



The Drum

October 2013

THE BEAT OF BLACK CATHOLIC CHICAGO

Afro-Mexicans

Bishop Joseph Perry

Mexicans and Blacks have more in common than we think. It all started back at the time of the slave trade. We visited Cartagena, Colombia, South America, a couple times in connection with the 100th anniversary of the Knights of Peter Claver, an association of black Catholic men and their ladies auxiliary whose inspiration is taken from St. Peter Claver, a young Jesuit priest from Spain who dedicated his life ministering to the slaves who were taken off ships docking at, what is today, Cartagena, Colombia. After a harrowing journey across the Atlantic where as many as a third of the human cargo died enroute by reason of disease and murder or starvation or beatings, surviving slaves were sold into South America, the Caribbean and the southern states of the US, even Mexico for uncompensated labor, premised in the belief that black peoples were either subhuman or not human at all.

I have had the privilege of traveling in Mexico four times thus far. When you drive in the countryside around Veracruz, you sometimes find that some of the towns have strange names that don't sound Spanish. They have an African ring to them. When you ask the people in the areas about their town's name, you often get a blank look as if they had never thought much about it: *"I am sorry señor, but it has always been the name of our town. I guess it has been here a long time."*

Around Veracruz, there are several towns and villages with history that goes back to the 1600s. You can walk through these towns and it feels like things haven't changed much since they were founded. People don't give it much thought because it's always been there.

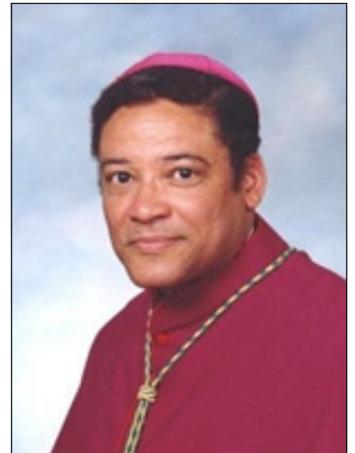
Many of the African roots in Veracruz have been forgotten as well as the stories surrounding other communities with African names in the area, such as Mocambo, Matamba, Mozombo, Mozambique, Mandinga. There are other towns where the African names were removed and changed. In other cases, only the African names remain and their history is unknown if not erased.

Probably the best known town among them is Yanga from [ñanga]. The town is named after a fugitive African who sought freedom for his people and who had to fight the Spanish Crown to get that freedom. Yanga was a slave from the African nation of Gabon. Some say Angola, but no one knows for sure. Some say he was from a royal family in Africa.

This part of Mexico was not quite developed, only about a fifth of the country was in Spanish hands and much of that was not yet secure. There were some 30 black slaves for every white Spaniard. There were always threats of slave uprisings. Back in 1540 there were two uprisings of slaves near Mexico City and rumors and plots of other uprisings in the capital were heard frequently during the 1600s. Yanga had moved his people many times while creating a community that tried to farm land and tend cattle. There were lots of children and some elderly among them. Slaves sought refuge with Yanga.

Slavery was practiced in the Mexico area going back to the 1500s and really didn't become politically incorrect for another 200 years. Even people in the church used slaves on the plantations they owned.

Yanga led a band of slaves in revolt near Veracruz escaping to the highlands, he and his people built a small colony or



“ . . . towns have strange names that don't sound Spanish. They have an African ring to them.”

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palenque. For more than 30 years, the colony located near Xalapa, Veracruz grew to a population of 500 people; they got their provisions from raids on early Spanish haciendas in the area or from heavily laden caravans as they slowly labored through the high mountain passes along the Camino Real between Vera Cruz and Mexico City.

Why did the slaves revolt? Slavery in the early colonial period was often harsh and led to occasional resistance. Slaves were forced to work the mines in Zacatecas and the Pachuca mine areas. Native Americans lived in the area for centuries, such as the Chicimeca Indians who warred against the citizens and the Spaniards. It was an area of conquest and unrest, land taken, stolen and people dominated or conquered.

After many complaints from settlers in the area and travelers along the Camino Real, the Viceroy was forced to do something. The empire of Spain declared war against Yanga and his band of escaped slaves. However, in 1609 the Spanish colonial government decided to undertake a campaign itself to regain control of the territory – reminds you of General Custer's campaign against the Plains Indians of Montana in 1870s.

The Viceroy of New Spain sent in troops from the city of Puebla to crush Yanga and his band of rebels. Yanga had about 100 men who were inexperienced in warfare; they had just bows and arrows, rocks and machetes and some old muskets stolen from the Spaniards. Yanga gambled on standing up to the enemy. But there were heavy losses on both sides. A priest was even sent to seek out Yanga.

After eluding the Spanish troops for several months, the Spanish *commandante* agreed to give Yanga's followers their freedom in exchange for the ex-slaves ending their constant raids in the area. Yanga proposed a deal with the Spanish troops after years of a stalemate; neither side won the war:

He and his people would surrender in return for a stretch of cultivatable land and the right of self-government. Yanga also offered that he and his followers would return to Spanish authorities any slaves who might look for refuge in the future. In addition to their own town, the rebels wanted in writing that all the slaves in his group who had fled before 1608 should be free; and that only Franciscan priests should attend to their people; and that Yanga would be governor of the town and that the succession should go to his descendants.

In spite of the objections of the slave holders, the Spanish Crown agreed to Yanga's terms and the former slaves were officially settled on the mountain slopes near present day Totutla in 1610. The agreement was not acceptable to some Spaniards who resided in Mexico City. Many thought the freed area under Yanga would be a haven for even more escaped slaves. But, as time went on, these fears were unfounded. 1618, Yanga, Veracruz was legally established as a town.

Yanga is about an hour's drive southwest from Veracruz. There is a huge statue of Yanga the warrior in the city square to this day.

