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The Drum

March 2014

THE BEAT OF BLACK CATHOLIC CHICAGO

Celebrating unsung black Catholic women in U.S. history

By Shannen Dee Williams

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On the evening of Sunday, May 10, 1891, Father Augustus Tolton, the nation's first self-identified black priest, traveled to a home in Chicago's "Negro district" to administer death rites to a pious, but once-lapsed laywoman.

Writing about the incident two days later, Father Tolton noted that the "colored woman had been nine years away from her duties because she was hurled out of a white church and even cursed at by the Irish members."

Inspired by this woman's enduring faith in the face of such unholy discrimination, Father Tolton, the son of devout Catholic slaves, documented her faith testimony and in the process gave a voice to the legions of anonymous and unheralded black women upon whose shoulders the African American Catholic community has historically rested.

"She sent for me," Father Tolton wrote, "and thanked God that she had me to send for."

To date, black women remain among the most invisible and elusive figures in U.S. Catholic history. Like the woman who sent for Father Tolton on her deathbed in 1891, many of these women remain nameless, captured only in brief references and in the shadows of more well-known members of the church.

Since the earliest importation of African slaves into the Americas, black women have played prominent roles in the propagation of Catholic faith, education, and charity. In the 18th century, for example, black women constituted the majority of the church's membership in New Orleans, Louisiana, and free black women served as godparents to more than 80 percent of the city's

enslaved population.

Beginning in the 19th century, women became the first representatives of the African American community to enter religious life. Barred from joining white sisterhoods due to exclusionary admissions policies that lasted until well into the 20th century, black women first succeeded in becoming sisters by either passing for white in white congregations or establishing their own orders.

Between 1824 and 1922, African American women organized at least eight historically black and Afro-Creole orders, of which three are still in existence. The surviving congregations are the Oblate Sisters of Providence (1828) in Baltimore, Maryland; the Sisters of the Holy Family (1842) in New Orleans, Louisiana; and the Franciscan Handmaids of the Most Pure Heart of Mary (1916) in Savannah, Georgia and later Harlem, New York.

However, the first known African American woman to enter religious life was Nellie Morgan, who was the sixth member of the Kentucky-based Sisters of Loretto, the first Catholic sisterhood with an American foundation. The daughter of a white man and an ex-slave mother, Morgan passed for white in her order.

Black women also co-founded the Sisters, Servants of the Immaculate Heart of Mary in Monroe, Michigan in 1845 and the Benedictines of Mary, Queen Apostles in Scranton, Pennsylvania in 1995. Both communities are predominantly white.

In addition to educating 10 of the nation's first 23 black priests, black sisters desegregated several Catholic colleges and universities, including Saint Louis University, Villanova University, and the Catholic University of America, in the era before the Brown v. Board of Education decision. In 1933, for

(Continued on page 2)



(Continued from page 1)

example, Oblate Sisters of Providence Mary of Good Counsel Baptiste and Mary Consolata Gibson re-integrated the Catholic University of America. In 1934, these sisters became the institution's first black women graduates.

Like their religious counterparts, black laywomen were prominent propagators of Catholic faith and formed the backbone their parishes and communities. Women, like Anna (aka Madre) Bates of Detroit, founded Catholic missions in their neighborhoods when white ecclesiastical authorities refused to do so. Many of these missions, like Detroit's Our Lady of Victory, became thriving black Catholic parishes.

Black laywomen also encouraged and nurtured the vocations of black girls and boys in their families and parishes, reminding them constantly that a racially segregated church was a profoundly un-Catholic church.

Angela White's journey to religious life, for instance, is replete with examples of this kind of support from black Catholic women. A cradle Catholic and native of Washington, D.C., White felt the call to religious life while in elementary school. Soon thereafter, members of her family, the Sisters of the Holy Family who staffed her parish, and a black female public schoolteacher all actively nurtured her vocation, taking her to Mass daily and keeping her on the path of spiritual perfection.

Having grown up listening to the stories of her maternal great-grandmother, Mary Mattie Wood, who cooked and cleaned for

the white priests at St. Mary Church in Upper Marlboro, Maryland, but was forced to sit in segregated pews and receive communion after the white parishioners, White also wanted "to change the world" by desegregating a white congregation. Although rejected admission into three white congregations solely on the basis of race, Angela White became one of the first two African American Sisters of Charity of Cincinnati in 1956.

Such examples of black Catholic women's sufferings and triumphs stand as a searing testament to the enduring faith of the African American Catholic community in the face of bigotry and exclusion. Their stories should inspire all Catholics and be celebrated as Catholic history. Indeed, the lives and labors of this small sampling of women prove that black history is not simply American history, but also Catholic history.

As Franciscan Handmaid of Mary Loretta Theresa Richards aptly put it, "The Catholic Church wouldn't be Catholic if it wasn't for us." And that's a fact.

