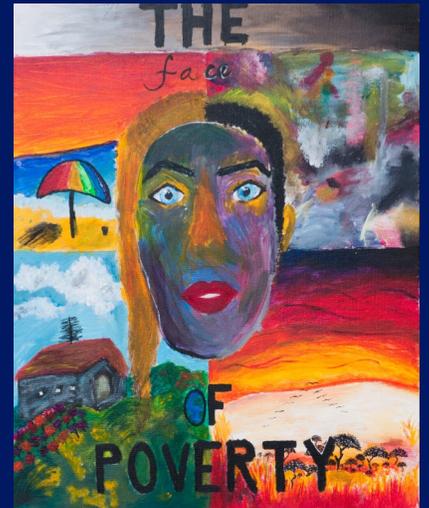


Catholic Campaign for Human Development

# CREATING ON THE MARGINS

## Contest Packet for Youth

**2019 Contest Theme:**  
***“A Time to Heal Racism”***



**“Dear young people, do not bury your talents” -Pope Francis**



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Catholic Campaign for Human Development

# CREATING ON THE MARGINS

You can participate  
by following these steps:

**2019 Contest Theme:**  
*“A Time to Heal Racism”*

- **Read** the Brief Background on Racism.
- **Reflect** on the Mystical Body of Christ.
- **Learn** about Prophetic Witnesses against Racism and How the Church is Responding Today.
- **Explore** the Supplemental Resources and the “Two Feet of Love in Action.”
- **Write** about what you learned.
- **Create** a Work of Art.
- **Teach** others.
- **Submit** entries to your *local* contest.



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# Brief Background on Racism Today

Today, racism continues to exist in our communities and in our churches. Racism is what makes us see the "other" with suspicion or to attribute negative characteristics to an entire group of people. **This evil manifests itself in our individual thoughts, but also in the workings of our society itself.** Today's continuing inequalities in education, housing, employment, wealth, and representation in leadership positions are rooted in our country's shameful history of slavery and systemic racism.



## **Systemic Racism**

Discrimination based on race and ethnicity takes many forms. The United States has made progress in eliminating some of the institutional, legalized racial discrimination of years past: slavery, Jim Crow laws, "separate but equal" schools, and prohibitions on voting or owning land, are a few examples. These victories were hard fought and deserve to be remembered and celebrated.

But these advances are still incomplete. Data on social and economic welfare show that **many persons of color do not have access to the same opportunities as their white counterparts.** Unemployment rates for African Americans, Latinos, and Native Americans are considerably higher than the national average. Growing income inequality increasingly affects minorities. Among lower- and middle-income households, **white families have four times as much wealth as black families and three times as much wealth as Hispanic families.** Minority homeownership rates lag behind their white counterparts, and yet research shows that **minorities face extra hurdles in getting approved for mortgages.** African Americans, Latinos, and Native Americans are disproportionately affected through every stage of the criminal justice system, despite the reality that different racial and ethnic groups commit crimes at roughly the same rates. Unfortunately, examples of inequality are present throughout our country's social and economic life.

## **Racism in our Communities**

America remains a deeply divided place in many ways. **Too many Americans of all racial and ethnic backgrounds live in technically unsegregated communities, yet, in reality, are separated from people with different backgrounds.** The opportunity to hear the experiences of those who look and live differently than us is what strengthens our communities and the Body of Christ. Many people of color who live in low-income areas experience lack of upward economic mobility due to limited access to opportunity—to quality schools, safe neighborhoods, reliable transportation, or higher-paying jobs. Laws and policies in higher-income communities, such as refusing housing vouchers that assist with rent, can prevent low income persons from moving into these communities. As a result, dialogue and encounter with others with diverse backgrounds, experiences, and opinions can be limited or non-existent as well. Recent violence in communities across the country and the hurtful rhetoric that marks conversations about refugees and migrants, all provide ample evidence that there is still much work to do.



**As Christians, we are called to constantly examine our own hearts and consciences for how we might contribute to or break down racial divisions, intolerance, and discrimination.** The failure to act to end systemic racism hurts those who are victimized and denies all of us the opportunity to benefit from the gifts of diversity. This packet highlights stories of prophetic witness confronting the evil of racism in the past and shares how the Church continues to address it today.



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# Unity in the Body of Christ

## **Introduction**

We will review a Scripture passage, in which St. Paul teaches us that all people are united together through the love and life of Jesus Christ. He uses the image of the body to express how people can be united even if they are different from one another. In this reading, St. Paul emphasizes that the different members of the body all play an essential role. Each part of the body has a distinct function, as well as inherent dignity as part of God's beloved creation.

As you listen to this reading, reflect on the way that the Body of Christ today is made up of diverse people, who are all different but are all essential to make the Church healthy and whole. How does the evil of racism frustrate God's design of a diverse but united human family in which everyone is recognized as a valuable and vital member of that family?

## **Reading from Scripture:** 1 Corinthians 12: 12-14, 16-21, 24-26

*As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.*

*Now the body is not a single part, but many. If an ear should say, "Because I am not an eye I do not belong to the body," it does not for this reason belong any less to the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God placed the parts, each one of them, in the body as he intended. If they were all one part, where would the body be?*

*But as it is, there are many parts, yet one body. The eye cannot say to the hand, "I do not need you," nor again the head to the feet, "I do not need you." But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If [one] part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy.*

## **Reflection**

Saint Paul's letter to the Corinthians calls us to celebrate the differences between the different members of the Body of Christ. Just as a body needs an ear, an arm, and every other part to be whole, the Church, as the Body of Christ, needs every one of its diverse members to be whole. We must ensure the well-being of each of its parts. **Racism is an evil that divides our neighborhoods, our cities, and our country.** Like an illness that weakens a physical body, racism weakens the Body of Christ. Any act of racism is a sin that harms both the perpetrator and the victim, and denies the dignity of both.

