



The Drum

THE BEAT OF BLACK CATHOLIC CHICAGO

February 2014

Catholic teacher: Black America is ‘quietly pro-abortion,’ because ‘our men aren’t men’

by **Dustin Siggins**

(Reprinted with permission from LifeSiteNews.)

WASHINGTON, D.C., January 24, 2014 (LifeSiteNews.com) –

For five years, Devin Jones has struggled to find the support to bring students at Holy Angels Catholic School to the March for Life. In 2014, for the first time, Jones helped lead a full bus of black students, chaperones, and a pastor to the March – a total of 56 attendees.

“The cost for the March for Life pilgrimage for those who are already struggling is a lot, so we tend to need more support to supplement that cost,” Jones told LifeSiteNews.com. “Former Director of the Respect for Life Office in Chicago Marjorie Green decided that we’re going to do this, and that she was going to find the money to help us do it.”



Holy Angels students in Washington, DC for the March for Life

According to Jones, a black religion and Latin teacher at the all-black South Chicago school, the students come from Holy Angels and another all-black Catholic school, St. Margaret of Scotland School.

Jones, 28, a Catholic convert who was raised in Chicago, has taught at Holy Angels for two years.

What he has seen has shaped a view sharply critical of how black Americans are treated by pro-life leaders, black leaders, and their fellow black Americans.

“Historically, if you look at some of the things that people in the civil rights movement said – Dr. Martin Luther King, and the Black Panthers, even with their sordid history – they were very pro-life,” says Jones. “Something changed. Something really kind of changed us to be this quietly pro-abortion group of people, almost unknowingly.”

Jones believes it’s part of the “contraceptive culture,” noting that “more money is poured into our schools for comprehensive sex education than other schools. When you say that the child is expendable in the womb, who cares if the person is outside of the womb? If they’re in my way, I can kill them. That mindset that a person is not really a person if they are in the way – it’s a cancer in our community.”

“Our men are not men,” he continued. “They are using our women for sexual gratification, and then they’re gone. The woman

(Continued on page 2)



Devin Jones

is left with what some people call a choice – it's not really a choice – to abort the child or struggle in poverty to raise the child by herself."

Since his conversion, which he partially credits to thought inspired by the death of Blessed Pope John Paul II, Jones has worked to expand the Church's reach into low-income communities through non-profits and technology. In 2010, he founded Peter and Paul Ministries, which aims to help the Church better communicate salvation in the age of technology. He also hosted a weekly radio program called "God's Praises Tell," under the Archdiocese of Chicago's Office for Black Catholics.

One of the most effective rhetorical arguments by pro-abortion advocates is that abortion helps women rise out of poverty. A [study](#) published in November 2012, for example, claims that "76 percent of women who had been denied abortion [on grounds the fetus was too old] were on public assistance, compared to 44 percent in the group who had undergone abortions."

Jones says this is definitely not the case in black communities. "We still have the highest poverty rate of any ethnic group in the country. And our poverty rates are not really going down. At this point, over 70 percent of our children are born to single-parent homes. That's one of the key indicators with whether a person will grow up in poverty."

The consequences of the contraceptive culture, according to Jones, spread well beyond abortion. "Marriage has declined in our community, which again helps the poverty rate to go up." He told LifeSiteNews that it is manifestly false "to say that killing our children is reducing the poverty rate. And even if it was reducing the poverty rate, we're still the worst off, because we're destroying the dignity of life in our community. We see that in the violence in our community, with the disproportionate number of children born out of wedlock."

Jones says the pro-life movement needs to have more black Americans publicly speaking out for life. "I think because of the history of racial tension in America, there are some African-Americans – just like there are some white people – who are

distrustful of other races. There are a couple of [African-American] people – Ryan Bomberger is put out there a lot, Dr. Alveda King is put out there a lot – but there are so many more people with different stories who are African-American, who are black, that are pro-life. We need to find as many of those people as we can in the pro-life community and send them into the black community."

"Have somebody from the community challenging us is what we need, in every community," Jones pressed. "It's the difference between the teacher chastising the child and the mother chastising the child – when it comes from inside the household, it's more effective. It's not necessarily a racial thing; it's more we need people from inside our own house cleaning that house up."

