

Volume 3, Issue 6

The Drum

The beat of Black Catholic Chicago

June 2015



Fr. Cyprian Davis, OSB

Dead at 84



In Father Cyprian we had a singular gift to the African-American Catholic community, a celebrated black Catholic historian among his peers nationally and internationally. In Cyprian we had the gift of religious life as a Benedictine monk who employed his quiet life in prayer and solitude exploring the significance of our history and its saga along the American and Catholic American terrains. In his scholarship we found reason to rejoice over the contribution of priests and laity, bishops and consecrated men and women of African descent who otherwise would never have been named in the history books, columns editorials of other writers. In Cyprian we saw a marvelous image of a black monk who brought to light and our proud gaze the contemplative dimension of the black experience. Is there someone among us who can take his place?

Bishop Joseph N. Perry

From the editor . . .

June 30, 2015 marks the end of my service as the Director of the Office for Black Catholics (OBC), a role I have been privileged to fill since March of 2011. A new Black Catholic Initiative will replace the OBC. This is part of the restructuring of ministries and services in the Archdiocese to decentralize the work of the Church and bring it closer to the parishes. Here is the general sketch of the new Black Catholic Initiative as I understand it at the time of this writing:

Black Catholic Initiative: St. Benedict the African Parish (East)

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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- Basic Functions
 - Establish a Black Catholic Advisory Board that will meet 4 times a year
 - Focus on Black Catholic Evangelization and hopes
 - Set up communication patterns for African-American (Website, rosters, etc.)
 - Set up a pattern of connection to the African Catholic Diaspora
 - Supports Black Heritage Month
- Structure
 - Part-time Coordinator, hired / guided by Fr. David Jones
 - PL&F Director meets with Advisory Board, makes report to archbishop
 - Archbishop appoints one individual to the APC

I am pursuing other work in ministry and will continue in the national apostolate to marriage and family with my wife. I leave this work grateful for the opportunity to serve the Church and thankful for the privilege to collaborate and execute good work with creative, generous, and faith-filled people over past four years.

I ask for your prayers for and support of the new Black Catholic Initiative. I am very hopeful that this new direction will help revitalize the Black Catholic community of this Local Church. Further details of the restructuring will be forthcoming. I also ask for your prayers for my next adventure in ministry.

This issue of “The Drum” is the last publication under the current leadership. 2 ½ years ago we embarked on this project that has proven to be a worthwhile journal, based on feedback we get from readers. Our purpose for this publication is in the media strategy for cultivating a cohesive identity among black Catholics in the Archdiocese of Chicago.

I daily reflect on the marginality of black Catholics in a metropolis such as Chicago, founded by Jean Baptiste Point DuSable, a black

Catholic. Here we have a robust black community, economically, politically, and religiously, while also having a strong history of Catholicism. We are the third largest diocese in the country, and the Catholic Church plays a major role in the life of the city. Bridging the narratives of these two pillars, black and Catholic, has not thwarted our marginality. Despite our embodying these parallel legacies we are powerless, vulnerable, and a generation or two away from extinction.

The media strategy of the Office for Black Catholics has been to create forums to articulate the ethos of our community. The weekly radio show, “God’s Praises Tell” that airs on Tuesday mornings addresses issues, concerns, initiatives, and personalities pertinent to black Catholics, as does this monthly journal. Each show, each article, each promoted event tells our story in some large or small way. And each offering builds in us an identity that transcends our parochial affiliation and connects us to each other.

Another part of the OBC strategy has been to empower the pews through community organizing. I believe that the most effective Catholic evangelization in the black community is from black Catholics. However, it must be organized and have a compelling message that resonates in our history, culture, and spirituality. We still have a relatively large black Catholic population in this Archdiocese. But, we are spread thin in too many weak parishes. To be powerful we must organize ourselves to advance the Catholic mission in our community. What is the black Catholic voice on . . . anything? How do we black Catholics put flesh on the bones of Catholic Social Teaching in our community? How do we articulate dignity of each person through our own narrative? How are we taking our Catholic, sacramental imagination that makes the invisible God visible, tangible, and

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tasted in our streets, into our homes, and in the public square? Are we taking license from baptism to grow our Church in our community? Or are we waiting for deacon or pastor or bishop to do this?

I've shared this story with many. But, at the risk of being trite I will share it here. In the mid-1980s, after years of frustrated efforts to bring the Marriage Encounter movement into the black community, my wife Terri and I were invited to a regional meeting of Marriage Encounter leaders to debrief our efforts. What we had learned was that there were particular if not unique conditions in black family life that made the structure of Marriage Encounter generally ineffective in our community. We recommended that a strategy of outreach that began with black people in mind would be the way to go. Teams and processes that reflect and honor the spirituality and proclivities of black folk would better package the powerful message from the weekend experience. Our advice was summarily rejected as we were dismissed from the meeting.



Shirley Lyke, Sr. Thea Bowman, Andrew Lyke, Sr. Bea Jeffries, Terri Lyke (circa 1982)

Sharing that experience with our ministerial advisor and uncle Bishop James Lyke, who was then an auxiliary bishop in the Diocese of Cleveland, he suggested that we step out and shape a program that would look like what we were recommending, and then deliver it to the community. We expressed to him our reluctance to do that because we didn't think we had the time and resources necessary to be successful. "Besides," I said, "we don't feel Catholic enough." Suddenly another voice joined the conversation. It was Sr. Thea Bowman who had been very supportive of our efforts. She chastised me about not feeling Catholic enough. She said, "You are as Catholic as the Pope. This is your church. Act like it!"

I take Sr. Thea's words to heart. They have fueled me in my work in family ministry and even more so in

the OBC. As I take leave of my employment with the Archdiocese, I throw down the same challenge to the community. We black Catholics, though deep in the margins of the Church, are fully Catholic. We should act like it; take responsibility for the mission in our community and be self-determined (*Kujichagulia*) for evangelizing, catechizing, forming, and ministering in our communities and with our families. We are rich with resources and talent. So, let's come together; let's organize, make our large numbers work for us, and let's be powerful.



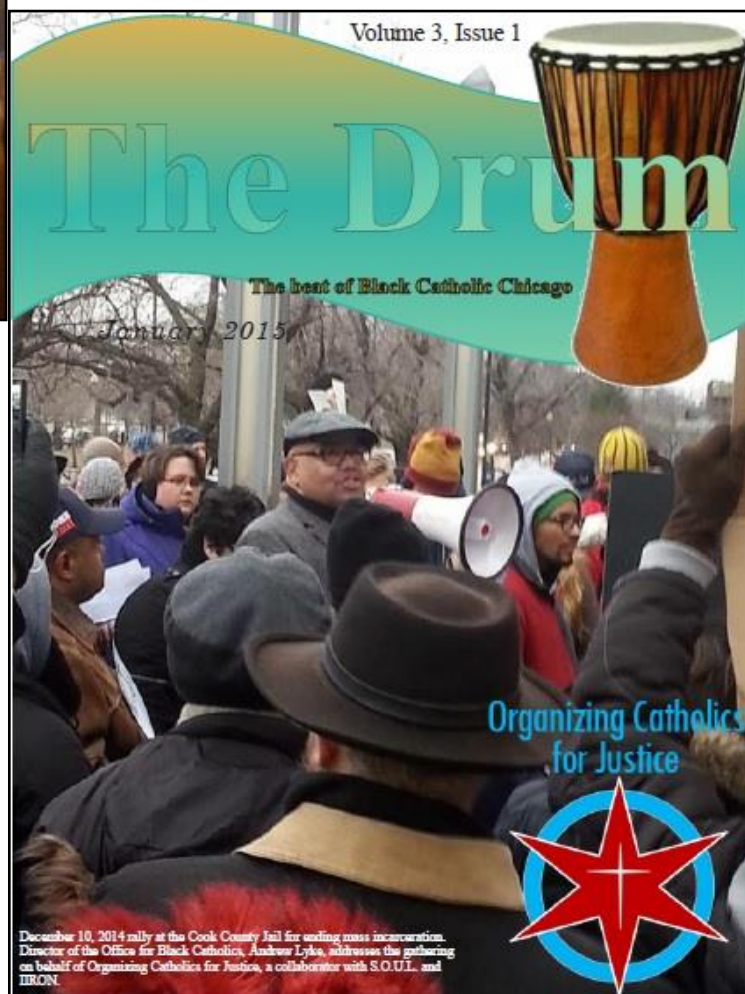
Most Rev. James P. Lyke, OFM

I'll see you on the battlefield!

Your brother in Christ,

Andrew Lyke

Andrew Lyke



Fr. Cyprian Davis, OSB, dies on May 18

Father Cyprian Davis, OSB, monk and priest of Saint Meinrad Archabbey, St. Meinrad, IN, died on May 18, 2015, at Memorial Hospital in Jasper. He was 84 and a jubilarian of both profession and ordination. Surviving are a cousin and a niece.

Fr. Cyprian was born in Washington, D.C., on September 9, 1930, to Clarence W. and Evelyn (Jackson) Davis, who named him Clarence John.

He studied at Saint Meinrad Seminary from 1949 to 1956. Invested as a novice monk on July 31, 1950, he professed his simple vows August 1, 1951, and was ordained to the priesthood on May 3, 1956.