The African population in early Mexico was primarily along the Atlantic and Pacific coastal areas. A combination of the need for workers and the habit of slaves running away led the slave masters to utilize measures to control their subjects. The enormous mountains behind Veracruz became the home of fiercely independent communities of both ex-slaves and Indians. Located in one of the back canyons was a small Aztec settlement that became later a refuge for escaped slaves that the Spaniards never discovered until they went looking for Yanga and his band of escaped slaves.

The 1810 declaration of Independence of Mexico called for the banning of slavery, but it did not prove true until 1821.

The rough country was just too far from civilization in those days. It wasn't until the 1950s that the first paved roads appeared in that area. And its existence did not become known to the outside world until 1994 when it was discovered by a group of investigators from the University of Xalapa.

A famous priest by the name of Bartolome de las Casas (1474-1566) was the first voice in America against bad treatment of Indians and African slaves. His message was just the beginning of a change in attitude of Christian people in Spanish America. This change came much, much later, obviously, in the territories of the United States.

The prohibitions of slavery by the popes against enslaving Indians, caused the Spanish to import large numbers of slaves from Ghana, Cote d'Ivoire, Senegal, Gambia, Nigeria, the Congo and Angola.

The Spanish restricted contact between the slaves and the Indians to discourage them from joining forces against the Spanish. Intermarriage between them was also discouraged by the clergy. Those children born of mixed African and Indian parentage were called *Lobos* in the politics of New Spain; they were known as *Zambos* in other parts of Spanish America. Ironically, Africans soon outnumbered Europeans in some areas, and the Spanish had to resort to discriminatory laws to ensure they, the whites, remained the dominant group.

The term Afro-Mexican is not a familiar term – it is used very rarely. Reference is not made to black Mexicans or Mexicans with black ancestry. Afro-Mexicans or African-Mexicans assimilate largely into the general population. Afro-Mexicans historically have been located in certain communities, most notably in two coastal areas of Guerrero and Oaxaca (called Costa Chica) and in parts of Veracruz, Campeche and Quintana Roo.

The term Afro-Mexican is not widely used by Mexicans or within Mexico itself because in Mexican culture and society it is not customary to use adjuncts to one's nationality as they do in the United States to classify subgroups such as: African-Americans, Mexican-Americans, Asian-Americans. In other words, Mexicans do not use adjunct phrases such as African-Mexicans, Asian-Mexicans or White-Mexicans in their common speech; each group is respectively named by their category alone.



Yanga

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Afro-Mexicans are usually just called “Negros” (Spanish for black).

The Afro-Mexican population today is of very mixed ancestry; many ignore or have forgotten the African part of their ancestry. The predominant mainstream Mexican culture has only minor to moderate African influences. African ancestry is still noticeable in small groups such as those in the Costa Chica region and some other Mexicans may retain phenotypical clues to African ancestry. Ship manifests account for at least 250,000 African slaves in the region.

In recent years, conversation has taken place over why so little is known about the African origin population of Mexico. During the nationalistic movement of the 1940s, the Mexican government argued that there is no distinction made between white, mestizo, mulatto, black or Amerindian. Thus the population is classified on cultural bases instead of racial. Most of the population is classified as mestizo, a term used in Mexico only for those of just European-and- American Indian ancestry – i.e., those who have become indistinguishable through assimilation and miscegenation. In Mexico, only those with very dark skin and obvious African features are called “negros”.

There have been reports of Afro-Mexicans being stopped by the police and being forced to sing the Mexican national anthem. Sometimes Afro Mexicans are mistaken for illegal immigrants.

Unfortunately, through the stretch of history, black and brown have been processed as problems in the purview of majority society, which is European or white. History has shown that visual and emotional dissonance has been provoked in the experience of whites when black and brown people enter spaces occupied by whites. It has been a perpetual and seemingly unredeemable problem. This experience we share as black people and Mexican people.

When one examines the human story book we soon come across narratives of domination and those dominated. These stories are not so easily read or evaluated. Human nature defies easy analysis. But you and I have come through our sufferings in some heroic and inspiring ways; some groups better than others. Today’s social politics divides people up with use of labels. Some of those labels signal racial or ethnic heritage, language, skin tone – dark, light, white and those in between. The labels are becoming more difficult to manage in common parlance by reason of the variety that exists in the human race.

In all this, there are those among us who feel we belong and those who struggle to feel they belong. One category often used to describe the latter group is “people of color”. You and I share this label - a term that has emerged to distinguish us from the

majority population, majority meaning representative of ethnicities of mostly European or Slavic heritage who are increasingly linked together in a melting pot save for identifiable ethnic lines traced in their surnames.

Race relations are eased when all kinds of people can come together to share their stories. Each has to first know what their story is in all its glory and all its pain. We might differ on which group has suffered the most, but we all, black and brown, have suffered in life. Those of European ancestry have their stories of pain and suffering too. Once we know each our stories then, hopefully, empathy and understanding emerge that bodes well for a peaceful coexistence and the creation of a future together... if we can get over our fear of one another, if we can rise above the stereotypes about us that are stoked in the media, stereotypes that we have come to even believe about ourselves..

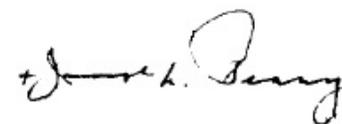
The Latino story is no less precious for its pathos. What we share together as peoples of African descent and Hispanic descent is that our skin is dark. We are brown and black and shades in between. We share a story of being an unwelcome encroachment upon others’ space. Ignorance, language and dialect and lack of social contact tend to exacerbate some uninformed notions about one other. Some of this, sadly, is found even in the church.

We also share the same savior, Jesus Christ, whom we call Lord, who was a member of a despised race, a Jew, living in a land occupied by a foreign power. Jesus’ people were demeaned, over-taxed and crucified if they got out of line.

