

Volume 3, Issue 4

The Drum

The beat of Black Catholic Chicago

April 2015



Black Heritage Prayer Service 2015

Archbishop Cupich joined hundreds of students from archdiocesan Catholic schools to celebrate Black History Month. This year's theme was, "This is Our Story: We Need Each Other to Survive." This celebration included the first Black Heritage Award, honoring Laurence Holmes, a graduate of a Southside Catholic School and DePaul University and a supporter of Catholic education. Holmes is a sports talk show host on WSCR 670 The Score. See collage on page 21.





Archdiocese of Chicago

OFFICE OF THE ARCHBISHOP

Dear brothers and sisters in the Risen Lord,

With our celebration of Easter, we proclaim "Christ is risen," and call each other and the world to renew our hope. That call to hope is actually a very daring invitation. So much of what we experience in the world points us in another direction—most often, to sad resignation.

Worldwide armed conflict, lethal gang violence in our neighborhoods, families trapped in poverty, immigrants uncertain about their future, young people robbed of a future because of drugs and poor education, and the most vulnerable among us—the unborn, the chronically ill, the secretly abused, the elderly, the dying—who have become in the words of Pope Francis "disposable"—all this suggests a dim future.

Who are we, then, to proclaim hope? How do we dare to say that there is a reason for hope? Our response is simple, and our conviction is firm. We have come to know Jesus, the Risen One.

We have come to know Jesus in his word and in his sacraments. We have known him in each other, in the faces of those whom we love and in the faces of the poor and marginalized. Our knowledge of him has brought us before his cross on which he destroyed sin and death. Our knowledge of him has brought us to stand before him as the Risen One who breathes the new life of the Spirit into those who believe in him.

We dare to hope, because the eternal Word of God dared to take our flesh and passed through death to new and glorious life. He opened the way for us to embrace eternal life. And so we dare to hope and, even more, dare to share that hope with a wounded struggling world.

Pray for me as I pray for you that our faith and confidence in the Risen Christ will bless this world with the renewed hope that it desperately needs.

Sincerely yours in Christ,

Most Reverend Blase J. Cupich
Archbishop of Chicago

From the editor . . .

In the April Issue of *The Drum* we continue to highlight the 37th Archdiocesan Black Heritage Prayer Service, which was on February 20th at Holy Name Cathedral. The cover page and page 21 present photos that were not available in the March Issue. It was a blessed event for which we are thankful to many, especially Laurence Holmes, the recipient of the first annual Black Heritage Award, Archbishop Blase Cupich and Bishop Joseph Perry for making room in their busy schedules to be with us, and the Catholic Schools students who packed the Cathedral to capacity.

We also celebrate the March 23rd

The Drum is a publication of the Office for Black Catholics, an agency of the Archdiocese of Chicago.

Editor, layout designer, and publisher:
Andrew Lyke,
Director of the Office for Black Catholics

News about activities and events relevant to the Black Catholic Community of the Archdiocese of Chicago may be submitted before the 15th of the month. Submissions will be considered for publication under the scrutiny of the Office for Black Catholics. All submissions must be submitted in electronic formats using MS Word, MS Publisher, or PDF. All rights reserved.

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ordination of Bishop Fernand Cheri, OFM as auxiliary bishop of New Orleans. Bishop Cheri is Franciscan friar of the Province of the Sacred Heart who studied in Chicago, a fellow board member of the Lyke Foundation, and longtime friend. To our chagrin, Southwest Airlines cancelled our flight due to the snow storm that came through that day. So, my wife, my mother, and I were unable to attend. Photos from the ordination are placed on various pages, including a collage on page 22.

I was privileged to present the keynote address at the first Organizing Catholics for Justice Congress on March 14th at Holy Angels. The text from that presentation is on pages 7-9. The podcast for that presentation is at <http://obc-chicago.org/2015/03/17/gift-of-the-spirit-walking-shoulder-to-shoulder-into-gods-dawn/>.

Finally, I encourage you to take part in our annual spring Tolton Pilgrimage Chicago. Details are on page 20. Register and pay online at <https://fs7.formsite.com/arusi/form786191117/index.html>.

The Office for Black Catholics could use help in a few initiatives. Because I am the only person in the office, there are several initiatives that remain on the back burner. So, this is my appeal to the community to come to the aid of the Office. Here I mention just four needs for which I can use assistance from talented people who are willing to offer their gifts.

Upon Whose Shoulders We Stand

A few years ago I searched the Internet for well-known and appreciated black Catholics of Chicago who have gone home to God, names like Dr. Nathan Jones, Gloria Burchette, Deacon Roy Warren, and Deacon Bishop King. To my surprise there was little or nothing on these important people who made great contributions to the Church in Chicago. I would like the OBC to develop a web-based archive of biographies. This project will keep alive the memories of those upon whose



Andrew Lyke
Director of the Office for Black Catholics
Editor of *The Drum*

shoulders we stand. It will require research and consultations with family members, parishioners, and associates.

Speakers Bureau for Black Catholic Presenters

The Church in Chicago is rich with black Catholics who are national leaders in their areas of ministry. As we celebrate 25 years for the Tolton Program at CTU, we also have 25 graduates of that program who are engaged in ministry in the Church. We have among us leaders in Youth Ministry, Marriage Ministry, Catechesis, Liturgy, and other areas of ministry. I propose that we establish a web-based catalogue of these leaders. It would have information about their expertise, publications, etc.

Producer for "God's Praises Tell: The Voice of Black Catholic Chicago"

The weekly radio show of the OBC and the podcast archive of those shows can be better organized to address issues in a timely way, identify and schedule guests, and assist the host in setting the course for interviews.

Assistance with "The Drum"

Pulling together this newsletter each month has been pure joy. But, it absorbs so much of my time and attention that I find myself behind the eight-ball every month. I am grateful for those who faithfully contribute to

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Selma – Montgomery March 1965 and St. Jude Catholic Church

Bishop Joseph N. Perry

I was a junior in seminary at the time of the Selma-Montgomery March of 1965. It was a news item on the black-and-white evening television screen with Walter Cronkite. In those days there was no such thing as round-the-clock cable news coverage. The evening news with Chet Huntley and David Brinkley, as all network news reporting, lasted only thirty minutes. Although only part of the news program that evening, Americans were treated to the most graphic depictions of violence ever shown on television back then. Then, of course, we were used to seeing images splashed on the TV screen of civil rights sit-ins and demonstrations in the 1950s and 60s, German shepherd dogs and fire hoses and billy-clubs turned on demonstrators. It took some years of growing up to realize the profound impact of all these events.

At the invitation of Archbishop Thomas Rodi of Mobile, Alabama, I joined him along with the president of the United States Conference of Catholic Bishops, Archbishop Joseph Kurtz of Louisville and Archbishop Wilton Gregory of Atlanta, Bishop J. Terry Steib of Memphis and Auxiliary Bishop Martin Holley of Washington to commemorate the 50th Anniversary of the march to the Alabama State Capitol in Montgomery. This month of March 2015 saw a number of observances of this milestone event of the Civil Rights Struggle of the 20th century, specifically the three attempts people made to march from Selma to Montgomery resulting in the passage of the Voting Rights Act of 6 August 1965 signed by then president, Lyndon B. Johnson.



The role of the Catholic Church in these events is one of the best kept secrets in journalism and the history books. This particular occasion took place March 24, exactly fifty years from the date when ten thousand marchers arriving from Selma from all over the country and beyond camped on the forty-some acre parish campus of St. Jude Catholic Church in Montgomery. Entertainers such as Joan Baez, Harry Belafonte and Sammy Davis Jr visited and performed and kept the marchers distracted enough from their anxiety about what the morrow might possibly entail. Marchers were joined by an additional fifteen-thousand people the next day for the walk to the State Capitol. There were no places for the huge numbers that assembled. Alabama State University had refused the

use of their grounds for the demonstrators and ordered their students not to join in the march. In the end, St. Jude paid a considerable price in loss of financial support of its benefactors because of this hospitality.

St. Jude Catholic Church has been pastored by the Edmundite Fathers (SSE), since 1934, the same community of priests and brothers that the late Bishop Moses B. Anderson, auxiliary bishop of Detroit, was a member. In fact, Bishop Anderson was taken back to his hometown, Selma, to be buried following his death January 1, 2013. The Edmundites are known for their inspiring work among blacks and for the cause of civil rights in the Deep South. I was to learn with my visit that, as blacks and whites were ordered separate in life, lawless custom demanded that they be separate also in death. A Negro member of the Edmundites died and their priests wanted him buried in the Ed-



Clergy before Mass at St Jude, Montgomery, site of last overnight stay in Selma-Montgomery March 50 years ago

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mundite plot at the town's white cemetery. Town authorities would not permit this after several appeals of the Fathers. So, the Edmundite Fathers decided to dig up all their deceased members interred in the white cemetery and bury them in the town's cemetery designated for Negroes.

The FBI insisted on sending agents to check St. Jude church for bombs and other things before we began holy mass. There was also local law enforcement on the scene. We bishops were joined by a number of local priests and deacons. Fr. Kenneth Taylor, president of the Black Catholic Clergy Caucus, Resurrectionist Fathers (CR) Manuel Williams and Fred Briers of Resurrection Catholic Missions in Montgomery joined us before a packed church of African-Americans and whites interspersed among them. Father Paul McQuillen, pastor of St. Jude Parish and Father Stephen Hornat Superior General of the Edmundite Fathers also concelebrated.