- See more at: <http://www.uscatholic.org/blog/201402/celebrating-unsung-black-catholic-women-us-history-28501#sthash.hclrwC3n.dpuf>

Shannen Dee Williams is the 2013-2014 postdoctoral fellow in African American studies and history at Case Western Reserve University in Cleveland, Ohio.



Sisters of the Holy Family in New Orleans, 1899, public domain via Wikimedia Commons

African-American Heritage Celebration at Holy Name Cathedral

By Karine Guignard

Wednesday February 26, 2014 at 9:30am the 1200 seats of Holy Name Cathedral were full of students from grammar school, middle school and High school. 30 Catholic schools came together from the far South side, the North side, the West side and from the East side of Chicago to join in "The 36th Annual African American Heritage Celebration." This year's theme was "This is Our Story" which focused on four African Americans who are on the road to Sainthood. The celebration was spearheaded by the youth and they led the Prayer Service.

Melanie McCoy, Breanna Wilson and Jaylen Johnson from Seton Academy, welcomed and invited the youth to "Remember, to Celebrate, and to Rededicate" their life to Christ Jesus. They charged them to remember the "Holy Women and men, our mothers and fathers of faith, of blood and of Blackness. To celebrate that the eyes of the old ones saw us gathering here, praying for thanksgiving and peace in the land that we can claim for our own, that we must claim for the kingdom of God, rededicate ourselves to pray without ceasing, for ourselves, for our loved ones, our family and for our schools."



Keynoter ValLimar Jansen

The center attraction was the altar that was adorned with colorful afro-centric cloth and the tall bright green and orange banner with the Nguzo Saba, the 7 Principles of Kwanza. On one side of the altar was a huge picture of Mother Africa and child and on the other side were two large African Drums. Sitting on the side of the ambo were Zion and Zaire Horton who led the procession in by playing the drums. As each schools processed in with their banner telling their stories, they all gathered on the steps of the altar for all to view and know.

The celebration began with opening prayer, by Kyle Walker from Marion Catholic H.S., to the Liturgical Dancers from St. Francis De Sales H.S, Christ the King H.S and Mother McCauley H.S. The road to sainthood was portrayed by Brooklyn Perkins as Sr. Henriette DeLille, Malik Washington as Pierre Toussaint, Imarni Johnson as Mother Mary Lange, all from Christ the King H.S., and Kameron Marshbanks as Fr. Augustus Tolton from Seton Academy. They inspired the other children and the youth to know who they are and their history. Prayer of the Saint was by Derrick Nash, David Richmond, Mardell Clinksale, Demarko Hill and Anthony Rice from Hales Franciscan High School. A spirit-filled six grader, Christian Nix from St Sabina Academy boldly proclaimed and encouraged everyone to have faith through the scripture from Hebrews 11:1-10 (MSG) versions. The closing prayer was by Janalie Cobb from St Viator school, and the combined choir was from Christ the King, St Margaret of Scotland, and Marion Catholic that filled the Cathedral with the sound and joy of music. The ushers and greeters were from Leo



High School and were dedicated to their task of seating everyone, directing and passing out the prayer aid and bookmark.

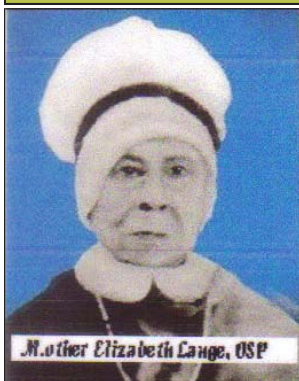
The guest speaker ValLimar Jansen was introduced by Lauren Dumas from St. Sabina Academy. ValLimar Jansen holds professional degrees in Arts from California State University, San Bernardino and The University of California. She has a long history of singing sacred music, cantor for numerous events and Liturgies in Los Angeles, around the U.S., and internationally. Her message to the youth was to have Faith in God, when you cannot see what God is doing in your life. She talked about the passing of the baton, she encourage them by letting them know that they are the church. She emphasized that we have a tradition and a history that is full of faith. She relayed a message to the adults, that they must not be afraid of change and that now is the time for the Church to grow.

With 30 different Catholic Schools, with young children, with high school teenagers, there was not a sound made. All eyes, all ears and all heads were facing the altar and they were all mesmerized by the leadership of each students. Everyone... *everyone* was attentive, was listening, participating, and singing along with the choir.

The closing of the prayer service was led by ValLimar Jansen who invited the spiritual leaders, the clergy, the principals, the teachers, all the adult leaders, to stand outside of their pews, face the children with extended hands and pray for the children, bless them as they go forth, bless them to be the church, and to live out their faith in Christ Jesus. What a marvelous way to end a beautiful and spirit filled morning full of expectation and manifestation for the hope of our children.