Fr. Cyprian received a licentiate in sacred theology from The Catholic University of America in 1957, and the license and the doctorate in historical sciences from the Catholic University of Louvain, Belgium, in 1963 and 1977, respectively.

He was professor emeritus of Church history at Saint Meinrad Seminary and School of Theology, where he had begun teaching in 1963.

He also served as an archivist of Saint Meinrad Archabbey, of the Swiss-American Benedictine Congre-

gation, and of the National Black Catholic Clergy Caucus, of which in 1968 he was a founding member. He also belonged to the American Catholic Historical Association and the Society of American Archivists.

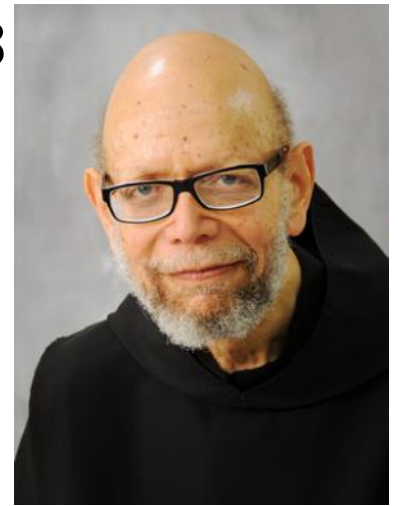
In addition to dozens of articles, book chapters, and encyclopedia and dictionary entries, Fr. Cyprian wrote six books. But it is his 1990 work for which he will be especially remembered. *The History of Black Catholics in the United States* is a 350-page study of the American Black Catholic experience from the early Spanish explorations to 1970, and it is regarded as the essential study of the American Black Catholic experience.

Among the honors he received for this book were the John Gilmary Shea Award in 1990, and the Brother Joseph Davis Award in 1991. Fr. Cyprian was preparing a revised edition of this work at the time of his death.

In addition, Fr. Cyprian contributed to the second draft of *Brothers and Sisters to Us*, the 1979 pastoral letter on racism published by the United States Catholic bishops, and he helped write the initial draft of *What We Have Seen and Heard*, the 1984 pastoral letter on evangelization from the black Catholic bishops.

The May 19, 2015 "God's Praise Tell" radio show was devoted to the life and legacy of Fr. Cyprian Davis. To listen to that show as a podcast go to:

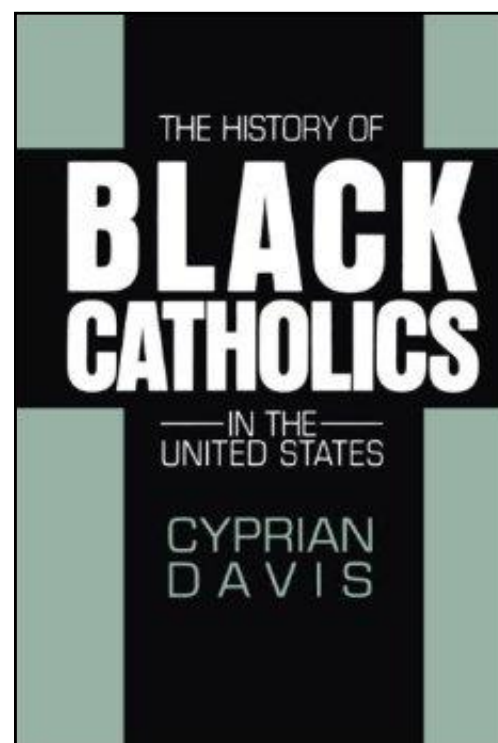
www.obc-chicago.org/2015/05/19/remembering-fr-cyprian-davis-osb/



The History of Black Catholics in the United States Turns 25

Matthew J. Cressler

My dad bought me my first copy of Cyprian Davis's [*The History of Black Catholics in the United States*](#) (*BCUS* from hereon out) by mistake. Don't get me wrong, I remember being touched to receive the gift. My dad had clearly listened to me prattle on (and on) about my burgeoning intellectual interests. I just must not have been clear enough in stating them. You see, at the time I liked to insist that I studied African Americans *and* Catholics, not African American Catholics. (It was a distinction that made perfect sense to my grad-student self and that I took to be *very* important.) I didn't "do" black Catholic history. I was interested in the ways African Americans and Catholics had been imagined as Other than "America/n." I've since removed this artificial (not to mention problematic) distinction. I am now invested in the study of black Catholic history. And I now love to look back at this gift and recall how neither my dad nor I knew that the book I held in my hands had launched a generation of scholarship.



This year marks the twenty-fifth anniversary of *BCUS* - the Institute for Black Catholic Studies (Xavier University of Louisiana) unveiled the forthcoming [25th anniversary edition](#) in April. Sadly, this month (May 18) marked [the passing of Cyprian Davis](#), the black Benedictine monk who wrote the book that founded black Catholic history as we know it. What better time to pause and reflect on the legacies of the book and its author?

The history of the black Catholic community had never really been told before Davis published what is now his classic work. Josephite priest John T. Gillard had written two pioneering studies - *The Catholic Church and the American Negro* (1930) and *Colored Catholics in the United States* (1941) - but these doubled as apologetics, as defenses of the Church's relationship to African Americans. The few histories there were tended to be more isolated biographical studies of black priests or analyses of "the Negro problem" in relation to the Catholic Church. To paraphrase Davis's preface, black Catholics remained a problem rather than a people.

All that changed with *BCUS*. The scope of the book is astounding, stretching from the sixth-century North African city of Carthage to the founding of the Black Catholic Clergy Caucus in 1968 (an event Karen Johnson and I [discussed](#) a few years back). As is always the case with histories of forgotten people, Davis does well to comb a variety of different sources - reading in and between the lines - to reconstruct the lives of black Catholic communities ranging from African Catholics to baptized slaves of Spanish and English colonists to the first sisters and priests of African descent to black Catholic lay people who became increasingly vocal from the

turn of the twentieth century on.

What is more, Davis did not intend his book to be the last say. Though he probably wouldn't have described it this way, I imagine his book as a shot-across-the-bow of U.S. Catholic history. Davis concludes *BCUS*, "Too long have black Catholics been anonymous. It is now clear they can be identified, that their presence has made an impact, and that their contributions have made Catholicism a unique and stronger religious body." As if to say: "You have ignored us for too long and can no longer in good conscience. Don't tell me it's not possible, don't tell me there aren't sources. It is, there are, and I've just shown you!"

At the same time, the book operates on a different register. What I find fascinating about *BCUS* now is that, over the past twenty-five years, it has become a primary source. The dedication page ("To Mary / Virgin and Mother") features a Marian prayer selected from an Ethiopian liturgy:

"O Mary, immensity of heaven, / foundation of the earth.... / You are greater than the cherubim, / more eminent than the seraphim, / more glorious than the chariots of fire.... / Your lap held the glowing coal. / Your knees supported the lion...."

The first line of the first chapter states matter-of-factly, "All black history begins in Africa" (1). These two moments (and the many others like them scattered throughout the book) give glimpses of what influenced Davis through his years of writing and research. For instance, one hears echoes here and elsewhere of two other pivotal books, both published in 1978: Lawrence Levine's [*Black Culture and Black Consciousness*](#) and

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Albert Raboteau's [Slave Religion](#). *BCUS* is the first comprehensive survey of black Catholic history, yes. But it is also a testament to a new way of conceptualizing what it meant to be black and Catholic in the first place - a conceptualization of Black Catholicism born of the convergence of Black Power and the Second Vatican Council.

This shouldn't be that surprising. Davis made black Catholic history in his own right before *BCUS* was published in 1990. A growing group of black Catholics (Davis among them) set about transforming black Catholic identity and practice in the late Sixties, influenced by black cultural nationalism as well as the renewed openness to cultural particularity in post-Vatican II Catholicism. Black Catholicism, they argued, should be rooted in the African heritage and Black Church practices shared by all African Americans. The Black Catholic Clergy Caucus was just the first of many organizations committed to achieving this project and Cyprian Davis was one of its founding members (he later [served as their archivist](#)). Priests and sisters, lay people and brothers, liturgists, theologians, and, yes, even historians worked to change black Catholic self-understanding through institution-building, publications, worship services, education, workshops, as well as street protests. And, by the end of the Seventies, they had largely succeeded. Their success culminated with a 1984 pastoral letter issued by the ten black bishops of the United States calling on black Catholics to be both "authentically black" and "truly Catholic" - a statement Davis helped draft.

I'd like to end with the way the book begins, with one of my favorite quotes. Davis opens his preface with a story of an anonymous "Ethiopian" baptized in Carthage. While we don't know his name, he is nonetheless present (along with others of African-descent) in early Christian sources. This passing reference to a dark-skinned sixth-century convert serves as a reminder to all of us:

"reminding us that in the rich background of church history, there are images that we have chosen not to see, figures that have been allowed to blur, characters passing through center stage for a brief moment with no supporting cast. Still, they have been there, and the church has been marked by their blackness....It is the historian's task to make the past speak, to highlight what has been hidden, and to retrieve a mislaid memory (pg. x)."

For this reason alone, *The History of Black Catholics in the United States* should be required reading for everyone interested in African American and Catholic histories. Come to think of it, that goes for all scholars of religion in America. After all, African Americans and

Catholics have been foundational for the history of religion in America.