"If you see the same faces, it gets old for anybody," he said.

Blame lies on individual black Americans as well as their leaders, according to Jones. "African-Americans need to be more open to educating themselves about what's going on in our communities. When you say that, at the very least, half of all of our pregnancies end in abortion, we're killing half of our children, and nobody has stood up and said, 'Hey, there's something strange about this.' That's weird."

"We talk about [Trayvon Martin](#), but why haven't we talked about these 18 million black babies that have been killed? A third of our population from 1973 until now. Where's the conversation about that?" he asked. "We need to press our leaders on that."

Despite the high abortion rate among black Americans, Jones believes "most African-Americans I meet would view the child as a child in the womb," but that the fight for the unborn is "not really talked about in our churches, whether they be Catholic or Protestant. It's not talked about in our homes."

"That's the biggest difference," says Jones. "We celebrate life. We're a very family-oriented community. But we don't have those serious conversations and that's why this issue has been left to fester, because it's hidden under a rock somewhere."

"Our politicians keep it hidden there, and we are all the worse off because of it," Jones said.



Teacher Devin Jones with Holy Angels Catholic School students and other marchers at "March for Life" in Washington, DC on January 19th..

Pro-Life March lacks POC participation

Willie Cobb

I attended the March for Life in Washington DC in January, with the Respect Life and Peace and Justice Offices. It was a great experience in more ways than I could have ever imagined. I was fortunate enough to be able to be on the bus with individuals who understood the magnitude of March for Life. It was a wonderful experience seeing almost 600 young people from Chicago gather themselves for such an important experience. Ray Pingoy and Debbie Cabezas from the Respect Life Office did a great job in both organizing and carrying out Chicago's participation in the March.

Once we arrived in Washington D.C, there was a wonderful itinerary that included a visit to the Basilica of the National Shrine of the Immaculate Conception which is one of the most spiritual and moving places I have ever visited. We took time out to visit the monuments in Washington; the Korean War monument is striking. We attended a Mass and conversation with Cardinal George, a national rally that was broken up in to two parts, one with 28,000 people and the other with 6000 people, to the March itself that looked to have tens of thousands of people. During our rally, the MC announced several times that the sanctity of life issue impacts the Black and Hispanic communities more than any



other racial group. That issue brought up several concerns for me, some of them disconcerting and others disappointing.

The disappointing part was that the only large group of Black or Hispanic students that I could see at the March came with Devin Jones, the theology teacher and youth minister from Holy Angels. Devin took the opportunity to not only take these students to the March, but he took the opportunity to discuss with them the importance of the sanctity of life and the importance of their future. He took them on a college tour and was able to stay a little longer so as to have his students have a greater experience. Holy Angels is lucky to have a youth minister like Devin. The March became much more moving when I realized they were the only Black or Hispanic large group of students at the entire gathering. Understanding the sanctity of life is important for all young people, giving them the opportunity to see and feel experiences like the March for Life expands their horizons.

The disconcerting part with the national March was not just the lack of people of color attending the March. There was a lack of people of color participating in the gathering itself. The MC remarked several times how many Black and Hispanic babies are aborted every year. But the organizers did not understand the importance of having a multicultural representation presenting the issue. While it might seem like a minor issue I felt culturally deprived at the rally. There were no Black or Hispanic people involved on stage and the MC even went so far as to say something culturally insensitive about the Mexican culture. The people who put these kinds of rallies together need to understand that the sanctity of life is all encompassing. It extends from the cradle to grave and it involves participation by all groups, all the time. The issue of the sanctity of life is an extremely important one to pass on to young people and this can happen much more easily if and when they feel included.

Willie Cobb is the Youth Ministry Coordinator for Vicariate VI in the Office for Catechesis & Youth Ministry.



