



October 16, 2000: 4-7:30 p.m.
 Location: Queen of Peace HS, Burbank, IL

*You call that music?
 Turn that music down!*

RAISING OUR VOICES IN OUR FAMILIES

This is the first C.O.R. event of the 2000-2001 C.O.R. series **Voices That Challenge**. The event focused on helping students first recognize the reality of racism and then encouraged them to raise their voices against racism, even if they must raise their voices in their own families.

The evening began with a series of short role plays that demonstrated the differences parents and children may have surrounding issues of race.



These role plays demonstrated that not only do parents and children differ at times about these issues, but also that

both sides must really listen to one another to know what the other thinks and feels. Interspersed with the skits was the refrain from the song "Voices That Challenge" which reminds students that they must be the voice of God on earth.

Students then heard from **Andrew Lyke** (<http://members.aol.com/Lyke2Lyke/>), the Coordinator of Marriage Ministry for the Archdiocese of Chicago and the local Coordinator for the Institute for the Recovery from Racisms. Mr. Lyke walked students through an overview of the Recovery from Racism support group process, which employs the **Kubler-Ross model** (page 3) of grieving by adding the stages of "Re-engagement", "Forgiveness" and "Witness." Mr. Lyke confronted students with the sobering reality that racism "makes sense" and serves a purpose in society; however, he also sent the optimistic message that we can help ourselves and society "recover" from racism if we are willing to undergo the stages, take action and live the radical Gospel message that all are equal.



Prayer of Archbishop Romero

It helps now and then to step back and take the long view.

The Kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.

Nothing we do is complete, which is another way of saying that the Kingdom always lies beyond us.

No statement says all that should be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the church's mission.

No set of goals and objectives includes everything.

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted,

knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects far beyond our capabilities.

We cannot do everything,

and there is a sense of liberation in realizing that.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning,

a step along the way,

an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results,

but that is the difference

between the master builder and the worker.

We are workers, not master builders,

ministers, not messiahs.

We are prophets of a future that is not our own.

Amen

~Oscar Romero

Photo Gallery



Voices that Challenge

Andrew Lyke shows us three major points of *Recovery from Racism* today.

1) Young people have a healthier, freer perspective on race relations. They should be the teachers. With sincere effort, they can do what previous generations couldn't, complete the work of changing hearts and bridge the racial divide.



2) The work of racial healing is central to the gospel of Jesus Christ. This alone is reason enough to invest our efforts and resources into the cause of racial healing.

3) Race is a mythical social construct that has no meaning outside a racist society. However, culture is what shapes us and teaches us who we are. Culture is dynamic--ever changing, and has permeable boundaries. It infects those who are exposed to it.

Students then met in groups to process the message and to discuss how they personally can take action to bring about racial "sobriety" in our society. After doing the hard work of thinking about how to confront racism, students had fun during dinner as they shared a meal with students from different schools, neighborhoods and racial backgrounds. The evening ended with a closing prayer, written by the student groups, and a final chorus of "Voices That Challenge."

This supper included students and faculty from 15 different schools in the Archdiocese. There were 150 participants.

C.O.R. is sponsored by Queen of Peace High School, a Sinsinawa Dominican-sponsored school for young women, and Angels Studio, a communications ministry of the Chicago Province of the Society of the Divine Word.

C.O.R. is also supported by the Archdiocese of Chicago, the Sinsinawa Dominican Sisters, The Raskob Foundation for Catholic Activities, Inc. and the Norbertine Community of St. Norbert Abbey.

Catholic Schools Opposing Racism (C.O.R.) is a student organization devoted to bringing together students from across the Archdiocese of Chicago to focus on racial harmony.

C.O.R. was founded by Queen of Peace High School in 1997 and serves students from the 47 Catholic high schools in Chicago and surrounding suburbs.

**A special thanks to the Institute for Recovery
from Racisms for the use of this chart.**

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Sociotext for Recovering from Racisms

	White (Europeans / Caucasians)		Nonwhite (Blacks / People of Color)		
Response Repertories	White Supremacy	Whites relating to Nonwhites	Nonwhites relating to Whites	Nonwhite Supremacy	Colorists / Intermediates
Denial	Denial that People of Color are equal human beings	Denial of White privilege, avoidance and / or hostility towards Nonwhites	Denial of effects of racism in my life	Denial that Whites are people: both good and bad	Denial of their Nonwhiteness
Anger	Anger that Nonwhites enjoy some degree of enfranchisement	Anger when their racism (blatant or latent) is pointed out	Anger at the realization that racism has circumscribed and impacted their life from birth	Anger that Nonwhites do not see what White society is perpetrating	Anger when their person is denied or confined based on Nonwhiteness
Bargaining	Bargaining: My Whiteness is protected by the separation and avoidance of People of Color	Bargaining: "I am not a racist. I don't see color. I judge each person by their character."	Bargaining: "I am not like the rest of the Nonwhite race," i.e. Oreo (Black), Apple (Native), Coconut (Hispanic), Banana (Asian)	Bargaining: Separation from White control of Nonwhite community and psyche	Bargaining: To escape the oppression - I am not Nonwhite, only partially so
Depression	Depression: People of Color are seen enjoying the benefits of White entitlement	Depression: Discovery that I really do have racist attitudes, feelings and behavior	Depression: No guarantee of equal treatment: kept in our place	Depression: In realizing that Nonwhites are inter-connected with White society	Depression: Society does not let one escape their Nonwhite status
Acceptance	Acceptance: The value of society's enfranchisement is based on my humanity, not my Whiteness	Acceptance: I have to begin my recovery from racism within (psyche) and without (social)	Acceptance: Accept myself as a person who is operating in a hostile society	Acceptance: Nonwhites are part of society and deserve to be enfranchised	Acceptance: To recover my self-esteem based on my person, not my degree of - Whiteness