



Commentary on the Zimmerman
Verdict by Fr. Bryan Massingale



Bishop Perry on
"The Year of Faith"



"When Our Praises Go Up"
Workshop series for
musicians in the Black
Catholic Church

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The Drum

August 2013

THE BEAT OF BLACK CATHOLIC CHICAGO

When profiling is "reasonable," injustice becomes excusable

By Father Bryan Massingale

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The Blues: a feeling of frustration and sorrow in the face of harsh reality; a refusal to surrender despite deep pain.

"The blues" describes my reaction to the "not guilty" verdict in the death of Trayvon Martin. I cannot be dispassionate about this matter. For I know what it feels like to be a black man in America, regardless of the impassioned denials of so many that race had nothing to do with this case.

I, too, have been profiled by police officers, followed by campus safety patrols and stalked by mall security guards for doing nothing more than walking to my office, shopping for clothes, or enjoying an evening stroll—for just minding my own business. Once, while walking on a busy and well-lit street at night, I was abruptly stopped by the police, rudely questioned and roughly searched, under the suspicion that I was the perpetrator of a robbery—only to later discover that the only characteristic I shared with the actual criminal was the pigmentation of our skin, he being much younger, shorter, and heavier than I. This happened despite my being a priest, a university professor, and a respected member of the community (or so I would have thought). The police offered no apology. Nor, to be honest, did I really expect one. Living with such terror and indignity is to be expected.

You don't have to wear a hoodie or sagging pants to be perceived as a threat. The very presence of a black man in any space that violates the expectations of those in authority can constitute sufficient probable cause for suspicion and danger.

This is why the verdict of "not guilty" has touched a deep well of resentment, sadness, and horror in many African

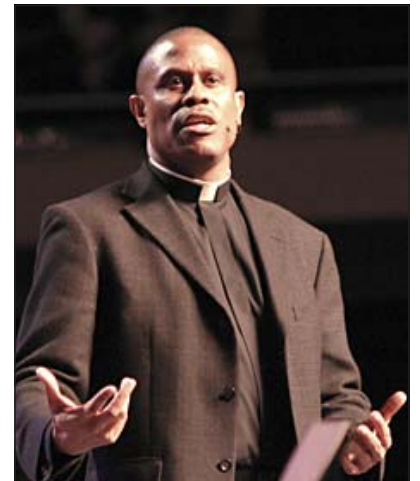
American men (and in those who love us). For I not only know that if I had a son he could look like Trayvon; I know that *I* could be Trayvon.

Some have said that Trayvon himself contributed to this tragedy. They argue that he should have walked or run away when confronted by Zimmerman. (Note how they deny that he had any right to "stand his ground" or defend himself against someone who aggressively pursued him without provocation.)

Once again, I feel the blues, but now laced with anger. Because too often I also have been saddled with the responsibility for managing white people's fear and anxiety, charged with going the extra mile to assure them that I am not a threat. And thus, the anger: Why should I have to constantly interrupt my life and shape my daily pursuits in order to accommodate someone else's fears? Why must I bear the burden of deciding if I should walk in this neighborhood, or wear certain clothes, or talk in a raised voice, in order to satisfy the fear that is unjustly assigned to me?

Rest assured, I do make such calculations every day because I know that it has to be done. It's the price required for some measure of acceptance and "normalcy." But make no mistake, this survival mechanism—carrying the cross of white fears and anxieties—exact a heavy toll. And sometimes you forget; sometimes you snap; sometimes you just say, "Enough!" And then, as with Trayvon, you get blamed for the consequences of your impatience . . . for your refusal to accommodate society's

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suspensions and fears.

Yet, my deepest “blues” in this whole affair stems from the fact that what black men call “profiling” many white Americans consider “reasonable behavior.” For them, it is a self-evident fact that the vast majority of crimes are committed by black males—despite the empirical evidence to the contrary. They deny they are “racists” for they don’t believe that “all” black men are dangerous or malevolent. But at a visceral level, many white people are convinced that “most” of us are, or could be, and thus they are justified in presuming that we are until we prove otherwise.

This is why the language of profiling and the presumption of guilt neither resonates with nor greatly disturbs them. Profiling becomes reasonable; one is just playing the odds. And if a few innocents get inconvenienced or harmed, well, that’s the price we as a society are willing to pay for safety. “Collateral damage” isn’t a reality only in foreign wars.

This is the sentiment expressed in the comments of the only juror to speak publicly. Identified as “Juror B37,” she stated: “I think George Zimmerman is a man whose heart was in the right place, but just got displaced by the vandalism in the neighborhoods, and wanting to catch these people so badly that he went above and beyond what he really should have done. But I think his heart was in the right place. It just went terribly wrong.”

Note how this juror states that although things went wrong (for whom???), at least Zimmerman’s “heart was in the right place.” He acted reasonably, trying to protect his neighborhood from vandals. Never mind that his barely 17-year-old victim was not a criminal. Never mind that Trayvon’s heart may have also been “in the right place” of just trying to walk and eat his candy in the rain. He becomes an unfortunate—but necessary—victim of a reasonable desire for safety. Theologically, he is a sacrifice at the altar of white fear.