March for Life

That Troublesome Bible Passage -Ephesians 5, 21-33

Bishop Joseph N. Perry with Jordan Fetcko of Mundelein Seminary

This passage from the New Testament letter to the Ephesians is one of those scripture passages that may make you squirm in your seat. Whenever it appears assigned to the Sunday readings some clergy, parish lectors and liturgists take option to omit the most awkward verses therein, in an attempt to spare the congregation from hearing the passage and sparing deacons, priests and bishops from preaching on it. You know which verses I'm talking about: *Wives should be submissive to their husbands*. Didn't we outgrow that attitude generations ago? Is the Christian faith promoting sexism? Should we just remove the offending verses entirely?

We should never delete the scripture no matter how hard certain passages are to read or hear, for to do so is like deleting God from the computer screen of our lives. It is essentially the awkward relations between the sexes and what we have done by mishandling the marriage relationship that presents this passage such a challenge for our modern ears.

Like the rest of scripture we cannot look at individual verses and presume to understand their meaning except in context within which the scripture was written. If we back up a bit to the preceding verse we find the lens through which we should view the rest of this passage: *Be submissive to one another out of reverence for Christ*.

Now "reverence" translated here is a bit of a weak translation. The actual word in the Greek language used here means "fear" as in "*the fear of the Lord is the beginning of wisdom*," a saying we find in the Book of Proverbs and in the Psalms, and is one of the gifts of the Holy Spirit invoked during the conferring of the sacrament of Confirmation. This isn't a horror movie fear or a monster fear or a roller-coaster fear but rather a pious and awe-filled recognition or respect that God is God and that we are not. Because of this we're supposed to be submissive to one another or *submit to one another* in humility, in mutual recognition of who the real boss is. What a different world it would be if we could approach one another with a reverential awe!

Yes, wives should be submissive to their husbands, but the previous sentence strongly implies that husbands should be submissive to their wives, too. In fact, if we look just a bit further ahead, what do we find in the passage? *Husbands, love your wives even as Christ loved the Church and handed himself over for her*. This seems to be a qualifier for the action of wives. If you think that means that guys get off easy then perhaps I need to remind you of what Christ did for the sake of his Church – gesture toward the altar crucifix. Wives should not submit to anything issuing forth from their husbands. Husbands loving their wives

guarantees a qualitative relationship that allows an affirming response on part of his wife. If he does not love her as a Christian husband should, then she should not submit. St. Paul would agree with this if he lived in our day and witnessed what has happened to marriages across the societal landscape.

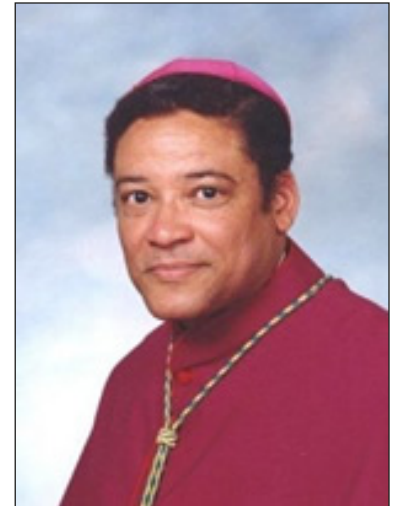
Love is so much more than a nice feeling we sing about in songs, so much more than the plots of Hollywood movies. Love is self-gift, self-sacrifice. Husbands, imitate Christ and give your life up for the sake of your brides. That's no small order. But with the grace of God imbedded in the sacrament of marriage and the support of the church it's more than doable. Yes, wives, submit to your husbands not because he's superior to you but because both of you are subject to Christ. When St. Paul says that the wife should respect her husband, he refers to a love which can never be commanded by a tyrant. It is won only by a lover.

We learn from scripture as well as from the Church's tradition that the marriage of man and woman is an image of the union between Christ and his Church. It's not a merely human institution which can be changed or ended however we please. We see in these beautiful words an early biblical catechesis on the

higher summons of the marriage bond for a couple united in Christ, the life-giving bond between husband and wife, a bond forged in love, a bond forged in self-gift, a bond forged in the Christian call to *be submissive to one another out of reverence for Christ*.

Every time a Christian man and woman goes down the aisle to seal their love in Christ, the Church essentially raises aloft its great Book and tells again a story we never tire hearing, the story of a God who has not given up on us. This is the sacred sign, the sacrament in other words, a

sacred thing that belongs to God. A Christian married couple is asked to be a sign of the presence of God in the community by their unique love and friendship for each other. They are just participants in the story, not the private owners of their wedding. Submitted by combined authors:



The Deacon Speakin'

Expect a blessing!