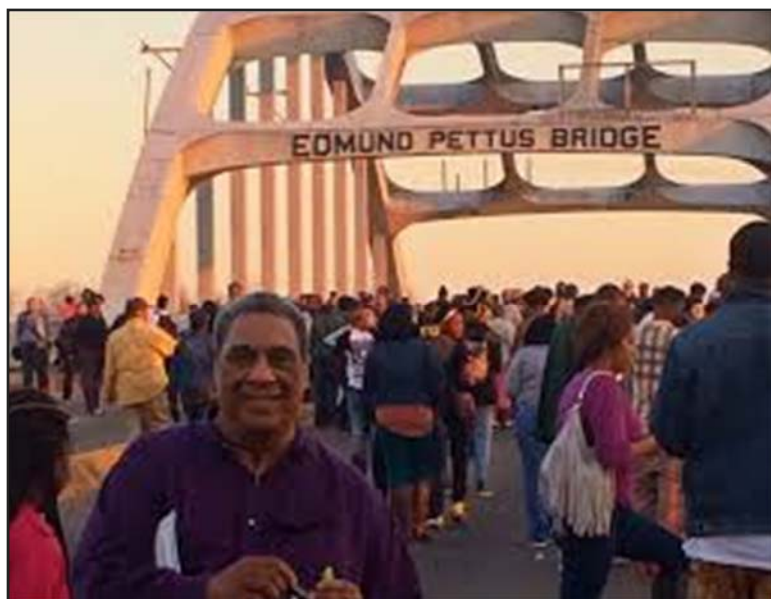
"Bloody Sunday" 7 March 1965, civil rights leader, John Lewis was viciously beaten upon the first of three attempts of a solemn march for voting rights. In Selma, the Sisters of St. Joseph (CSJ), who are missioned here in LaGrange, nursed his long recovery and hundreds of other injured marchers at Good Samaritan Catholic Hospital known then as the Negro Hospital. It was the only hospital in nine counties that served blacks. Lewis never forgot the tender attention he received from the nuns. Today, Congressman Lewis speaks with emotion about the care he received from the Sisters of St. Joseph fifty years ago. This may have inspired Dr. Martin Luther King Jr to signal to his team that if anything happened to him in days ahead he was to be taken to a Catholic hospital. That turned out to be the case in Memphis with his assassination April 4, 1968. Our own Mishawaka Franciscan Sisters who operate St. James Hospital in Chicago Heights and Olympia Fields had St. Joseph Hospital in Memphis at that time and King's body was taken there as he requested. King's first two children at least were born at Good Samaritan Catholic Hospital in Selma. A mass was celebrated at Our Lady Queen of Peace Parish in Selma, Sunday March 8 observing the fiftieth anniversary of Bloody Sunday.

What a difference a half-century makes. Landing at Montgomery airport I was struck by the thought that fifty years ago, I could not be flying on the same plane as white people. At a local restaurant for lunch while waiting for our rooms to be ready at the hotel, it struck me too that fifty years ago blacks and whites would not be permitted to occupy the same public space in an eating establishment. In my meditation I tried to imagine the hostile environment that was prevalent in the Deep South and other areas about which our senior relatives spoke so often. Flash back to Father Augustus Tolton's day. Railroad passenger cars were segregated. There usually was one car for Negroes along certain routes.

And if there were not enough seats, you had to stand until a seat was freed-up. July 9, 1897, Father Tolton disembarked from one such human packed train car, overcome by the excessive heat of that summer hovering around 103 degrees over a stretch of days and he collapsed at 36th & Ellis Street on the way walking to his rectory and died later that evening at Mercy Hospital here in Chicago.

Today it is not so much the external structures of racism that are a problem but attitudes and preferences, perceptions and suspicions, shocking utterances of people who should know better which are the culprits. Race relations remains this country's unfinished business.

Archbishop Rodi was principal celebrant and homilist for the commemorative Eucharist. In his remarks he emphasized that *we still are not where we should be... as a Church we are not there yet*, despite the Church's celebrated role with church school desegregation ordered in places like Chicago by Cardinals Samuel Stritch and Albert Meyer and Cardinal Joseph Ritter in St. Louis, and priests and nuns featured in the iconic photographs of the civil rights marches. We've had some Catholic heroes and heroines in this campaign.



Campaign for Human Development director Ralph McCloud at the Edmund Pettis Bridge to commemorate the 50th Anniversary of the Selma March

Parishes, of course, were slower with racial integration fomented largely by neighborhood segregation. Nevertheless, we Catholics can be proud of our participation in the Selma-Montgomery events.

Archbishop Rodi also emphasized that *the civil rights struggle was a religious movement, a political struggle secondarily*. Its championed leader, of course, was Reverend Martin Luther King, Jr who used scripture to prick the conscience of a nation. In fact, as Rodi stated, King preferred to be addressed as Reverend instead of Doctor for reasons of the religious underpin-

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nings of the civil rights cause. King knew that law by itself would not provoke effective conversion of the majority citizens.

The day after our commemoration, March 26, another group reenacted the march across the Edmund Pettis Bridge. *The Selma-Montgomery March signaled a turning point in this nation's consciousness*, stated Archbishop Kurtz in his remarks. *It took the shedding of blood to advance rights of participation in our US democracy.* Noted too, was the appointment of Divine Word Father Harold R. Perry in 1965 as auxiliary bishop of New Orleans, the first African American bishop of the 20th century for the Catholic Church in the United States. There is a famous Life Magazine photo of the day of Perry's consecration at St. Louis Cathedral in New Orleans, where demonstrators were holding placards denouncing the appointment. One woman in particular held a placard, as the procession of the bishops was entering the cathedral, that said in bold lettering, "*Christ did not choose black apostles!*" It was an interesting time, an emotionally turbulent time within which to grow up.

I sensed the power of places like Selma and Montgomery with this visit. It was almost as if the celebrated Civil Rights Leaders of old were about to descend upon the place. There were men and women in the worshipping congregation that evening who marched fifty years ago and were telling their stories and impressions.

Selma today is reported to be in a worse condition than it was in the 1970s due to infrastructure collapse and lack of jobs for its citizens. But, without doubt, the Edmundite Fathers are respected by the citizenry as priests and brothers who have stood by them in their

continuing saga.

St. Jude continues its mission among African-Americans in Montgomery. It is a parish of about four hundred members. On the parish campus is found today a hospital for developmentally disabled children, another facility for senior citizens and a Museum depicting the March for Voting Rights that features any number of black-and-white photographs of the marches and speeches associated with the events of 1965.

God of the Journey

Lord God of the Journey,
From Ur to the land of Canaan,
From way down in Egypt's land to the River Jordan,
From the Sinai to Jericho's walls,
From the Door of No Return to the New World,
You have ordered and guided all our steps.
You have strengthened us when weary and refreshed us when dry.
You have kept us from stumbling and carried us when faint.
Gracious God as we remember the March from Selma to Montgomery,
Keep our feet on the path of justice, peace and equality.
May we never tire of this arduous journey, for ultimately it is the way of Jesus.
Jesus who is our brother, our Savior, our companion and our destination.

With grateful and expectant hearts we pray. AMEN

2015 Fr. Manuel Williams, C.R.

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this resource for the community. While we get positive feedback from readers, I know that we can improve this publication to a higher standard. I need an editor, layout designer, someone with know-how for increasing readership, and assistance in establishing an editorial board.

If you have expertise that would help any of these projects, and you are willing to offer assistance, please contact me so that we may discuss it. I can be reached at (312) 534-8376 or OBC@archchicago.org.



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Semi-Retired? Retired? Eager to "give something back?"

The **Ignatian Volunteer Corps** may be for You! Members of this Jesuit service program volunteer in needy communities 2 days per week (Sept-June), grow deeper in their Christian faith by reflecting and praying in the Jesuit Catholic tradition and meet monthly with other IVC members and a spiritual reflector. IVC members serve as tutors, employment counselors, food pantry volunteers, elderly companions, hospital chaplains and more! Detailed information is online at www.ivcusa.org/Chicago. To inquire, please contact Jacqueline Fitzgerald at 312-961-6206 or jfitzgerald@ivcusa.org.

OCJ Congress: Walking shoulder to shoulder into God's Dawn

On March 14, 2015 Organizing Catholics for Justice held a public meeting at Holy Angels Catholic Church in the Bronzeville community on Chicago's South Side. The keynote presentation was given by Andrew Lyke, the Director of the Office for Black Catholics for the Archdiocese of Chicago. Here is the text of that presentation.

My name is Andrew Lyke. I am the director of the Office for Black Catholics, and I have organized with Organizing Catholics for Justice since it began in August of 2013.



My main focus in ministry in the Church is in marriage and family life among African Americans. Over the past 30 or so years I have studied the conditions of family life and have gained a deeper understanding of how things got so messy. I understand how mass incarceration creates an unhealthy economy of relationships in our community. I understand how secular humanism is changing our perceptions about God and God's people and our connections with each other. I have been about raising awareness of the social conditions that negatively impact family life. But, I have come to realize that knowledge alone isn't power unless it changes us and pushes us into taking action.

I grew up in this very neighborhood in the Ida B. Wells Projects just north of here. This was my parish where I received the sacraments and was formed in my faith. My family was poor economically but wealthy when it came to how others in the community saw us. Something my parents instilled in my 6 siblings and me was that though we are in the projects we are not of the projects. In other words what they expected from us was not the behavior that typified many of people around us. It was a common message from community leaders of the time, the 1950s and 60s. Be a credit to your family and to your community. Be a credit to your race.

In 1967, once we were able to, my family couldn't wait to get out of the projects and into our own home in Auburn Park. Once I was able to, I couldn't wait to get out of urban life and into suburbia with its manicured lawns and "good neighbors" who minded their own business and maintained their property, neighbors who wouldn't dare to borrow a cup of sugar or a stick of butter, neighbors who were self-sufficient and not needy.

In my adulthood I was determined to make sure that my children had greater access to "the American Dream" than I did. My two children, who are adults

now with their own children, certainly lived in a "better" community that had a lower crime rate; they lived in a much nicer home; they ate better, dressed better, and went to better schools. But you know what? My kids didn't have a better life. I have come to realize that my life in the Ida B. Wells projects and here at Holy Angels was one in which I was surrounded by people who were invested in me. My parents raised me with a lot of help from other parents, teachers, pastors, coaches, and scout leaders. I grew up in a neighborhood; my kids grew up in a subdivision

and were much more reliant on my wife and me for their wellbeing. And while the upward mobility of my family and me might be measurably advanced, I can't say the same for the community in which I was raised. In fact, the plight of the "have nots" in our society has gotten worse despite the growing black middleclass over the past 50 years. I also realize that nothing that I did in giving my son a "better life" shields him from the growing Prison Industrial Complex that targets him to strip him of the

hope we thought we had secured for him.