This is how racism enters the picture. Not in the sense of deliberate and intentional acts of meanness and cruelty. We are dealing with a more or less unconscious racial bias that is manifested in the pervasive association of “black” with criminality, in the willingness to presume the innocence of nonblacks (or, at least, to give them the benefit of the doubt), and, above all, in the inability to empathize with the plight of a black teenager confronted by an armed and “creepy” adult. Social scientists call such bias “racially selective sympathy and indifference,” that is, the “unconscious failure to extend to a minority the same recognition of humanity, and hence the same sympathy and care, given as a matter of course to one’s own group.”

What is at the core of this situation, then, is the nonconscious inability of many white Americans to connect with, much less

have empathy for, the experience of their fellow citizens with black skin. The Zimmerman verdict points to a profound deficit of what Catholic Social Teaching calls “solidarity,” that is, the conviction that “they” are “us.” In biblical language, this verdict

What is at the core of this situation, then, is the nonconscious inability of many white Americans to connect with, much less have empathy for, the experience of their fellow citizens with black skin.

demonstrates the tragic consequences of failing to see those of a different hue as being our “neighbor.”

Or, as Trayvon’s father put it more simply and eloquently, “They [the jury] didn’t know him as a human being.”

This year we celebrate the 50th anniversary of Martin Luther King’s iconic address, “I Have a Dream.” We forget, however, the distinction he made between “desegregation” and “integration.” Desegregation was the elimination of obvious discrimination and the legal barriers to equal treatment in housing, education, and employment.

Integration—the true goal of King’s movement—was a deeper reality. It is the loving acceptance of individuals and groups. King believed that genuine integration demanded that white Americans confront what he called the “nonrational psychological barriers” to human unity. His words are more relevant today than during his life: “A vigorous enforcement of civil rights will bring an end to segregated public facilities, but it cannot bring an end to fears, prejudice, pride, and irrationality, which are the barriers to a truly integrated society.”

The Trayvon Martin tragedy reveals how far we are from realizing King’s dream. The difficult and inescapable truth is that until the white majority confronts and conquers its irrational fears, there will be other Trayvons. And many law-abiding, upright black men will continue to bear the cross of white fear, insecurity,

suspicion, and anxiety – and pray for the strength not to have a lapse of discretion that leads to our arrest, injury, or death.

The Blues: a refusal to surrender despite deep pain. I offer my reflections in sorrow, anger, and pain-filled hope. Hoping against hope that this testimony is a catalyst for the conversion that will free us all, whatever our colors, from the tragic insanity that continues to ensnare a nation and endanger its children. And compromise our faith.



Bryan Massingale is a priest of the Archdiocese of Milwaukee and a professor of theology at Marquette University. He is the author of Racial Justice and the Catholic Church (Orbis, 2010).

The Year of Faith – 2012-2013

Bishop Joseph N. Perry

"We want this year to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope," the words of our Holy Father, Benedict XVI, in his apostolic letter, *Porta Fidei* (the Threshold of Faith).

October 11 2012 started the "Year of Faith" for the entire Catholic world. With this initiative it is the pope's hope that during the year there is, in the Holy Father's words: *"an authentic and renewed conversion to the Lord the one Savior of the world,"* and that: *"It will also be a good opportunity to intensify the celebration of the faith in the liturgy, especially in the Eucharist, which is 'the summit towards which the activity of the Church is directed ... and also the source from which all of its power flows.' At the same time, we make it our prayer that believers' witness of life may grow in credibility. To rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith, is a task that every believer must make his own, especially in the course of this Year."*

This year of faith is significant given that it is the 50th anniversary of the opening of the Second Vatican Council (1962-1965) and the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*. This special year of observance will solemnly close on November 24, 2013, the feast of the Solemnity of Christ the King.

II

Mystery imbues our lives with wonder, questions, dreams and hopes. Much of this human experience is aided by faith. The word "faith" is often associated with religion and those who practice religion. But faith is an essential part of human life without which life can be lived sanely.

Faith can certainly be detached from any religious foundation. Life is fragile. We humans are a dependent species. We have faith in individuals, structures, consumer products and institutions that govern our day-to-day lives upon which we willingly place our trust in order to survive, have health, be educated and assisted in time of need. Dare we say, *'no one can live sanely without a trusting faith!'*

Surveying the magnificence of creation and the laws of nature that change the seasons and are behind the growth and repair of our bodies we are aware of a power and Intelligence above human intelligence. For all time that man has walked the earth we have wondered from whence it all comes and what is the destiny of all things.

From a Christian perspective, we believe we receive certain responses to our wonder and questioning from Revelation, that is, the process of God stepping out of His silence to deal with the creatures participating in His Intelligence, namely, human beings. This revealing of Himself has been recorded in some parts crudely, in some parts more thoroughly across the currents of history. The Hebrew and Christian scriptures give us a collection

of writings and literature of our forbearers who witnessed and whose ancestors witnessed God's mysterious movement in their lives. These scriptures are enshrined in our temples and churches and are used to comment upon, guide and direct the lives of Jewish and Christian believers alike.

Specifically for Christians, we believe that at a particular moment in history, God revealed Himself to us through his Son, Jesus the Christ, a Palestinian Jew who, for several years preached a message in ways contrasting with Jewish tradition, but in other ways complementary to Jewish tradition while being a proclamation of a new ethic for faith and positive relations among men.

The object of faith for Christians, therefore, is a Person. Jesus Christ is recognized as Savior of the human race precisely through his suffering and death at the hands of those who condemned him. He submerged himself in our mess and it was our mess that killed him. But most importantly, his death and subsequent resurrection carried saving import for the human race so that *God might be reconciled with man and man reconciled with God*.