The celebration was made possible by the leadership of Andrew Lyke from the Office of Black Catholics, Julie Welborn from the Office of Catholic Schools and by the team committee members who organized the children. We thank all the schools and students that made this celebration an outstanding Prayer Service. It would not have been possible without their leaders and leadership. We hope that next year's celebration will bring more Catholic School students to participate in the Annual African American Heritage Celebration. As the song says, "We come this far by faith, leaning on the Lord, trusting in Him in holy word, He's never failed us yet."

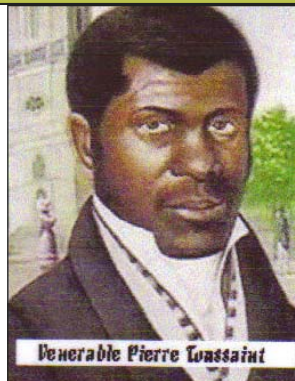




Mother Elizabeth Lange, OSP



Fr. Augustus Lotton



Venerable Pierre Lussaint



Venerable Henriette Deille



Msgr. Dan Mayall, Pastor of Holy Name Cathedral welcomes participants with a 10-point history of the cathedral.



Christian Nix of St. Sabina Academy boldly proclaims the Word.



Students from Hales Franciscan High School



Liturgical Dancers from St Francis De Sales H.S, Christ the King H.S and Mother McCauley H.S.



Zaire & Zion Horton accompany the Procession with African Drums

Photos courtesy of Billy Montgomery

An open letter to Pope Francis

Judge Raymond and Deborah Bolden

Dear Pope Francis,

Your election to the Papacy has opened the windows of the Church, as well as its doors. Now Jesus has been allowed in, as well as the rest of us.

Your message to the world to help the poor makes the Church brand new, at least in the eyes of this 80-year-old "cradle Catholic".

But before you came, there was another priest -- a priest of your generation -- who came to Sacred Heart Parish in Joliet, Illinois 14 years ago and brought us the same message. From the moment he arrived in our community, Father Raymond Lescher preached the gospel of loving one another, of serving the poor, the disabled and the lonely, and those in need.

Sacred Heart -- established over 100 years ago -- has survived the racial and economic changes of the past decades. Located in what was once a thriving neighborhood, it is now a beacon of light in a sea of poverty.

At Sacred heart, our Church Deacon is black; our music -- like our congregation -- is diverse and multicultural. Fr. Lescher makes sure that support services are available to the poor, including active Alcoholics Anonymous, Gamblers Anonymous and Narcotics Anonymous groups; marriage and family counseling; and Family Table, which serves a free, hot midday meal every Tuesday.

When Trayvon Martin was killed, Fr. Lescher donned a hoodie and marched with others in protest against so-called "stand your ground" laws.

When it was proposed that the City of Joliet sell land to a private prison corporation, who intended to build a detention center for undocumented Hispanic immigrants, he helped galvanize the Hispanic community and formed the concerned citizens' group that protested, and eventually triumphed. The City abandoned the project.

He helped the Warehouse Workers for Justice when they battled against low wages, and unfair and unsafe working conditions, especially for women.

He sits on the governing board of the Warren-Sharpe Community Center, located a few blocks from the Church, which provides struggling families with low-cost preschool, free after-school and summer camp youth



Father Raymond C. Lescher
Pastor of Sacred Heart Church in
Joliet, Illinois

programs, as well as a large and busy food pantry for the poor.

He regularly visits the county jail and the state maximum security prison (Stateville) to offer Mass.

He lives in the old Church rectory on Joliet's south side, one of the city's poorest neighborhoods. People come to the rectory when they need help, no matter their color or creed, and know they will be welcomed with love and respect.

He praises your example and your passion for the message.

Yet, although he is on call 24 hours a day, he takes one vacation per year.

He takes no salary as a priest.

He is 78 years old.

Who is Father Raymond Lescher?

A man whose every day homily is preaching the Word of Jesus: taking care of the poor.

A man who feeds the hungry every Tuesday at Family Table (a mission he started). Often, over 200 people show up to receive a hot, nutritious meal. He greets his guests with love and hugs, serves them, and helps clean up.

A man you will see at sunrise, no matter the weather, picking up trash off the street, not just at the Church, but for his neighbors.

A man who gets down on his knees and plants his own garden, and then gives away the fruits of his labor.

Pope Francis, Fr. Raymond Lescher not only talks the talk -- he walks the walk. Sacred Heart Parish of Joliet, Illinois is truly blessed to have a priest who got it right.

Ray Bolden is a prominent lawyer and judge in the Joliet community. In his long career he fought for civil rights with the NAACP, National Bar Association, the ACLU, and his Catholic Faith. Now retired, with his wife, Deborah, Judge Bolden continues to be a voice for justice.



Joycelyn King: An image of Black womanhood to celebrate

By Willie Cobb

The entire world knows that February is Black History Month. We have our celebrations, plan our liturgies, and discuss our heroes. Most of the time people celebrate Dr. King and/or Rosa Parks, but what most people do not know is that March is Women's History Month.