The precise theme of our evangelization as Christians is to help people understand that we belong to a global family that excludes no one. It remains a goal the Church must continue to preach in hopes that its fundamental reasoning might reshape the social status of those routinely shut out of modern social affairs.

Inclusivity is indisputably becoming a reality that enriches our lives while some others continue to live in a nightmare of fear and insecurity over the likelihood of the scarcity of jobs, food and housing, where historically ugly conflicts have arisen between peoples and races in this country.

The dream of freedom must expand to every member of the human family. Therefore, those of us who are free to celebrate the gift of family in our churches are compelled because of our membership in the family of Jesus to work diligently and to speak out boldly until every member of the human family can share the same joys.




Emiliano Zapata was perhaps the noblest figure in 20th century Mexican politics, a peasant revolutionary still beloved as a martyred man of the people. Although Marlon Brando played him in the 1952 movie "Viva Zapata!" the best-known photograph of the illiterate idealist shows him with clearly part-African hair. His village had long been home to many

descendents of freed slaves.

Similarly, Vicente Guerrero, a leading general in the Mexican War of Independence and the new nation's second president, appears from his portraits and his nickname to have been part black.



The Deacon Speakin' The March Revisited



Deacon James Norman

The 50th anniversary of the March on Washington has come and gone. The 1963 March was the largest political rally for human rights in the United States' history. It was organized by civil rights, labor and

religious organizations for jobs and civil rights. Almost 300,000 participants traveled by bus, car, train and plane from every corner of the country to march against discrimination in the workplace and in government. They marched for the right to vote without the threat of violence and intimidation. They marched for jobs, an end to Jim Crow laws of segregation, for equal treatment, for the rights and protections owed to a citizen of the United States. They marched to receive the rights, protections and privileges promised one hundred years earlier with the end of slavery.

The passion, determination and presence of those hundreds of thousands of men and women of various races, ages and religions

led to the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

You may have heard a reference to the anniversary on the news, in a casual conversation or seen a posting on the Internet.

While we grapple with the New Jim Crow, grieve the death of Trayvon Martin, witness the bankruptcy of a major U.S. city, struggle with persistent high unemployment. You may wonder if another March is needed today. As our attention is drawn to the silver screen with movies like "Fruitvale Station" and "The Butler" you may ask if any progress has been made at all.

The enemy: fear, prejudice and bias, is persistent, still strong, and its presence still menacing.

It's difficult to conceive a March by hundreds of thousands for jobs and civil rights, when black men ponder the acceptable pace to walk through any U.S. neighborhood and women wonder what hairstyle, speech and demeanor will make them credible.

There are many who would encourage us to march again.

The March that brought gains 50 years ago seems remote. Many of the gains have been eroded or withered away through legislation, subversion or neglect.

In this day and age I'm not sure a March would bring the freedoms and liberties we so desperately need or would remove the fear, prejudice and bias that stand so resistant, so defiant.

I do believe that we desperately need what caused men and women of various races and religions to come together 50 years ago. 50 years ago before there was a March those men and women possessed uncommon courage: courage to stand for freedom against racist crowds, police dogs and fire hoses. Before there could be a March there were men and women of various

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**The St. Benedict the African West
FAITHFUL SERVANT AWARDS!**
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6520 S. Cicero
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Fr. Brian Walker, O.P. Pastor

CELEBRATE The Sisters of St. Francis 80 Years of Service at Corpus Christi

Sunday, October 6, 2013

Corpus Christi Catholic Church • 4920 S. King Drive, Chicago

Mass at 9:30 am
Reception immediately following Mass in the Social Hall

Presentation: 12:00 pm

Please RSVP 773-285-7720 or at www.corpuschristchurchchicago.com



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races and faiths who laid down their affiliations to march in unity for jobs and freedom as unity. Before there could be a March there was hope: hope that would not be diminished by "Colored Only" signs, racial slurs, lynchings, violence and prisons.

On the anniversary of the March this past August, I prayed that we would honor the men and women who marched on August 28, 1963. I prayed that we would find the same courage, unity and hope to defeat fear, prejudice and bias and deliver the freedoms promised 150 years ago. I'm still praying and I invite you to join me.

New Orleans auxiliary bishop appointed new Bishop of Houma-Thibodaux

September 23, 2013

WASHINGTON—Pope Francis has accepted the resignation of Bishop Sam Jacobs, 75, from the pastoral governance of the Diocese of Houma-Thibodaux, Louisiana, and named Auxiliary Bishop Shelton Fabre of New Orleans, 49, to succeed him.

The resignation and appointment were publicized in Washington, September 23, by Archbishop Carlo Maria Viganò, apostolic nuncio to the United States.

Shelton Fabre was born October 25, 1963, in New Roads, Louisiana. He earned a bachelor of arts degree from St. Joseph Seminary College, St. Benedict, Louisiana, and a master of arts degree from the Catholic University of Leuven, Belgium. He was ordained a priest for the Diocese of Baton Rouge, Louisiana in 1989, and auxiliary bishop of New Orleans, 2006.

Bishop Jacobs has served as bishop of Houma-Thibodaux since 2003. He was ordained a priest for the Archdiocese of Lafayette, Louisiana, in 1964, and appointed bishop of Alexandria, Louisiana, in 1989.

The Houma-Thibodaux Diocese covers 3,440 square miles in the state of Louisiana and has a total population of 202,000 people, with 96,719, or 48 percent of them, Catholic.



Claver Corner



The Chicago Inter-Council

By Grace M. Dawson

The Knights of Peter Claver and Ladies Auxiliary Chicago Inter-Council was established over 60 years ago with four Councils and Courts. Today its membership is 42 Councils and Courts in the city of Chicago and surrounding southern and western suburbs. They meet the second Tuesday of the month at St. Elizabeth Parish Hall at 41st and Michigan.