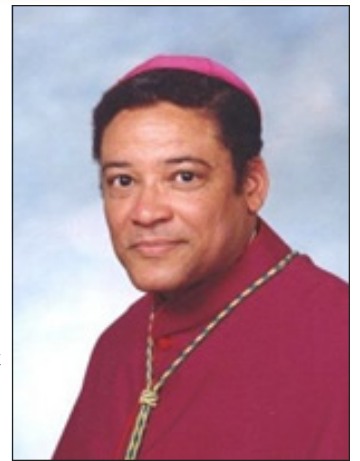
The theme of the entire New Testament is that the infinite God has shown Himself to us in Christ. Faith thus starts with God who through Jesus opens his heart to us and invites us to share in his own divine life. Faith does not simply provide information about who Jesus is. Rather, our faith involves a personal relationship with Christ, a surrender of our whole person with all our understanding, our will and feelings, to God's self-revelation of Himself to us.

Christians interpret all in this life in connection with our destiny with God in Christ who is the Word of God. Jesus Christ rose to the glory of his Father through his passion and death and resurrection having often spoke of the final realization

of life after this one with God to which we are tending.

Since the days of Jesus, men and women have lived for this faith, walked to their deaths for this faith provoked by those who mocked the faith. Annually, the Vatican announces the numbers of bishops, priests, consecrated religious and lay Catholics killed by hostile regimes around the globe for reasons of their faith in Jesus Christ or for reasons of hatred of the Catholic faith and the Church. Such sober announcements bring up close the reality of C.S. Lewis' comment namely that: *"You will never know how much you believe something until it is a matter of life and death."* C.S. Lewis, *A Greif Observed* (New York: Harper Collins, 1989), p. 34, a reprint of the original published 1961 by Faber of

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London.

From Christ's own pattern, essentially, faith surfaces from, and is nurtured by, wonder, lesson, suffering and joy. Faith means for us this constant search on our part to keep on believing that God will come through with His promises despite apparent contradictions and unresolved perplexities, knowing that all things are tending towards the Son of God, Jesus Christ, the Savior of the world. A faith-filled life, therefore, is one that views all things in the light of God's final triumph and vindication.

In the human condition faith often proves itself through test and trial. For some, faith is a natural, often times already modeled by others of influence in our lives. For others, the experience of life has resulted in assaults on the possibility of faith leaving them hesitant and cynical to surrender to the mystery of life and that trusting that undergirds all relating. To be able to surrender to these truths indicates that faith for most of us is a gift of God with which He draws us to Himself.

"Why are you afraid, O you of little faith?" Then he rose and rebuked the wind and the sea; and there was a great calm. Matthew 8, 26

Thus, in all things faith for the Christian is evident by one's commitment to the person of Jesus Christ. This commitment to Christ is not lived out in isolation but within community. By rubric of the Christian tradition we come together to share our faith in Christ, rehearsing the instruction of His Word and feeling his touch in His sacraments.

Faith means a visionary way of living with vivid awareness of God's presence, goodness, power and immediate personal concern for each of us. We reach God in faith often through having faith in each other. Faith in others can sometimes lead to greater faith in God. Yet, faith in others, by reason of the broken human condition, is not always an easy prospect.

III

I am reminded of a story of a woman and her daughter: Things had gotten worse between them after the divorce. One night a telephone call came to the home advising the mother to come down to the police station. Her daughter had been picked up for shop-lifting.

The two said nothing to each other all the way home that night.

The next morning, in the kitchen, the mother presented her daughter with a small wrapped box with a ribbon around it and a card. The daughter looked at it and rolled her eyes at her mother, "What's this?" said the daughter. "Open it," said the mother.

Inside the small box was found a rock. "Cute, mother ... what's this for?" ... "Read the card," the mother insisted.

In the card she had written this: "This rock may be a thousand years old, I don't know and I don't care. But, if I have to wait that long for you to come home, I will wait for you."

By this time tears were running down the teenager's face. And mother and daughter embraced.

To have faith that someone will come through when there have been all indications to the contrary can be tough. This type of "waiting" for another to come through is rife with disappointment. Christians know and believe that our God will come through for all of us. Faith in God means the firm

conviction that He is someone faithful to His promises and is able to fulfill them, that He has loved us and sent His Son to save us from sin by His blood and, that He will raise us from the dead even as He has raised Christ from the dead. So we say so often in worship – every Easter at least, *Christ is raised and will return in glory to take us with Him.*

IV

This Year of Faith gives us opportunity to reflect upon the origins of our own faith – who led us along the ways of faith in the Christian Catholic tradition, how our lives have sculpted the armor of faith for us through test and trial and triumph.

We have been spared in this country bloody persecution of our faith. Nevertheless, Catholic faith is brought to trial within an increasingly assertive secularization that imposes itself on the Church such that the reasoned debate and moral witness we have to offer in these days are mocked by the popular culture as being irrelevant to the aims and enlightened freedoms envisioned by our democracy.

In midst of all this, Catholics are encouraged to live out their faith – to put faith into action, principally by:

Joining the assembly of fellow Catholics who come together to sanctify Sunday, the Lord's Day, rehearsing the Lord's message and nourishing ourselves with his Sacrament.

Reflecting upon the scriptures as the Constitution of our very lives.