Matthew J. Cressler is scholar of African-American religions. He holds a Ph.D. in Religious Studies from Northwestern University. He holds a B.A. from St. Bonaventure University and a M.T.S. from Harvard Divinity School. His dissertation is titled "To Be Black and Catholic: African American Catholics in Chicago from the Great Migrations to Black Power," which won the American Catholic Historical Association's 2011 John Tracy Ellis Dissertation Award.

This article was originally published on "Religion in American History" website: <http://usreligion.blogspot.com>. Permission to republish was granted by the author.

One year ago I successfully defended my dissertation, "Authentically Black and Truly Catholic: African American Catholics in Chicago from Great Migrations to Black Power," at Northwestern University. My research brought me to parishes across the city where I had the privilege of spending time with a number of you, discussing the history of Black Catholic Chicago and listening to what it means to be Black and Catholic.



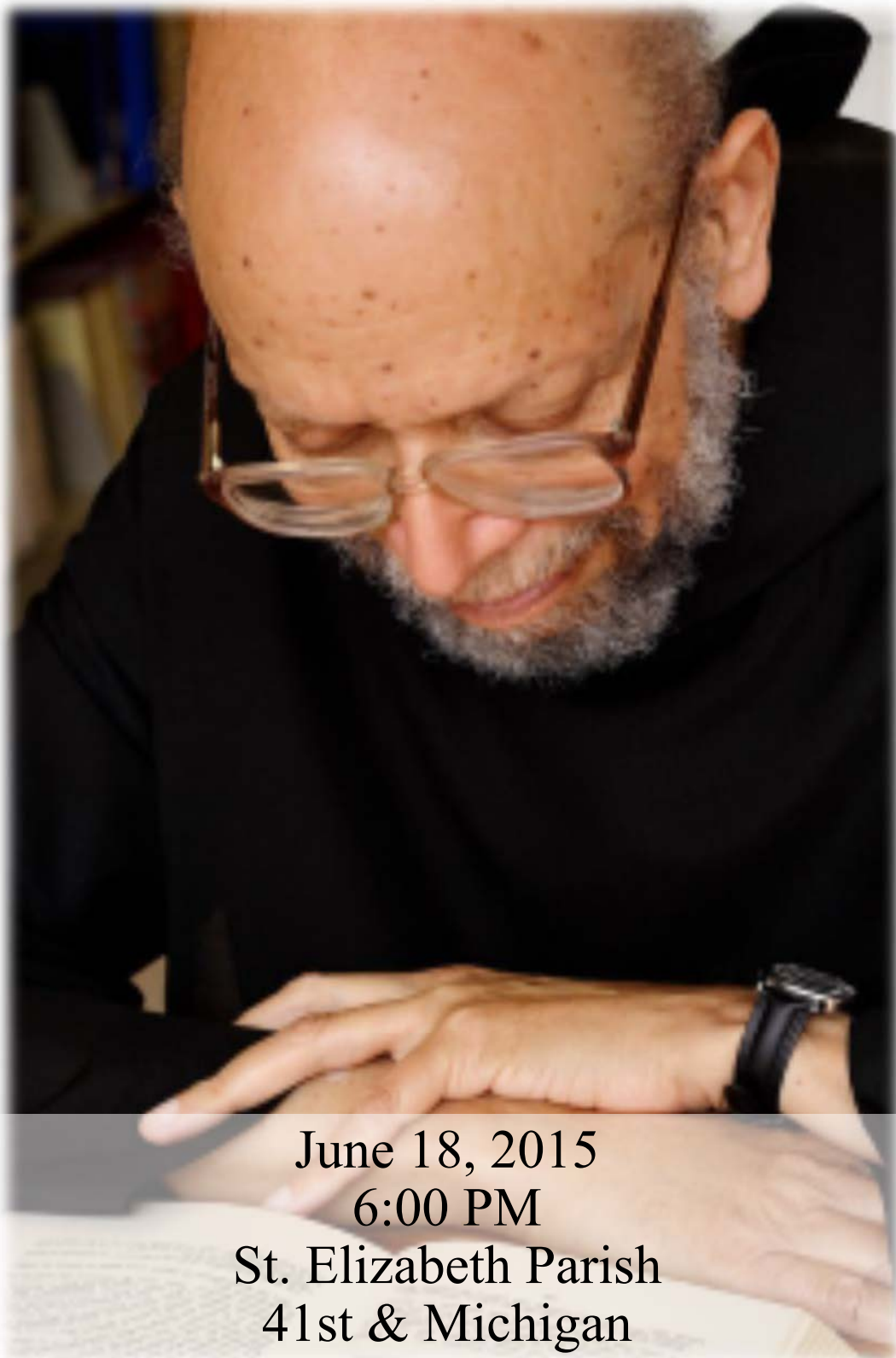
When I made my first research trip, I was newly married. In the five years since, I have become a father of two beautiful girls. My scholarly trajectory and indeed, all of who I am today has been shaped by the time I spent in your presence. This is my humble attempt to express gratitude to all of you in Chicago's Black Catholic community. Your generosity of time and spirit of hospitality never ceased to amaze me. Thank you from the bottom of my heart!

This July I will be leaving Chicago, my home since 2008, to teach African American religion at the College of Charleston (SC). But I will be continuing work on a book manuscript titled *From Conversion to Revolution: The Rise of Black Catholic Chicago*. I would love to continue to engage you all in conversation throughout that process. If you would like to discuss your experience related to the history of Black Catholic Chicago, particularly from the 1930s through the 1970s, feel free to stay in touch via email (mjcressler@gmail.com) or phone (404-704-4601).

Matthew J. Cressler, Ph.D.
Assistant Professor of Religious Studies
College of Charleston

Month's Mind Mass

For Fr. Cyprian Davis, OSB



June 18, 2015
6:00 PM
St. Elizabeth Parish
41st & Michigan

Re-Do the Definition of Marriage? To What End?

Bishop Joseph N. Perry

The Supreme Court of the United States is set to hand down rulings sometime this June on questions that have emerged in the local courts regarding the constitutional legality of same-sex marriage and the various states. For some time now the media and press have reported what appears to be increasing popular opinion in favor of same-sex marriage being recognized as a civil right. And the issue has surfaced as a highly charged political issue.

Since time memorial civic life has echoed strident Christian belief and practice with sexual mores and marriage being fundamentally according to nature a commitment between a man and a woman. Heterosexual marriage and family life is understood the bedrock of civilization for developed as well as undeveloped nations. One asks the question why now? What will same-sex marriage add to our civilized experience beyond two women or two men sharing a legally recognized partnership that brings with it the benefits of shared life, public approbation, material things, property rights and inheritance, to name several?

Church and civil society will now disengage from a shared understanding of the definition of marriage. We will go our separate ways with consequences not so clear for religious liberty to believe and practice what we have always believed and practiced about marriage as demonstrated in bible references and moral tradition to this time unquestioned

The Church believes that a child has a right to a father and a mother for holistic development. Not that this is possible in every case. But where it is possible it is to be affirmed and supported. And where it is not possible it is seen less than ideal while we rally to fill in the gaps and save the children. Legion are the programs, speeches, pitches and classrooms which have pressed the need for African American males to recognize their spouses and children and exercise a formative influence in the lives of their progeny.

While this turn of events has mushroomed in the last decade and just prior to the state of Illinois legislating in favor of same sex marriage, Cardinal Francis George and I on separate occasions before cameras rallied with other local African American clergy of other traditions to press a word to the wise on this issue. Both rallies enjoyed impressive numbers of revved up Chicago area ministers. These clergy meetings on this topic were subsequently quoted in several newspaper articles. All we can do is set forth what is clear from Christian tradition

and biblical faith and the natural law in hopes that it makes sense to the rank-and-file in the pews.

The press and media take to task the Catholic Church and other denominations with the accusation that faith communities are homophobic or discriminatory or hateful towards persons of same-sex attraction. This is not true as far as the Catholic Church goes. The moral teaching of the Church consistently sets forth time and again that all persons, regardless of sexual inclination, are to be accorded human dignity and status as fellow Christians.

Persons with same-sex attraction are challenged with the gospel like persons of opposite sex attraction, namely, that all Christians are called to chastity. Chastity is the virtue of living one's sexuality in accordance with the practices of Christian faith and lifestyle, meaning, that sexual relations are lawful between a man and a woman bound together in the formalized commitment of marriage from which children possibly issue forth and within which children are best raised and modeled for their participation in church and society.

The public debate has been long running. Ours is demonstrably a live-and-let-live generation highly sympathetic toward concepts of fairness and notions of freedom and privacy. Other commentators will highlight a society cultivated towards rights consciousness and equality. In this climate, unfortunately, the opposing ideology tends to shun philosophical and theological reflection in search of serviceable truth to this topic.

Upon the expected Supreme Court rulings, residual effects on the churches, synagogues and temples will be obvious and murky. For same sex couples wishing to be part of the believing community we will have to search ways to be effectively inclusive of them and their children while at the same time being clear about the parameters of the Christian life, particularly the witness of Christian sexual mores for a society still in the throes of the sexual revolution.



In My Opinion . . .

Willie Cobb

The Black community is one of the few communities in the United States that has never had the opportunity to be self-determined. Anytime an African-American community decided to take its destination into its own hands, outside influences have come along and destroyed that goal. In some cases, the outside influences truly believed that they were doing what was best for the Black community, as in the Urban Renewal programs. Other times, simple jealousy destroyed the efforts of the Black community.