The Chicago Inter-Council has celebrated its patron saint, St. Peter Claver, for over 60 years. This year's Claver Day Celebration was held on Sunday, September 8th. The annual Corporate Communion and Awards Luncheon was attended by over 300 Knights, Ladies, Junior Knights and Junior Daughters. Each year a Council and Court volunteers to host the annual celebration. This year's host was St. Martin de Porres, Council and Court 149 on the Westside of Chicago. The luncheon that followed Mass was held at Christ the King High School.

Part of the celebration are the awards it's given to a Knight and Lady who have dedicated his/her time, talent, and treasure to their Church, Community, and Claverism. This award was named after James T. Lane and Adele Staderker who established the Chicago Inter-Council. The 2013 Claver Day award recipients were Lady Michelle Tines of St Benedict the African West parish, St. Martin de Porres Court 176 and Lady Beulah Reed, St. Helena of the Cross parish, St. Catherine Genoa Court 236.

The members of the Chicago Inter-Council have participated in the annual Bud Billiken parade for over 10 years. There were some 50 Clavers marching on Saturday, August 10, 2013.

The Chicago-Inter Council give their support to many worthy causes, Prison Ministry, Homeless Shelters, Educate the Religious, and Scholarships just to name a few.

The current President of The Chicago Inter-Council is Kermit Taylor, Holy Name of Mary Council 134.

Grace M Dawson- Vice-President
Chicago Inter-Council

World Youth Day

By Karine Guignard

On the eve of World Youth Day Midwest Celebration in Chicago July 27, 2013, I led ten youth from Detroit on a tour about Father Augustus Tolton. They all met at the Meyer Center, where they were greeted by Ashley Collins from the Justice Ministry Office, who gave them the History of the Cardinal Myer Center and the ministries that are house in the building.



Then they all gather at the old train station, in back of Meyer



Center where Karine spoke of Father Tolton being a slave, his struggles to become a priest and what happen on that hot summer day in July. Returning from a retreat Fr. Tolton got off the train, temperature was 105^o while walking home he

collapse and was taking to Mercy Hospital where he later died from heatstroke at the age of 43.

Next stop at St Elizabeth Catholic Church on 41st Michigan where Father Augustus Tolton was Pastor then called St Monica



Roman Catholic Church and 41st Street is name after him. At St Elizabeth Catholic Church it was a perfect time for a small intimated prayer service and some quiet reflections on the Canonization of Father Augustus Tolton and for the



youth celebrating World Youth Day in Brazil. Joyce Francois

(picture above right) is the Youth Coordinator in Detroit and tomorrow the rest of the 150 youth will arrive to come celebrate World Youth Day, Midwest Celebration at Marian Catholic High School in Chicago. The final stop was at Pearl's Place on 39th Michigan where the youth enjoyed the Soul food buffet menu and the variety of deserts.



Karine Guignard is a graduate of Catholic Theological Union and Tolton Scholar. She is a member of St. Sabina Church.

Franciscan Sisters Celebrate 80 Years of Service at Corpus Christi

By Katie Williams

For 112 years, Corpus Christi Parish has served the spiritual, educational, physical and social needs of residents of the Bronzeville community. Corpus Christi was originally founded as a parish for Irish immigrants. The great migration of African Americans from the South changed the neighborhood and the parish became one of the expanding parishes for African Americans. Throughout the many changing and challenging periods in this community's history, Corpus Christi remained steadfast in its mission to serve God and the community. The Sisters of Saint Francis of Dubuque, Iowa have been a very critical part of that history for the past 80 years.

The Sisters of St. Francis of Dubuque, Iowa came to Corpus Christi to serve with the Franciscan Friars of the Sacred Heart Province. Since arriving in 1933, the Sisters have served with humble distinction and given unselfishly to the Church and community. Thousands of children received their spiritual and educational foundation as a result of their untiring efforts. In August of 1963 as the nation's civil rights leadership was preparing for the historic March on Washington, a young nun, Sister Marilyn Freking, O.S.F., began a special journey with the people of Bronzeville that would span 50 years. She was inspired by the deaths of the Sullivan brothers, who served during World War II. She paralleled the origin of her selfless dedication to theirs. Initially she served as a 7th grade teacher and later developed and coordinated the social services program at the parish. Her tireless efforts are legendary in the community. She fervently believes that the people of Corpus Christi drive her to remain of service and adamantly proclaims that only illness will stop this incomparable servant.

Since the closure of the school in 1992, the involvement of the Franciscan Sisters has continued with the services of Sister Marilyn and Sister Ann Rubly, O.S.F. Sister Ann has served for 41 years, initially as a teacher and currently in the Ministry of Care bringing communion and comfort to homebound parishioners and transporting many of the elderly parishioners to Mass. They currently work in concert with the Missionaries of St. Paul, who arrived in 2002.

In grateful and joyous thanksgiving and celebration of the 80 years of service by the Franciscan Sisters, Corpus Christi Parish will commemorate their service to the Parish on Sunday, October 6, 2013. Appropriately, that date is close to the Feast of St. Francis. The celebration will begin with Mass at 9:30am followed by a reception in the Social Hall. The Parish cordially invites alumni, former parishioners, teachers and staff, Franciscan Friars and Missionaries of St. Paul who served at Corpus to join in the celebration of the 80th anniversary. Further information is available on the Parish website, www.corpuschristichurchchicago.com or from the Parish Office, 773.285-7720.

Katie Williams is a parishioner at Corpus Christi Church.