Living lives that reflect the instruction and spirit of the Gospel of Jesus Christ

Passing our faith to your children and making sure that faith finds trace in your households by your God-talk, family prayer and the images and symbols usually incident to Catholic life and praxis.

Compassionate action towards and advocacy for others who are in any way in a disadvantaged position in life.

Establishing a regimen of prayer in your private lives so as to nourish your discipleship in Christ.

Offering your resources for the mission of spreading the Good News of Christ to our church communities, for our children and youth and others who wish to know the Christ and his Church.

Tapping into a diet of Catholic media and reporting materials in order to receive the straight message about Church teaching on issues germane to these days. Printed materials like: the Catholic Register, Our Sunday Visitor Newspaper or the United States Catholic Bishops web-site –USCCB for up to date statements, publications and promulgations of the pope and the bishops, and EWTN for sound Catholic programming, instruction and devotions to help keep abreast of our Catholicism.

And so we pray:

O God, we thank you for the gracious gift of faith. With the apostles before us, we ask that you open our hearts to the power of your Word and increase our faith that we may be good followers and joyful witnesses to the message and mission of your Son, Our Lord, Jesus Christ. Amen OSV

Bishop Joseph N. Perry





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Saturday, August 17th

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We are gathering at Holy Family at
1080 W. Roosevelt Rd.
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Our plan is simple:

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2. introduce you to other social justice leaders in Chicago
3. hear from you and the change you see needed in the Chicago area

August 17th
#DayONE

Time to become
ONE Body, ONE Spirit, ONE Chicago



Building Strong Catholic Families... It Takes a Partnership!

Partnering with Parents to Bring Home the Faith



All across the country, pastors—along with parish and school leaders—are asking for effective ways to engage parents in the life and mission of the church, as well as seeking ways to help them take ownership as the primary leaders of faith within their families. To work together toward

this desirable goal, we invite you to consider a dynamic grassroots process, designed to reach out to parents in a way that empowers and challenges them to form *Strong Catholic Families*.

What is Strong Catholic Families About?

Strong Catholic Families: Strong Catholic Youth is an ongoing parish- or school-based process that engages and strengthens parents and families in growing as a domestic church through a close and vital partnership with the parish and school community.

How Does it Work?

The *Strong Catholic Families* process is made up of four distinct steps that lead to numerous avenues of faith growth within families and the entire faith community.

The process begins with consultations between a diocesan consultant and parish/school leadership. During these meetings, the consultant presents an overview of the *Strong Catholic Families* dynamic and assists the leaders in assessing their readiness to begin building strong Catholic families and in thinking through the implications this direction will have upon current programming and structures. Once the leadership is prepared to make this initial commitment, it begins to assemble a local team of parents and staff to prepare for the next steps.

Step 2 seeks to engage parents through presentations and dialogues with a diocesan-trained presenter who uses contemporary research combined with engaging visuals and pertinent stories to help parents understand the critical role they possess in how faith is lived in their home and especially in their children's lives. Follow-up gatherings will help engage parents in exploring their

emerging needs and concerns while exploring practical strategies for how to best grow in faith as a family.

Step 3 involves additional critical reflection and discernment by all involved: staff, leaders, parents, and the local *Strong Catholic Families* Team, concerning the next steps in partnering with one another to empower and support family faith growth.

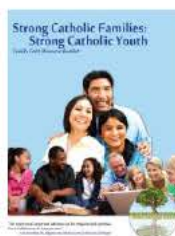
Step 4 is an ongoing and evolving movement comprised of implementing new strategies, further reflection and evaluation, and continued commitment to supporting the growing partnerships between the institutional church/school and the domestic church. This cycle continues throughout the years ahead as more and more families become empowered to grow in their Catholic faith.

What Happens as a Result?

In a nutshell, evangelization! But the specific look is as diverse as the hundreds of parishes and schools and the dozens of dioceses who make up the growing *Strong Catholic Families* network because each local community decides its best direction given the unique resources, culture, and history of the community. Some local responses have included the following:

- Adjusting program structures to accommodate family faith gatherings between Masses.
- Parent groups that meet during sacramental sessions.
- Sessions on how to lead prayer and share faith in the home, developing family mission statements, and more.
- Coaching parents to pass on the Catholic faith to kids.
- Intergenerational Vacation Bible School programs.
- Online webinars for parents on Catholic faith topics.

What Is the Cost?



There is very minimal cost for this initiative because *your diocese has already purchased the copyright permissions for you to use every year!* A community may choose to purchase color copies of the *Family Faith Resource Booklet* and table tent prayer cards, which each family receives during the initial parent session, but permission is granted for these resources to be copied locally as needed.

Who is Behind This Initiative?

The *Strong Catholic Families* initiative is presented in partnership by the National Federation for Catholic Youth Ministry (NFCYM), the National Conference for Catechetical Leadership (NCCL), the National Association of Catholic Family Life Ministers (NACFLM), and the National Catholic Educational Association (NCEA). It is also available in Spanish!



Contact Amanda Thompson at athompson@archchicago.org or 312-534-8391 today!

Save the Date

Peter & Paul Ministries will be leading a nine day pilgrimage to the 41st annual March for Life in Washington, D.C. beginning Friday, January 17 and ending Sunday, January 26, 2014. The pilgrimage will aid our youth in exploring and reclaiming the God-given dignity we all have. Currently, the leading cause of death in the African American community is abortion, yet we as a community are seldom approached or invited to be a part of the conversation concerning this issue, this pilgrimage will rectify this, beginning with our youth.