Deacon Bruce McElrath

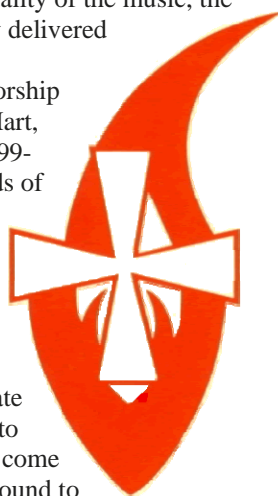
When a person stomps out of a church service complaining about the quality of the music, the length of the announcements, or a poorly delivered sermon, he himself may be the problem.

Getting little or no benefit from a worship service is somewhat like going to Wal-Mart, Carson or Target and coming out with a 99-cent item. Literally hundreds of thousands of dollars' worth of merchandise are available, but the shopper will take away with her only what she has come prepared to get.

If we enter a church service expecting a blessing, we have taken the first step to receiving one. If we participate with a genuine desire to hear God speak to us through the Scriptures, we will surely come away with our hearts filled. But we are bound to depart empty-handed if we merely go out of a sense of duty, attend with a critical attitude, or bear ill will toward the pastor or fellow members.

The next time you go to church, go in the spirit of the psalmist, who declared, "I was glad when they said to me, 'Let us go into the house of Lord'" (Ps. 122:1). Then the hymns of praise, the fellowship of believers, and the preaching of the Word will bless your soul!

TO BE SPIRITUALLY FED, GO TO CHURCH WITH A GOOD APPETITE, NOT A BAD ATTITUDE!

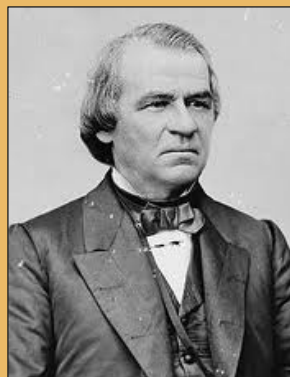


Holy Angels Choir

DID YOU KNOW...



... that on February 1, 1965 Dr. Martin Luther King, Jr. and more than 200 others were arrested and jailed after a voting rights march in Selma, Alabama?



... that on February 2, 1866 Frederick Douglass and other Black leaders met with President Andrew Johnson to advocate for Black citizens' voting rights, which Johnson opposed?



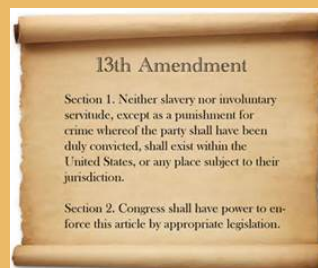
... that on February 3, 1956 Autherine Lucy, the first Black student admitted to the University of Alabama, attended classes; after with students and residents riot in protest, the school suspended Lucy citing "safety concerns."



... that on February 8, 1968 White state troopers fired into a crowd of mostly African-American students at South Carolina State College, killing three and injuring 28, after students attempted to desegregate a "White" bowling alley.

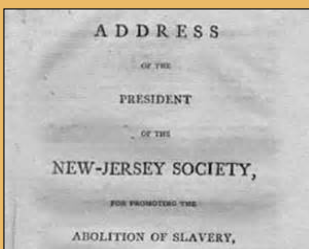


... that on February 9, 1960 a bomb exploded at the home of Carlotta Walls, the youngest of nine Black students who integrated Central High School in Little Rock, Arkansas, three years prior?

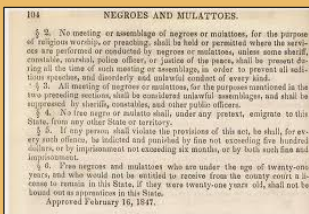


... that on February 12, 1901, after having rejected it in 1865, Delaware ratified the Thirteenth Amendment, which abolished slavery?