In the early 1900's, Greenwood, a neighborhood in Tulsa, Oklahoma, also known as the Black Wall Street, was one of the most successful and wealthiest Black communities in the country. African Americans were more successful than their white counterparts. The white community was so jealous of the African American's success that they literally dropped bombs from crop dusters on to the Black community. The Black Wall Street never recovered, and any attempts to rebuild were met with punitive rezoning and other laws to prevent the revitalization.



"Black Wall Street Memorial in Tulsa, Oklahoma

It is truly time, once again, for the African-American community to dig deep and find its creative resources to determine its own destiny. There are tremendous influences upon the Black community that are crushing the community: the violence, the drugs, the lack of education.

But most of all, the influence that frightens me is the fact that so many African-American and black people are no longer going to church. Even more frightening, the Black and African American communities are becoming less Christian every day. We are becoming less Catholic. Somewhere, someone must have said it is ok not to believe in God. This is destroying the Black community. It is important for us to recognize the initiatives

from offices like the Office of Black Catholics. I have been fortunate to work with the Office of Black Catholics for the last two years. I was absolutely excited about the direction that the Office was taking. Its work in empowering the Black community was heading in the right direction. It is crucial that the Black Catholic community continues the self-empowerment that the Office started. Who will continue the work to support Black Catholic prayer service & liturgy; our collaboration with immigration issues; and the very important concern of incarceration rates in the Black community?

The initiatives come straight from the Corporal Works of Mercy. Feed the hungry, cloth the naked, house the homeless, give water to the thirsty, visit the imprisoned, and bury the dead. These are Christian obligations. These are the initiatives that have been coming out of the Office of Black Catholics. The direction of the Office can only be determined by the Archdiocese; the Black Catholic community participation in that Office cannot be diminished. The tremendous work that has occurred over the last few years must continue. We must work with the new direction of the Office and we must make sure this great work keeps going. There was tremendous work in race relations that needs to continue. We have a right and an obligation to continue to work with the Office of Black Catholics and the Archdiocese in Chicago.

No other community in the city, even in this country, is under more pressure than the Black community. This pressure comes from both within the community and from the outside. This pressure absolutely destroyed the Black community. No other community has suffered more death, murder, imprisonment, poor education, and inequality in economic development than the Black community. The only way to truly address these issues is that we stand up and we work together; that we work with the Archdiocese of Chicago and all the offices of the Archdiocese of Chicago and that we work with the Office of Black Catholics. We need to hear the direction in which it is going and ask them to listen to the needs of the Black Catholic community.

Most importantly, the Black Catholic community needs to take a page from its own history and create pro-

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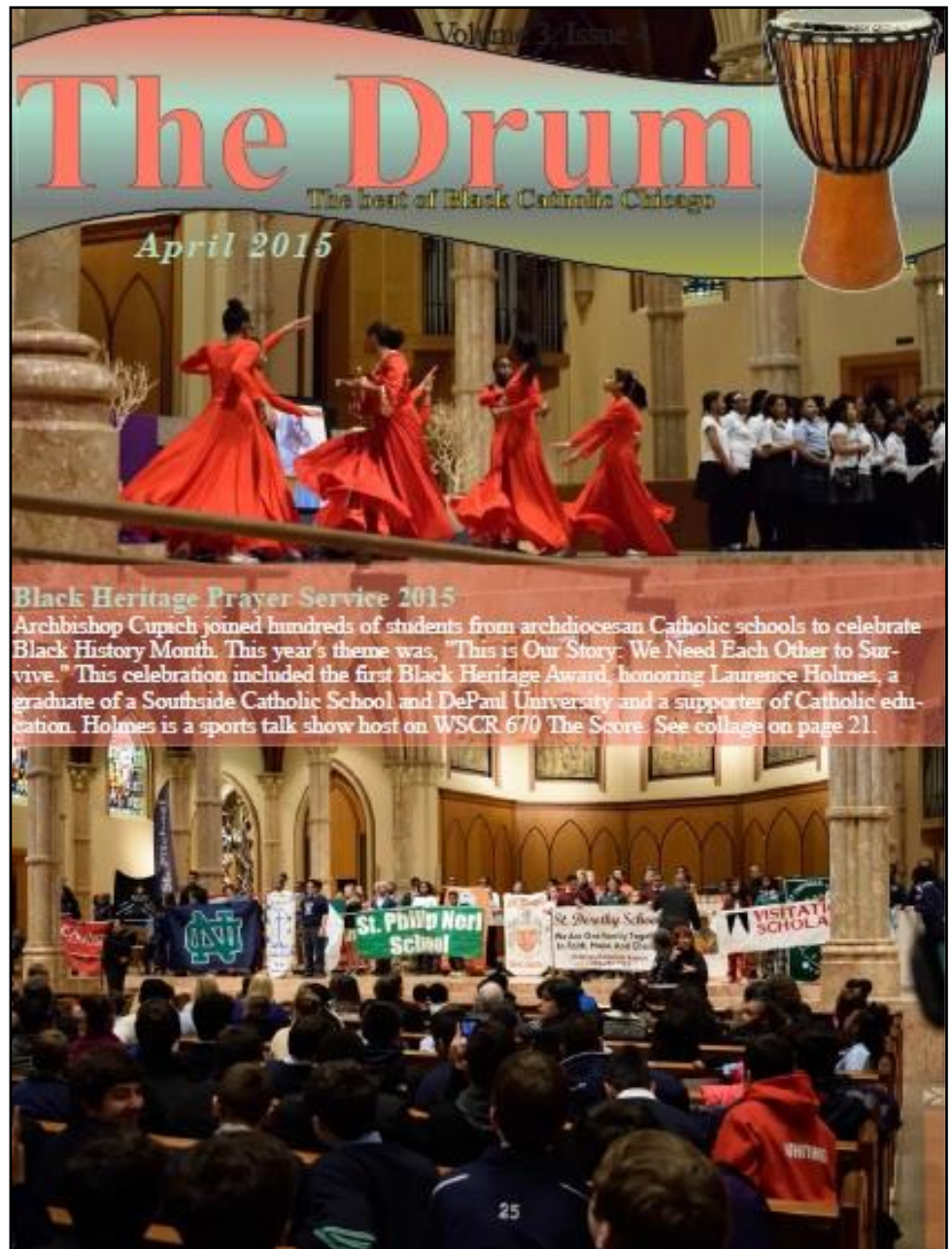
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grams and continue the initiatives of the Office of Black Catholics that are directed straight at the Black and African American Catholic community. We cannot be ashamed to share with the Archdiocese and the world what we need, and we cannot be ashamed to work with one another.

One of the greatest concerns coming out of the Black community is the lack of cooperation that we have with one another. The Black and African American Catholic community need to come together, stand with one another, and help to heal our community. We have to stop waiting for someone else to fix us. We have to stop waiting for outside influences to make it better. We have to speak out about what we need and being willing to put in the work to get it done. We do not have time to sit around and discuss the problem any longer; we have to get to work. We do that by supporting one another and committing time, talent and treasure to our community and to the Office of Black Catholics. We have to tell others what we need and be willing to commit to the work to get it done. The Office of Black Catholics needs to listen to the community, understand its issues, and care about what we have to say. We cannot let die the work that has been accomplished thus far; we cannot wake up in 6 months and wonder who is running the Black Heritage Prayer Service, who cares about so many Black kids in prison, who is going to feed Black kids in need, and who is going to care about their education. It would be unfortunate to look around next year and wonder what happened to those programs. That would be a disaster. The community is filled with brilliant people who are committed, dedicated and hardworking; we have to decide that we are going to continue the work that has started.

One of the saddest things to realize is that those in the Black community who served our community for years are not even known anymore. Most Black Catholics have never heard of Dr. Nathan Jones and all the great work he did. Most Black Catholics have forgotten how committed and dedicated Joyce Gillie was to the Black community in Chicago. Most Black Catholics don't even know what Kujenga was. These people and programs are now gone because we simply have forgotten. We cannot do that this time.

We have to continue the work and even make it grow. We need to bring back the leadership retreat for our young black students. We need to be involved on a regular basis with the Archdiocese and the Office of Black Catholics. We need to scream out loud the needs that we have and make sure we're dedicated to getting those needs met. I am certain that all of us are tired of seeing and hearing about another Black child murdered in the street. It is through the love of God that these violent experiences will stop and it is our job to spread that love. The best way to do that is to continue and grow the initiatives that have been started.



Faith in our future

Dr. Keith Wilson

As our church continues to look to the future and the next generation of citizens assume their places as leaders, it is my hope and prayer that the Archdiocese of Chicago is very deliberate in its outreach to people of color within its sphere of influence. The Office for Black Catholics (OBC) was more than its gifted leader Andrew Lyke. It was a specific investment of time and treasure in cultivating a population not traditionally Roman Catholic. African Americans outside of many urban centers such as New York, Chicago, Detroit and Los Angeles and southern states such as Louisiana are not traditionally participants in the Catholic faith. Evangelization of Blacks by Roman Catholic priests WAS the rule of the day. That rule does not exist today! The Office for Black Catholics served in that capacity in many extraordinary ways!