More information on this pilgrimage and how to get involved with this issue will be available soon. For now, you may contact Devin R. Jones, Director for Faith Formation at Peter & Paul Ministries at drjones@peterandpaulministries.com.



God's Praises Tell

The Voice of Black Catholic Chicago

Tuesdays 9-9:30 a.m.

Relevant Radio 950-AM

Hosted by Andrew Lyke

The Church, the Cardinal and You



Produced by the Archdiocese of Chicago Office of Radio and Television

The Church, The Cardinal and You is a monthly news show featuring interviews with Cardinal George and broadcast via the Comcast cable network. Andrew Lyke, director of the Office for Black Catholics, and Todd Williamson, director of the Office for Divine Worship, host this show that includes a variety of stories taped at locations across the Archdiocese of Chicago. This program is produced by the Archdiocese of Chicago's Office of Radio and Television.

Comcast customers who live in Chicago and throughout the suburbs can see The Church, The Cardinal and You, Sunday at 2:30 p.m. on CN-100, the Comcast Network (Channel 100). The program also airs Friday at 7 p.m. on Chicago Loop Cable Channel 25. — with Andrew Lyke and Francis Cardinal George OMI.

DID YOU KNOW...



. that on August 1, 1979 Franciscan friar and native Chicagoan James P. Lyke was ordained Catholic Bishop of Cleveland, Ohio?



. that on August 3, 1919 in Chicago, Illinois, race riot ended, leaving 38 dead, 537 injured and 1000 black people homeless?



. that on August 4, 1964 the bodies of murdered civil rights workers Michael Schwerner, James Chaney, and Andrew Goodman were discovered in a Mississippi dam, nearly two month after their disappearance?



. that on August 4, 1961 Barack H. Obama, the 44th President of the United States, was born in Honolulu, Hawaii?



. that on August 5, 1938 James H. Cone, black theologian and author of *Black Power and Black Theology*, was born?



. that on August 6, 1965 President Lyndon B. Johnson signed into law the Voting Rights Act?

COME TO THE HOLY LAND WITH US IN 2013!

An Invitation from Bishop Joseph Perry
Archdiocese of Chicago Vicariate VI
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7 days sightseeing
Return: Monday, December 9, 2013



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• Our Walk in the Footsteps of Jesus •

I have had the privilege over the years, going back to 1976, of leading a number of groups to experience the Holy Land, the place where God broke His silence and began speaking to man; where the prophets delivered the Word of God to a people in order to ready them for God's direct intervention in human affairs; where Jesus was born, lived, and preached and died and rose again. You will never read or hear the Scriptures the same again once you have traversed this hallowed ground. What better experience is there for the believer in one's lifetime! So sacred is this place early pilgrims over the centuries literally walked untold miles to get to the holy places. The names of these places are illuminated constantly in our hearing while the scriptures are opened for us at worship. Now, we can see and walk these same places on our own. Make this a sacred journey of faith for yourself, a spouse or friend. Crown your Christmas holidays/holidays with this journey. Re-charge your faith through this special pilgrimage. It's a trip of a lifetime guaranteeing lasting memories.

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To Sign Up for the Pilgrimage: Obtain this enrollment form from Bishop Perry's Office justus418@hotmail.com for Archdiocese of Chicago, Post Office Box 733, South Holland, Illinois 60473; 708-339-2474. \$250 deposit per person required to book space—credit card payable to CRUISE HOLIDAYS, 800-772-0847 ext. 4908 c/o Kathy Petkunas, 100 Boyd Avenue, East Providence, Rhode Island 02914

2013 National Black Catholic Men's Conference



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"Un-Stoppable"

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Indianapolis, Indiana 46220

DID YOU KNOW...



that on August 7, 1930 Thomas Shipp and Abram Smith were lynched in Marion, Indiana? A third black youth, 16-year-old James Cameron, survived the attack and later founded America's Black Holocaust Museum in Milwaukee.



that on August 9, 1961 President John F. Kennedy nominated James Parsons as U.S. District Court Judge for Northern Illinois? Parsons became the first black federal judge in the continental U.S.



that on August 9, 1936 Jesse Owens wins four gold medals in track-and-field events at the Olympics in Berlin?



that on August 10, 1984 Carl Lewis won four gold medals in the Olympic Games in Los Angeles?



that on August 13, 1955 WW-I veteran Lamar Smith was shot and killed in front of the Brookhaven, Mississippi courthouse for urging blacks to vote? No one was ever charged despite the numerous witnesses.



that on August 17, 1965 riots in the Watts neighborhood of Los Angeles, California, sparked by white police beating of a young black man, left 34 dead, 1032 injured, nearly 4000 arrested, \$40 million in damages?

Outreach to African-American families initiated by NACFLM

August, 30, 2013

The National Association of Catholic Family Life Ministers (NACFLM), at its annual meeting in St. Louis last month, announced the ratification of a new section of the organization's charter that will focus on outreach to African-American families. The announcement was after NACFLM's meeting its board of directors from July 15-16, 2013. With the new section is also a new board position, which will be filled by long-time member Andrew Lyke, who is the co-director of Arusi Network, Inc., a not-for-profit that focuses on the encouragement, support and protection of marriage among African Americans. Lyke is also the director of the Office for Black Catholics in the Archdiocese of Chicago.