The history of the image of black women around the world is filled with stereotypes and myths such as, the angry black woman, to the independent black woman who just will never need anyone in her life. These images have dominated the image of black women for years and some black women have suffered from these stereotypes since slavery. These stereotypes can and have made life very difficult for black women as well as black families. These stereotypes jeopardize the emotional health of our young people and endanger their fragile spirituality.

Fighting these stereotypes has been difficult, and recently, has become impossible. The current media industry lives in these black female stereotypes which is disgraceful. Modern TV shows have very little room for the diversity of today's modern black women. There is barely any room for black women at all on TV. The image of black women on TV consists of the super brilliant



magical black woman who can fix anything, to the angry black woman, to the best friend of the white woman, to no image at all. There are TV shows that are set in major cities where the characters never even bump in to a black woman on the street, let alone have one on the show. The Black community has been fighting against these images for decades. The only way to fight this is with portraits of dedicated Black Catholic women.

The very real image of Black women is understood by learning about very real Black women such as Fannie Lou Hamer and other heroines. Chicago's Catholic Church has many such wonderful women. One of them is Joycelyn King who has worked for the church for 33 years. "Joyce" received her undergrad degree in Music Education from Roosevelt University and her Master's in Religion from Loyola. She has worked in Catholic institutions for her entire career. She has taught music, prayer, and theology; participated in the Archdiocese of Chicago's Catechetical Commission; and taught *Catching the Spirit*, one of her favorite things to do. Joyce voyaged through the Diaconate program with her husband and was there for him when he started the African-American Heritage Mass 36 years ago. She has dedicated her life to the Church and to the young people of the Church. She is now retired from St Dorothy, where she still dedicates her time.

I first met Joyce when I was in high school and we were on one of those committees for the Archdiocese together. I remember thinking 'what a smart lady.' Her dedication to the church of Chicago is unmatched and her abilities belie the stereotypes that society forces on us. Joyce King's dedication to the church matches that of those like Mahalia Jackson and Fannie Lou Hamer. The Catholic Church needs to recognize its dedicated women like Joyce King.

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

Black Catholic Spotlight



Iwould just like to begin by saying how much of an honor it is to writing within this esteemed magazine. My name is Megan Graves and I am an undergraduate Senior at Dominican University majoring in Black World Studies and Pastoral Ministry with minors in Theology and the Study of Women and Gender.

For me, the upcoming season of Lent is one of the most reflective times of the year. This season not only allows me to reflect on my life as a student, but also for the journeys ahead. As a young adult Black Catholic who is discerning to enter into community with the Sinsinawa Dominican Sisters, I feel as if there are times in which I am in between two world, or in the words of W.E.B DuBois, "having a double consciousness." I say this because there are times in which I cannot always integrate an Afro-centric framework within my Catholic faith. This is why I feel that Black Catholics must continue or even begin to develop more intergenerational relationships with our young adults and the elders of our church.

The church is the work and the community building of the people and as a community of the people of God, we must be each other's foundation. Therefore, the work of the Office for Black Catholics is vital for foundation work.

This season of Lent is also important for me because I will be traveling with a group of students from Dominican to New Orleans this Spring Break. We'll be working with United Saints Recovery Project – a community-based organization with a mission to keep current residents in their homes by providing low-cost and free home rehabilitation to make their houses safe and livable again. We'll be taking a tour of the city and learning about its rich history, ongoing struggles, and the deep culture that continues to form it. We'll also be visiting the National Civil Rights Memorial in Memphis on the way down and learning about how the struggle for civil rights continues in our country.

In today's world, there are so many issues that need to be addressed, and yet we must all try to strive to be someone's foundation while at the same time, taking the time out to reflect on our purpose during this season of Lent. I look forward to seeing you along the journey.



ARCHDIOCESE OF CHICAGO

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March 1, 2014

Dear Brothers and Sisters in Christ,

I am very happy to report to you on the collaborative initiative with the National Association of Catholic Family Life Ministers (NACFLM) and the National Association of Black Catholic Administrators (NABCA). At their 2013 annual meeting NACFLM ratified the creation of a section in their organization that focuses on effective outreach to African Americans.

Sociological studies show that the institution of marriage has virtually collapsed in the African-American community. 41% of African-American adults are married, compared to 62% of whites and 60% of Hispanics (2000); 23 divorces per 1000 African-American couples per year, 19 for whites (1990); 69% of African-American births are to unmarried women, compared to 25% for whites and 42% for Hispanics (1998); 55% of African-American children live with single parents, compared to 23% of white children and 31% of Hispanic children (1998). Today more black men are in jail than in college. A black child born in slavery over 150 years ago had a better chance of being born into a family headed by committed biological parents than one born today. Marriage is perceived as an unnecessary option for African-American families. African-Americans have the lowest marriage rate compared to all measured ethnic groups, and at the same time the highest divorce rate.