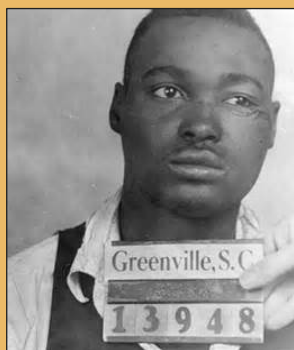
DID YOU KNOW...



... that on February 15, 1804 New Jersey passed gradual emancipation act, becoming the last Northern state to abolish slavery?



... that on February 16, 1847 Missouri outlaws the education of Black people in the state and bans immigration of free Blacks into the state?



... that on February 17, 1947 a mob of White men brutally beat Willie Earle, slashing chunks of flesh from his body before blasting him with a shotgun, in Greenville, South Carolina? 28 men were charged were with the murder and later acquitted.



... that on February 18, 1965 Jimmie Lee Jackson, a 26-year-old Black man, was shot by a White officer after police attached a peaceful civil rights protest in Marion, Alabama? He died eight days later.



... that on February 19, 1942 President Franklin Roosevelt signed Executive Order 9066, leading to forced relocation to internment camps of 120,000 men, women, and children of Japanese ancestry living in western United States?

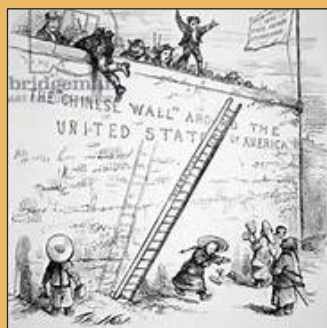


... that on February 21, 1956 a Montgomery County grand jury indicted more than 85 bus boycott leaders and charged them with violating a statute barring boycotts without just cause?

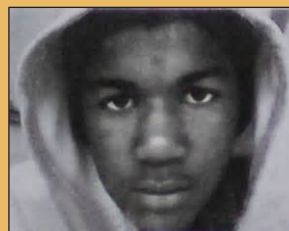
DID YOU KNOW...



... that on February 24, 1865 Kentucky refused to ratify the Thirteenth Amendment abolishing slavery? It finally does so in 1976. Ironically, Kentucky is the birthplace of Abraham Lincoln. I'm just sayin'!



... that on February 25, 1886 anti-Chinese convention in Boise, Idaho, started a movement, often violent, against Chinese immigrants? The Chinese population in Idaho decrease from one-third to nearly zero by 1910.



... that on February 26, 2012 Trayvon Martin, a 17-year-old Black boy, was killed in Sanford, Florida? Police arrested shooter George Zimmerman only after a national outcry against the claim that the "Stand Your Ground" law barred his prosecution.



... that on February 27, 2013 Alabama officials argued before the U.S. Supreme Court in *Shelby County vs. Holder* that the Voting Rights Act of 1965's protections are no longer needed to prevent discrimination? On June 25, the Court agreed.

... that on February 28, 1942 a mob of more than 1,000 Whites riot outside a Detroit public housing project to prevent Black families from moving in?



... that on February 28, 2007 Shelton J. Fabre was ordained Catholic Bishop New Orleans, LA?



relevant
950 AM **radio**

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.

Organizing Catholics For Justice

unites Chicago Catholics through
Grassroots Organizing

to address the problem of injustice

2,400 Celebrate the radical Martin Luther King, advance racial and economic equality

We were 2,400 strong at *Hope in an Age of Crisis* at St. Michael the Archangel Church on January 19th. We demonstrated our power. We brought 2,400 people together to hold our elected officials accountable to advancing racial and economic equality.

- We won a pledge from Governor Quinn to refuse to issue fracking permits until the Illinois Department of Natural Resources adopts stringent fracking rules and to develop a Climate Action Plan for Illinois that limits carbon emissions from coal-fired power plants.
- We won pledges from State Representative Christian Mitchell and Cook County Board President Toni Preckwinkle to introduce legislation to reduce mass incarceration of non-violent offenders - mostly young and poor African American and Latino men.
- We won commitments to introduce legislation that would require companies that receive state subsidies to pay a living wage to employees.
- And in the fight against austerity we won pledges to close corporate tax loopholes, bring corporate tax transparency to Illinois and the City of Chicago and enact a graduated income tax that requires wealthy people to pay a higher percentage of their income in taxes than poor and middle class wage earners.