In this new role with the NACFLM Lyke intends to direct the organization's priorities to the current crises in the African-American community, particularly regarding marriage. His strategy is to align the priorities of NACFLM with the *National Pastoral Plan of Action* of the National Black Catholic Congress, a plan that was issued in 2012. Article XI of that document, which is titled "Getting Married and Staying Married," affirms the sanctity of marriage and acknowledges the urgency of outreach among African Americans.

Lyke, with his wife Terri, have been pioneers in Catholic marriage ministry for more than 30 years. They

(Continued on page 12)



DID YOU KNOW...



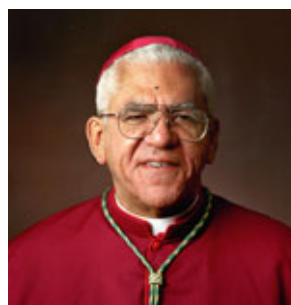
. that on August 17, 1968 the National Black Sisters Conference was founded?



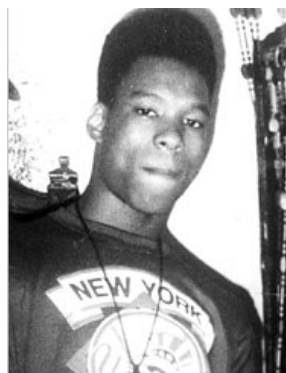
. that on August 20, 1619 a Dutch ship landed in Jamestown, Virginia, carrying the first cargo of kidnapped Africans to what would become the United States of America?



. that on August 21, 1831 Nat Turner led 60 enslaved blacks in rebellion in Southampton, Virginia, that left 55 whites dead? Turner and dozens of other black participants were later executed.



. that on August 22, 2006 Haitian American Guy A. Sansaricq was consecrated Bishop for Brooklyn, New York?



. that on August 23, 1989 Yusef Hawkins, a 16-year-old black boy, is murdered in Bensonhurst, New York, by a mob of 30 whites who wrongly believed he was visiting a white girl in the neighborhood?



. that on August 25, 1956 in Montgomery, Alabama, the home of Robert Graetz, white minister of Trinity Lutheran Church and the Montgomery Improvement Association, was bombed?

MAWUSI

CELEBRATING 20 YEARS
IN THE HAND OF GOD

REGISTER FOR THE
2013 RETREAT
AUG. 2-4
AT ST. MARY OF THE LAKE UNIVERSITY

(Continued from page 11)

were part of a team that began the first Catholic diocesan marriage ministry program for African Americans in 1981 with the Archdiocese of Chicago's *PreCana for the Black Community*. Lyke was served the Archdiocese as the Coordinator of Marriage Ministry from 1999 to 2009. In that role he was the principle writer of *In the Spirit of Cana: Guidelines for Marriage Ministry* for the Archdiocese of Chicago. In the early 1990s the Lykes launched a new design for Catholic marriage enrichment, which they titled *Arusi*, which means "marriage celebration" in Kiswahili. Their focus is on sacramental marriage as the light of Christ for the community. This emphasis on community as opposed to the interpersonal dynamics of marriage distinguishes their approach as from "an African worldview."

Under Lyke's leadership, NACFLM will work in collaboration with the National Association of Black Catholic Administrators (NABCA) to shape a strategy for outreach to African-American families. Among issues to be addressed are the Prison Industrial Complex that disproportionately targets African-American men, and the impact of racism on family life.

From the USSCB Secretariat of Multicultural Diversity . . .

Dear Co-workers in the Vineyard,

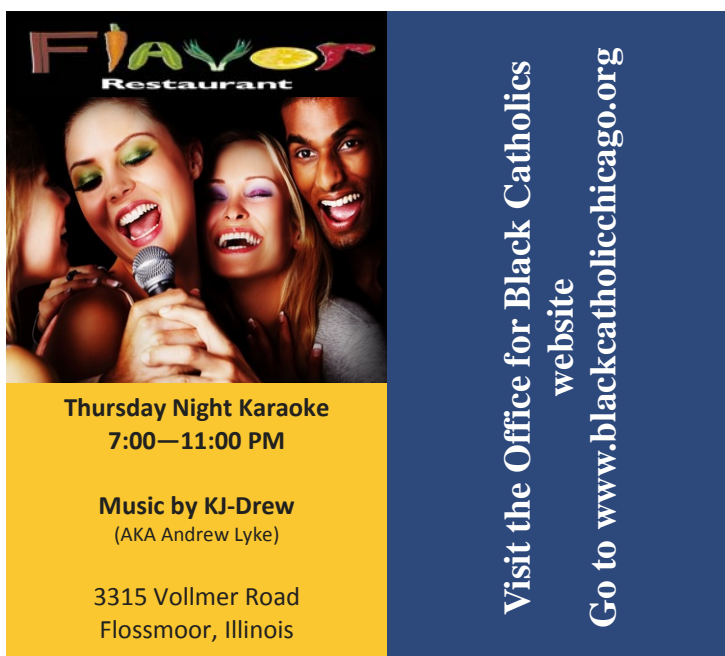
Among other things, I was blessed to attend the Lyke Conference in Chicago and Institute for Black Catholic Studies at Xavier University of Louisiana. Information about these annual convenings is available online at www.lykeconference.com and www.xula.edu/ibcs.