Director of the Institute for Black Catholic Studies Xavier University of Louisiana

Xavier University of Louisiana invites nominations and applications for the position of Director of the Institute for Black Catholic Studies (IBCS). Xavier, which is located in New Orleans, is the nation's only Historically Black and Catholic institution of higher learning. The IBCS is currently the premier Institute for the study of Black Catholics. Founded in 1980, the IBCS was designed to sustain and support the pastoral theological reflection and work of Black Catholic pastors and educators. In 1979 a proposal called for the establishment of an educational institute with a curriculum organized around the pastoral and intellectual needs of Black Catholics and under their leadership and direction. Xavier University of Louisiana, the only Black Catholic University in the United States, was chosen as the most appropriate academic site to accredit and to host the Institute. Currently, the Institute offers a Master's degree in Pastoral Theology and Continuing Education Units in Catechesis, Leadership, and Youth/Young Adult Ministry.

The IBCS Director reports directly to the Provost and Sr. Vice President for Academic Affairs and is responsible for implementing major policies and procedures relating to the overall administration of the IBCS. The Director supervises the Associate Director for Administration, the Administrative Assistant, and the Associate Directors.

Among the Director's duties and responsibilities are the following:

- Is the official representative of the Institute to appropriate educational and ecclesial forums
- Responsible for the planning and implementation of the summer programs
- Develops the academic and administrative calendars
- Establishes faculty committees and appoints their chairpersons
- Ensures the Institute's compliance with the policies of the University
- Enforces the policies of the Institute and the University
- Appoints the Associate Directors
- Encourages the on-going professional development of the Institute's faculty
- Works with the committees to develop fundraising opportunities and promote the Institute
- Oversees the Institute's budget
- Works to identify communication and public relations networks
- Supervises office staff
- File annual assessment reports.

Minimum Qualifications:

- A practicing Catholic

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DID YOU KNOW...

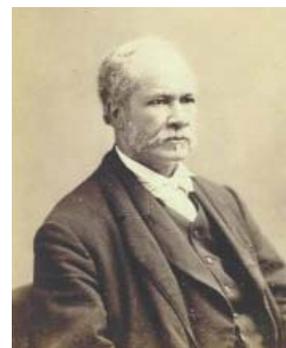


... that on October 1, 1962 James Meredith was the first African American to enroll at the University of Mississippi?



T. THOMAS FORTUNE

... that on October 3, 1856 orator, civil rights leader, journalist, editor, writer, and publisher T. Thomas Fortune, founder of the Afro-American League was born a slave in Marianna, Florida?



Founder Dr. Louis Roundanez

... that on October 4, 1864 the New Orleans Tribune, the first Black daily newspaper was established?



... that on October 6, 1871 the Fisk Jubilee Singers began their first tour?



... that on October 7, 1891 artist Archibald J. Motley was born in New Orleans? Motley died on January 16, 1981 in Chicago.



... that on October 8, 1941 Jesse Louis Jackson, civil rights activist, founder of People United to Save Humanity (Operation P.U.S.H.), and U.S. Presidential candidate, was born in Greenville, SC?




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2013

The Drum

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- An earned Ph.D. in Theology or Religious Studies;
- At least five years of progressive leadership experience, preferably in higher education;
- Exhibit competency in research and scholarship
- Attentive to trends in higher education and graduate Theology programs
- Attentive to the changes and trends in the Catholic Church
- Has the ability to assist in offering online and blended courses
- Demonstrated ability to fundraise and manage budgets;
- Excellent communications skills.

Preferred Qualifications:

- A record of strong and effective leadership;
- Demonstrated experience in efficient administration and interpersonal skills with internal and external stakeholders;
- Ability to develop policies and practices that are consistent with trends in Theology, Black Culture and History, and Higher Education;
- Ability to mentor staff and advance a culture of service and collaboration with Campus Ministry, the Theology Department and other relevant/appropriate campus constituencies

DID YOU KNOW...



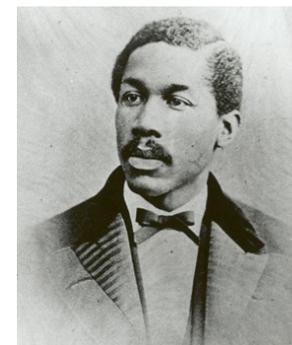
... that on October 9, 1929 Ernest "Dutch" N. Morial, the first Black mayor of New Orleans, was born in New Orleans, LA?



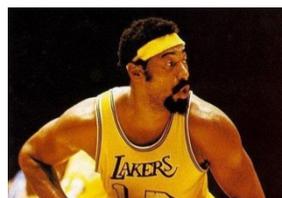
... that on October 10, 1863 St. Francis Xavier Church, the first Black Catholic church in the U.S. was established in Baltimore, MD? The church was purchased on October 10, 1863 and dedicated February 21, 1864, with a group of Black San Domingo refugees, who were Catholic, and the Sulpician Fathers, who had fled the French Revolution and settled in Baltimore.



... that on October 10, 1966 Huey P. Newton and Bobby Seales founded the Black Panther Party in Oakland, CA?



... that on October 10, 1871 African-American civil rights activist Octavius Catto was shot and killed after voting in a mayoral election in Philadelphia, PA?



... that on October 12, 1999 basketball legend Wilt Chamberlain died in Bel Air, CA?



... that on October 16, 1995 the historic Million Man March took place in Washington, DC?



God's Praises Tell

The Voice of Black Catholic Chicago
Tuesdays 9-9:30 a.m.
Relevant Radio 950-AM
Hosted by Andrew Lyke

The Church, the Cardinal and You



Produced by the Archdiocese of Chicago Office of Radio and Television

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

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

You're Invited to Attend
 The Josephite Pastoral Center
 and the National Black Catholic Congress Presents...
"Pastoring in Black Parishes"
 a Series of Clergy Enrichment Conferences

Pastoring in Black Parishes is a series of development and enrichment conferences for priests, deacons, and seminarians who serve in the Black Apostolate. We will focus on the development of pastoral skills necessary to effectively serve the African American community.

