed since the emancipation of black slaves, as a race African Americans found themselves in a situation where they had fewer rights than most citizens of this country. African Americans were also not free to sit at lunch counters with whites or travel in the same sections on buses and trains as whites. One of the most basic rights that these citizens did not have was the right to vote in southern states.

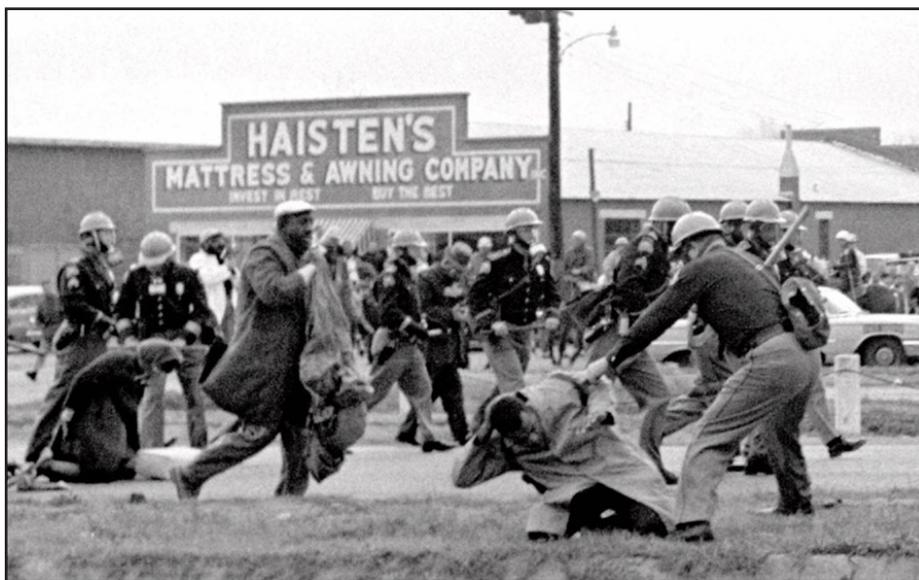


Looking through the lens of history, most readily recognize and acknowledge how the good Reverend Dr. Martin Luther King, Jr. changed the arc of history towards the direction of justice. It was during this turbulent time that a brilliant but dangerous chess game would be planned and executed in the city of Selma, Alabama. Dr. King, along with other champions of the movement, e.g., Andrew Young, Ralph Abernathy, James Bevel, Diane Nash, Amelia Boynton and John Lewis to name a few, went on a dangerous journey in pursuit of the vote for African Americans.

This story has many parallels with the biblical story of Moses and the great exodus of the Hebrew slaves. Dr. King during his frequent meetings with President Lyndon Baines Johnson stressed to the President the urgency of granting blacks the right to vote immediately. So was the case with Moses during his meetings with the Pharaoh where he frequently asked for the freedom of the Hebrews. Within the context of both situations, a people was being oppressed and literally dying on a daily basis. Whether speaking about Pharaoh or LBJ, neither leader could understand the urgency of freeing a whole nation of people.

Moses was a reluctant leader who after prayer was moved to action, because of his faith, to fight for the freedom of his people. He would rely on his God to provide signals that he was directing his path and proving to his captors that they must end the suffering of the Hebrews. We know that Moses was often doubtful and uncertain. But his faith sustained him. Even when slaves were being whipped and dying around him, Moses stayed the course. Whether it was famine, locust or turning drinking water red, the Egyptians still needed proof that the Hebrews were ordained by their god to be worthy of freedom. It was not until the slaughter of the first born sons of Egypt, that Pharaoh was convinced that the God of Moses was God.

Similarly, during the time of Selma, Martin needed some tactics to get President Johnson to understand why a long suffering people would be in need of their basic freedom to vote. Dr. King could not call on his God to cause a famine, nor could he part a sea to deliver his people to the Promised Land. But perhaps King could have his people cross a symbolic Red Sea on the Ed-



Bloody Sunday, March 7, 1965, Selma, Alabama

mund Pettus Bridge in Selma, Alabama. He would somehow need to guarantee that the eyes of a nation (in particular white citizens) would see a planned provocation of white racists while utilizing the non-violent resistance training he learned from Mahatma Gandhi. This was more dangerous than Moses' Red Sea Crossing, as certain injury and or death was likely at the hands of racist whites.

Certainly with all of the threats that Dr. King and his family experienced, his faith was tested. Unlike Moses, after all of the strategizing and planning, it was decided that Dr. King would not participate in the first leg of the journey of approximately 50 miles beginning at the Edmund Pettus Bridge to Montgomery, Alabama. John Lewis of SNCC (Student Nonviolent Coordinating

Committee) and Reverend Hosea Williams were enlisted to walk the first leg. This would be America's first look at the movement and what blacks in the South peacefully protesting for civil rights had to endure. The desired outcome was that the local sheriff would expose the very soul of racism on national television with a violent act on the unarmed blacks. This was a very risky and calculated move from the Nobel Peace Prize winner.

On a Sunday afternoon on March 7, 1965 the entire country watched as 600 marchers were beaten nearly to death on all 3 networks for attempting to do a peaceful march. Dr. King's chess play solicited the response necessary, but at what cost? It was in that instance that the conscious of America was splattered with the red blood of men, women and children on a bridge in Alabama. Those bloody scenes became a clarion call for whites of all classes, but in particular clergy to go to Selma for the movement at the behest of Dr. King. This time he would lead the next march. After his nationwide plea for people to convene in Selma, it had to succeed! The movie depicts this 2nd attempt where it appeared that his calls to LBJ had resulted in safe passage. As if God himself spoke to him like Moses at the burning bush, he went to his knees said a prayer and turned back though it appeared there would be safe passage this time. His heart had to be near destruction when his followers expressed their displeasure with his actions and he became even more doubt filled. A white minister from Boston who came in support was murdered that night for his participation. That had to be very painful for the guilt ridden minister.