So, this work of community organizing is my effort to get it right. The good life I seek for my children and grandchildren can only be achieved by changing the systemic injustice that pervades our society. The power to change the conditions in our communities takes more than individual achievement; it takes collective action that is strategic and organized. That's why I'm here and that's why I am a part of Organizing Catholics for Justice. I don't know about you . . . but I want to be powerful. I want to make a difference in our communities. And I am willing to bring the necessary tension to those in power for the sake of justice. As Catholics we are equipped and empowered with basic tenets of our Faith that compel us and justify our efforts.

The theme of our Congress is taken from today's

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first reading, from the sixth chapter of Hosea. In it, the prophet laments the behavior of God's people who have not acted in accordance with God's values. The prophet calls the people to "press on to know the Lord".

In Hebrew scripture, 'knowledge of the Lord' has a number of different goals. In the context of the prophet Hosea, pressing on in our Knowledge of the Lord means that as a result of recognizing who God is and God's plan, we will change our behavior and take action. We must not fall into the trap that so many of us have fallen into, that we need only be aware, that we have to educate people. Hay que informarnos.

Do not confuse the prophet's message. 'Knowledge of the Lord' does not mean knowing more information. What the prophet means by 'Knowledge of the Lord' is taking God and God's vision for the world so seriously, we will individually and collectively change our behavior. The prophet is calling us to change our ways based on God's plan. We are called as a community to press on together based on God's plan for our world.

This is a confusing, scary, unstable time in our Church and in our communities. Our city is in the middle of a deeply important municipal election. Governor Rauner has just taken action to deal with the long term budget woes of our state largely on the backs of the most vulnerable members of society, including immigrant families and people in need of

healthcare. Abortion remains a reflection of the lack of universal clarity on the dignity of God's creation. Each week we see the effect of racism in our policing practices across the country when we learn of a new case of an unarmed person of color being killed by the local police force. Economic inequality has grown in this country. Women are still paid less than men for the same work across a majority of sectors of our economy. Student debt is crippling for millions of young people across the country who are graduating to an economy where there are few jobs, many of which do not pay a fair wage.

We have made strides to rectify the structural sin of clerical sex abuse, but we have farther to go. Racism, sexism, and other injustices continue in big and small ways within our own Church as it does in our society. Each of these problems, and many others, reflect an affront to the dignity of God's creation.

It would be easy to hide from these problems. It would be easy to throw up our hands and leave the decision making to other people, many of whom do not share our values and do not act in accordance with Catholic Social Teaching. But the consequence of letting other people make decisions is that the problems we face not only continue, but they get even worse. More people suffer, more communities fail, and more people die.

In this time of confusion, we are encouraged by those in power to remain unclear about who we are as a Church, and what each of us is called to do. Be-

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ing unclear, not increasing our Knowledge of God, and staying in the dark about God's plan keeps us from taking action on it. So, we must press on to know God's plan for us, and to act on it.

We must ask ourselves, what obstacles stand in our way of pressing on to know the Lord and the Lord's plan for us? What obstacles stand in your way?

It is important that we recognize that the call God sends us through the prophet Hosea is not that each of us individually must press on, but that we must press on together, as a unified people of faith. The Lord has a plan for who we are as a people. Together, we can also discern if we are collectively acting in accordance with God's will. All of the problems that make this a confusing, scary, unstable time in our Church and in our communities are evidence that we are not pressing on together. We are divided, and divided we will never build the world as God created it. We cannot act alone. *En la union es la fuerza*.

What keeps you from pressing on with your sisters and brothers to change our Archdiocese and our society to reflect God's vision? The prophet Hosea knew that what God's people needed to do was not only change individually, but change collectively, and

do so together. In order to successfully know and act on God's vision for society, we must press on together to advance social change in our region.

It is not a surprise to many to hear that we act on our faith when we attend Mass, or pray on our own or with others. It would not surprise many to say that we act on our faith when we volunteer to serve people suffering under our economic system in soup kitchens or by providing jobs through programs, and or by supporting our parishes and charities with donations. These are all well recognized acts of faith. But, taking action to change our society is also a vital act of faith. Pressing on together as God's people, and making our faith values the basis of how we decide what we as a society will and will not do, what we will and will not invest in, and whether or not we will push the people who make decisions in this region to change their decisions to reflect God's vision - that is an act of faith no less important than our prayers.

Will you press on with us? By committing to take action with us in the coming weeks and months to advance policies that reflect God's love for all of creation, you can press on in knowledge of the Lord, and you will not be doing it alone. Together, we will walk, shoulder to shoulder, into God's dawn.



Sheila Rogers of St Ailbe Parish



Fr.. Andrew C. Smith, pastor of Holy Angels Parish

The Deacon Speakin'

The Most Important Prayer

This is the time of the year when all of our beliefs and optimism are realized – **Easter**. Without the empty tomb we will have no faith, no hope and no understanding of the reasons for our very existence. We would not be aware of the love that God has for us. Can you imagine - God allowed His only begotten Son to die for our salvation. We must express our gratitude and thankfulness for this action. We must pray. Even Jesus prayed during His time on earth, even while dying on the cross Jesus was praying.

How would you complete this sentence: *When it comes to prayer, I _____*.
Answers usually fall into these categories:

"I don't pray enough."

"I don't know what to pray."

"I don't know if prayer does any good."

While some people speak vividly of their conversations with God, many of us view prayer as a struggle. We often experience doubt and disappointment instead of confidence and anticipation. The solution may be to deal honestly with our doubts and ask God to help us put into practice the simple and thoughtful biblical principles of prayer.

On the other hand, it could be that we need to start with the most basic step of all. Perhaps we can't say with confidence that we are a child of God, and that we are able to speak to Him as our loving, listening Father (Matt. 6:9). If that is so we need to know this:

The barrier between us and God is sin.

Every person is guilty and in need of God's forgiveness (Rom. 3:23).



Jesus, the sinless Son of God, lived the perfect life we can never live (1Pet. 2:21-24; Eph. 2:8-9).

Jesus died to pay the penalty for all of our sins, and His resurrection is proof that His sacrifice was acceptable to God (1 Cor. 15:4-4, 12-19).

We receive forgiveness by faith in Jesus (John 3:16).

Tell God right now that you receive His free gift of forgiveness and trust Him to rescue you. The most important prayer we will ever pray is the prayer of salvation. It provides an unshakable foundation for all of the other prayers we will offer up to God.

It's Your Choice

On the Battlefield
Deacon Bruce



Bloody But Unbowed

Dr. Keith Wilson

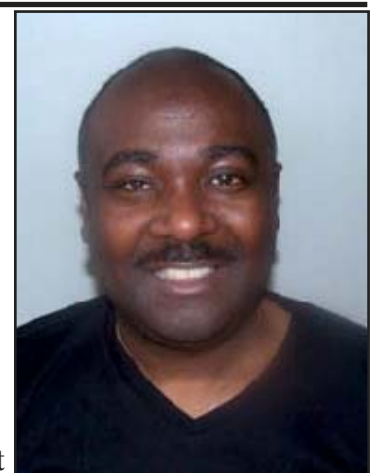
While watching the local news recently, one of "those" stories was in the national headlines. Once again another young black man had an unfortunate encounter with law enforcement. Fortunately this time, the result was not the death of the young man. Once again during a routine stop involving a young black man, the young male in the situation was injured pretty badly during the encounter.

Every black man in this country regardless of social standing, economic background, educational level or employment status almost in every instance of a law enforcement situation has been socialized to expect an extra heaping of "justice" imposed on him during the most routine of traffic stops. How often do we see a story in the news about a black man being stopped for minor of-

fenses like failing to don a seatbelt and shots are fired at the driver for reaching for his license?

We recently witnessed the life choked out of Eric Garner of New York City who had been stopped for the

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minor offense of selling loose cigarettes aka” loosies”. Certainly there was some degree of criminality for his offense, but it did not warrant the death penalty in the streets of NYC. Justice when doled out to African Americans seems to be particularly harsh when dealing with “just us”!

This time the victim would be 20-year-old University of Virginia (UVA) honor student Martese Johnson. Martese had long established himself as academically gifted even while a high school student at Kenwood Academy in Chicago where he hails from. Martese continued his habit of academic excellence at UVA where

The officers then cuffed the young man and during the encounter forced his head into the concrete sidewalk which resulted in him needing 10 stitches.

Any reasonable person who has seen the images of the encounter captured on a cell phone with the blood rushing down the young 20-year-old youth’s face had to be horrified at the intensity of the efforts of the officers for such a minor offense. In the aftermath, the officers attempted to portray Martese as a drunken, out of control, aggressive person who presented a fake ID and resisted arrest, which caused his injuries.

However, as the investigation pursued, many inconsistencies were being discovered about the arresting of-



he was awarded a needs-based academic scholarship to attend. Martese also gained a reputation as a student leader and was well respected by his peers.

Martese was the picture of what one would envision as a student with great potential to be a productive leader of society. Martese also was a member of Kappa Alpha Psi Fraternity and was very active in that Black Greek Letter Organization (BGLO). It was particularly out of character according to Martese’s peers that he would be involved in a violent encounter with Alcoholic Beverage Agents (ABAs) outside of a bar on St. Patrick’s Day. Allegedly Martese attempted to present a fake ID to gain entrance into the pub. After that point, a violent police encounter ensued.

Though details are sketchy, Martese presented his Chicago identification and when questioned about the validity of his ID, an employee of the bar denied him access because of him not being able to verify the Zip Code of his Chicago home. It was at that time when ABAs who have the power to arrest individual in the college town of Charlottesville, Virginia intervened and began to manhandle the young man. In a police report they characterized Martese as drunken and belligerent.

ficers’ account of the events.

It was quickly revealed that Martese had a valid ID and was not intoxicated. Most that have seen the video of the encounter also hear Martese identify himself as college student of UVA as he screamed the phrase “I go to UVA “expletive!”” Ironically the pub owner, who is also originally from Chicago, stated that Martese was respectful and polite even as he was being denied entrance to the club.