Last, but not least, we're beginning to change the dominant narrative about poverty, inequality and how Dr. King is remembered. We broke through the narrative that if you're poor, it's your fault....you must have done something wrong. We lifted up Dr. King's radical message that racial equality is not possible without economic equality and that our nation still desperately needs a radical revolution of values - to move from a thing-oriented society to a person-oriented society.

Report from David Hatch of The People's Lobby



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ADMISSION TO THIS CONCERT IS FREE

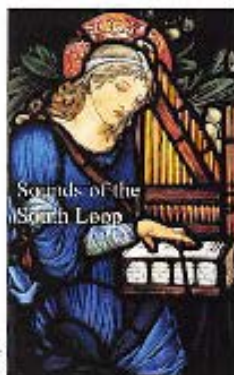
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we place our African American
and African Families before You today.
May we be proud of our history and
never forget those who paid a great price for
our liberation. Bless us one by one and keep
our hearts and minds fixed on higher ground.
Help us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

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

**25TH
ANNIVERSARY**
**NATIONAL DAY OF
PRAYER FOR THE
AFRICAN AMERICAN
AND AFRICAN FAMILY**

**PRAY AS THOUGH
EVERYTHING DEPENDED ON
COD. WORK AS THOUGH
EVERYTHING DEPENDED
ON YOU.**

ST. AUGUSTINE OF HIPPO

**FEBRUARY
2, 2014**

25TH ANNIVERSARY

NATIONAL DAY OF PRAYER FOR THE AFRICAN AMERICAN AND AFRICAN FAMILY

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 BLACK AND INDIAN MISSION
 FRANCISCAN HANDMAIDS OF MARY
 HOLY FAMILY SISTERS
 KNIGHTS OF PETER CLAVER AND LADIES AUXILIARY
 NATIONAL AFRICAN AMERICAN CATHOLIC YOUTH
 MINISTRY NETWORK
 NATIONAL ASSOCIATION OF BLACK CATHOLIC ADMINISTRATORS
 NATIONAL BLACK CATHOLIC APOSTOLATE FOR LIFE
 NATIONAL BLACK CATHOLIC CLERGY CAUCUS
 NATIONAL BLACK CATHOLIC CONGRESS
 NATIONAL BLACK SISTERS' CONFERENCE
 OBLATE SISTERS OF PROVIDENCE
 ORDER OF FRIARS MINOR
 PROVINCE OF THE IMMACULATE CONCEPTION
 SOCIETY OF THE DIVINE WORD
 SOLID GROUND FRANCISCAN MINISTRY
 THE JOSEPHITES
 USCCB SECRETARIAT FOR
 CULTURAL DIVERSITY IN THE CHURCH

HOW TO CELEBRATE THIS DAY

WORSHIP together at the Eucharistic Table and pray as a family on the National Day of Prayer for the African American and African Family.

Celebrate a meal together and tell your **FAMILY STORY**.

Set aside some time to read the **FAMILY BIBLE**. Say a prayer to the Blessed Virgin Mary, Mother of God, for the needs of all families throughout the world.

As a family let us prepare and give a meal to a family in need in our Church or local community in this the National Day of Prayer for the African American and African Family.

Join in **SOLIDARITY** with our African sisters and brothers in the Motherland, as we pray for their needs and their families.