DATE: Tuesday, November 12 through Wednesday, November 13, 2013

LOCATION: St. Joseph Seminary
 1200 Varnum Street, NE
 Washington, DC 20017

COST: \$175

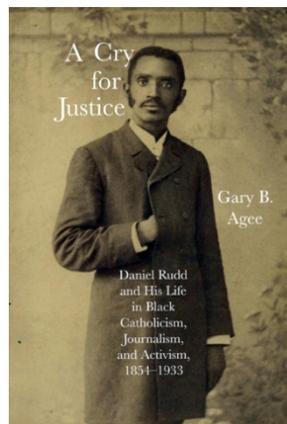
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www.josephitepastoralcenter.org

CONTACT: A'dell Lee
 (202) 526-9270

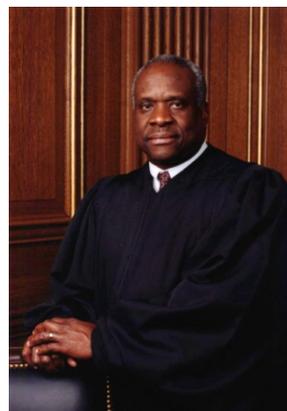
- NOV. 12, 2013 Tuesday**
 4:30 PM Registration
 5:30 PM Dinner
 7:00 PM Opening – Overview of the Experience
 9:00 PM Social
- NOV. 13, 2013 Wednesday**
 8:00 AM Breakfast
 8:45 AM Morning Prayer
 9:00 AM Understanding The History, Culture and Music of the African American Catholic Community
 9:50 AM Small Group Discussion
 10:15 AM Break
 10:40 AM Liturgy – Inculturation, Liturgical Practices
 11:45 AM Mass
 12:30 PM Lunch
 1:30 PM Preaching
 2:30 PM Small Group Discussion
 3:00 PM Break
 3:30 PM Relationship and Expectation, "Where Do We Go From Here?"
 5:00 PM Dinner



DID YOU KNOW...



... that on October 11, 1894 the 5th Black Catholic Congress was convened in Baltimore, MD?



... that on October 15, 1991 Clarence Thomas was confirmed as the second African-American to be seated on the U.S. Supreme Court?



... that on October 17, 1794 abolitionist and clergyman Absalom Jones dedicated the first African Church in Philadelphia, PA? He was the first African American priest in the Episcopal Church.



... that on October 14, 2013 the Society of St. Joseph (The Josephites) celebrates 100 years of serving with the African-American community in Mississippi?



... that on October 16, 1968 U.S. sprinters Tommie Smith and John Carlos raise their fists on the medal stand at the Olympics in Mexico to protest racial inequality in the U.S.; they received death threats for years after returning home. They were banned from Olympic competition for their historic expression of protest.



... that on October 18, 1945 actor, singer, and civil rights activist Paul Robeson was awarded the Spingarn Medal from the National Association for the Advancement of Colored People?

**COME TO THE HOLY LAND WITH US
 IN 2013!**

An Invitation from Bishop Joseph Perry
 Archdiocese of Chicago Vicariate VI
 Depart: Saturday, November 30, 2013
 7 days sightseeing
 Return: Monday, December 9, 2013

Arranged through The Group Department, Valhalla, New York
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• Our Walk in the Footsteps of Jesus •

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

\$3582.00 per person (2 to a room)
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Price Includes: round-trip airfare from Chicago/O'Hare International Airport to Tel Aviv, Israel. 1 night/The Seasons/Netanya; 2 nights/Ron Beach/Tiberius; 5 nights/Crowne Plaza/Jerusalem; daily breakfast and dinner at the hotels, coach transfers; all sightseeing indicated in the itinerary with an A/C coach & Tour Guide. Each pilgrim will be given a travel copy of the Bible where we will recite the biblical passage matching each religious site. Mass will be celebrated at select sites.

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

Holy Angels/Corpus Christi

KPCLA Court 200

Sixth Annual

Cancer Survivors Humanitarian Awards Luncheon



SATURDAY, OCTOBER 26, 2013
MARTINIQUE BANQUET COMPLEX

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BURBANK, IL

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Tickets: \$50.00

For Further Information Contact

Theresa Rich at 708-415-1964 or email: rich1274@sbcglobal.net

To place an Ad Contact

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"Un-Stoppable"

October 24-27, 2013

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Keynote by
Andrew Lyke

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DID YOU KNOW...



... that on October 19, 1944 Peter Tosh, the "Father of Reggae Music" was born in Jamaica? Born Winston Hubert McIntosh in Grange Hill and became one of the core members of the group "The Wailers", which included the legendary Bob Marley. Tosh went on to have a successful solo career and an evangelist for the Rastafarian religion.



... that on October 24, 2005 civil rights leader Rosa Parks died of natural causes in Detroit, MI? Parks' act of defiance by refusing to give up her seat to a White passenger on a bus in Montgomery Alabama in 1955, and her resulting arrest sparked the Montgomery Bus Boycott. Parks and the boycott became key icons in the modern Civil Rights Movement.



... that on October 22, 1963 225,000 boycotted Chicago Public Schools in protest of segregation? The historic protest left many schools on the Southside and Westside empty.



... that on October 25, 1985 African American Dolores Bernadette Grier became the first lay person to be the vice chancellor for the Archdiocese of New York? Grier is also the founder of the Association of Black Catholics Against Abortion. She told the National Catholic Register in July that the Catholic University of America should reject ties to the NAACP "because they are not in accord with the teachings of the Catholic Church on abortion." Grier turned down an honor as "woman of the year" by the NAACP's New York City chapter because of her pro-life convictions.