Praise God! Good things are happening in the world of Catholics of African descent. So, I'm sharing this news with you:

1. The **2nd edition of *Lead Me, Guide Me*** is available through GIA Publishing. You'll want to get it into parishes and secure a copy for yourself. In addition to new music and old favorites, you'll find the new content very helpful. For instance, there are sections on the Liturgy of the Hours, Scripture Passages Related to Hymns (linking lyrics to their originating Bible citations), and a list of Psalm Refrains Set to Music. Skilled musicians also will appreciate the Metrical Index and Index of Composers, Authors and Sources.
2. The **Men to Men National Black Catholic Men's Conference** is October 24-27, 2013 in Austin TX. This is their 10th year of providing a forum for African American men to discern the critical issues and challenges facing them in the community. For details visit www.bowmanfrancisminstgry.com or contact Fr. Chester Smith SVD at 317/523-0900.
3. The National Black Catholic Congress (NBCC) **announced a new media effort to inspire and encourage vocations** to the consecrated life in our community. Look for updates in the near future. By the way, did you see this short uplifting video on the June 1, 2013 ordination of seven new Josephite priests? Go to www.josephites.org/featured-banner/josephites-welcome-seven-new-priests/?utm_source=2013+Our+New+Priests%21&utm_campaign=Video+Ordination&utm_medium=email
4. The **National Council of Catholic Women (NCCW)** will hold its annual convention on September 25-28, 2013 at the Marriott Harbor Beach Resort & Spa in Ft. Lauderdale FL. For information, contact Sharon Butler at 703/224-0990 or visit www.nccw.org.
5. Have you heard about the **regional trainings for parish social ministry** sponsored by Catholic Charities USA? Since trainings are designed to meet the needs of



Our Lady of Sorrows Basilica
y. Virtues of a
Curry reflects on
The Drum
Like us on Facebook
Go to www.facebook.com/blackcatholicchicago



Flavors Restaurant
Thursday Night Karaoke
7:00—11:00 PM
Music by KJ-Drew
(AKA Andrew Lyke)
3315 Vollmer Road
Flossmoor, Illinois
Visit the Office for Black Catholics website
Go to www.blackcatholicchicago.org

sponsoring dioceses in the region, the participation of African American Catholics will help insure that the social concerns of our community are understood and addressed. To learn more, contact Tina

Baldera: 603/740-6476 or

tbaldera@catholiccharitiesusa.org.

Here's a list of upcoming PSM training opportunities:

* San Francisco PSM Institute – September 14, 2013

* New Orleans PSM Regional Training – October 4-5, 2013

* Memphis PSM Regional Training – October 18-19, 2013

* Spokane WA & Couer d'Alene ID – November 1-2, 2013

6. ***Hope in a Time of Poverty*** is a new series of messages on poverty in the United States created to promote a deeper understanding of the Church's social teaching in this time of global economic crisis. These brief online messages, also available in Spanish, can be used in parish bulletins, ministry newsletters and forwarded to others. The capstone message will be the bishops' Labor Day Statement. Find them online at <http://www.usccb.org/issues-and-action/human-life-and-dignity/economic-justice-economy/hope-in-a-time-of-poverty.cfm>.
7. Chairmen of the USCCB Committees on Cultural Diversity in the Church and Domestic Justice and Human Development issued a joint press release in response to the U.S. Supreme Court decision on Voting Rights stating that **"participation in political life is a right and moral obligation."** Read the full statement at www.usccb.org/news/2013/13-135.cfm.
8. Summer reading suggestions:
 - * Walton, Anthony, "Let's face it: We need a new way to talk about race" *U.S. Catholic*, July 2013, 12-17. Read it at www.uscatholic.org/articles/201306/lets-face-it-we-need-new-way-talk-about-race-27409.
 - * Alexander, Michelle, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, (New York: The New Press, 2012)
 - * Williams, Terrie M., *Black Pain: It Just Looks Like We're Not Hurting, Real Talk When There's No Where To Go But Up* (New York: Scribner, 2008)

Life is for loving ~ God is love
Peace & Blessings, always!

Donna Toliver Grimes

Assistant Director – African American Affairs

USCCB Secretariat of Cultural Diversity in the Church

3211-4th Street, NE

Washington, DC 20017-1194

202/541-3178 Email: dgrimes@usccb.org

2013 Joint Conference in Chicago

The Joint Conference of Black priests, brothers, sisters, deacons and seminarians gathered in Chicago from July 28 to August 1 to celebrate the 45th anniversary of the founding of the National Black Catholic Clergy Caucus and National Black Sisters' Conference, as well as the 20th anniversary of the National Association of Black Catholic Deacons.

Francis Cardinal George, OMI, Archbishop of Chicago, presided at the opening liturgy on Monday, July 29, at St. Benedict the African East Catholic Church, 340 West 66th Street in Chicago. Most Rev. Joseph N. Perry,



Auxiliary Bishop of Chicago was the main celebrant at the Mass honoring those members celebrating ordination, profession and wedding anniversaries. The homilist was newly ordained priest Fr. Dwayne Davis of the Diocese

of Brooklyn, New York. Also concelebrating were former auxiliary bishop of Chicago and vicar for Vicariate VI, Most Rev. George V. Murry, SJ, who is now bishop of Youngstown, Ohio, and Most Rev. Shelton J. Fabre, auxiliary bishop of New Orleans,



Louisiana. Prior to the Mass a march against gun violence took place from St. Bernard Hospital, 63rd and Harvard Avenue to the church where the Conference members



gathered with the families of victims of gun violence to pray for an end to violence in our communities. Conference members were joined by many from the broader Chicagoland community.