A household budget is a reflection of priorities. So we now know where the Office for Black Catholics fits in the overall budget of the Archdiocese of Chicago. That is not meant to disparage, but only to state an empirical reality. The Office for Black Catholics has been consolidated into a new mission within the Black Catholic Initiative. As with many companies, a new paradigm in the manner of doing business is required in these very economically challenging times. One only has to look at the landscape that encompasses traditionally African-American parishes and realize that Black Catholicism is in a state of crisis. Our citizens continue to be affected by the lengthy recession and unemployment. Institutions such as Hales Franciscan High School have less the 90 students enrolled. Holy Angels which was once the largest African-American Catholic School in the nation with over 1100 students currently has less the 150 attendees. Fewer than 25 of its student body are Roman Catholic. People frankly can't afford the tuition, and many good free alternatives now exist.

The Office for Black Catholics provided needed resources on the battlefield to promote the Catholic Faith within OUR community. The weekly radio show hosted on Relevant Radio was a forum that uniquely showcased spiritual issues as well as those of social consequence in our communities. The Office for Black Catholics has also been intricately involved in the effort to assist Reverend Augustus Tolton's becoming a saint. Countless African-American churches have had various church activities promoted throughout the Black Catholic Community at no cost. Countless other benefits to OUR community occurred because of the existence of the Office for Black Catholics. The Tolton Scholar Program was widely promoted and financially supported by the Office for Black Catholics.

As a new mission emerges, we prayerfully hope that the mission initiated by the Office for Black Catholics is continued within the new Black Catholic Initiative. It is still up to individual Catholics to be individual bricks

within the church. We are the Corpus Christi (Body of Christ) and our mortar is faith. Faith is what unites and ties all of the bricks of the church with our foundation being the "blood" of our savior. While we "might not" have a monthly publication promoting an upcoming Knights of Peter Claver event or 8th grade graduation, those events will continue to happen. We have to promote them more than ever!

We are still the best ambassadors of our faith. We still have Church leaders such as priests, deacons and key lay members. In this digital age of Facebook and Twitter, we should look at this new paradigm as an opportunity to reinvent how information can be more efficiently transmitted as individuals. We have long been losing the hearts and minds of our next generation and it may be time that our church begins to be more introspective and honest about the elements outside of a failing economy which have resulted in our church losing members. I personally hope

that the Black Catholic Initiative helps our archdiocese benchmark and use best practices when possible to mimic the efforts of other Christian churches which are finding success in their efforts towards the youth. A vibrant church needs youth and energy.

When I was an undergraduate attending the University of Illinois at Chicago (UIC), Catholics students would regularly attend mass at the Newman Center on campus which is a relatively small center. Ironically Pastor John Hannah now rents space at the UIC pavilion where he attracts a weekly audience of thousands to his New Life Covenant Church including many practicing Catholics. Charismatic leadership in this instance has made the difference in touching and reaching youth in their space. The Black Catholic Initiative must be willing reach out to youth in their space.

Young people's primary means of communication is the smart phone. The Black Catholic Initiative will have to use social media as a tool to reach our future leaders. The Catholic Church is obviously based in doctrine and

(Continued on page 12)



(Continued from page 11)

specific tenets, but church leadership has to be willing to listen to concerns about church dogma even when unwilling or unable to change it. Young people simply want a voice and a seat at the table. The current Pope Francis is setting a tone that young and old are responding to.

My plea to the leaders of the upcoming Black Catholic Initiative is go to our young people. Tweet with them. Set up a Facebook page. Ask them why they don't come to church and LISTEN to them! Don't judge their

language, manner of dress or even their beliefs. TRY to understand them. Young people DO NOT experience the world the way we did. WE all must change! Being soldiers in the battle for Black Catholicism, requires that we all be willing to go to battle to fight for our faith!

I wish success for the Black Catholic Initiative and its leaders!

Be like LYKE!

Dr. Keith Wilson

Rambling on about the subject du jour usually requires little prompting or encouragement for me to interject an opinion. However on this day it is a bit difficult because I have a little sadness that someone who I have grown to respect and admire over the years will not be at the helm of an institution that has been invaluable to the Black Catholic Institution of Chicago. I am of course referring to the Office for Black Catholics (OBC). Chicago has been truly blessed to have many influential black leaders of the Catholic Church to come from its ranks. One of them, Mr. Andrew Lyke, has been a leader in the Chicago Catholic Church since his days as a Seminarian at Quigley South.

There have been a number of black Priests and nuns to come from the city built on the "brown" shoulders of Jean Baptiste Point DuSable. But a lay person named Andrew Lyke would be a force within OUR church to be reckoned with. Undoubtedly being a graduate of the famed Holy Angels Catholic Church of the Bronzeville Community pastored by Fr. George Clements clearly influenced the arc of his life towards concerns of social justice. When this black man of faith became the head of the OBC, clearly his mission was established in the image of soon to be "Saint" Augustus Tolton.

Only a man with "grace" in his heart could walk amongst Cardinals and Bishops and demand that Black Catholics have their place at "the table of Brotherhood" where there are truly few Brothers. Whether speaking of his work with his wonderful radio show "God's Praises Tell" or this outstanding call to action of Black Catholics known as the "Drum", Brother Lyke has used the "talking drums of Africa" via the South Side to make sure the message of the relevancy of Black Catholicism is known!

Sometimes, as we have learned from the life of another man of color with "hair like wool", personal sacrifice comes with the territory of delivering faith to the masses. When I first met Andrew and Terri Lyke as the facilitators of my PreCana class nearly 20 years ago, I remember myself and my wife being so excited about how this dynamic couple of faith approached their marriage and OUR faith. I clearly remember thinking that this was another building block in our lives together as my future wife had recently converted to Catholicism to even our yolk for marriage.

Rarely have I known black Catholic people who

were not sometimes a little ambivalent about the place that Roman Catholicism has in the daily lives of African-Americans. Through the OBC Andrew has often facilitated awareness of tangible benefits that the Archdiocese of Chicago and the OBC in particular has provided in the enrichment of black spiritual lives. He always stressed that our "faith" was important. But we also must put "work" into that faith so that it would not die! Promotion of the Tolton Scholarship program and support of initiatives of the Black Catholic Deacons are just two entities that have experienced increased visibility because of the OBC.

It is rare that you see Andrew without his lovely wife Terri. Just the persona of this wonderful African-American couple is invaluable to our community. This couple travels our nation promoting Black marriage. We African-Americans surely need to revisit our core ideals such as marriage and faith being the "Cephas" that provides the foundation not only for our individual families, but our collective communities.

Andrew made it his mission that the OBC would promote and strengthen Black Catholicism. Undoubtedly, Andrew will not be quieted by a change on an organizational chart! As all we faithful people know, faith requires being tested and no burden is too heavy when at least one hand is outstretched to another faithful servant!

I wanted to take this opportunity to simply say "Thank You!" You have increased the faith of a city! Keep walking your walk!

Your Brother in Christ,
Keith P. Wilson

CONNIE'S CORNER

From Africa to Christian Fame

By Connie Reden

St. Augustine was of African descent. His mother, St. Monica, was a devout Christian married to a pagan who did not convert until he was on his deathbed. What is so interesting about St. Augustine is he was a philanderer ("player") for many years and had a son by one of his concubines. His mother wanted him to marry within his class, but he was not interested in marriage to an eleven year old he had to wait to become of age. When St. Augustine met St. Ambrose his life began a long period of change that led him to Christianity. He was highly educated and was a genius speaking the Latin language. He never was able to master the Greek language as well as he mastered Latin. What made him so interesting to me is that he was just a man living the cultural standards of the time. The philosophical and theological thoughts blossomed from the questions and answers he discussed and the exchange of ideas with others who also sought an explanation of how, what, where and the why of life. His thoughts would eventually become ideas that would impact the Catholic Church. The more I read the more I realize all of us struggle with a sometimes unyielding personal understanding of life.

All of us at times have made decisions to put God in a box with the lid partially open in case there is an emergency need for Him. We are really chicken if the lid is completely closed. We have made choices that were not good for us or the people around us. We seldom thought about the effect our behavior had on others. St. Augustine's mother stayed on her knees praying for him. Her prayer had to be to change his behavior and to have a behavior that glorified God. Many of us have had relatives that stayed on their knees to change our behavior or give us the knowledge and understanding for letting God out of the box. When we let Him out of the box our talents are regenerated and honed. St. Augustine probably did not recognize the talents he possessed until he became engaged in discussion with others. The Holy Spirit began to speak to his heart. Sitting and talking with others allows us to internalize our thoughts, and then the behavioral changes come.



Connie Redden

St. Augustine's influence on the Church can be best expressed by the word "love". He wrote, for example, that justice had to do with knowing and loving God. Self cannot be an issue as one draws closer to God. It does not matter how long it takes to draw closer. The main point is allowing God out of the box so the spiritual and moral radiance of His grace shines within us. Throw the box in the trash to be recycled. Maybe our prayers can be stored in the box for others in need of love. Imagine prayers of love bursting out like candy in a pi-

ñata.



St.. Augustine of Hippo



Vill Harmon (left) read the names of deceased at the 30th Annual Interfaith Memorial Observance for Indigent Persons, which was held on May 20, 2015 at First United Methodist Church—Chicago Temple.

Andrew Lyke (Above) lead the Christian Prayer.



Ignatian Volunteer Corps *Experience Making a Difference*

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.