This appears to be “another” one of those stories where it seems that someone has again stepped on the scales of the masked Lady Justice and whispered into her ear “he’s black and he has to be guilty”. It has to be more the coincidence that black men seem to consistently be dealt the relatively heavy hand of justice by law enforcement. Why is it, whether you are an honor student at a well respected university, a black man carrying an unloaded pellet gun in a Walmart, or a young child playing with a toy gun in an Ohio playground, you have to end up dead or maimed when the police are called?

If this behavior with law enforcement occurred universally irrespective of race or sex, then one might con-

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clude that law enforcement treats everyone the same. But there seems to be growing empirical data showing that black male youth are treated more harshly ...”period”! No amount of coaching by fathers and coaches of young men ways to deal with the police during traffic stops and the like can nullify the racist social norms applied in this country that basically imply that young black men in particular need more aggressive policing.

Black men statistically are no more aggressive or criminal than their white counterparts. But, much of the negative imagery that the media and news outlets use to portray black men only reinforce these beliefs in our society. The criminal justice system is in need of an honest evaluation of how policing is applied in communities of color and on young black men broadly speaking. Eric Holder who is the Attorney General of the United States as the nation’s chief law enforcement agent has widely been recognized as very involved in trying to bring fairness to criminal justice relative to people of color. His work with the community of Ferguson, Missouri is just one example of how he has been a change agent in law enforcement.

Attorney General Holder collected undisputable data demonstrating how justice in the suburb of St Louis was being doled out on the backs of its black citizens. It took the unfortunate death of Mike Brown to bring attention to this situation. Martese Johnson speaking through his attorney at news conference said it best when he asked “How could this happen to me here?” He also referenced a line from a very famous poet William Earnest Henley called *Invictus* when he made the statement that “his

head was bloody, but unbowed!” Most who are male members of one of the BGLOs are very familiar with this poem and were taught it as a way to deal with intense and stressful situations.

It is during times like this that the African-American community needs to understand that there are many battlefields still requiring soldiers. We can ill-afford to allow these instances to continue to cause injury to our young black men. Report bad behavior of law enforcement when it happens! Most police officers are great at their job. But it only takes one person like the former Commander Burge of the Chicago Police Department to promote of a culture of disrespect towards the citizens they are paid to serve and protect. He was so bold as to torture blacks detained by his officers with impunity. Call your congressman and demand the confirmation of the next Attorney General Loretta Lynch, who not only is an African-American woman, but someone who has a reputation of fairness and action. We have to fight this battle. Quoting the last line of *Invictus*...” I am the master of my fate...I am the captain of my soul!”

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.



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Dominican students make odyssey of civil rights sites

By Michelle Martin

Staff Writer—Catholic New World

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For most college undergraduates, the civil rights movement is the stuff of history, often crammed into one of the last chapters of their high school U.S. history textbooks.

But this month, a group of students from Dominican University got to immerse themselves in the history of the movement, travelling from Selma to Montgomery in Alabama, on to Atlanta and then Birmingham, Alabama, into Mississippi and finally to Memphis, Tennessee.

"It's really an odyssey of the civil rights movement," said John DeCostanza, director of University Ministry, who organized the trip and accompanied the students.

The trip was one of several "alternative spring breaks" offered by the university. While such opportunities generally involve a service project, he said, in this case, the goal was to immerse students in the civil rights movement.

The highlight came the first weekend, with the group participating in the Selma 50th Anniversary Bridge Crossing Jubilee. They joined President Barack Obama, other political leaders and thousands of others in commemorating the events of Bloody Sunday, March 7, 1965, when state troopers attacked marchers crossing the Edmund Pettis Bridge in an attempt to walk from Selma to Montgomery. The march was in response to the killing of an activist who was shot by a state trooper following a peaceful protest in Marion, Alabama.

Pictures and film of those attacks helped lead to the passage of the Voting Rights Act later that year.

Rev. Martin Luther King Jr. led another march two days after the first one, but the group turned around after being confronted on the bridge. King led another march on March 21 of that year, this one with the protection of the U.S. military and federal marshals, reaching Montgomery four days later.

Those events were recounted in the 2014 film "Selma," which the Dominican students watched together before the trip.

Eric Smith, a sophomore from Evanston, said he was interested in the trip because he feels like his education so far didn't offer enough information about the civil rights movement. As an African American, he said, he thought it was important for him to learn more.

Smith said he already had learned quite a bit about the bridge-crossing.

"There was a lot more that went into it than just walking across a bridge," he said. "There was a lot of organization and behind-the-scenes work."

Going to a university with a diverse student population made Abbey Abraham of Elk Grove Village think about race in a new way.

"I was conscious of race," Abraham said. "But it wasn't until I got to Dominican that I realized race was a really big issue in the U.S. I think it's important for me to be aware of this and to educate myself about the history."

That history is important to understanding how race shapes American society, Abraham said.

"Race isn't just about being a color," she said. "For me, I'm Indian, and I'm brown, but it's not just about being brown."

The trip through the south was not just about Selma, DeCostanza said.

The group visited the Dexter Avenue King Memorial Baptist Church, the Southern Poverty Law Center and the Rosa Parks Museum in Montgomery, historically black Tuskegee University, and the 16th Street Baptist Church in Birmingham, Alabama. They went to the National Center for Human and Civil Rights and the Martin Luther King Jr. National Historic Site in Atlanta. They called on Georgia-based Sinsinawa Dominican sisters who have long been active in civil rights.

Making their way back toward Illinois, they stopped at the Stax Records studio and the National Civil Rights Museum in Memphis, Tennessee, before participating in Stations of the Cross and a soup supper at Memphis Catholic church.

DeCostanza and the students who participated said they expected the tour to benefit not only those who went, but the entire Dominican University community by sharing their experiences with their fellow students.



Students from Dominican University pose for a photo on the historic Edmund Pettis Bridge in Selma, Alabama. The group of students toured historic civil rights sites during their spring break. (Photo provided)

In The Spirit

Dr. C. Vanessa White

Denied acceptance by every seminary in the country, America's first black priest had to travel to Rome to answer God's call.

Fr. Augustus Tolton: Pioneer Pastor

I had never heard of Father Augustus Tolton until I took a course in black Catholic history at Xavier University in New Orleans with Fr. Cyprian Davis (author of the *History of Black Catholics in the United States*). I did not know that he had ministered in Chicago (where I was from) nor of the many difficulties he had encountered as he had struggled to “answer the call” to become a Catholic priest in the United States in the late 19th century.



Tolton is known as the first American priest of African descent who identified as black (three brothers—James, Patrick, and Alexander Healy—were ordained earlier, but they identified and “passed” as white). In 2010 the Archdiocese of Chicago officially opened the process of canonization for Tolton and the documents to support his canonization process are now in Rome.

He was born into the institution of slavery on April 1, 1854 in Brush Creek, Missouri. His father, Peter Paul Tolton, escaped slavery to join the Union Army (later dying as a soldier), and in the 1860s his mother, Martha Tolton, fled with two young boys (one being Augustus Tolton) and an infant daughter, dodging Confederate bullets and traveling at night. The family eventually crossed the Mississippi River in a rowboat and made their way to Quincy in the free state of Illinois.

Tolton's family had already been baptized Catholic while in Missouri, and Martha tried to find a welcoming church community for her children, but for years Augustus endured ridicule and humiliation in Quincy's parishes and schools. The Toltons finally found a welcome at St. Peter Parish in town.

At the age of 16, Augustus felt called to the priesthood, but he was denied acceptance by every Catholic seminary in the country. Still, he did not let that deter him from his call. Instead, with the help of two Quincy priests and Catholic benefactors, he worked for the next 10 years in tobacco factories and other jobs, until he was able to save enough money to travel to Rome to attend a seminary there.

For the next six years he studied to become a missionary priest, with the understanding that he would be sent to minister in Africa, but God had other plans. On the night before his ordination in 1886, Cardinal Giovanni Simeoni, the prefect of the Vatican Congregation for the Propagation of the Faith, summoned Tolton to tell him that he was being sent back to America. The cardinal said, “America has been called the most en-

lightened nation; we will see if it deserves that honor. If America has never seen a black priest, it has to see one now.”

Tolton was assigned to St. Joseph Parish in Quincy, and although he won the hearts of young and old alike, he also endured humiliation, isolation, and condemnation from fellow priests who could not accept him. They called him the “n---r priest,” and when a large number of white Catholics attended his parish, the jealous pastor of a neighboring parish told him he should not allow white people in his church. Tolton responded, “We open the doors to the church. We do not tell people to go out; we tell them to go into the church.”

Later he was invited to come to Chicago to minister to the emerging black Catholic community, for whom he developed and built St. Monica's Parish. His remaining years there were spent ministering to the poor, caring for the sick and hungry, and working tirelessly to raise funds for the community. In fact, St. Katharine Drexel (foundress of the Blessed Sacrament Sisters and Xavier University of Louisiana) was one of his benefactors.

Tolton's health suffered as a result of his tireless work, and in 1897, at the age of 43, he died from complications of heatstroke while returning home from a pastoral retreat.

Tolton's life sheds light on the complex nature of African American participation and acceptance in the U.S. Catholic Church. While I was raised in the church and attended Catholic schools, it was not until I became an adult that I was introduced to the contributions of black Catholics such as Tolton; St. Monica, the African mother of St. Augustine; Venerable Henriette DeLille, cofounder of the Sisters of the Holy Family; Venerable Pierre Toussaint, the former slave who founded charities in New York; or Mother Mary Elizabeth Lange, the first superior of the Oblate Sisters of Providence.

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Learning about Tolton's life of perseverance in the midst of insurmountable odds has helped me to understand my own struggles to become a minister in the Catholic Church. As an African American lay Catholic woman, I too have found my vocational choice questioned, and access to full participation in the church has been challenging. I look to Tolton for inspiration. His dedication to daily prayer and the Eucharist during his formative years has shaped my own spiritual practices. He also helped me to see that a minister does not shy away from asking for help in times of struggle.

His dedication to his call and education caused me to look more closely at my own commitment to ongoing formation in ministry. His sense of hope in the midst of overwhelming challenges has guided me to "keep on keepin' on" when despair appears to be knocking at my door. Finally, Tolton did not shy away from inviting all to worship God. As diverse communities of faith, we can learn from him what it means to open the doors to all peoples who wish to worship in spirit and in truth.