It was at the behest of a young John Lewis who reminded Dr. King of what he meant to the movement and reminded him of the need for Dr. King to remember why became involved the movement in the first place. It seems this young man was instrumental in renewing the faith of Dr. King in the mission. Just like Jesus rose on the third day, Dr. King rose to the occasion on the 3rd attempt and much like Moses led a movement to the edge of the Promised Land. The term edge is used because the voter's right act signed on August, 1965 with Dr. King at his side is simply a basic right that African Americans were entitled to in the first place!

The parallel with between Moses and Dr. King do not end there. Both were great men of faith who led a people through many obstacles. Moses never actually entered that land of milk and honey and it could be ar-

gued that Dr. Martin Luther King's assassination on April, 1968 occurred well before the realization of his dream. The dreams and hopes of those leaders still continued with the help of those at their side. Joshua went on to lead the Hebrew people in the stead of Moses who could not (per the wishes of God) continue the journey. After God called home another son of a King named Martin, there were many from the time of Selma to keep the movement alive. Not the least of these heroes is Representative John Lewis who has served in Congress since 1987 from Georgia's 5th District. Anyone who has heard Congressman Lewis speak, appreciates the personal sacrifice and inspiration that he has had towards the movement since getting his head bloodied on a



Bloody Sunday, March 7, 1965, Selma, Alabama

bridge in rural Alabama. He continues to champion voting rights to this day! Thank you Congressman Lewis and all that have spilled blood for the struggle.

It should not be lost how most of the movement's faithful leaders became faithful servants. It appears that their god influenced their lives and sustained them through faith. It also appeared that they were all very willing to readily acknowledge who they serve. Thank you servants!

As for me and my house, I will serve the Lord
Joshua 24:15

Keith Wilson is an engaged Catholic leader at Holy Angels Parish in the Bronzeville Community. He has a dental practice in Frankfort, Illinois. Keith is a regular contributor to The Drum.

CONNIE'S CORNER

Honoring My Blackness

By Connie Reden

This February, 2015 I am deviating from my usual writing. Most of my writing is based on the inspiration I have received from my faith, but this writing is based on the inspiration from family and the inspiration from just being black. For many years as an educator I always felt my responsibility was to educate black children. I always wanted them to grow up as self-sufficient individuals. I wanted them to be knowledgeable and never have to bow their heads except to our God. My grandparents, parents, uncle and aunts stood tall with pride. I was born in August, 1941 in Chicago and on December 7, 1941 World War II was declared. After WW I and WW II blacks began to migrate to the industrial cities of the North. Chicago was one of these cities and some of my family members were part of this migration. Between 1916 and 1970 the Great Migration of blacks from the south to the north would have a profound effect on the economy, politics and the socialization of the times.

My grandparents on both sides of the family felt it was necessary for blacks to always stand-up for their civil rights. My grandfather, Carl Carter (on my mother's side) was one of the founders of the Morgan Park Credit Union that allowed many of the Morgan Park residents to buy their first home. The six other men with him were challenged by the white business community who attempted to prevent the establishment of the credit union, but the seven were victorious. My grandmother, Elsie Carter, was the first music teacher in the Morgan Park Community. She felt music was an integral part of the black experience. After moving from the Woodlawn community they settled and continued raising their 5 children in Morgan Park. The white Beverly Community did not want the black residents of Morgan Park to attend the high school. They wanted them housed in Shoop Elementary School for their Freshmen and Sophomore years. My grandparents with other residents fought to ensure the children of the community could attend Morgan Park High School. They fought the battle for almost a year. The residents were victorious again.

William Mitchell on my father's side lived in Tulsa, Oklahoma after he fled Kentucky for killing a white rac-



Connie Redden

ist. He had to leave his family in Kentucky and would never see his children again. He established himself in the community of Greenwood, an all black community in Tulsa, as an owner of a bus company and a taxi company. In 1921 a race riot occurred and the entire community of Greenwood was burned to the ground. He left Tulsa, but there is little information about him after he left. My father's mother brought my father, Emerick and his siblings, to Chicago for a better life after William Mitchell fled Kentucky. This is an incomplete history that is missing many details, but it tells how

blacks, in various situations, fought for the civil rights of all blacks. Many black families have similar stories to tell. Though I was part of the sit-ins and marches in Chicago and an activist in other ways, I was always inspired by my family to stand against injustice without fear. God planned a path for all of us to walk and that path becomes a legacy for later generations. I hope God knows I tried my best "to stand for something instead of falling for anything". During my lifetime I have seen many changes related to racial struggles, but we still have a long way to go. Tell your family's historical stories to your children so they are aware of the struggles still to come. Let them stand and fall for nothing. Remember, God is still the Master Provider in all situations. Our situation is honoring our family roots and our blackness.

Constance "Connie" Reden is a member of Holy Name of Mary Parish in the Morgan Park Community. Her reflections on faith and life is a regular feature of The Drum.

Masquerading as a Plumber

Deacon LeRoy Gill

"For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory" (Col 3:2-4).

Hello, my name is LeRoy Gill. I am a Christian, masquerading as a Plumber. What is your name?" Sounds funny but it is good to be known by who you are in Christ instead of your occupation.