... that on October 26, 1911 gospel singer Mahalia Jackson was born New Orleans, LA. Possessing a powerful contralto voice, she was referred to as "The Queen of Gospel".

*Chicago Series in Liturgical Music of the Rensselaer Program of Church Music and Liturgy,
in collaboration with the Office for Divine Worship,
and with the support of the Office for Black Catholics presents*



WHEN OUR PRAISES GO UP



Workshop Series for Musicians in the Black Catholic Church



- Week 1: Authentically Black AND Authentically Catholic**
- Week 2: Ours Is an Altar and a Pulpit**
- Week 3: Ring Shout! Music for Singing the Mass**
- Week 4: The Libation...MLK...Kwanzaa—
Cultural Celebrations and the Church Year**

**Saturdays, Sept 14 and 21, Oct 5 and 12, 2013
9:00 am—11:00am**

**Maria Kaupas Center
(the former convent of Maria High School)
2740 W. 68th Street, Chicago, IL 60629**

Presenters and Facilitators from the Black-Catholic Community

**Registration Fee: \$15 per person per session, or \$50 per person for entire series
Limited Scholarship Money Available.
FREE MUSIC FOR ALL PARTICIPANTS!**

**Is distance prohibiting you from attending? Just gather a group together and participate via Skype!
Contact Anna Belle O'Shea at aboshea@odw.org or 312-534-8011 for details.**

Registration Form—Please use a separate form for each registrant.

Name: _____ Phone: _____
 Address: _____ Email: _____
 _____ Ministry: _____
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 Attending Only Certain Sessions at \$15 Per Session (Please check which ones): Week 1__ Week 2__ Week 3__ Week 4__
 Amount Enclosed: \$_____

**Make check payable to *Office for Divine Worship*. Attn: Anna Belle O'Shea, 3525 S. Lake Park Ave., Chicago, IL 60653.
For more information contact Anna Belle O'Shea at 312.534.8011 or aboshea@odw.org.**

The Archdiocese of Chicago requests
the honor of your presence at the
Gala Benefit Fundraiser
for the
Cause for Sainthood
of
Father Augustus Tolton

Sunday, October 27, 2013

(Reception & Silent Auction 1.00pm)
[Luncheon Program 2.30pm]

Admittance by pre-paid Ticket Only
\$100

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65 West Jackson Boulevard
Chicago

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Office for Vicariate 6 Bishop Joseph N. Perry
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www.toltoncanonization.org
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CATHOLIC PARENTS CHICAGO

Raising Faith-Filled Kids • One Word at a Time

Patience



One afternoon one of my daughters was uncharacteristically cranky. She started whining, wouldn't listen, and seemed intent on making my life miserable. I grew increasingly impatient and angry until I realized that she was coming down with the flu and her irritability was a symptom. Once I knew the cause of her crabbiness, compassion replaced my impatience. I began to care for my daughter and deal with a small but healthy dose of guilt in my heart. Patience means facing life on life's terms, which means on God's terms. It means tolerating delay, something our fast-paced society finds difficult. The way to patience is to keep your eye on the big picture and be fully attentive to the present moment. To cultivate patience this week, pray using Jesus' words: "Thy will, not mine, be done." —Tom McGrath

YEAR OF STRONG CATHOLIC PARENTS

The ARCHDIOCESE OF CHICAGO in partnership with **LOWNA PRESS**.

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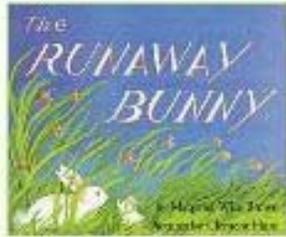
Ask Your **QUESTION**



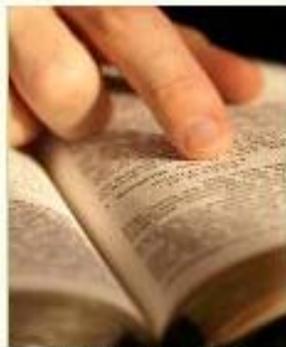
HELPFUL HINTS



PREPARING CHILDREN FOR THE SACRAMENTS



BOOK OF THE MONTH



PASSAGES FOR PARENTS



PARENT TO PARENT WISDOM



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Prominent Black Catholic named new provost at DePaul

Donald Pope-Davis became provost of DePaul University in July 2013 after serving as vice president and associate provost at the University of Notre Dame for six years. In his role as DePaul's chief academic officer, he oversees Academic Affairs, Enrollment Management and Marketing, Student Affairs and Teaching and Learning Resources.



Pope-Davis' administrative experience includes service for five years in the Notre Dame Graduate School – as assistant vice president from 2002 to 2004, associate vice president for the following two years and interim dean for one year. He also served as coordinator of the University's Multicultural Research Institute and directed Notre Dame's TRIO programs – the McNair Scholars Program, Upward Bound and Talent Search, all federally funded educational opportunity outreach programs designed to motivate and support students from disadvantaged backgrounds.

Pope-Davis was appointed in 2006 as chair of Notre Dame's Faculty Board on Athletics and its NCAA faculty athletics representative. He was a member of the NCAA Committee on Athletic Certification and was chair of Notre Dame's NCAA certification sub-committee for equity, gender and sportsmanship. He also served on the Provost's Advisory Committee and the Diversity Committee.

Pope-Davis studies in the areas of multicultural psychology, counseling and education. Specifically, he is interested in cultural and racial identity development, cultural competency training, development, and assessment. Other areas of research include multicultural supervision in professional psychology, development of multicultural measures for assessing environments and supervision, issues of mental health of people of color, and cross-cultural communications.

Pope-Davis co-authored three books, "Multicultural Counseling Competencies: Assessment, Education, and Supervision," "The Intersections of Race, Class, and Gender in Multicultural Counseling," and, most recently, "Handbook of Multicultural Competencies in Counseling and Psychology." He has published extensively in journals and books in the field and is a research fellow of the American Psychological Association. In 2011, he co-authored a report on African-American Catholics, the largest sampling of its kind examining the religious engagement of African-Americans with the Catholic Church.