Today, as the director of the Augustus Tolton Pastoral Ministry Program at Catholic Theological Union, it is my responsibility to help my students recognize Tolton's legacy and example.

In the midst of school closings, dwindling church populations, economic struggles, and increased violence in neighborhoods, those in the black community who choose ministerial leadership offer, as Pope John Paul II in 1987 told black Catholics in New Orleans, "eloquent witness to the power of the Holy Spirit accomplishing the work of spiritual freedom . . . [by] proclaiming God's Kingdom to a world shackled by consumerism, mindless pleasure-seeking, and irresponsible individualism—shackles of the spirit which are even more destructive than the chains of physical slavery."

This article appeared in the February 2014 issue of U.S. Catholic (Vol. 79, No. 2, pages 55-56) and can be found online at

<http://www.uscatholic.org/articles/201402/augustus-tolton-pioneer-pastor-28450>

Newly ordained Bishop Fernand Cheri, OFM, accompanied by Archbishop Wilton Gregory of Atlanta and Bishop J. Terry Steib of Memphis, blesses the attending crowd that gathered at St. Louis Cathedral in New Orleans.



We Will Dance When You Sing

Fr. Joseph A. Brown, SJ

-- for the episcopal ordination of Fernand Cheri, OFM



They would send the boy
to the edge of the land
when
one of the old ones smelled a storm
See if a stranger walks in need
and bring them

He was the child
who did not doubt
they
had seen his haze-haunted eyes
and knew

One new seeking
found the man who walked pushing
a song far before him

Boy and man stood
still
unlocking the curved bone
and stone necklace the man
leaned to the fence

You belong
to this
And his song faded
before clouds blackened the sky –

Later
one by one they fingered
his skin his shirt his hair

What must we
carry

Tell us
what
and how
and where
the circle will appear

We will dance
when you sing
Sun sparks
the stone
and then
they swim in his eyes
home

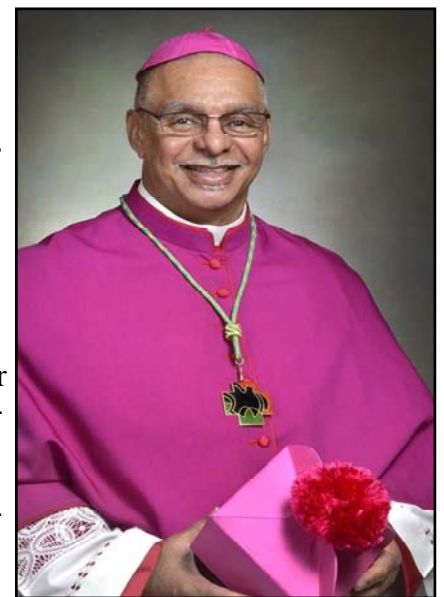
to where his dream-song
led

23 March 2015
New Orleans



Bishop Harold Perry, SVD

While this poem has its own integrity, one note is offered as background. Decades ago, the first Black Catholic Bishop of the 20th century, the Most Reverend Harold R. Perry, SVD, made a gift of his pectoral cross to then-Father Fernand J. Cheri, III -- with the blessing of "you will need this some day." Bishop Perry was the ordaining prelate for my own ordination, May 27, 1972, in East St. Louis, Illinois. Bishop Cheri has been a constant support and collaborator of mine for many years, including his authorial contributions to *Sweet, Sweet Spirit: Prayer Services from the Black Catholic Church*. This man brings what is useful of our past into the present, in order to help us walk and sing and dance into our future --which is, of course, the foundational meaning of "Sankofa".



Bishop Fernand J. Cheri, OFM

In My Opinion . . .

Willie Cobb

Written in memory of Reverend Willie T Barrow, who fought for civil rights since she was 12 years old.

I have not written directly on the issues concerning race and racism over the last few months. These issues concerning race and racism have exploded into the consciousness of the world since well before Ferguson. Increasing numbers of individuals have added their voices to the issues and some of those voices are concerning. I write on them now because of these concerns. Part of my concern is that a number of individuals are speaking out about racism without doing any research, having any experience, or any knowledge and education about the history and impact of racism on the Black community.



These concerns cannot be addressed in 500 to 1500 words. In that light, I have decided to commit myself to holding a yearlong discussion on the issues of race and racism. Every article I write, God willing, from now until March 2016, will be dedicated to the issues of race and racism. Here I start with an historical perspective on racism.

Slavery was bad. It was bad in the past, it is bad now; yet societies around the world still permit slavery to occur. Sex slaves, forced labor, and religious oppression happens now. No overwhelming voice has arisen to fight these injustices. The reason for this is simple; there has never been and there is not now, any shame in chattel slavery. The world still believes that since that's the way life was, and since every major country participated in the slave trade, there is no shame or disgrace in the US profiting off of what was chattel slavery.

Until the world is utterly disgraced by slavery, and that time in history is seen as what it was – disgusting, the lingering stench of the slave trade will ruminate in the olfactory glands of the world forever, and slavery itself will remain alive.

There are people who believe that the black community should move on from the issue of slavery. There are many who believe that since they themselves were not slave holders, they should not feel bad about slavery; may be not, but they should feel bad about human tragedy and suffering, as I am certain some do.

What they are missing is an understanding of the lingering impact of chattel slavery. What they are missing is the impact that slavery had and still has on certain institutions. Harvard University was built by slaves. The White House was originally built by slaves. Insurance companies made money off of slaves. The problem with saying that slavery was a long time ago is that there are companies that established its financial foundation on the bodies of Black people. The Hardin Reynolds family of tobacco and Reynolds Wrap fame owned slaves. That company, and many others, established their foundation on the backs of the Black community.

That fact may be too eccentric for them to grasp. My next point is not. No group has been more impacted by

slavery than African American Women. The reason there is a need for healing over the issues of slavery is simple. The fallout from slavery, not unlike a nuclear bomb, lingers in the atmosphere for centuries.

Black women did not just endure slavery, they had to suffer the worst injustices in American history. They did not just suffer and survive genocide like the Native Americans. They had to suffer the rendition of the day. Black women were tortured, raped, brutalized, and used as sex slaves and slave baby making machines, with no respect of personhood. Black women had no protection from anyone. Their personhood, their reproductive rights, were seen as being owned by the master. In some cases having the master's mixed race children by force.

No one has ever apologized to Black women for this great injustice. The argument will be said by some that it was a long time ago and why should anyone apologize for something that ended in the 1800's. The lingering stench of that cognitive racism invades our modern discourse whether you recognize it or not; it is alive and well. Just as they have since companies established their financial footing on the backs of slaves, Black women continue the fight for equality. The United States needs to become ashamed of its slave history. That part of U.S. History needs to be looked at, not just as something that happened in the past, but as an enduring blight on American history, one that continues to oppress Black women.

Researching Black women's history has changed my life and moved my soul. It has given me a new perspective on the Black women in my life. I honor their sacrifice. While there are great stories about great Black female heroines, there are many more stories about Black women who still suffer and who have suffered since slavery.

Black women suffer from more diseases, are diagnosed with lower rates of cancer but die at a greater rate, make less money, pay higher interest rates, and suffer from stereotypes that are heaped on them by men of all races. These stereotypes are derived from slavery. I

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could enumerate them, but I do not want to perpetuate them. Black women have suffered enough; every time someone says slavery was a long time ago, they deepen the wounds and pains that Black women carry everyday. Somebody owes Black women an apology, and one way to do so is to stop denying the impact that slavery has on the attitudes of others in the majority group, about Black women. The other way to do something about it is to get educated about the history of Black women and the suffering Black women have had to endure. Black women's pain will never be eased until the collective consciousness of the United States begins to accept the disgrace of chattel slavery and begins to understand the lasting impact of the horrific pain that slavery caused

Black women.

Chattel slavery and enduring racism is blatant and conscious, and the individuals perpetrating this cognitive racism do so with the express purpose of oppressing Black women. There is another form of racism, the new racism, called implicit racism. This racism is so insidious that people do not even know or recognize that they are racist. This implicit racism is as crushing and devastating as cognitive racism and chattel slavery. I will address this new form of racism in next month's article.

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

God's Praises Tell: The Voice of Black Catholic Chicago

Here are links to podcasts of March shows:

Organizing Catholics for Justice

Tuesday, March 10, 2015 Webinar

Maria Fitzsimmons of the Office for Peace & Justice talks about the March 14 OCJ Congress at Holy Angels.

Gift of the Spirit / Walking Shoulder to Shoulder Into God's Dawn

Tuesday, March 17, 2015

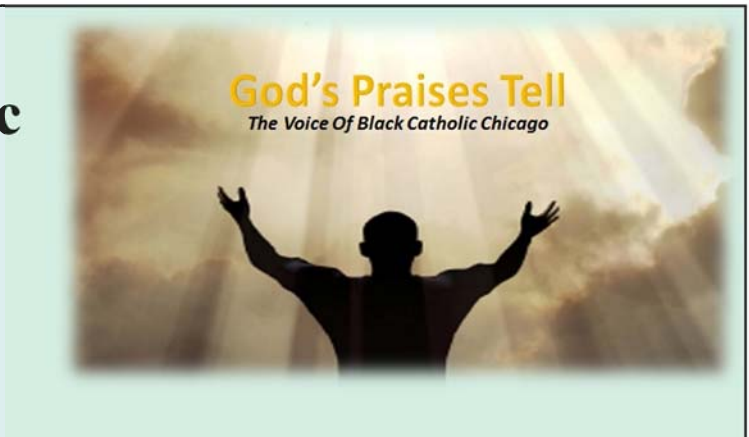
Host Andrew Lyke reports on two concurrent events on Saturday, March 14th at Holy Angels: 1) "Gift of the Spirit", a collaboration with the Office for Divine Worship, Bishop Joseph Perry, the Rensselaer Program of Church Music & Liturgy, and the Office for Black Catholics; 2) Organizing Catholics for Justice Congress, a public meeting to spark collective action for change based on Catholic Social Teaching. Lyke gave the keynote address, which was aired on the show.