If Christ is Lord over all of life, then He must be Lord over work, too. Our identity must be wrapped up in who we are, not just what we do. "Whatever we do for work, we should do it in the name of the Lord Jesus" (Col 3:17), that is, with a concern for His approval and in a manner that honors Him.

The Spirit empowers us to live and work with Christ-likeness. Christ gives the Holy Spirit to help us live in a way that pleases Him that has enormous implications for how we do our jobs.

God values our work even when the product has no spiritual value. A common measure of the significance of a job is its perceived value from the eternal perspective. Will the work "last"? Will it "really count" for eternity? The assumption is that God values work for eternity, but not work for the here and now. This is not a biblical truth, but heresy. Keep in mind the following when

you are tempted to deem secular work as second-class Christianity.

-God Himself has created a world which is time-bound and temporary (2 Pet. 3:10-11).

-God promises rewards to people in everyday jobs, based on their attitude and conduct (Eph. 6:7, 9; Col. 3:23, 4:1).

-God cares about the everyday needs of people as well as their spiritual needs. He cares whether people have food, clothing, shelter, and so forth.

-God cares about people, who will enter eternity. To the extent that a job serves the needs of people, He values it because He values people.*

Your work does matter to God. You are called to first to be a Christian, but masquerading as a doctor, lawyer, construction worker, teacher, or whatever.

"Always Give Yourselves Fully To The Work Of The Lord"
(1 Corinthians 15:58)



Deacon (and plumber) LeRoy Gill was the deacon at the Installation Mass for Archbishop Blase Cupich. Pictured above is Deacon Gill between Cardinal George and Archbishop Cupich. (Photo by Karen Callaway—Catholic New World)

St. Lawrence O'Toole is Not Done Fighting for Survival

John A. Gibson, Ed.D.

From the time the parents of St. Lawrence O'Toole School (SLOT) first learned of the Archdiocese's plan to close SLOT, they had been meeting and developing strategies to persuade Archbishop Cupich to reconsider the decision to close the school.



The parents created the Turnaround Group, organizing into teams focused on several areas of Catholic education governance: Development, Strategic Planning, Finance, Marketing, and Public Relations. They developed a SLOT Reconsideration Packet, which was sent to the attention of several Archdiocese leaders, including Archbishop Cupich. Since we have yet to receive a response from the Archbishop, the Turnaround Group attempted to set up meetings with other Catholic leaders and the Office of Catholic Schools, but those meetings have not occurred.

The Turnaround Group believes that, with accurate information about SLOT, the Archdiocese would reconsider the closing of this school. The actual demographic and academic data show that this school has many assets that were overlooked or ignored by the Archdiocese as they evaluated the school's ability to remain a viable institution for Catholic education. The Turnaround Group has also attempted to show how the school can be free of financial subsidies from the Archdiocese, but a requested meeting was never scheduled with these parents to discuss this information.

Seeking Reconsideration of the Decision

The Turnaround Group's Reconsideration Packet includes the following Turnaround strategies, each of which has multiple action items:

- 1) Establishing a Board of Specified Jurisdiction (school board) to broaden the school base support and provide governance.
- 2) Securing the financial stability of SLOT to provide a vibrant and diverse educational environment.
- 3) Increasing enrollment with improved effective recruitment strategies while retaining present students.
- 4) Effectively marketing SLOT.
- 5) Establishing transparency and continuity between church and school governance to enhance universal ownership and support.
- 6) Developing and executing a comprehensive Public Relations/Communications strategy for the communities surround SLOT and Parish

These strategies provide SLOT with many new ideas and activities to improve its finances and operational structure and ensure that it can continue providing a "Blue Ribbon" education to its students. The Turnaround Group strongly believes that SLOT is an exceptional school that is a linchpin in the South Suburban region; that it can achieve financial stability and self-sustainment; and that committing to SLOT and this area as a whole is a moral imperative for the Church.

The closure of SLOT will leave a void of twenty-six square miles without a Catholic school option. The closest suggested, welcoming school will increase the average family's daily commute by over six miles. Our school community, which mainly consists of Matteson, Richton Park, and Park Forest, is significantly different from Chicago and our stakeholders deserve to be represented in the Archdiocese's strategic planning process.

SLOT is an exceptional school not only in terms of academics, but also in terms of developing leaders with a strong moral code who foster spiritual enrichment in those around them. Had the Turnaround Plan been approved by the Archdiocese, the school's financial situation would have been improved for the long term, fundraising would have increased, the church and school would be more visible in the south suburbs, and the St. Lawrence O'Toole Parish and its local community would be strengthened.

Unfortunately, the ideas expressed in the SLOT Turnaround Plan have not yet found an audience with the leadership within the Office of Catholic School or within the Archdiocese. At this point, the Turnaround Group has also tried to encourage the Dominican Sisters to accept the school as an independent institution under the governance of their Order, but those efforts have fallen flat as well.

The Archdiocese's refusal to review our Reconsideration Plan and consider the negative effect that this particular school closure will have on its students and the surrounding communities has frustrated the SLOT parents and students. Many of them are not sure which of the accepting schools is right for them, and they must also weigh the additional travel time to and from school each day, the varied demographics of different schools and the academic quality of each school. Some parents, including this author, are strongly considering public schools as an option.

John A. Gibson, Ed.D. is a former private sector accountant and accounting manager. Dr. Gibson has fifteen years of experience as a CSBO in public schools and is licensed as a school district superintendent. His doctoral dissertation evaluated the relationship between white flight and funding for K-12 public education in large urban cities. He and his wife Quinn have a daughter attending the sixth grade at Lawrence O'Toole School.