The membership of the Joint Conference is made up of



diocesan and religious priests, sisters, brothers, deacons, their wives, and seminarians.



Accompany Bishop Joseph N. Perry on a pilgrimage to the boyhood hometown of Fr. Augustus Tolton. Trace the historical path on which Fr. Tolton journeyed from slave to priest.

September 20 – September 21, 2013

Sponsored by:

The Office of Bishop Joseph N. Perry
The Office for Black Catholics
The Augustus Tolton Pastoral Ministry

This pilgrimage will take you to many places of interest in Illinois and Missouri.

Relax and enjoy the ride on a comfortable air-conditioned coach bus.

Overnight hotel accommodations by Quincy Inn & Suites
\$61.56 (incl. tax)

Call (217) 228-8808 to book your room.

30 Spaces Available!

Package includes:

Bus transportation, continental breakfast, and lunch
(Dinner on your own)

Total Package Price: \$99.00 (not including lodging)

Registration Deadline: September 1, 2013

Please pay by check or money order payable to Catholic Bishop of Chicago. Mail your registration payment to:
The Archdiocese of Chicago
Office for Black Catholics
3525 S. Lake Park Ave.
Chicago, IL 60653
Attn: Andrew Lyke

For more information, please call The Office for Black Catholics at 312-534-8376
For more information on Fr. Augustus Tolton, please visit the O.B.C. website at www.blackcatholicchicago.org

*Co-Sponsored by
Bishop Perry's Office
Office for Black Catholics
Augustus Tolton Ministry Program*

Tolton Events 2013



QUINCY, IL & BRUSH CREEK MISSOURI PILGRIMAGE

Pray at the birthplace and burial site of Fr. Augustus Tolton. Journey in the footsteps of his family from slavery to freedom.

SEPTEMBER 20—21, 2013

Cost: \$99 + Hotel

THE GALA

Fundraiser to support the canonization cause of
Servant of God
Fr. Augustus Tolton

OCTOBER 27, 2013

Union League Club of Chicago
65 W. Jackson Blvd., Chicago, IL

Time: Noon

Cost: \$100

Photos from the May 11 Tolton Pilgrimage—Chicago



Arusi Retreat goes to the West Indies

The Arusi marriage enrichment process, which was designed out of the African-American Catholic experience has been in all parts of the United States, including Boise, Idaho. This past July the program went beyond U.S. shores to the West Indies.

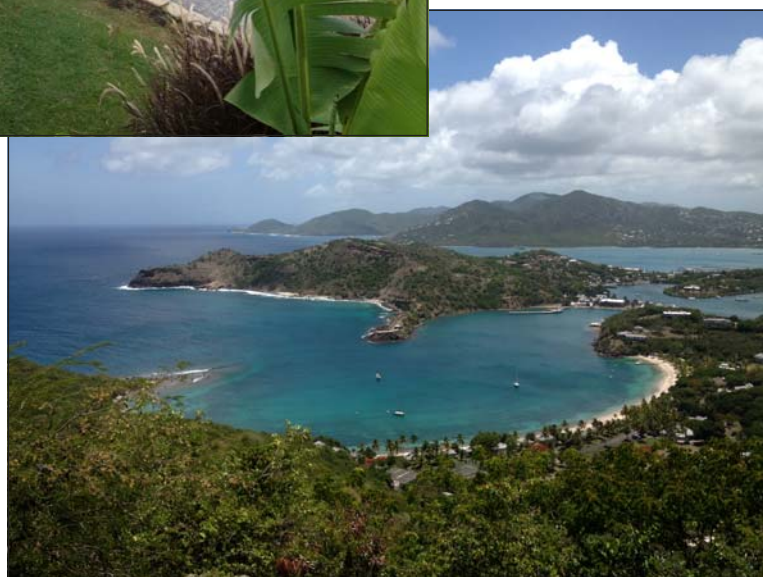
The Diocese of St. John's -Basseterre in the Eastern Antilles had it's second annual marriage conference. Fr. Pierre Tevi-Bennison, the vicar general, contacted Andrew and Terri Lyke, co-founders and co-directors of Arusi Network, Inc., and the designers and presenters of the Arusi Retreat in late 2012 to inquire about their availability to present at the 2013 marriage conference. After much conversation it was decided that the Lykes would bring their marriage retreat program to Antigua.

20 couples, mostly from Antigua and some from nearby islands participated in the weekend process, which was held at the Verandah Resort & Spa in Antigua.

Two concerns the presenters had was 1.) whether the cultural assumptions in the process of the retreat would be relevant, and 2.) whether they would be able to make room for the amenities of the resort without detracting from the powerful experience common to participants.

Not only was there much congruence culturally, the message of marriage as a reflection of God in a stakeholding community seemed less countercultural there than in the U.S. And the participating couples found the experience powerfully moving and the resort accommodations quite comfortable.

While in Antigua the Lykes were guests on the diocesan radio show twice, gave a presentation at Holy Family Cathedral after an evening Mass, and had dinner with the bishop, the Most Rev. Kenneth Richards. Plans for the 2014 Arusi Marriage Retreat in Antigua have already begun.



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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