Diane Nash: "A Nashville Victory"

Tuesday, March 24, 2015

Storyteller Patricia Redd (aka Serenity) presents an original story about Civil Rights icon Diane Nash.

Go to obc-chicago.org to listen to these and other broadcasts.



CONNIE'S CORNER

God's Medication

By Connie Reden

Lawyers advertise their services on television daily. They warn the public of medications or devices that have been recalled by the Federal Drug Administration. The lawyers claim they can get individuals financially compensated in return for damages due to the side effects of these medications or the failure of the medical devices to function properly. Even when the so-called beneficial medications are advertised on television, the side effects seem more unsafe than the benefits.

Those of us who know the challenges of ill-health take medications and undergo surgeries suggested by our doctors. Our life styles and our lives depend on these things to relieve pain and to ensure a better lifestyle as age creeps over us. It is interesting how we schedule appointments to visit our doctors hoping they can cure our physical deficits. We don't want to ask questions or get a second opinion. The internet has websites that rank doctors by their patients and also by medical associations. Yet, we fail to seek valuable information for our protection. If the doctor said it, it must be true. We forget there are good doctors and bad ones. Our insurance providers pay doctors if they are good or bad. If they spend 10 minutes with us as patients or 4 hours, they are going to get their money.

I know a doctor who is superior in all fields of medicine. He donates His time to care for us spiritually, physically, and mentally. He does not charge for His services



Connie Redden

nor does He put a time limit on His services. If we ask His assistance, His help comes on time. His healing power is unprecedented anywhere in the world. All He asks is that we believe in Him. How can we not believe in Him? With all the power he has we should always believe and never doubt His love for us. His medications are true love and mercy for all. A dose of these makes you want to dance, sing, and shout.

As our insurance provider we don't have to pay a monthly premium. He combined health and life insurance into one and paid our policy so it is free and clear. He paid with His life to guarantee us eternal life. This is the best health and life insurance policy I know. Health insurance is included because sin is not a healthy diagnosis. It prevents our faith from flourishing daily and prevents us from loving others. Fear and confusion arise to cause a default of His policy. He never gives up on us though there is a default. Every time we are sick ask Him to be your doctor. Take His medications of love and mercy and there will be no negative side effects. Say, thank you, Jesus all day and every day. His medications need not be tested by the Federal Drug Administration. His pharmaceutical book is the Bible. All remedies and cures are available.

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.





FATHER AUGUSTUS TOLTON

Cause for Canonization

Tolton Pilgrimage Chicago

When: Saturday
April 11, 2015
9:00 A.M. to 4:00 P.M.

Where: Leaving from the Cardinal Meyer Center
3525 S. Lake Park Avenue
Chicago, Illinois
Registration at 8:00 A.M.
Mass in St. Joseph Chapel at 8:45 A.M.

Cost: \$55 per person, includes all materials, luxury coach transportation, lunch at Pearl's Place in Bronzeville, and presentations on the life and ministry of Servant of God Father Augustus Tolton by Bishop Joseph N. Perry

Registration: Call 312-534-8376 for details
Make your check payable to:
Archdiocese of Chicago

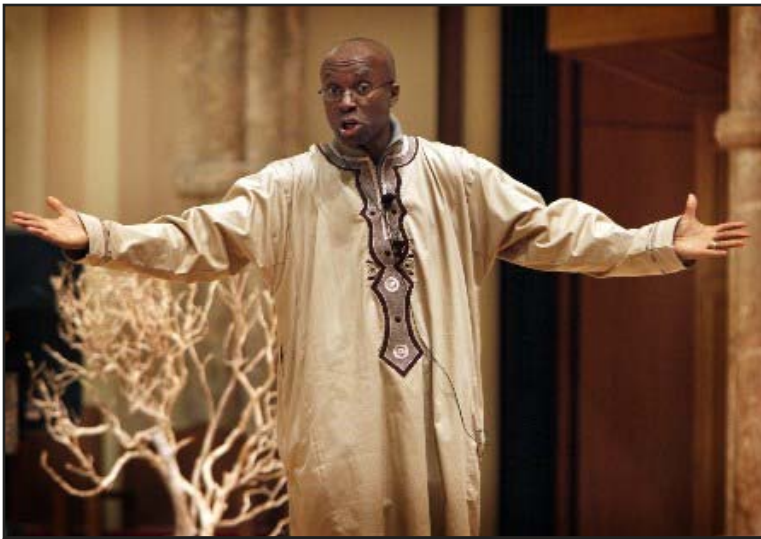
Register and Pay online with a credit card by going to clicking [here](https://fs7.formsite.com/arusi/form786191117/index.html)

or

Mail your payment to:

**Office for Black Catholics
Cardinal Meyer Center
3525 S. Lake Park Ave.
Chicago, Illinois 60653**





Photos from the 37th Annual Black Heritage Prayer Service, which was at Holy Name Cathedral on February 20, 2015. This event was attended by hundreds of Catholic Schools students from across the Archdiocese. (Photos courtesy of Catholic New World)

Congratulations Bishop Ferd!

Fernand J. Cheri, OFM ordained the 25th African-American Catholic Bishop on March 23, 2015 in New Orleans.

Top row: Retired bishop of Biloxi Joseph L. Howze lays hands on Bishop-elect Cheri; Archbishop Wilton Gregory of Atlanta; Bishop J. Terry Steib of Memphis

Middle row: Bishop Cheri takes his seat in the cathedra; The new bishop receives blessings from family and friends

Bottom row: Flanked by the Knights of Peter Claver and the Knights of Columbus, the procession of priests approach the altar; Richard Cheri, the brother of Bishop Ferd, directs the Gospel Choir



THE COALITION FOR JUSTICE

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FAITH IN ACTION

RALLY AND MARCH CALLING FOR JUSTICE AND PEACE IN MILWAUKEE

SUNDAY APRIL 5, 2015

2:00-4:00PM

MIDTOWN SHOPPING PLAZA (OLD LOWES PARKING AREA)
5825 WEST HOPE AVENUE



HAITIAN CATHOLIC MISSION
OF THE ARCHDIOCESE OF CHICAGO
20TH ANNUAL FUNDRAISING DINNER-DANCE

DATE **APRIL 11, 2015**

TIME **7:00 PM TO 1:00 AM**

PLACE **CHRYSTAL LIGHT BANQUETS**

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THE COALITION FOR JUSTICE
MILWAUKEE, WISCONSIN
WWW.CFJMILWAUKEE.ORG
"ACTIVATING THE POWER OF THE PEOPLE"

Dear Community Member,

The Coalition for Justice is an organization formed in the wake of the murder of Dontre Hamilton in Red Arrow Park on April 30, 2014. Since that time our mission has been to activate the power of the people and build a movement to transform the city of Milwaukee. We support the empowerment of marginalized communities and dismantling systems of oppression that erode community trust, dignity, and agency. By focusing on racial and social justice we hope to create innovative and sustained solutions that make our communities safer and more equitable places to live. It is our goal to build alliances among community organizations and mobilize people dedicated toward the fight for justice and equality.

Our organization believes firmly in what is written in the book of James 2:14-26, *"What good is it, my brothers [and sisters], if someone says he has faith but does not have works? Can that faith save [them]? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead. But someone will say, 'You have faith, and I have works.' Show me your faith and I have work." Show me your faith apart from your works, and I will show you my faith by my works."*

As a member in our community we would love for you to take part in our event **"Faith In Action,"** which is a short rally and march in the Mid-Town Plaza area to bring all our faith communities together and call for peace and justice in the city of Milwaukee. This event will take place on Sunday, April 5, 2015 from 2-4pm in the Old Lowes Parking Lot (5825 West Hope Avenue).

We know that Easter Sunday is a day that folks usually spend with their families, relaxing, and getting ready for the week ahead. However this is the very reason we chose this date. We want all of the community (especially families) to come out to show this city the power of our faith in action, and what we can do when we unite and take a stand for peace, and against injustice. We know that a rally and march is not the solution to violence in our community. But we are certain that this galvanizing point could be a step to begin a larger conversation about how our faith community could be a constant presence in this ongoing fight. Please Join Us! We want to make this a day where we join together as a faith family to make our city better.

We would love to see you there. **Will you join us?** If you have any questions, please give us a call at 414.375.9330 or email us at TheCoalitionForJustice@gmail.com.

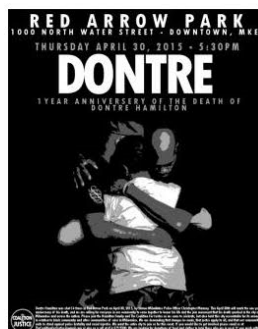
Logistical Info:

Date: April 5th, 2015

Time: 2:00-4:00pm

Place: Mid-Town Shopping Plaza (5825 W. Hope Ave)

Who's Invited: All Faiths and All People (Children are Welcomed)



Upcoming Events:

Dontre: 1 Year Anniversary of the Death of Dontre Hamilton

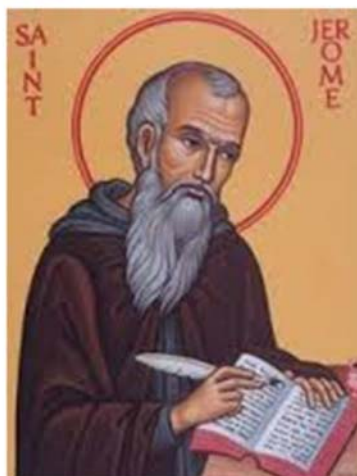
April 30, 2015

Red Arrow Park (1000 N. Water St.)

5:30-9:00pm



Little Rock Scripture Study



Ignorance of the Scriptures is ignorance of Christ.
-- St. Jerome

Let the word of God influence your busy life!

- ❖ *Gain a fuller understanding of God's word*
- ❖ *Receive a richer appreciation of our faith tradition*
- ❖ *Grow in your relationship with Christ*
- ❖ *Experience a fuller sense of Christian community*

Little Rock Scripture Study will be held at St. Ambrose Catholic Parish. This 7-week study starts Saturday, April 18 and goes through May 30, 2015. Bible study invites us to enter into the journey of our lives with God at our side. The program includes individual study as well as weekly prayer and small-group discussions followed by a wrap-up lecture.