Augustus Tolton Catholic Academy

at St. Columbanus Parish



Introducing a NEW School for the Southside of Chicago!

STREAMING TRADITIONS, CREATING FUTURES

As we look to the future of Catholic education on the Southside of Chicago, we are excited to introduce a new school that draws on the rich heritage of both St. Columbanus and St. Dorothy Schools.

The Tolton Academy will be home to the St. Dorothy Early Childhood Center.

*Adopting a STREAM Curriculum, the **Augustus Tolton Catholic Academy** will prepare students to be leaders in our changing world.*

Science Technology Religion Engineering Arts Math

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Augustus Tolton Catholic Academy, a new Catholic school located in the Park Manor community on the southside of Chicago, is an innovative and forward thinking learning community. Streaming the traditions of St. Columbanus and St. Dorothy Schools into one, the Tolton Academy will create bright futures for our children. The Tolton Academy is a merger of the historic St. Columbanus and St. Dorothy Schools. The merger of the two historic schools is the result of a pastor led initiative to respond to the low enrollments of both schools and the Archdiocese of Chicago's requirement to be more fiscally responsible. Both schools hold students to high academic standards, and the academic excellence of St. Columbanus and St. Dorothy Schools will be a foundation for the Tolton Academy.

The Tolton Academy is the first elementary school in the Archdiocese of Chicago to implement a STREAM curriculum. A focus on Science, Technology, Religion, Engineering, Arts, and Math sets us apart as an academically strong and spiritually rooted learning community. Today, the Tolton Academy is forming an innovative curriculum that will merge these disciplines into a comprehensive program. The STREAM curriculum will allow our school to be religiously, educationally, and technologically advanced. The Tolton Academy will maintain and further the high academic standards for which our students are accustomed to, while recognizing the needs of individual learners. The life and legacy of Fr. Augustus Tolton teaches our students that God has a purpose for them, and the Tolton Academy will help foster this realization.

The Tolton Academy is primarily an African American school whose students come from across the city of Chicago and the surrounding suburbs. The Tolton Academy encourages academic achievement while instilling religious and moral values to promote the development of the entire person.

Therefore, if anyone is in Christ, the new creation has come:
The old has gone, the new is here! (2 Corinthians 5:17).

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Desired Qualities and Duties of Principal

In addition to the job description set forth by the Office of Catholic Schools of the Archdiocese of Chicago, the Augustus Tolton Catholic Academy's principal will:

Catholic Identity

- Serve as the faith leader, ministering to the community the gift of education modeling the values of Fr. Augustus Tolton
- Promote and facilitate an environment which fosters the Catholic identity of the school
- Encourage and educate students, school families, and faculty members to celebrate liturgies, including Sunday Family Mass, and seasons/feasts of the liturgical year
- Promote Parent/Guardian partnerships in advancing the mission of the school and the ministry of Catholic education

Curriculum Development

- Stream and enhance our existing academic excellence with innovations across our curriculum while recognizing the needs of individual learners
- Create a strategic plan to implement STREAM curriculum
- Implement the vision for the school and develop and communicate 1,3,5, and 10 year educational plans
- Follow latest trends and policies in education, including the Common Core Standards and new ways of conducting teacher evaluations and standardized testing
- Establish a vision for integrating technology into the school

School Viability

- Inspire and unify all involved in the school
- Implement and manage an aggressive admissions process as well as a retention plan to secure enrolled students
- Assist in the budgeting and planning for academic and enrichment programs
- Seek and foster relationships with donors, benefactors, organizations, and businesses to support the viability of the school
- Cultivate relationships with area private and public high schools in order to provide options for our students to continue their education
- Demonstrate financial responsibility in the operation of the school
- Encourage faculty to research opportunities to support funding for designated programs to promote and enhance the STREAM curriculum

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Communication

- Communicate effectively and efficiently with faculty, staff, parents, and the St. Columbanus and St. Dorothy parish communities
- Design and implement communication strategies to ensure all interested parties are informed about the school
- Represent the school with the Office of Catholic Schools and attend meetings that relate to the role of Principal
- Meet regularly with the faculty and staff
- Establish and manage an evaluation process with faculty and staff
- Facilitate parental concerns and communicates with parents regarding internal school issues
- Mediate conversations between teachers and parents to address issues, as necessary
- Assist with development of marketing materials

General Administration & Accountability

- Lead the administration team consisting of: Director of Institutional Advancement and Dean of Students
- Think critically about new ideas from others and say "no" in a positive manner when appropriate
- Develop appropriate handbooks for school families and school staff
- Create teacher teams and shared leadership to delegate responsibilities
- Promote cultural sensitivity among teachers and students through instruction and interactions
- Provide mentorship for new teachers as necessary
- Build and sustain professional, working relationships with all members of the school community and involve them in the decision-making process of the school where appropriate
- Maintain accurate local files and records for both students and employees
- Be informed of appropriate child development milestones to ensure child social, emotional behaviors are appropriate according to stages of development
- Ensure discipline in the classroom is immediate and appropriate