FOR MORE INFORMATION VISIT
www.solidgroundministry.com

HAND OVER YOUR LIFE TO GOD



It comes a time and perhaps not just one time in your life when each of us reaches the conclusion that... it is time to hand over our lives to God. There's no choice in the matter when a mother delivers a child; praying, hoping and praying some more that all will go well with the delivery and baby child will grow up healthy, safe, strong and wise. There's no choice in the matter, so why not knock on God's door and hand your life over to God. God stands at the door, waiting for you to recognize His great faithfulness, presence and power. God welcomes you into the high altar of grace, deliverance and the "blessed assurance" that God can make a way out of no way. St. Teresa of Avila once said, "You pay God a compliment by asking great things from God". At the moment of Sojourner Truth's conversion, being touched by God's omnipotent presence while going through a struggle, her words were, "God, I did not know you were so BIG!" Trust and believe that our "Big GOD" hears your voice when you stand on the other side of the door with fear in your heart and adversity chancing you down. No disease, no evil, no financial breakdown can bring you down when God stands in the gap for You! Don't be afraid to trust an unknown future to our known BIG GOD. Jesus said... "Don't let your hearts be troubled. Trust in God and trust in me (John 14:1). This gives great confidence to those who are scared for their lives and enables them to turn the page of adversity and commence a new chapter of life-changing experiences with our BIG GOD. Therefore, hand over your life to God, for God is able.

Perhaps, this sentiment is the root of the story of St. Augustine of Hippo. For years, St. Monica, mother to Augustine had prayed for the conversion of her son. His life was full of activities foreign and opposite of God's way. Eventually after years of twisting and turning (in these foreign ways) Augustine handed himself over to God. In his conversion he said, "we are restless until we rest in God." There is no rest in our lives until we rest in God. GOD is BIG and can do BIG things. God is always ready to cover us with His love, mercy and compassion. So let's hand ourselves over to GOD and get some rest!

As St. Augustine grew in faith, he was known to say, "pray as though everything depended on God (that means he handed his life over to God) and work as though everything depended on you (that means that Augustine became available and felt accountable in participating in God's project of transformation-the salvation of humankind).

When you hand over your life to God, big things will gird your stride for the journey. God guarantees, "Strength for today and bright hope for tomorrow (Lyrics to "Great Is Thou Faithfulness")." David writes in Psalm 34:3, "I sought the Lord, who answered me and God delivered me from all my fears". For, "the Lord is close to the brokenhearted and saves those who are crushed (Psalm 34:19)." Stay encouraged for "All I have needed God's hand has provided. Great is thou faithfulness God unto me (Lyrics to "Great Is Thou Faithfulness")." This is the faith of our ancestors so, why not hand over your life to God who delivers without delay.

So Brothers and Sisters, as we celebrate this twenty fifth anniversary of African American and African Catholic Familyhood, let's hand over our lives and our families to God. Let's stand together in our families, stirring the "pot of prayer" in our kitchens, sharing and living the Word of God in our living rooms and resting in the arms of our God in our bedrooms. For God's arms are not too short to reach us and God's ears are not deaf to our every call and plea. Let us seek rest in those places from the same God that St. Augustine called on, whispering the name of Jesus on our knees before we sleep and as we rise for "we are restless until we rest in God." This is how we "hand over our lives to God". It is the story of the saints of old and is the essence of life for the saints in waiting. Let us this day "hand over our lives to God, before some new entanglement tries to hold us bondage. Let's hand ourselves over to God now, without delay for our God is watching and waiting to do those BIG things that only GOD can do. To God be the Glory!

THERESE WILSON FAVORS



**Knights Of Peter Claver Ladies Auxiliary
St. Felicitas - St. Ailbe Court #181**

Presents

**The Twentieth Annual
Archbishop James P. Lyke, O.F.M.
African
American
Male Image
Awards**



Georgios Banquets
8800 West 159th Street, Orland Park, Illinois
Sunday, February 16, 2014
2:00 p.m. until 6:00 p.m.
Donation: \$45.00

GUEST SPEAKER:

Please contact: Lady Yvonne A. Jones-Lady Bobbie Levy Chairpersons
@773-382-0521/773-731-0246
Evelyn Slater, Grand Lady

All contributions made are tax deductible within the extent allowed by law.

African-American Heritage Celebration Prayer Service

“This is our Story”

with ValLimar Jansen



For Catholic Schools of the
Archdiocese of Chicago

February 26, 2014
9:30 a.m.

HOLY NAME CATHEDRAL
735 N. STATE STREET

For detail contact Andrew Lyke at OBC@archchicago.org
Julie Welborn at jwelborn@archchicago.org

Come celebrate

Harambee!

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

In the Beginning

Featuring the Nunufatima Dance Company

Saturday, March 1, 2014
5:30 p.m.