A graduate of Benedictine University with a bachelor's degree in psychology, Pope-Davis earned his doctorate in counseling psychology from Stanford University. He previously taught and conducted research at the University of Maryland for six years and the University of Iowa for five years. He also served as a senior staff psychologist in the University Counseling Service at Iowa and as a counselor in the Stanford University Counseling Institute.




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



Congratulations New NABCA Officers! This month the National Association of Black Catholic Administrators elected Vice President, Johnnie Dorsey – Austin, President, Secretary, Adrienne Curry – Lexington, Pamela Harris – Diocese of Richmond, and Treasurer, James Watts, Jr. – Birmingham. God bless the officers and organization as they minister for and with Black Catholics in the United States.

Family Reflections

By Andrew & Terri Lyke

This article is part of an anthology of articles from the bi-weekly column by Andrew & Terri Lyke that appeared in various Catholic diocesan newspapers around the U.S. from 1994 to 2003. This article was originally published in August of 1998.

Living in the now helps families to overcome being too busy

August 28, 1998

The back-to-school rush is upon us. Already we've retrenched ourselves into a familiar routine of early-morning starts, scrambling to prepare meals, car-pooling, picking up and dropping off, calendar crunching, and hectic evenings. In the midst of all this business, though we don't always see it clearly, is the presence of God. We need to frequently pause, take it in, and be awed by that presence. It's not easy when we are so distracted by our busyness.

Life at such a pace is often thrilling, but more often tiring. The quality of our family life is sometimes predicted by how we approach the busyness. Does the calendar serve us? Or do we serve it? (Does time serve us? Or are we serving time?) Are we so intent on getting through day that we don't live in the day? How are we present to each other in the rush of our routine?

To live in the present is to risk doing things imperfectly. If we're perfectionists, this takes courage. Too much attention to future success leaves us anxious and fearful of failure. Real success is risking failure and living well.

Regular prayerful reflection, individually and as a family, helps us to be present to each other and to God. Stopping to look into the eyes of our children and each other for extended moments helps us to see, to take in, and be awed by the Now. "This moment won't happen again!" It helps us to live well.

On this subject Margaret Stanton says:

*Give me the courage to live!
Really live—not merely exist.*

*Live dangerously,
Scorning risk!*

Live honestly,

Daring the truth —

Particularly the truth of myself!

Live resiliently —

Ever changing, every growing, ever adapting.

Enduring the pain of change

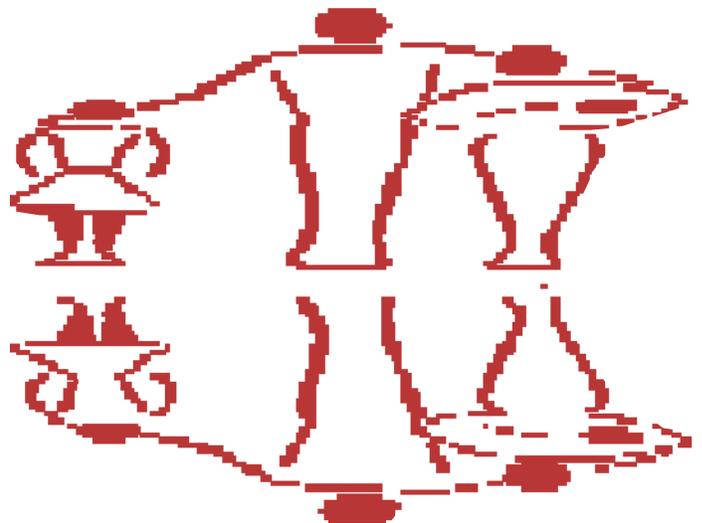
As though 'twere the travail of birth.

*Give me the courage to live,
Give me the strength to be free
And endure the burden of freedom
And the loneliness of those without chains;*

*Let me not be trapped by success,
Nor by failure, nor pleasure, nor grief,
Nor malice, nor praise, nor remorse!
Give me the courage to go on!*

*Facing all that waits on the trail—
Going eagerly, joyously on,
And paying my way as I go,
Without anger or fear or regret
Taking what life gives,
Spending myself to the full,
Head high, spirit winged, like a god—
On . . . on . . . till the shadows draw close.*

*Then even when darkness shuts down,
And I go out alone, as I came,
Naked and blind as I came—
Even then, gracious God, hear my prayer:
Give me courage to live!*



Family Reflections appeared in several Catholic diocesan newspapers from 1994 to 2003. Columnists Andrew & Terri Lyke are the parents of two children who are now adults and raising families themselves. This particular column was written from their perspectives as Catholic parents raising children in faith. Revisiting this writing today as grandparents, they reaffirm their this article and happily share it with the readers of The Drum.

HOW DO WE RAISE OUR CHILDREN IN INTER-CHURCH OR INTERRELIGIOUS FAMILIES?
WHAT ARE THE CHURCH'S TEACHINGS ABOUT INTER-CHURCH AND INTERRELIGIOUS FAMILIES?
HOW DOES GOD'S LOVE SHINE IN INTER-CHURCH AND INTERRELIGIOUS FAMILIES?
HOW DO WE HONOR BOTH TRADITIONS IN INTER-CHURCH OR INTERRELIGIOUS FAMILIES IN WAYS
THAT CREATE A HEALTHY FAMILY?

YOU ARE INVITED TO EXPLORE THESE AND OTHER QUESTIONS:

Saturday, October 19th, 2013

9:00 am - 12 noon

Quigley Pastoral Center - 835 N. Rush

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OR PHONE 312-534-5325

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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