Personnel

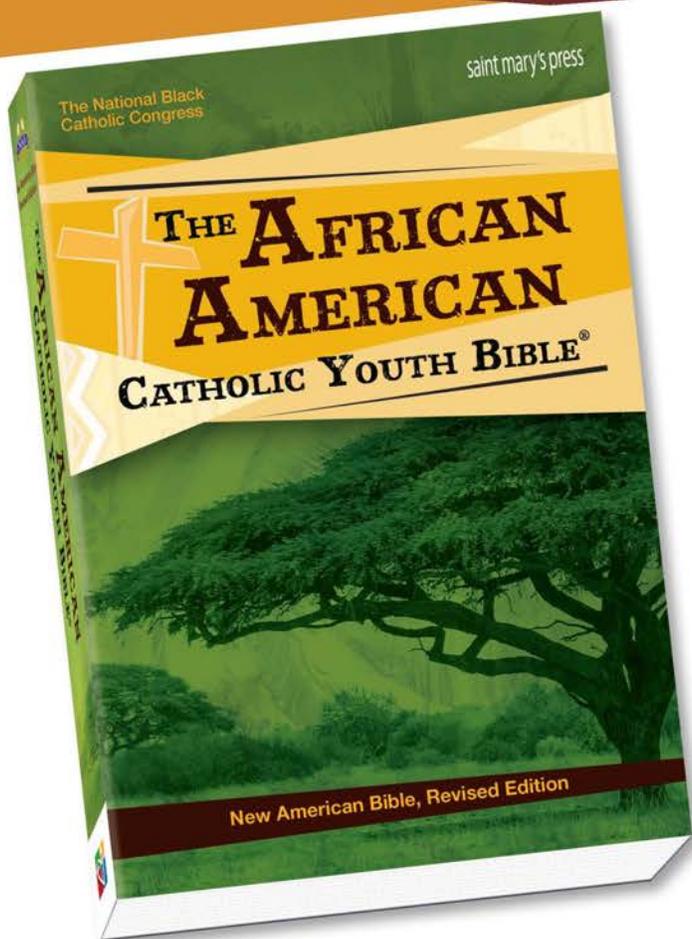
- Define roles, objectives, and goals for all faculty and delegate responsibilities while recognizing the needs of individual learners
- Manage and address conflict in a positive, consistent, and constructive manner
- Take risks by trying new initiatives, evaluating their effectiveness, and changing course as necessary
- Avail to the faculty and staff by remaining visible throughout the school and be accessible to support their needs
- Seek new opportunities for professional development for faculty and staff

Requirements

- Practicing Catholic
- Licensure in Administration
- Master's Degree
- Minimum 3 years professional experience in Catholic education
- Complete pre-employment file through AppliTrack (www.applitrack.com/archchicago/onlineapp/)

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"We are pleased and honored to present to the Catholic faithful of the African American community The African American Catholic Youth Bible®, which is the culmination of several years' collaboration between Saint Mary's Press and The National Black Catholic Congress." . . . By making the Word of God more accessible and attractive to our youth, they will grow to a deeper appreciation of the Word in their faith journeys and everyday lives."

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Most Rev. Joseph N. Perry, Auxiliary Bishop of Chicago
Most Rev. Martin D. Holley, Auxiliary Bishop of Washington

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Special Contributors Include:

- Ansel Augustine, D.Min
- Dr. Camille Brown
- Rev. Cyprian Davis, OSB
- Mrs. Therese Wilson Favors
- Dr. Kirk Gaddy
- Mr. Vincent Guider
- Rev. Maurice Nutt, CSsR, D.Min

BLACK, CATHOLIC, AND FAITHFUL

"Were You There When They Crucified My Lord?"
 Matthew 27:32

In the providence of God, Simon, an African from Cyrene, a town in present Libya (North Africa), helped Jesus to carry his cross. The condemned person had to carry the cross to the place of crucifixion. Jesus, having much, was so weak the soldiers forced him to help before the actual crucifixion, so they compelled Simon to bear his cross. They compelled, Simon bore the cross willing that Simon received thereby the grace of discipleship, for Mark mentions a Simon of Alexander and Rufus (Mark 15:21), perhaps well known to Mark's readers as a man of African descent, we share in Simon's service and in some sense "in

Crosses borne with grace and endurance for the sake of Christ bear abundant fruit. *Worshipful African American*

TAKE IT TO GOD

"Make Disciples of All Nations"
 Matthew 28:16-20

Dear Jesus, you told us, "Go, therefore, and make disciples of all nations." We should be faithful disciples drawing others to you and making the world around us subject to you. All social structures should conform to your will. You call us to witness to your marvelous goodness and to reach out to those who do not yet know you. You desire us to be your face of love and forgiveness in the world around us.

Loving Jesus, make me more sensitive to the needs that are around me. As I go about my business, open me to opportunities to share your love with the people I meet. Give me the boldness to speak up for you, the courage to work to transform whatever is evil and unworthy of you. Kind Lord, make people's hearts receptive to the Good News. Amen.



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Free in-service training events co-sponsored by *Saint Mary's Press* and the *Archdiocese of Chicago*

Three in-service training opportunities

When: Tuesday, February 24, 2015 (1:30 - 3:30pm)

Where: St. Anselm - 6045 South Michigan Ave., Chicago, IL 60637

When: Tuesday, February 24, 2015 (6:30 - 8:30pm)

Where: St. Catherine of Siena-St. Lucy - 38 North Austin Blvd.,
Oak Park, IL 60302

When: Wednesday, February 25, 2015 (10:00 - 12:00pm)

Where: St. Martin De Porres (gather in Church) - 5112 West Washington Blvd.,
Chicago, IL 60644

Plan to attend?

It is free to attend, but please RSVP to Lois DeFelice or Jackie Herrera.