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



Harambee! Reservation: \$60 per person

RSVP by Friday, February 24, 2014

Phone: 773.371.5410 or e-mail: rsvp@ctu.edu

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

The Augustus Tolton Pastoral Ministry Program at CTU, co-sponsored by the Archdiocese of Chicago, is the only program of its kind that offers Black Catholic lay women and men a full-tuition scholarship for a professional graduate theology degree.

For details, visit www.ctu.edu/toltonprogram.





Augustus Tolton Pastoral Ministry Program Prayer Project

Prayer for Vocations from the Black Catholic Community

God of Love and Life, God who invites each and every one of us to develop and share of the fullness of the unique cultural, spiritual and intellectual gifts you have given us:

We seek Your Sweet Spirit of Encouragement, that it might touch the hearts and minds of those men and women, youth and young adults, seeking to understand how best to serve you.

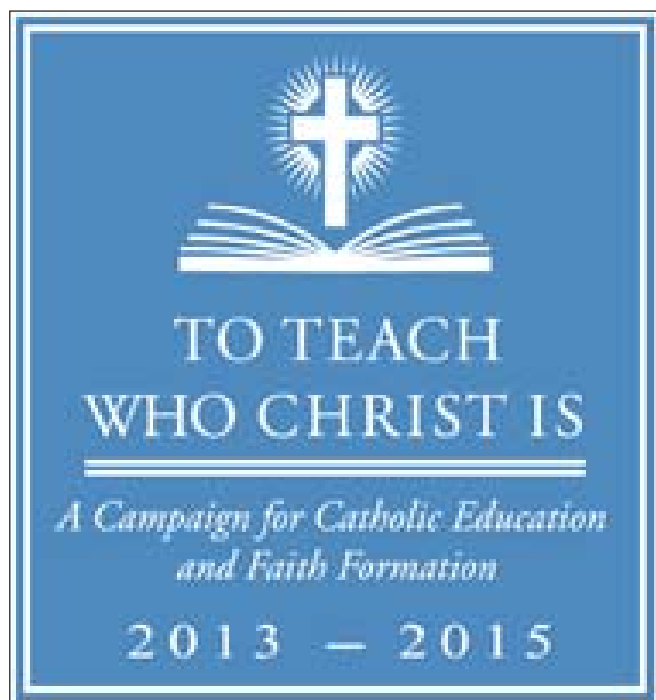

We ask that Your Blessed Spirit of Encouragement embolden and empower each of us to call forth leaders – or to be called forth ourselves as leaders - from the African American community: leaders in catechesis, leaders in marriage ministry, leaders in planning and leading worship, leaders in ministry with youth and young adults, leaders in study and reflection on the Holy Scriptures, deacons and deacon couples, priests and religious men and women.

Fill us with the conviction necessary to call forth, empower and accompany those called to formal ministry, those called to lead and accompany and empower us all in the celebration, service and growth of our beloved African American Catholic community. Make us Your instruments, Your voice, to call forth disciples, leaders, ministers to serve You through service among and with Your faithful people. We ask this through Christ, Our Brother and Lord. Amen.

Prayer sponsored by the Augustus Tolton Pastoral Ministry Program for Black Catholics
www.ctu.edu/toltonprogram | Dr. C. Vanessa White | 773-371-5440 | tolton@ctu.edu


Graduate School of Theology and Ministry

5401 South Cornell Avenue | Chicago, Illinois 60615 | 773.371.5420 | www.ctu.edu

Office for Black Catholics
Archdiocese of Chicago

The Drum



In Africa, tribes used the drum to bring the community together to celebrate, to mourn and to communicate. The drum kept the community connected, informed and in harmony.

The Drum, today, is a publication of the Office for Black Catholics, an agency of the Archdiocese of Chicago, edited and published by Andrew Lyke.

The Drum contains news, events and insights relevant to the Black Catholic community of the Archdiocese of Chicago.

As it did for our ancestors in Africa, the Drum connects us to one another as a community in faith and action. Stay with the beat. Hold on to your faith.

Subscribe to the Drum. Go to www.blackcatholicchicago.org to subscribe today.

Office for Black Catholics * OBC@archchicago.org * 312-534-8376

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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