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



Here are links to podcasts of May shows:

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

30TH Annual Interfaith Memorial Observance For Indigent Persons

Pat Smuck, Vill Harmon, and Rev. Dr. Myron McCoy join host Andrew Lyke to discuss an important annual event that commemorates the lives of people buried by the Cook County Medical Examiner's Office.

Tuesday, May 12, 2015



Marriage On A Lampstand Webinar

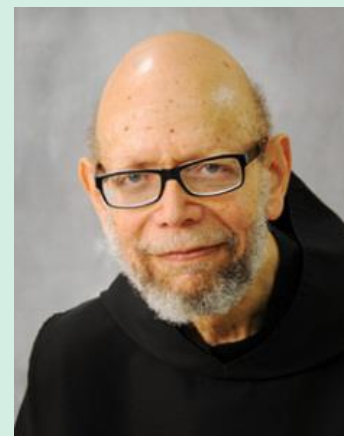
This webinar was presented for the Archdiocese of Indianapolis to respond to questions regarding the "Marriage On A Lampstand" marriage retreat scheduled for July 10 – 12, 2015. It is presented by Andrew & Terri Lyke, the co-founders of Arusi Network, Inc., and longtime leaders in Catholic Marriage Ministry.



Remembering Fr. Cyprian Davis, OSB

Bro. Gerard Jordan joins Andrew Lyke to discuss the life and legacy of Benedictine monk, historian and author Fr. Cyprian Davis, OSB, author of the landmark book "The History of Black Catholics in the United States."

Tuesday, May 19, 2015



The Black Chicago History Forum

JUNE, 2015

Schedule of BCHF Lectures/Panels/Meetings

Date	Location	Topic	Format
June 6, 2015 Saturday 1:30 p.m.	Chicago Bee Library 3647 S. State Street	Images of the Black Belt/Black Metropolis: Reality vs The Art of Motley, Spear, Jay Jackson, etc.	Discussion led by C. R. Reed
June 13, 2015 Saturday 1:30 p.m.	57 th St. Books 1301 E. 57 th St.	Presentation of a new book, <i>Balm: A Novel</i> , by a bestselling author	Dolen Perkins-Valdez Washington, D.C.
June 20, 2015 Saturday 1:00 p.m.	Chase Bank-Bronzeville 3500 S. King Drive.	"We Have Also Worked, And HARDER"	Lionel Kimble, Prof. Chicago State Univ.
June 23, 2015 TUESDAY 5:30 p.m.	Chicago Cultural Center Randolph & Michigan Cassidy Theater, 2 nd Fl.	National Endowment for the Arts presentation on "Archibald J. Motley's Chicago—Chicago's Archibald J. Motley"	Richard Courage, Christopher Reed & Valerie Browne
June 27, 2015 Saturday 1:30 p.m.	Chicago Bee Library 3647 S. State Street	The South Side's Murals: Wall Art at its Best	Lecture by John Towns City Colleges of Chgo.

Save the Date



Praise Him with tambourine and dancing...
Psalm 150:4

*The St. Ailbe Catholic Church Praise Dancers
and Sisters in Spirit wish to invite you, family and
friends to an afternoon of spiritual uplifting
through liturgical entertainment.*

Sunday, June 7, 2015

3:00 p.m. - 5:00 p.m.

9015 South Harper Avenue
Chicago, Illinois 60619

Special Guests

Corpus Christi Catholic Church

A Powerful Presence

Annual Award Luncheon

Sunday, June 7th, 2015
1:00 pm-5:00 pm

Hilton Oak Lawn
9333 S Cicero Ave,
Oak Lawn, IL 60453

\$60.00 adults
\$25.00 children under 12

To purchase dinner tickets or
an ad in the luncheon ad book,
please contact the parish office
at (773) 285-7720.

Corpus Christi Catholic Church
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(773) 285-7720
www.corpuschristichurch.com

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DePaul University's School for New Learning
PRESENTS
the 2015 Commencement speaker
Sister Rosemary Nyirumbe

*Internationally known human rights advocate
CNN Hero
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Thursday, June 11
8:30 a.m. breakfast
9 a.m. lecture
Book signing to follow

DePaul University, Lincoln Park Campus
Student Center
2250 N. Sheffield Ave.
Chicago



This event is free and open to the public. Seating is limited.
To RSVP contact the Office of Advancement
at (312) 362-8455 or eventRSVP@depaul.edu.
For more information, visit snl.depaul.edu.

Responsibility
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 Peace
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 Understanding
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Bi Nka Bi----

*No One Should
 Bite the Other-
 ---*

*Peace and
 Harmony*



THE MUSICAL NONVIOLENCE LOVE PEACE AND JUSTICE

June 12, 2015

7:00 p.m.

***St. Anselm's Catholic
 Church***

6045 S. Michigan Ave.

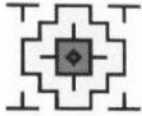
Chicago, Illinois 60637

(773)493-5959

*Join us to energize, inspire and prepare us
 for the wave of action we need to take in
 the community.*

St. Benedict the African West

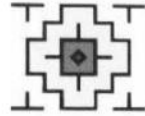
"Another One's Treasure"



**Join us for our
Church-Wide Yard Sale**

Date: June 13-14, 2015

Time: 10:30 am to 3:00 pm



**We gratefully accept all donations with the following
guidelines:**

Only clean, new or gently used clothing and accessories

Household items, small kitchen appliances,

Working electronics, knick-knacks, etc.

We really need your help to make this yard sale a success!

We are now accepting donations.

We will also be selling food.

Volunteers are needed!

All Proceeds to Benefit the Church

Sponsored by the Fundraising Committee

St. Benedict the African West

7033 S. Honore Street

Chicago, IL 60636



— 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.





James Patterson Lyle was born on February 18, 1959 in Chicago. He was the youngest of seven children born to Arno and Ona Lyle. He grew up in Westworth Gardens, a public housing project on Chicago's Southside. From these modest environs, he became a Franciscan friar, a Catholic priest, a teacher's pastor, a bishop of the Church, and all the time of his untimely death in late 1993. He was the highest-ranking African American in the Roman Catholic hierarchy.

After entering the Franciscan Order, Sacred Heart Province, he was ordained a Catholic priest on June 24, 1985. His first assignment was in Cleveland, Ohio where he taught at Paulin High School. While in Cleveland, Father Lyle was active in the community and led the local Operation Breadbasket efforts for civil rights. He served as president of the National Office for Black Catholics and was a close advisor to Bishop Carroll of Miami. While a pastor at St. Thomas, Father Lyle was the first African American chaplain for Marriage Encounter. He authored the filmstrip marriage enrichment program, "Black Married Love." In 1977 he was assigned as chaplain of the Newman Center at Grinnell University, an assignment that was short-lived. For in less than two years, Pope John Paul II called him to the episcopacy as auxiliary bishop of Cleveland. He was ordained August 1, 1979. He served in the Urban Vision there until 1980 when he became the Apostolic Administrator for the Archdiocese of Atlanta after the resignation of Archbishop Eugene Marino, S.V.D. On June 24, 1981, the 20th Anniversary of his ordination to the priesthood, James Patterson Lyle, O.F.M., Ph.D. was installed as the fifth bishop and fourth archbishop of Atlanta. Archbishop Lyle received his Ph.D. in theology with a specialization in catechetics from The Urban Institute in Chicago in 1981. Among his most noted work is the African American Catholic hymn, "Lead Me, Guide Me," which coordinated its production and publication with an outstanding committee of African American liturgical and musicians. Lyle received his B.A. in philosophy from Our Lady of Angels House of Philosophy through Quincy College in Quincy, IL. Following three years of preparation and a Master of Divinity degree from St. Joseph Theological Seminary through Antonianum in Rome, Italy, following study from 1963 to 1967. He also served on the National Conference of Catholic Bishops Committee on the Catechetical Directory while he was working on his doctorate. Archbishop Lyle received honorary doctorates from Grinnell State University in Louisiana, Catholic Theological Union in Chicago, and the College of New Rochelle in New York. At the age of 35, Archbishop Lyle died on the Feast of the Holy Family, December 27, 1993.



Clarence Rufus J. Rivers (September 3, 1931 – November 21, 2004) was a priest and well-known composer of liturgical music. His work combined Roman Catholic worship with traditional African-American music. He wrote several books on music and spiritually as well. Clarence Rivers was born in Sierra, Alabama, but his family moved to Cincinnati, Ohio when he was young. It was there that he began his study for the priesthood. He did graduate work at Xavier and Yale Universities, as well as the Catholic University of America and Institut Catholique de Paris. He received his doctorate in African-American Culture and Catholic liturgy from the Urban Institute in 1978. Fr. Rivers was the first African-American to be ordained in the Archdiocese of Cincinnati. He was passionate about the drama of public worship, as well as the music that was the "soul" of worship. He was equally devoted to African American culture and was known for his black vestments and distinctive jewelry. It was his music that made him famous, beginning with his "An American Mass Program," which combined Gregorian Chant with the melodic patterns and rhythms of traditional Negro Spirituals. He must believe hymns was "Good is Love." He first sang the song at the National Liturgical Conference in 1964, and received a 10-minute standing ovation. He received the 2002 Bessie Award in addition to being a gifted composer. He had an acclaimed vocal style, but it was his personal faith and belief in the liturgy as a place where one encountered God that mobilized all of his work. He died unexpectedly at age 73.