By mail:

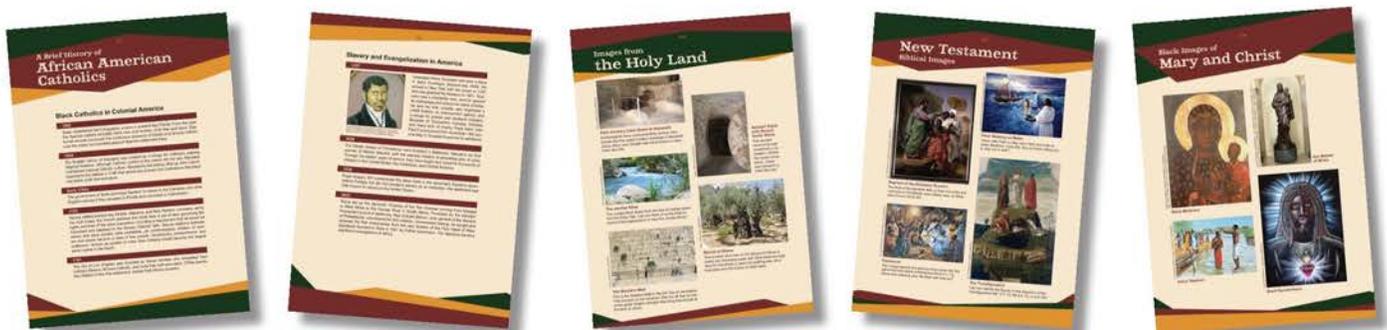
Lois DeFelice or Jackie Herrera
3525 South Lake Park Ave., Chicago, IL 60653

By phone:

Lois: 312-534-8052 or Jackie: 312-534-8044 or

By fax: 312-534-3801

By email: ldefelice@archchicago.org (Lois) or jherrera@archchicago.org (Jackie)



St. Elizabeth Catholic Church & School

Host

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Saturday, February 7, 2015

Chicago Lake Shore- Hyde Park Room

4900 So. Lake Shore Drive-Chicago, IL

Reception 7:00 pm - Open Bar - Dinner 8:00 pm

Donation: \$100.00 - Raffle tickets: \$5.00 per ticket or 3 for \$10.00
For ticket information & reservations please call: 773-268-1518

Pastor: Rev. Antoine Leason, S.V.D.

Principal: Nakia Garcia-Thurmond

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CELEBRATING OUR PRESENT**



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Musical Selections from the Choirs of St. Ambrose

Guest Chorus

Chicago Community Chorus featuring Robert Ray's Gospel Mass

Sunday February 8, 2015

4:00 PM

St. Ambrose Catholic Church

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773-624-3695



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Saturday, February 14, 2015

7 p.m. – Midnight

St. Ailbe Church (lower level)
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*Raffles
Steppers Dance Contest*



Donation: \$10.00
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For Tickets Information:
Charles Harris – 708 597-7966
Jim Simmons – 773 978-3507

GOD

OF MERCY AND LOVE

we place our African American and African Families before You today. May we be proud of our history and never forget those who paid a great price for our liberation. Bless us one by one and keep our hearts and minds fixed on higher ground. Help us to live for you and not for ourselves, and may we cherish and proclaim the gift of life. Bless our parents, guardians and grandparents, relatives and friends. Give us the amazing grace to be the salt of the earth and the light of the world. Help us, as Your children, to live in such a way that the beauty and greatness of authentic love is reflected in all that we say and do. Give a healing anointing to those less fortunate, especially the motherless, the fatherless, the broken, the sick and the lonely. Bless our departed family members and friends. May they be led into the light of Your dwelling place where we will never grow old, where we will share the fullness of redemption and shout the victory for all eternity. This we ask in the Precious Name of Jesus, our Savior and Blessed Assurance. Amen. Holy Mary, Mother of Our Families, pray for us.

Prayer composed by FR. JIM GOODE, OFM, who in 1989 founded this National Day of Prayer for the African American and African Family.

FEBRUARY 7 2010



**JESUS
CONSECRATE
OUR HEARTS
AND OUR
FAMILIES
TO YOUR
MOST SACRED
HEART**

**NATIONAL DAY OF PRAYER
FOR THE AFRICAN AMERICAN
& AFRICAN FAMILY**

(Cover/Fairing: SACRED HEART by Rev. V. GUY, OMI)



**GOD
OF MERCY
AND LOVE**

we place our African American and African Families before You today. May we be proud of our history and never forget those who paid a great price for our liberation. Bless us one by one and keep our hearts and minds fixed on higher ground. Help us to live for you and not for ourselves, and may we cherish and proclaim the gift of life. Bless our parents, guardians and grandparents, relatives and friends. Give us the amazing grace to be the salt of the earth and the light of the world. Help us, as Your children, to live in such a way that the beauty and greatness of authentic love is reflected in all that we say and do. Give a healing anointing to those less fortunate, especially the motherless, the fatherless, the broken, the sick and the lonely. Bless our departed family members and friends. May they be led into the light of Your dwelling place where we will never grow old, where we will share the fullness of redemption and shout the victory for all eternity. This we ask in the Precious Name of Jesus, our Savior and Blessed Assurance. Amen. Holy Mary, Mother of Our Families, pray for us.

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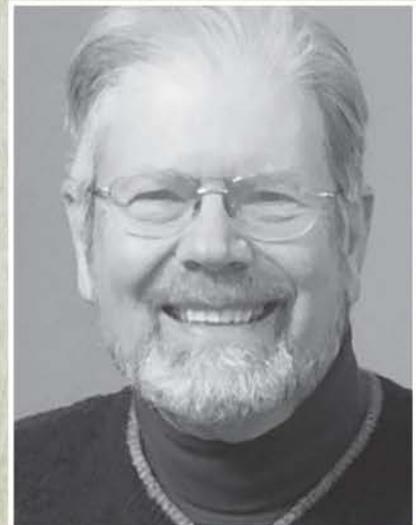
I AM PRAYING FOR YOU
ST. JOSEPHINE BAKHITA

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What Is "Black Theology" And Why Do We Need It?