Responding to the sociological data, NACFLM has asked me to lead this initiative for developing strategies that address those concerns. For this effort NABCA has created a standing committee that will collaborate with NACFLM. Guided by the longstanding work of ArusiNetwork, Inc., we will explore effective strategies for Catholic Family Life outreach to African Americans.

While this collaboration is still taking shape, we have been moving forward with a local initiative here in Chicago. Working with our Marriage & Family Ministries Office we have developed an African-American module for the innovative *Catholic Marriage Prep Class Online*. This program provides a comprehensive experience for engaged couples addressing the "Must-Have Conversations" outlined by the United States Conference of Catholic Bishops.

The program covers the required areas of Ceremony Planning, Spirituality of Marriage, Family of Origin, Communication, Conflict Management, Marriage as a Sacrament, Healthy Sexuality and Intimacy, Natural Family Planning, Children, Theology of the Body, Finances, and Couple Prayer. Optional elements include what we have developed for Strengthening African American Catholic Marriages, as well as Unique Challenges for Military Couples, Cohabitation, Forming a Stepfamily, Children of Divorce, Second Marriages, and Interfaith and Interchurch Marriages. This online process provides a comprehensive and customizable marriage preparation program for a new generation.

Please review the promotional page for the new module for African Americans by going to <http://www.catholicmarriageprepclass.com/topics/strengthening-african-american-catholic-marriages/>.

We are grateful for this unprecedented collaboration between NABCA and NACFLM, and hopeful and confident that we will effectively bring to bear the richness of Catholic thought on Sacramental Marriage to African Americans. As this collaboration advances, we will keep you informed of new developments.

Your brother in Christ,

Andrew Lyke



Office For Black Catholics
Archdiocese of Chicago

DID YOU KNOW...



... that on March 1, 1921 Idaho banned marriage between black and white people, even though the state's population was less than .02% African American?



... that on March 2, 1807 Congress banned import of slaves, effective January 1, 1808, but established no remedy for Africans illegally smuggled into the country after the enactment of the ban?



... that on March 3, 1991 the severe beating of Rodney King, a black man, by Los Angeles police officers during

a traffic stop is caught on tape? Violence later erupted in Los Angeles when the officers were acquitted of criminal charges.



... that on March 6, 1857 the U.S. Supreme Court in the *Dred Scott v. Sandford* ruled that people of African descent cannot be U.S. Citizens, are not protected by the Constitution, and have no standing to sue in federal courts?



... that on March 7, 1965 supporters of black voting rights marched from Selma to Montgomery, Alabama, and were attacked by police with tear gas, whips and clubs? Dozens were hospitalized on that became known as "Bloody Sunday."

... that in the week of March 8, 1942 Maryland law provided for punishment of up to 20 years in prison for any African American found with an antislavery publication in his or her possession?

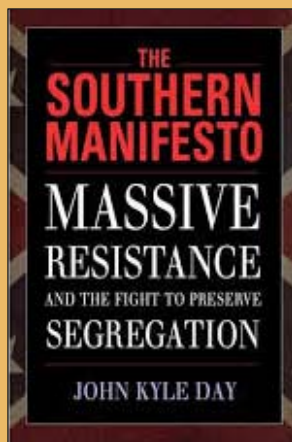
DID YOU KNOW...



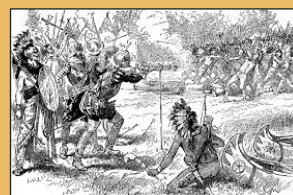
... that on March 9, 1892 Ida B. Wells' friends Thomas Moss, Calvin McDowell, and Henry Steward were lynched in Memphis, Tennessee? This incident sparked Wells' lifelong crusade against lynching.



... that on March 11, 1965 Rev. James Reeb, a supporter of black voting rights, died two days after he was beaten by angry whites in Selma, Alabama?



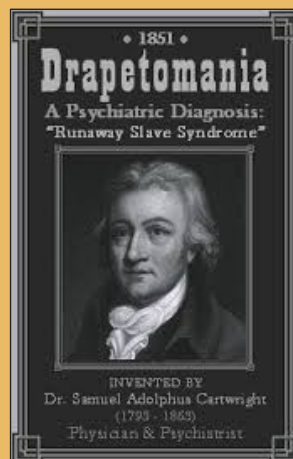
... that on March 12, 1956 U.S. congressmen from 11 Southern states issued *The Southern Manifesto* declaring opposition to the U.S. Supreme Courts *Brown v. Board of Education* decision prohibiting racial segregation in public schools?



... that on March 15, 1713 Tuscarora Indians withstood colonists' siege of Fort Neoheroka in North Carolina Territory for three weeks before most burn to death in a fire that destroyed the fort? Survivors joined the Iroquois Tribe.