LYLE FOUNDATION
102 Ann Court
Montz, Louisiana 70066

2015 Archbishop Lyle Conference

"I Am Black! I Am Catholic! I Am Here: Celebrating Milestones"

Tuesday June 23, 2015

1:00-9:00pm Rivers Institute

Wednesday June 24, 2015

9:00am-4:00 pm Rivers Institute

7:00 pm Lyle Conference Opening

I Am Black! I Am Catholic! I Am Here! Celebrating Our Identity

9:00 pm Reception

Thursday June 25, 2015

8:30 am Morning Prayer

I Am Black! I Am Catholic! I Am Here! Celebrating Our History

9:45 Workshop Session 1

11:00 Workshop Session 2

12:00 pm Lunch

1:30 Workshop Session 3

2:30 Choir Rehearsal

4:00 Evening Prayer

I Am Black! I Am Catholic! I Am Here! Lamenting Our History

7:30-10:30 Kuumba Night

Friday

June 26, 2015

8:30 am Morning Prayer

I Am Black! I Am Catholic! I Am Here! Praising God

9:45 Workshop Session 4

11:00 Workshop Session 5

12:00 pm Lunch

1:30 Workshop Session 6

2:30 Choir Rehearsal

4:00 Evening Prayer

I Am Black! I Am Catholic! I Am Here! Thanking God

Evening is free

June 27, 2015

9:00 am Closing Liturgy

I Am Black! I Am Catholic! I Am Here!

June 23-27, 2015

Oblate School of Theology

San Antonio, Texas

Celebrating over a decade of cultivating,
celebrating and commissioning leadership
to develop powerful and effective
Black Catholic worship

www.lyleconference.org or
call us at (955) 287-0161



Archbishop James Patterson Lyke Conference 2015 Fr. Clarence Rivers Music Institute

REGISTRATION FORM

FIRST NAME _____ LAST NAME _____

MAILING ADDRESS: _____

CITY: _____ STATE _____ Zip _____

PHONE: _____ T-shirt size _____ (Adult sizes: s, m, l, xl, 2xl, 3xl, 4xl)

YOUR E-MAIL ADDRESS: _____

** What instrument(s) do you play? _____

CHURCH PARISH _____ DIOCESE _____

GENDER _____ MALE _____ AGE: under 13 _____ 13-17 _____ 18-26 _____ 27-59 _____ Over 60 _____

IF AGE 17 YEARS OR UNDER – NAME OF CHAPERONE _____

For each youth, please complete the Parent/Guardian Consent/Waiver form found on the website www.lykeconference.org

LYKE CONFERENCE REGISTRATION COST		Check appropriate box
June 24-27, 2015		
Registrations received by 5/22/2015 are guaranteed meals, t-shirt, conference bag, and program book.		
INDIVIDUAL COST BY 5/22/2015	\$150.00	
COST PER PERSON POSTMARKED AFTER 5/22/2015 NO PERSONAL CHECKS AFTER 5/22/2015	\$200.00	
FR. CLARENCE RIVERS MUSIC INSTITUTE (June 23-24, 2015)		
INDIVIDUAL COST (INCLUDING MUSIC PACKET) BY 5/22/2015	\$90.00	
INDIVIDUAL COST AFTER 5/22/2015 NO PERSONAL CHECKS AFTER 5/22/2015	\$140.00	



ATTENTION ALL LITURGICAL INSTRUMENTALISTS!
BRING YOUR INSTRUMENTS AND PARTICIPATE IN OUR
INSTRUMENTAL PRAISE CLINIC DESIGNED FOR THE LITURGICAL MUSICIAN

****PLEASE INDICATE THE INSTRUMENT YOU PLAY TO BETTER PLAN FOR THE INSTRUMENTAL CLINIC**

TOTAL AMOUNT SUBMITTED _____ CHECK # _____ DATE _____

NAME CHECKS PAYABLE TO _____

LYKE FOUNDATION

102 ANN COURT

MONTEZ, LOUISIANA 70005



Drury Inn & Suites Airport
95 NE Loop 410
San Antonio, TX 78216
210-308-8100

Room Rate: \$94.99 (with tax \$110.90)

Reservations can be made online accessing the following link.

<http://www.druryhotels.com/Reservations.aspx?groupID=2234419>

Notify the hotel of special needs.

This hotel features an outdoor pool, a fitness center, and a spa tub. Free buffet breakfast is provided, as well as free WiFi in public areas, free self parking, and a free airport shuttle. Additionally, coffee/tea in the lobby, a business center, and meeting rooms are onsite.

Room Amenities

All 274 rooms provide conveniences like refrigerators and microwaves, plus free WiFi and LCD TVs with cable channels. Guests will also find coffee makers, free long-distance calls, and free local calls.

OBLATE SCHOOL OF THEOLOGY



School of Theology for African American Pastoral Leadership



LYKE FOUNDATION

The Lyke Foundation is the sponsor of the Lyke Conference.

Vision

The Lyke Foundation cultivates, celebrates, and commissions leadership to develop powerful and effective Black Catholic worship.

Mission

Being a credible liturgical resource, the Lyke Foundation calls Black Catholics to embrace their birthright and awakens Catholics to engage the richness and giftedness of the Black community in the vibrant nature of the Catholic Church.



In the light of this vision and mission, the primary activities of the Foundation are in-servicing and training. These activities are accomplished chiefly through the annual Lyke Conference.

Everything that is offered at the Lyke Conference has the following goals in mind:

- To provide a culturally rich atmosphere encompassing music, art, ritual, and other activities and experiences that ... will inspire and enable participants to enrich worship services in their own parishes.
- To provide participants with spiritually uplifting and unifying knowledge that can be shared with their parish communities and families.
- To facilitate an ongoing dialogue involving the African American community and the Catholic Church.
- To grace the prayer life of God's people through the development of liturgical resources that are rooted in the Black experience and truly Catholic.
- To teach, train, and form liturgical ministers.
- To develop and inspire our youth spiritually and culturally to recognize and share their giftedness and to share their time and talents in fostering Christian values.
- To promote and develop lay ministerial leadership as well as vocations to the priesthood and religious life in the African American community.
- To evangelize within the African American community and other communities.



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)



CATHOLIC COMMON GROUND INITIATIVE

of the Bernardin Center invites you to the

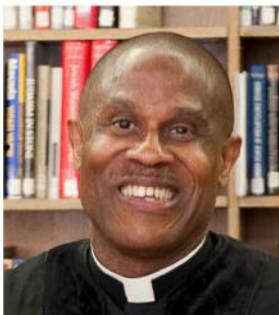
2015 Bernardin Award and Murnion Lecture

“Is Common Ground Possible in the Pursuit of Racial Justice?”



Dr. Carolyn Woo
President and CEO of Catholic Relief Services
2015 Cardinal Bernardin Award recipient

Dr. Carolyn Woo, President and CEO of Catholic Relief Services, was featured in *Foreign Policy* (May/June 2013) as one of the 500 Most Powerful people on the planet as a “force for good.” Dr. Woo’s Catholic News Service monthly column took first place in the 2013 Catholic Press Association Awards in the category of Best Regular Column – Spiritual Life. Prior to her work at CRS, Dr. Woo served from 1997 to 2011 as dean of the University of Notre Dame’s Mendoza College of Business.



Rev. Bryan Massingale, STD
Professor of Theological Ethics, Marquette University
2015 Murnion Lecturer

Fr. Bryan Massingale, STD, specializes in social ethics with a focus on the impact of religious faith as both an instrument of social injustice and a catalyst for social transformation. He is the author of *Racial Justice and the Catholic Church* (Orbis, 2010), which received a First Place Book Award from the Catholic Press Association. His current research projects explore the contribution of Black religious radicalism to Catholic theology; the notion of “cultural sin” and its challenge to Catholic theological ethics; and the intersections of race and sexuality in both social life and Catholicism.

About the lecture:

Is Common Ground Possible in the Pursuit of Racial Justice?

The recent killings of unarmed African Americans has put the nation’s unfinished quest for racial equality at the forefront of public debate. Yet these discussions are often racially polarized, and Catholic engagement with these discussions presents a muddled and muted witness. This lecture examines the challenges of and possibilities for robust Catholic witness in overcoming our nation’s most enduring social divide.

June 26, 2015

7 p.m.

2nd floor

Catholic Theological Union
5416 South Cornell Avenue
Chicago, IL

Free parking available in CTU garage

Register online at
catholiccommonground.org
by June 19, 2015.