LECTURE BY DR. JON NILSON

THURSDAY, FEB. 5**6:30 p.m.****Butler Reception Room**Saint Xavier University
3700 West 103rd Street
Chicago, IL 60655**FREE AND OPEN TO THE PUBLIC.**

In honor of Black History Month, theologian Jon Nilson invites us to consider how theology can help navigate the path to racial equality. Dr. Nilson will describe the field of "black theology" and its part in the construction of a more just world. This lecture will examine racial injustice in light of Christian theology, and invite us to consider religious experience and cultural values in our world today.

Jon Nilson is Professor Emeritus of Theology at Loyola University Chicago. He was educated in the seminaries of the Archdiocese of Chicago and received his Ph.D. in Theology from the University of Notre Dame. Besides Loyola, he has taught at St. Procopius College (now Benedictine University) and the University of Dallas and has held visiting professorships at the Catholic Theological Union and the General Theological Seminary. He was a Catholic representative on ARC/USA (the Anglican-Roman Catholic Consultation in the United States from 1984 to 2007). He was President of the Catholic Theological Society of America in 2002-2003. Along with numerous articles and reviews, his most recent book is *Hearing Past the Pain. Why White Catholic Theologians Need Black Theology*.

For more information, please contact the Center for Religion and Public Discourse at (773) 298-3900 or Mary Rita Insley at insley@sxu.edu.

This event is co-sponsored by Saint Xavier's Center for Religion and Public Discourse and the SXU Black History Month Committee.



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1940 – 2015

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(February 8th – 11th)

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In the Bible, Jubilees are a time of restoration and liberation; a time to ask fundamental questions of identity (“*Who We Are*”, and “*Whose We Are*”). Responding to such questions, ancient Israel reaffirmed their identity as the “People of God”, and made life-changing decisions... land was restored, times of servitude were ended, debts were forgiven. Jubilee was a time of standing in line with the promises of God—letting go of things that diminished the witness of what it meant to be in relationship with God as a means to gather all people as one.

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JOIN US IN PRAISE OF THE LIVING GOD
WHO BROUGHT US THIS FAR BY FAITH!***

Preachers of the Word...

Sunday, February 8th at 10:00AM

Dr. Kimberly Lymore, Associate Minister, Catholic Community of Saint Sabina/Chicago

Monday, February 9th at 7:00PM:

Rev. Michael Pfleger, Senior Pastor, Catholic Community of Saint Sabina/Chicago

Tuesday, February 10th at 7:00PM:

Rev. Paul Whittington, O.P., Dominican Formation Director/St. Louis, MO

Wednesday, February, 11th at 7:00PM:

Rev. Dr. Reginald Blount, Assistant Professor - Garrett Evangelical Seminary;
Pastor, Arnett Chapel A.M.E Church/Chicago

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WHO YOU ARE, AND WHOSE YOU ARE!***

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★ VOCAL & INSTRUMENTAL VIRTUOSOS ★

FRIDAY

FEBRUARY 20, 2015

7:00 P.M

St. Martin de Porres Catholic Church
5112 W. Washington Blvd., Chicago, IL 60644

IN CELEBRATION OF BLACK HISTORY MONTH

CONCERT SPIRITUEL

FATHER TOM WALSH, PASTOR ~ PATRICIA FOINTNO, DIRECTOR OF MUSIC

Come celebrate
Harambee!

PRAISE IS WHAT WE DO — CELEBRATING 25 YEARS

An evening of prayer and celebration for the
 Augustus Tolton Pastoral Ministry Program at Catholic Theological Union

Saturday, March 7, 2015

Reception 5:30 p.m., Dinner 6:30 p.m.

Honorees: Rev. Lawrence M. Duris, Ms. Corrine F. Grant, Rev. David A. Jones,
 Mrs. Audrey Tuggle, and the Office for Black Catholics (Archdiocese of Chicago)

Harambee! Reservation: \$100 per person
 RSVP by Monday, March 2, 2015

To RSVP, pay online, purchase raffle tickets,
 or make a donation,
 visit www.ctu.edu/harambee

Catholic Theological Union
 Academic and Conference Center
 5416 South Cornell Avenue
 Chicago, Illinois

Complimentary indoor parking is available



Harambee! 2014

TOLTON WEEK EVENTS

- | | |
|-----------|--|
| March 2-7 | Tolton Bookfair/Marketplace
10 a.m. – 7 p.m., 2nd floor |
| March 2 | Tolton Open House
5:30 p.m., room 504 |
| March 3 | Tolton Cinema
4 p.m., room 504 |
| March 4 | Tolton Lecture
4 p.m., room 210 B/C |
| March 4 | Art Gallery Opening, 6 p.m. |
| March 7 | Harambee! |





TOLTON LECTURE: *African American Biblical Perspectives*

by James Chukwuma Okoye, CSSp

Hosted by the Augustus Tolton Pastoral Ministry Program

James Chukwuma Okoye, CSSp
Director of the Center for Spiritan Studies
Duquesne University

The annual Tolton Lecture highlights theological scholarship within the Black Catholic community. Fr. Okoye's lecture will examine features and challenges associated with the recently released *African American Catholic Youth Bible*. He will then present other aspects of African American biblical perspectives, raising questions for further discussion and practical use.



March 4, 2015
4 p.m.