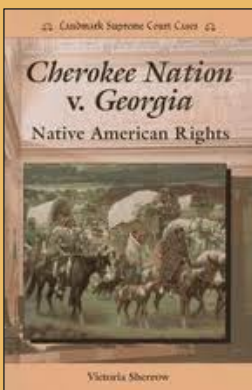


... that on March 16, 1995 the Mississippi legislature voted to ratify the Thirteenth Amendment, abolishing slavery, after having rejecting it in 1865?

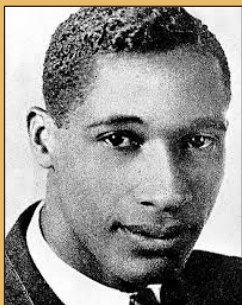


... that on March 17, 1851 Southern physician Samuel Cartwright claimed discovery of "Drapetomania," a disease that makes African Americans want to run from slavery, and prescribed whipping and amputation as treatment?

DID YOU KNOW...



... that on March 18, 1831 U.S. Supreme Court declared in *Cherokee Nation v. State of Georgia* that Indian tribes are "domestic dependent nations" whose relationship to the U.S. "resembles that of a ward to his guardian"?



... that on March 19, 1939 Lloyd Gaines, a black man, disappeared months after U.S.

Supreme Court ordered him admitted to the University of Missouri School of Law? His family suspected he was murdered.

... that on March 20, 1924 Virginia's Eugenical Sterilization Act was signed into law and later became the model sterilization law for other states and for Nazi Germany?

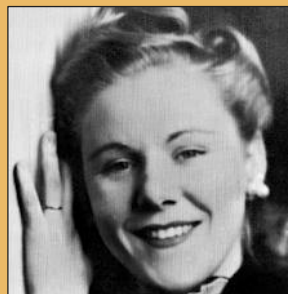


... that on March 21, 1981 after a Mobile, Alabama jury acquitted a black man of killing a white police officer, Ku Klux Klan members randomly kidnap and kill 19-year-old Michael Donald, a black man, and hang his body from a tree?

DID YOU KNOW...

... that on March 22, 1901 a white woman and a black man were arrested in Atlanta for walking and talking together on the street?

... that on March 23, 1875 Tennessee passed laws authorizing racial discrimination in hotels, public transportation, and amusement parks?



... that on March 25, 1965 Viola Liuzzo, a white housewife from Detroit, Michigan, was shot and killed after driving voting rights activists to Selma, Alabama?



... that on March 26, 1931 in Scottsboro, Alabama, nine black teens were accused of raping two white women and almost lynched? The "Scottsboro Boys" gained national attention after their racially biased trial resulted in death sentences.

... that on March 28, 1956 churches and synagogues nationwide kept their doors open all day in observance of a National Deliverance Day of Prayer to Support the Montgomery bus boycott?



Friends of Sister Thea Bowman Humanitarian Legacy Award

*For more
information
contact:*

Vivian Clark
708-642-9402

SAVE THE DATE!!!

Saturday, March 29, 2014
Lexington House 7717 West 95th Street
12:00 p.m. – 4:00 p.m.
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stmartin176@yahoo.com

Meharry College: Part of a legacy of greatness

By Dr. Keith Wilson

Access to affordable healthcare has become known as a central civil right in the United States. Healthcare disparities disproportionately affect African-Americans, Hispanics and other people of color. The recent law titled the Affordable Care Act, aka Obama-Care, is a measure to address this disparity. This law was

established mainly because of the efforts of the first African-American President Barack Obama. Even those with adequate insurance coverage today should not take for granted how access to this care has historically been difficult for many reasons. One reason was a lack of places for people of color to receive treatment. Another was an institutional refusal of medical colleges to educate African-Americans in the medical field.

A necessary strategy to provide this health care was the creation of facilities willing to train African-American physicians



and nurses. In the past because of racial barriers, it became necessary to build medical schools to train these doctors. It also became necessary to build separate hospitals because of Jim Crow Laws. Meharry Medical college in Nashville Tennessee is an example of where the Jim Crow laws of the south created the need for the construction of the first medical college established in the south specifically to train African-Americans. This college named for a Scottish settler named Samuel Meharry, who while traveling flipped his covered wagon over into a swamp. Some freed slaves uprighted his wagon so that he could continue his travels. Mr Meharry, who was very poor but thankful, pledged to the freedmen that whenever he came into some resources he would help the black race. This is remarkable considering the timeframe was in the 1870's.

It was the eventual donation of Mr. Samuel and his brothers in the amount of \$15,000 to the then Central Tennessee College that started a historic path. Eventually, because of relations with the Freedmen's Society and the American Methodist Church, a plan was put into motion which resulted, after a number of reorganizations and name changes, in the establishment of Meharry Medical College in 1915. Meharry is currently the largest institution with the established purpose of educating African Americans in the healthcare profession. Currently Meharry is the 2nd largest educator of African-American physicians and dentists in the country. It is also the largest producer of African-American Masters in Public Health. Without schools such as Meharry and others having the specific mission to educate African Americans, it is unlikely that there would be enough minorities both skilled and culturally sensitive enough to treat communities of color back in the early 1900's or now.