CONTACT

**St. Ambrose Parish, 1012 E. 47th St., Chicago, Illinois
at 773-624-017 or via email: ambrose47@aol.com**

St. Benedict the African West

"Another One's Treasure"



Join us for our

Church-Wide Yard Sale

Date: April 25-26, 2015

Time: 10:30 am to 3:00 pm

In the Church Parking Lot

RAIN or SHINE

Food to be sold

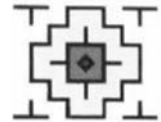
CASH ONLY!

All Proceeds to benefit the Church

St. Benedict the African West

7033 S. Honore St.

Chicago, IL 60636





INSTITUTE FOR
DIACONAL STUDIES



PASTORS
Associate Pastors
Deacons

**The clock is ticking ...
... but there is still time for you to**

***SURFACE CANDIDATES FOR
DIACONATE FORMATION 2015-16***

- **May 1** is the deadline for submission of applications to the Institute for Diaconal Studies' Aspirancy Path which begins August 2015
- **Applicants must be 31-62 years of age at time of application**
- **For application packets, please call IDS at 847-837-4563**
- **Regrettably, applications received *after May 1* must be considered for the Aspirancy Path of 2016-17**

Healing from Divorce

Divorce Support Group

Find hope and healing through the program
The Catholic's Divorce Survival Guide.

This program is for you if you are
divorced, in the process of divorce, or separated.

Come to
Pray - Share - Grow



St. Giles Parish
1025 Columbian Avenue
Oak Park, Illinois 60302

Bimonthly meeting at the Dore Parish Center Living Room
Thursdays at 7:00 PM:
March 12 and 19; April 9 and 23; May 7 and 28; June 11 and 25

For additional information and to register, please contact
Deirdre Buckingham
dbuckingham@stgilesparish.org / 708.383.3430 x404



CELEBRATE
WORLD MEETING OF FAMILIES IN CHICAGO

Celebrating Family in the summer

**SUNDAY
JUNE 14
2015**

Catholic Family Day at Great America

Celebrate with your family at Great America with discounted tickets to the park. Start the day by attending Mass at 10 AM in the Grand Music Hall before the park opens with the Very Rev. Ronald Hicks, the new Vicar General.

**DATE
TBA**

Lake County Catholic Family Day at Mundelein Seminary

Enjoy a day with your family on the grounds of the Seminary. Bring food for a picnic and join us in a 5k walk/run.

**SATURDAY
SEPTEMBER 5
2015**

Catholic Family Celebration at the Shrine of Our Lady of Guadalupe in Des Plaines

Let's celebrate the World Meeting of Families here in Chicago at a wonderful day of learning, praying and playing together with the whole family! There will be keynote speakers in English, Spanish and Polish and a special presentation for teens. The children will be engaged in fun catechetical activities. Amazing music will be provided by Steve Angrisano from Spirit and Song. Don't miss this awesome day of celebration!



For more information visit www.familyministries.org

CELEBRATE
WORLD MEETING OF FAMILIES IN CHICAGO

Catholic Family Day at Six Flags® GREAT AMERICA Sunday, June 14, 2015

The day begins before the park opens, with Mass in the Grand Music Hall at 10:00 a.m. Our new Vicar General, Very Rev. Ronald Hicks, will be the celebrant. Come and celebrate this kick off for the Chicago events of the upcoming World Meeting of Families.

Reduced rate tickets are \$35 per person. A picnic package is available for \$48.63 per person that includes park admission and an all-you-can-eat buffet. Season pass holders can take advantage of the buffet for \$17.35 per person.

Order tickets online at www.SixFlags.com/GreatAmerica. Click on "Enter Promo Code" located at the top of the page on the far right side and enter: **CATHOLIC**.

Please RSVP for Mass at StrategicPastoralPlan@ArchChicago.org

For questions about Catholic Family Day, call the Department of Parish Life and Formation at 312-534-5316.



CELEBRATE
WORLD MEETING OF FAMILIES IN CHICAGO

Catholic Family CELEBRATION



SATURDAY, SEPTEMBER 5, 2015 | 10 AM - 4PM
Shrine of Our Lady of Guadalupe in Des Plaines, IL



KEYNOTE SPEAKERS IN ENGLISH, POLISH, AND SPANISH:



Steve and Jenni
Angrisano



Rev. Pawel
Komperda



Ferney
Ramirez



Dr. Mark
Nimo

MASS WITH VERY REV. RONALD HICKS, VICAR GENERAL

A BEAUTIFUL DAY TO PRAY, BE INSPIRED AND HAVE FUN AS A FAMILY!

**COST: \$25
FOR THE
WHOLE FAMILY
LUNCH IS
INCLUDED**

ACTIVITIES FOR TEENS AND CHILDREN

To register for the event, please go to www.familyministries.org

CONTACT AMANDA THOMPSON FOR QUESTIONS AT ATHOMPSON@ARCHCHICAGO.ORG OR CALL AT 312.534.8391

2015
Community Health & Wellness Fair
Holy Angels Catholic Church Grounds
615 E. Oakwood Blvd., Chicago, IL,
Save the Date

"A HOLISTIC APPROACH TO LIVING"

Thursday, JUNE 25

TIME:11:00AM-3:00PM

New this year:

- *FREE SKIN health screenings*
 - *FREE nutrition classes with essential foods*
 - *Close to 100 health-related booths*
- ...and other health screenings/information*



RSVP

bowdenchristine8922@yahoo.com

(Attendees/Sponsorship/Vendor Inquiries)

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

7120 S. Calumet • Chicago, IL 60619 • 773.224.3811

Mothers For Justice United Million Moms March

In the wake of the recent unjust murders of Dontre Hamilton, Corey Stingley, Derek Williams, Brandon Johnson, Larry Jenkins, Michael Brown, Eric Garner, and so many more at the hands of police officers and racist vigilantes, people in cities across the nation have risen up to demand Justice in their communities. For every individual killed, there is a mother who has suffered a loss greater than any one person should have to bear. We, the mothers of this movement, are calling on all concerned community members to join us in our fight. Together we unite to stand against police brutality and racial injustice and to demonstrate our love and determination to protect our children and our country. On May 9th, 2015, Mother's Day Weekend, The Mothers for Justice United will march on the US Department of Justice in our nation's capital, Washington DC. Will you stand with us?

"My name is Maria Hamilton and I am Dontre Hamilton's mother. I am overwhelmed bearing the loss of my son to police brutality. I ask with a humble heart - Join us in Washington on Mother's Day as we take this fight directly to our elected officials. We need you." - Maria Hamilton, Founder of Mothers for Justice United

Mothers for Justice United is an organization of mothers whose unarmed black children have been killed by police officers and white vigilantes. It is also comprised of concerned mothers, fathers, brothers, sisters, friends, clergy, and other citizens nationwide who care about the loss of these valuable lives cut short unnecessarily. We are committed to halting the epidemic of the killing of unarmed people of color by police and white vigilantes in this country through direct action, legislation, and community building.

If you know of any mothers in your own community who have lost loved ones to police brutality and racist violence and you think they may be interested in joining us on Mother's Day, please let us know. We are working to raise funds and to secure transportation and housing for the moms to be able to make this trip. We are also in search of people to help us in our endeavor by organizing and spreading the word in your own communities. If you are interested in getting involved, please call 414.939.5599 or email mothersforjusticeunited@gmail.com. For Media Relations and to schedule interviews please call 414-502-9535 or email millionmomsmedia@gmail.com.

See announcement agenda attached. A more detailed Master List of the Mother's Day Weekend events is currently being developed. Follow @mommas4justice for updates on Twitter or and like us on Facebook www.facebook.com/mothersforjusticeunited

Donate today at: <http://tiny.cc/tptdsx>



MILLION MOMS MARCH

WASHINGTON DC

MAY 9, 2015

MOTHERS FOR
JUSTICE UNITED

CIVIL RIGHTS LEADER
FANNIE LOU HAMER

CONTACT US:

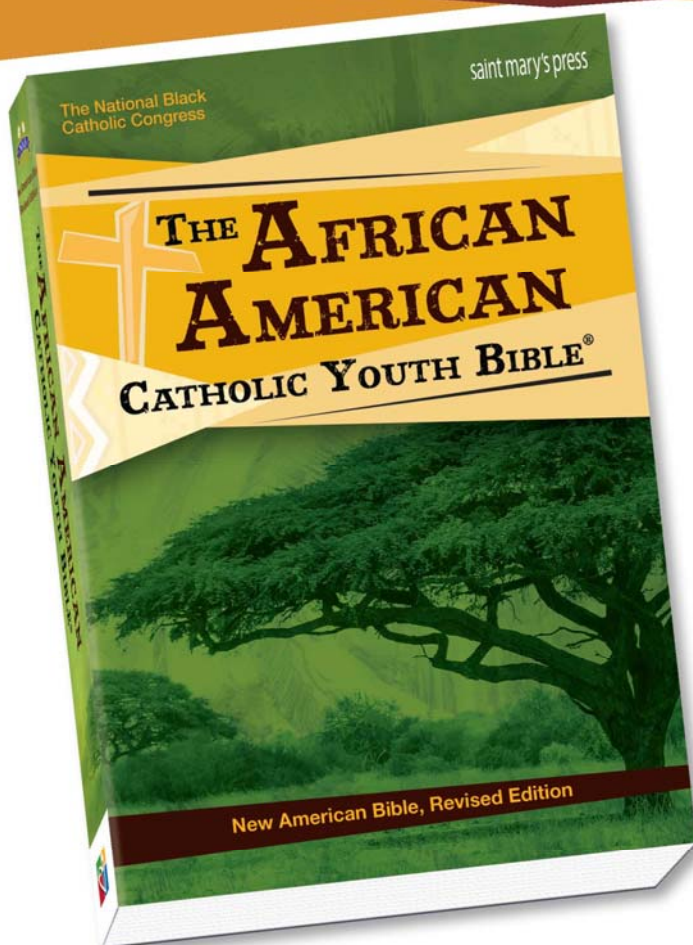
MOTHERSFORJUSTICEUNITED@GMAIL.COM

414.939.5599

TWITTER @MOMMAS4JUSTICE



The First Catholic Bible Designed Especially for African American Youth



"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."