Reception to follow

Room 210 B/C
Catholic Theological Union
Academic and Conference Center
5416 S. Cornell Ave., Chicago

Complimentary parking available

For more information, contact
C. Vanessa White, Director
tolton@ctu.edu
773.371.5440

Fr. Okoye is Director of the Center for Spiritan Studies at Duquesne University and former Carroll Stuhlmüller, CP, Professor of Old Testament Studies at CTU. He was the Provincial Superior of the Nigeria Province from 1981–86 and the General Assistant of the Congregation from 1986–92. He was also a member of the International Theological Commission from 1986–91 and Peritus in the Synod of Bishops for the preparation of the Synod of Bishops for Africa from 1992–94. The main focus of his research has been the interplay of the Word of God and culture in Bible, tradition, and life. He is the general editor of the *African American Catholic Youth Bible*.





*Friends of Sister Thea Bowman
Humanitarian Legacy Award*

SAVE THE DATE!!!

Saturday, March 28, 2015

Lexington House 7717 West 95th Street

12:00 p.m. – 4:00 p.m.

Tickets \$45.00

For more information contact:

Vivian Clark 708-642-9402

Michelle I. Tines 312-213-3851

stmartin176@yahoo.com





LIFT-Chicago Social Justice Internship

4554 N. Broadway, Suite 329, Chicago IL 60640

Start and end dates can be negotiated based on school schedules.

What is LIFT?

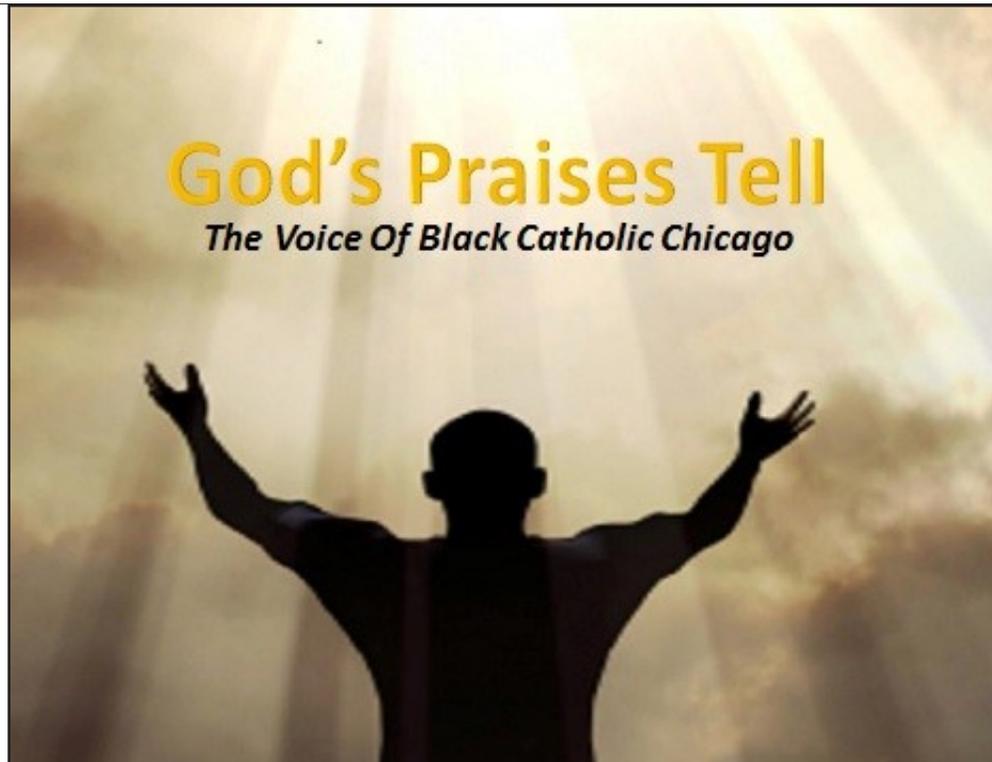
LIFT's mission is to help community members achieve economic stability and well-being. LIFT recruits and trains a diverse corps of advocates (volunteers) who make a rigorous and sustained commitment to service. This volunteer corps operates a national network of service centers, where advocates work **side by side** with low-income individuals and their families to find employment, secure safe and stable housing, as well as make ends meet through public benefits and tax credits. LIFT has offices in Boston, Chicago, Los Angeles, New York, Philadelphia and Washington, DC, which have all together served more than 40,000 members in its 14-year history.

Reasons to LIFT

- Getting involved in your community and truly helping others achieve their potential
- Better understanding of city systems including housing, public benefits and DHS
- One-on-one direct service with members
- Skills for your resume that transfer to ANY job, ANY major
- Networking with other major non-profits in Chicago
- Building life-long friendships with other advocates and interns from all Universities/walks of life in Chicago!

Qualifications and Expectations:

- Strong communication skills with ability to convey ideas in written and spoken English
- Commitment to LIFT's mission and vision
- Fluency in other languages not required but a plus
- Organized, punctual and responsible
- Dedicated to fighting in poverty in the US and Chicago and desire to serve
- Computer Literacy in all Microsoft Office programs



Tuesdays 9-9:30 a.m.
Relevant Radio 950-AM
Hosted by Andrew Lyke

**Subscribe to the OBC Podcast and catch each show to
listen at your leisure.
Go to www.BlackCatholicChicago.org.**

Visit the OBC Website!

Go to www.BlackCatholicChicago.org.

While you're there subscribe to the OBC Podcast to catch every edition of *God's Praises Tell: The Voice of Black Catholic Chicago*, the weekly radio program that showcases people, events, and issues important to Black Catholics. The show is hosted by Andrew Lyke, Director of the Office for Black Catholics.