As a result of progress in the civil rights struggle, people of color are now matriculating through all medical schools in the United States, but healthcare to minorities has certainly been impacted by Meharry Medical College, the Howard University School of Medicine and Morehouse which have all educated African-American physicians for nearly 150 years as is the case for Howard University.

With the Affordable Care act now being the law of the land, people of all races and economic backgrounds can now be assured of this civil right and be assured that practitioners who understand their diverse healthcare needs will be available. After nearly 278 years, the United States is that much closer to a more perfect union.

Dr. Keith Wilson is a dentist, an active leader at Holy Angels Catholic Church, and a regular contributor to The Drum.

relevant
950 AM **radio**

God's Praises Tell

The Voice of Black Catholic Chicago
Tuesdays 9-9:30 a.m.
Relevant Radio 950-AM
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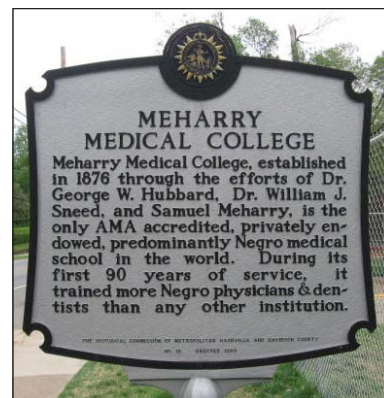
The Church, the Cardinal and You



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.





Every Lent, we pray, fast, give alms, and have fish fries! Many parishes come together every Friday in Lent for a meatless dinner and fellowship. This Lent, the Office for Peace and Justice is hoping that your traditional parish Fish Fry can become even greater with Catholic Relief Services Rice Bowl, the Lenten faith-in-action program for parishes, schools and families. The program invites Catholics to live in solidarity with our poorest and most vulnerable brothers and sisters through the three Lenten pillars of praying, fasting, and almsgiving. Here in Chicago we are seeking to place a Rice Bowl on the table of every home in our diocese. Our Lenten journeys will be filled with prayer, fasting and giving inspired by Catholic Relief Services' Rice Bowl stories!

We've got simple, easy way to add meaning to a Lenten Fish Fry. We encourage any parish that will be hosting Fish Frys during this Lenten season to make the CRS Rice Bowl a part of the event by simply setting the cardboard Rice Bowls on the tables during the Fish Frys, allowing individuals to contribute their pocket change over the course of their meal. In addition, those attending Fish Frys could be given the opportunity to make a small donation (even just \$1!) to CRS Rice Bowl with the purchase of their fish dinner. "Would you like to add \$1 to help the poor?" With each fish fry, small individual contributions would quickly add up to make an incredible contribution to the work of CRS!

More than just an opportunity to feed the hungry, Rice Bowl is a rich source to strengthen our spiritual journeys this Lent!

Catholic Relief Services highlights a specific country during each week of Lent, providing reflections and personal stories about people touched directly by the work of CRS which is funded by Rice Bowl donations. These stories could become a part of the Fish Frys, making them a place for us to learn exactly where our small sacrifices could help to fight poverty and hunger around the world and here in Chicago. You could show the video or have a speaker from our office come and discuss how CRS is helping that country.

Your parish fish fry can be more than a shared meal, becoming an opportunity to pray for and support those who go hungry around the world, as well as those who work to fight hunger and poverty. Families who learn about CRS Rice Bowl by attending a parish fish fry could also be given a Rice Bowl to take home, where their entire Lent can be enriched by incorporating the Rice Bowl into their Lenten routine. Recipes from the highlighted countries enable families to share meals with those who will benefit from the Rice Bowl, and daily suggestions make it easy to add prayer and small sacrifices to each of Lent's 40 days!

We've even got a friendly competition going where we offer an award to a parish that demonstrates great active involvement in CRS Rice Bowl. We encourage your parish to join this healthy competition, using CRS Rice Bowl as an opportunity to engage in prayer, fasting and almsgiving in simple, creative ways!

We hope you will make CRS Rice Bowl a more significant part of Lent in your parish by incorporating it into your Fish Fry! If you're interested in making this year's Fish Frys great, please contact Bethany Collins at becollins@archchicago.org for more information.

Visit ChicagoPeaceandJustice.org/RiceBowl to learn more about CRS Rice Bowl in Chicago, and sign up for our weekly email updates including CRS Rice Bowl stories, recipes and reflections.

 A promotional graphic for the CRS Rice Bowl. It features a stylized illustration of a woman with dark hair in a ponytail, wearing glasses and a purple top, with her hand to her chin in a thoughtful pose. The background is a light beige with faint geometric patterns. The text is arranged as follows:

This Lent, it's time to break the routine.
It's time for a Second Thought...