Most Rev. John H. Ricard, Bishop Emeritus of Pensacola-Tallahassee

Most Rev. Joseph N. Perry, Auxiliary Bishop of Chicago

Most Rev. Martin D. Holley, Auxiliary Bishop of Washington

Available January 2015!

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 feared to carry the cross. They compelled Simon to bear his cross. Thoroughly pained, Simon bore the cross willingly that Simon received thereby the graces of the cross. 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, who shared in Simon's service and in some sense "in

Crosses borne with grace and endurance for the sake of Christ bear abundant fruit. *Walter J. Prial, African American*

a look
inside

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.



saint mary's press
touching hearts. enlivening minds.



Jihan Murray Smith of...
TEA & CRUMPETS presents....

first annual
**PUBLIC SPEAKING
COMPETITION**

for 6th-8th Graders



Registration fee \$20 per competitor
Family and friends who come to
support the speakers get in free. All
youth must be pre-registered for the
contest

We are seeking 4 speakers per grade
(6th, 7th, 8th)

To receive more information on rules,
score sheets and categories and
to register, please contact Ms.
Murray-Smith at 773.648.1067 or
jihan@teaandcrumpetschgo.com

Prizes will be awarded winning
speakers.

Saturday, May 16, 2015

St. Ailbe Catholic Church, 9015 South Harper Avenue

HIGH SCHOOL FAIR 9:30am-11am
SPEAKING COMPETITION 11am-1pm

WHY A BLACK CATHOLIC MEN'S CONFERENCE?

We are committed Black men, principally Catholic, who recognize our need for God's help!

We gather in Christ's presence in an atmosphere of trust, equality and anonymity to share personal feelings and experiences. We unconditionally accept one another and prayerfully support one another.

We feel encouraged by the Holy Spirit to share with one another.....
Men to Men!

I have come so that you may have life, and have it abundantly:

(John 10:10)

REGISTER AT:

www.bowmanfrancisministry.com

Adults: \$150.00

High School & College
Students \$75.00

Youth Ages 8-13: \$50.00

Mail Registration payment to:
Bowman Francis Ministry Project
Rev. Chester P. Smith, SVD
815 East 58th Street
Indianapolis, Indiana 46220

CONFERENCE SPONSORS



*Society of the Divine Word
Chicago Province
Bowman Francis Ministry
Project*



*National Black Catholic
Clergy Caucus*



*The Society of St. Joseph of
The Sacred Heart
The Josephites*

*A Special Thanks to This Year's
Regional Sponsors:*

*Diocese of Lafayette, LA
Office of Black Catholic Ministries
Stephanie Bernard, Director
Father Thomas James, S.V.D., V.E.*



*National Black Catholic
Men's Conference
2015*



*"Iron is sharpened by
iron; one person
sharpen another"*



Proverb 27:17

**October 8-11, 2015
Lafayette, Louisiana**



**For more information call:
(317)259-0144 or visit our website:
www.bowmanfrancisministry.com**

2015 National Black Catholic Men's Conference

2015 Scheduled Events

Thursday, October 8, 2015

10:00 a.m.—12:00 noon
11:00 a.m.—2:00 p.m.
2:00 p.m.—5:00 p.m.
3:45 p.m.—5:30 p.m.
6:00 p.m.
7:00 p.m.—9:30 p.m.
9:30 p.m.

Registration (at the Hilton Hotel)
Historical Field Trip (leaving from the Hilton)
Registration (at Our Lady Queen of Peace)
Dinner (on your own)
Depart hotel for Our Lady Queen of Peace
Men Rally & Gospel Celebration at Our Lady Queen of Peace
Return to Hilton Hotel

Friday, October 9, 2015

7:00 a.m.—5:00 p.m.
7:00 a.m.
7:30 a.m.—8:30 a.m.

9:00 a.m.—4:00 p.m.
10:30 a.m.
10:45 a.m.—11:45 a.m.
12:00 p.m.—1:30 p.m.
2:00 p.m.—3:00 p.m.
3:30 p.m.—7:00 p.m.
7:00 p.m.
9:00 p.m.
9:30 p.m.

Registration
Breakfast (on your own)
Praise and Worship
Keynote
Health Fair
Break
Workshops
Lunch (on your own)
Workshops
Dinner (on your own)
Reconciliation followed by the "Spiritual Cafe"
Eucharistic Adoration
Men Fellowship

Saturday, October 10, 2015

7:00 a.m.—11:30 a.m.
7:00 a.m.
7:30 a.m.—8:30 a.m.
9:00 a.m.

10:30 a.m.
10:45 a.m.—11:45 a.m.
12:00 p.m.—1:30 p.m.
2:00 p.m.—3:30 p.m.
4:00 p.m.—4:30 p.m.
5:00 p.m.
5:30 p.m.—7:30 p.m.
8:00 p.m.
10:00 p.m.

Registration
Breakfast (on your own)
Morning Mass
Praise and Worship
Keynote
Break
Workshops
Lunch (provided)
Harambee Town Hall
Power Break
Depart for Immaculate Heart of Mary
Mass at Immaculate Heart of Mary
Reception
Return to Hilton Hotel

Sunday, October 11, 2015

7:00 a.m.
8:00 a.m.—9:30 a.m.

Breakfast (on your own)
Healing & Commissioning Service

HOTEL ACCOMMODATIONS

Hilton Lafayette
1521 West Pinhook Road
Lafayette, Louisiana 70503

Make Reservations: Call 337-235-6111 or
1-800-HILTON (445-8667) using booking
code National Black Catholic Men's
Conference

Room Rates: \$89.00 two double beds and
\$99.00 one king bed, plus taxes.

**All reservations are to be made by
9/16/2015
(if conference blocked rooms are still
available)**

**Make your reservations early.
Reservations received after the cut-off
date is subject to space and rate
availability.**

BOOK EARLY!

Airport Transportation is provided by using
the airport courtesy phone for the Hilton.

Parking: Complimentary and Bus parking is
available

Problems making reservations, contact:
Patricia Snow at (989) 798-0136 or email to
pms2095@yahoo.com or
Fr. Chester Smith at (317) 523-0900 or at
Gamba10333@aol.com

"Iron is Sharpened by Iron; One Person Sharpens Another" Proverb 27:17



2015 National Black Catholic Men's Conference October 8-11, 2015

Registration Form

HOTEL

Hilton Lafayette
1521 West Pinhook Road
Lafayette, Louisiana 70503
Phone: 337-235-6111 or 1-800-HILTON (445-8667)
Booking code: National Black Catholic Men's Conference

Name _____

Address _____

City, State & Zip Code _____

Home Telephone (____) _____

Alternate Telephone (____) _____

Email Address _____

Church _____

Ministry/Organization _____

Adult _____ Student (High School) _____ Youth _____ (age 8-13)
(College) _____ Young Adult (age 18-35) _____

T-Shirt Size (circle one) Small Medium Large 1X 2X 3X 4X

Adult Registration \$150.00
High School & College Students Registration \$75.00
Youth (age 8 -13) Registration \$50.00

The conference registration fee includes lunch on Saturday

Please return the registration form and a check made payable to:
The Bowman Francis Ministry
SVD House
815 E. 58th Street
Indianapolis, IN 46220

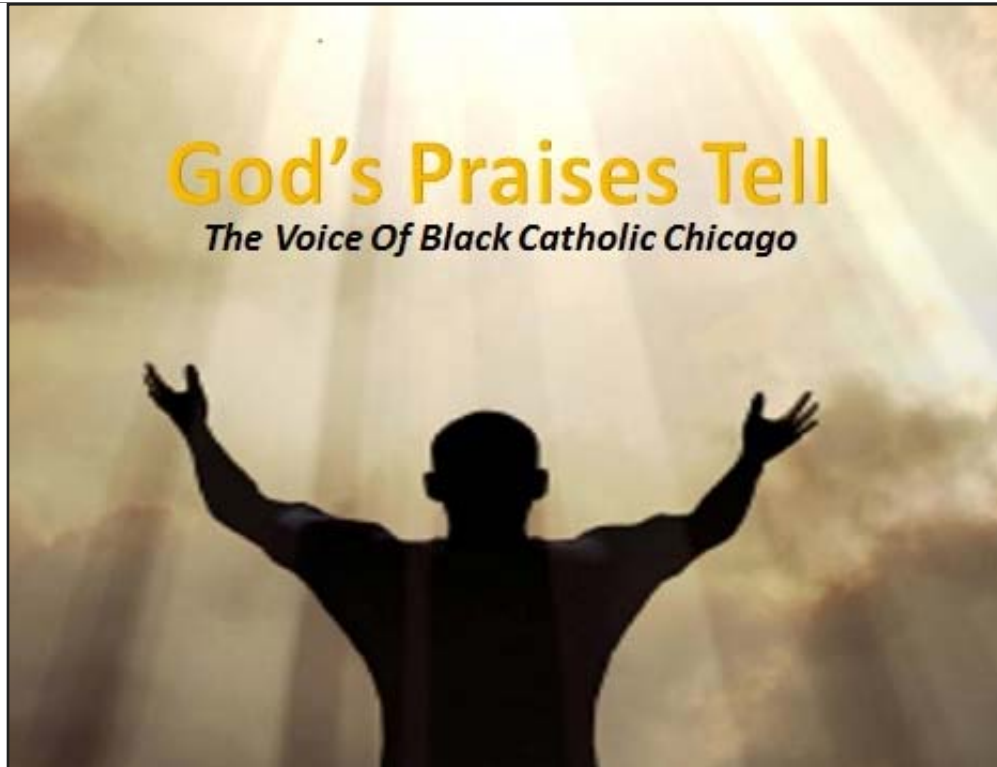
Website: www.bowmanfrancisministry.com

OFFICE USE ONLY:

Payment Rec'd: Yes No

Onsite: Yes No

Date: _____



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.