CELEBRATE
WORLD MEETING OF FAMILIES IN CHICAGO

Catholic Family CELEBRATION



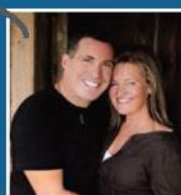
SATURDAY, SEPTEMBER 5, 2015 | 10 AM - 4PM
Shrine of Our Lady of Guadalupe in Des Plaines, IL



Sign Language
Interpretation

**SPECIAL CONCERT FOR
TEENS
AND THEIR
FAMILIES**
with Steve Angrisano
4:30 - 5:30 PM
followed by pizza
ALL ARE WELCOME

KEYNOTE SPEAKERS IN ENGLISH, POLISH, AND SPANISH:



Steve and Jenni
Angrisano



Rev. Pawel
Komperda



Ferney
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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
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To register for the event, please go to
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Contact: Amanda Thompson
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call at 312.534.8391

NATIONAL BLACK CATHOLIC APOSTOLATE FOR LIFE

WITNESSING THE GOSPEL OF LOVE AND THE GOSPEL OF LIFE IN OUR COMMUNITY

c/o St. Clare Priory
440 West 36th Street New York, N.Y. 10018-6328
Voice: 212.968.1847
email: TNBCALIFE@AOL.COM



News Release May 1, 2015 **News Release**

FOR IMMEDIATE RELEASE:

June 2015 marks the 18th annual June is Abortion and All Acts of Violence Awareness Month in the African American community. In announcing the June is Abortion and All Acts of Violence Awareness Month, Franciscan Father James E. Goode, President of the National Black Catholic Apostolate for Life and the National Board of Consultants, stated the following:

“Our message is powerful and prophetic:

Pray for the end of abortion and all acts of violence and hate in our communities.

Go tell it in

OUR NEIGHBORHOODS,
CHURCHES, SCHOOLS,
ON OUR STREETS,
YES EVERYWHERE

ABORTION IS NOT AN OPTION BUT LIFE IS.
ACTS OF VIOLENCE ARE NOT OPTIONS
BUT GOODNESS AND MERCY ARE.

We are expecting miracles. The 2015 Abortion and All Acts of Violence awareness month has been placed at the feet of the Blessed Virgin Mary and Saint Joseph her most chaste spouse.

With divine assurance we are also seeking the heavenly assistance of Saint Martin de Porres, Patron of Black Catholics, St. Josephine Bakhita, Venerable Pierre Toussaint, Venerable Henriette De Lille, Servant of God Mother Mary Elizabeth Lang and Servant of God Father Augustus Tolton.

Family of God come join us as we give witness to God's gift of life, and pray for the end of the abortion and all acts of violence and hate.

COURAGE I AM PRAYING FOR YOU
Saint JOSEPHINE BAKHITA

Theme for the 26th National Day of Prayer for the African American and African Family February 2015



National Black Catholic Apostolate for Life
www.blackcatholicsforlife.org

June is Abortion and All Acts of Violence Awareness Month 2015
[\(click here for Prayer and Announcement\)](#)

The National Black Catholic Apostolate for Life was inaugurated in the fall of 1997, with the National Black Catholic Clergy Caucus and the Franciscan Solid Ground Ministry as sponsors and with the support of the late

John Cardinal O'Connor, then Archbishop of New York and the Archdiocesan Office of Black Ministry - Brother Tyrone A. Davis, CFC, Executive Director. Since then, NBCAL Affiliates have been established throughout the United States.

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Save the date!



March 4-5, 2016

Marriage On A Lampstand

National Black Catholic Marriage Symposium

Chicago, IL

Sponsored by ArusiNetwork, Inc. and
National Black Catholic Congress



"The most powerful, transforming, miracle-making love is given when the beloved is least deserving. For it is then that our love reflects God's."

Andrew & Terri Lyke

Explore Sacramental Marriage through the lens of social justice and the historical, cultural, and spiritual narrative of Black Folk.

Who should attend?

- Couples
 - Married
 - Engaged
 - Searching
 - Interracial
- Pastoral ministers
- Catechists
- Wedding coordinators
- Marriage preparation ministers
- Stakeholders of marriage

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at St. Columbanus Parish



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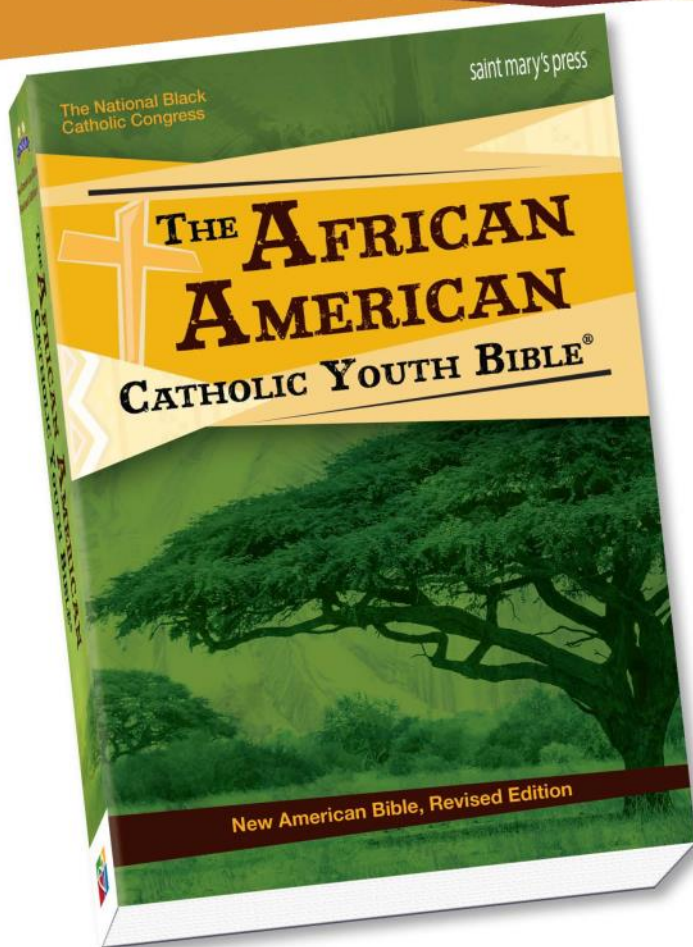
The Tolton Academy will be home to the St. Dorothy Early Childhood Center.

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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

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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 he would die before the actual crucifixion, so they compelled Simon to bear his cross. Thenceforth, Simon bore the cross willingly that Simon received thereby the graces of discipleship, for Mark mentions a Simon of Alexander and Rufus" (Mark 15:21), perhaps well known to Mark's readers as a man of African descent, we share in Simon's service and in some sense "we

Crosses borne with grace and endurance for the sake of Christ bear abundant fruit. We, too, as African Americans, can bear such fruit.

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.

a look inside



saint mary's press
touching hearts. enlivening minds.

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:
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Rev. Chester P. Smith, SVD
815 East 58th Street
Indianapolis, Indiana 46220

CONFERENCE SPONSORS



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Chicago Province
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*National Black Catholic
Clergy Caucus*



*The Society of St. Joseph of
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*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 _____

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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

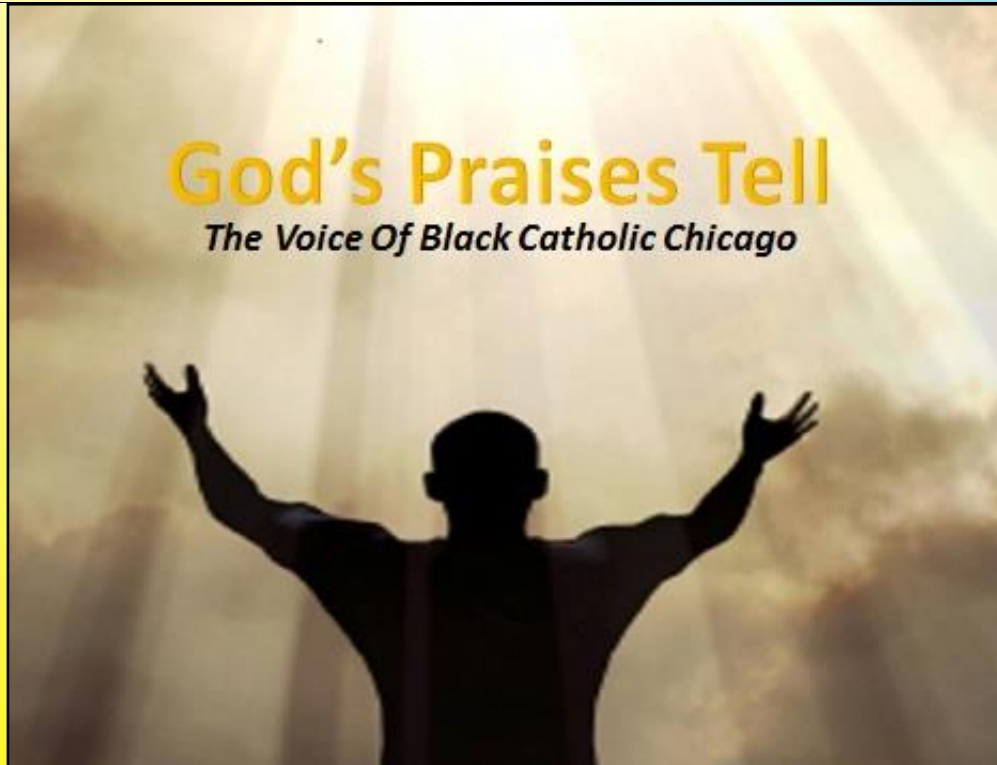
Website: www.bowmanfrancisministry.com

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Date: _____



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Hosted by Andrew Lyke

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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.



The Racial Divide in the United States: *A Reflection for the World Day of Peace 2015*



A Pastoral Letter
by
His Excellency,
The Most Reverend Edward K. Braxton, Ph.D., S.T.D.
Bishop of Belleville, Illinois

Text and Study-Guide

Download at
http://www.blackcatholicchicago.org/Portals/198/Documents/Racial_Divide_Study_Guide.pdf