Get involved with
Catholic Relief Services Rice Bowl
 to see how a second thought can change
 the way you pray, fast, and change lives -
including your own.

Visit
ChicagoPeaceAndJustice.org/Ricebowl
 to find out how.

"Men of COURAGE, CONVICTION, CREATIVITY"



National Black Catholic Men's Conference Memphis, Tennessee

OCTOBER 23-26, 2014

**Holiday Inn University of Memphis
3700 Central Avenue
Memphis, TN 38152
901-678-8200**



For more information visit BFM website: www.bowmanfrancisministry.com or email mcbeeje@att.net or Gamba10333@aol.com or call 317-259-0144



"Men of Courage, Conviction, Creativity"



2014 National Black Catholic Men's Conference
October 23-26, 2014

Registration Form

HOTEL

Holiday Inn University of Memphis
 3700 Central Avenue
 Memphis, TN 38111

Phone: 901-618-8200 or www.holidayinn.com/mem-uofm (booking code BFM)

Name _____

Address _____

City, State & Zip Code _____

Home Telephone (____) _____

Alternate Telephone (____) _____

Email Address _____

Church _____

Ministry/Organization _____

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

Young Adult (age 18-35) _____

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

Adult Registration \$150.00

High School & College Students Registration \$75.00

Youth (age 8 -13) Registration \$50.00

The conference registration fee includes lunch on Saturday

Please return the registration form and a check made payable to:

The Bowman Francis Ministry

SVD House

815 E. 58th Street

Indianapolis, IN 46220

Website: www.bowmanfrancisministry.com

OFFICE USE ONLY:

Payment Rec'd: Yes No

Onsite: Yes No

Date: _____

Archbishop James Patterson Lyke Conference 2014



Fr. Clarence Rivers Music Institute

REGISTRATION FORM

FIRST NAME _____ LAST NAME _____

ADDRESS: _____

CITY: _____ STATE _____ Zip _____

PHONE: _____ T-Shirt size _____ (\$5.00 extra for 2XL and larger)

CHURCH PARISH _____ DIOCESE _____

GENDER FEMALE _____ MALE _____ AGE: under 13 _____ 13-17 _____ 18-35 _____ 36-55 _____ over 55 _____

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
Registrations received by 5/21/2014 are guaranteed meals, t-shirt, conference bag and program book.		
INDIVIDUAL COST BY 5/21/2014	\$150.00	
YOUTH COST BY 5/21/2014	\$125.00	
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T-SHIRTS COST FOR SIZES 2XL AND LARGER	\$5.00	
FR. CLARENCE RIVERS MUSIC INSTITUTE		
INDIVIDUAL COST (INCLUDING MUSIC PACKET) BY 5/21/2014	\$85.00	
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**NO PERSONAL CHECKS

TOTAL AMOUNT SUBMITTED _____ CHECK # _____ DATE _____

MAKE CHECKS PAYABLE TO

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**What Does It Take to Make It
Do I Have Enough Swag
Getting Myself Right**

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Faith Swag**

**Tools for Youth Ministry
Young Adult ...If not Now When?
Stop The Madness**

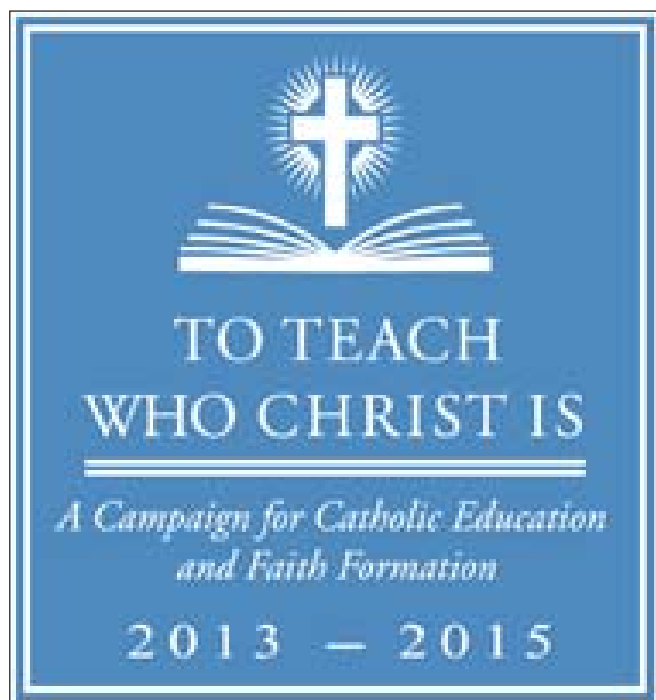

REGISTRATION \$180.00

Theme Park \$ 32.00

Kings Island Conference Center


Room rate \$99.00 + tax

For additional Information call 502 396-8359 or 216 696- 6525 ext 3020

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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