**Racism manifests itself in an individual's thoughts, attitudes, actions, and inactions. It also manifests in social structures and unjust systems that perpetuate centuries of racial injustice.** In solidarity, we are called to share the suffering of our sisters and brothers in Christ who have been wounded by the evil of racism. Their wounds are the pain of the whole Church. In the same way, when we take on the responsibility of healing racism, we imitate Jesus, who heals us of all sin and spiritual sickness.

# Prophetic Witnesses Against Racism

At times in its history, the Catholic Church in the United States has failed to denounce the evils of slavery, racism, and discrimination. But we have also been blessed with the courageous witness of many clerics, religious women and men and laypersons, who responded by prophetically calling out these sins and the violent disregard for fellow human beings. Their lives remind everyone that we all are united in God's love and the life of Christ. Read about these four Catholics who worked to heal the evil of racism in their day. As you learn about their stories, reflect on how you can join this work of healing injustice in your community today.

## **Julia Greeley, Servant of God**

*If you were born a slave, what would you do once you were freed? Could you treat others mercifully others even after experiencing pain and hurt? Do you know the story of Julia Greeley?*

Julia Greeley was born a slave in Missouri, sometime between 1833 and 1848. While still a child, her slave owner's whip caught Julia's eye as she watched her mother being whipped. resulting in Julia losing her eye. Much of her early life is unknown, but it is clear that she experienced the tragedy of slavery's pain, hurt, and abuse. But the miracle of Julia's life is that even though she was surrounded by hate, she did not hate. Rather she dedicated her life to helping others. Once she was emancipated after the Civil War, Julia settled in Denver, Colorado, where she worked as a housekeeper and nanny. There she spent much of her modest earnings helping poor families in her neighborhood, many of whom were white. Realizing the shame people felt in being poor, Julia left her donations for them at night. Despite all the trauma that she suffered and being poor herself, she mercifully opened her heart to others in need. In 1880, she became a Catholic and later joined the Secular Franciscan Order. Throughout her life, Julia's generosity and charitable activity brought her joy and healing to her neighborhood. When she died, hundreds of people from all races came to pay their respects. Her limitless charity, selflessness, and devotion to Christ made Julia a model of mercy.

## **Rev. Augustus Tolton, Servant of God**

*Have you ever felt alone or ignored in the Church? Do you feel called to serve others? Do you know the story of Fr. Augustus Tolton?*

Fr. Augustus Tolton was the first recognizably black Catholic priest in the U.S. Augustus was born into slavery to Catholic parents whose owners allowed their slaves to be married in the Catholic Church. As a result, he was born and raised Catholic. Augustus became free when his mother escaped to the free state of Illinois when he was a boy. He was encouraged by his local priest to enter the priesthood, but had to study in Italy, since no American seminary would admit him due to his skin color. As a priest, he ministered to the black Catholic community in Quincy, Illinois. Known for eloquent sermons, generosity, and piety, he attracted both black and white Catholics to his parish. He inspired many of the affluent parishioners to support the parish's school and its mission to educate the community. Later chased out of Quincy, he was welcomed by the Archdiocese of Chicago, where he dedicated his ministry to serving impoverished communities. He died in 1897. Despite his experiences, Fr. Tolton remained steadfast: "The Catholic Church deplores a double slavery – that of the mind and that of the body. She endeavors to free us of both. I was a poor slave boy but the priests of the Church did not disdain me."



# Prophetic Witnesses Against Racism

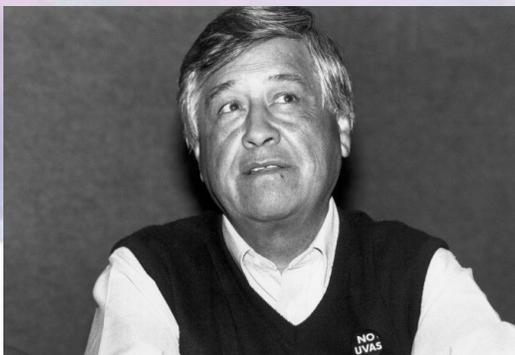
## **Msgr. Bernard Quinn, Servant of God**

*Does it scare you to think about standing up to the Ku Klux Klan? Do you think, “I couldn’t possibly do that?” Do you know the story of Msgr. Bernard Quinn?*

Bernard Quinn was born to Irish immigrant parents on January 15th, 1888, which providentially was the same day that St. Peter Claver (patron of slaves and African American ministry) was canonized. In 1912, he was ordained to the priesthood for the Diocese of Brooklyn, and soon after volunteered to minister to the black Catholic community, who had organized themselves to request that the diocese establish a church for black Catholics. Fr. Quinn supported their efforts both in advocating to the bishop and in raising funds for the new parish. In 1922, the parish of St. Peter Claver was established for this purpose and Fr. Quinn was appointed pastor. He zealously ministered to his parishioners and helped create a lay order for black men who were dedicated to serving the poor in their community. In 1928, he founded an orphanage for homeless black children, and established a school to provide the community a quality education. The KKK twice burned down the orphanage. But Msgr. Quinn defied the KKK and rebuilt it each time. In a letter to his parishioners, he wrote: “I love you, I am proud of every one of you, and I would willingly shed to the last drop my life’s blood for the least among you.”

## **César Chávez**

*Have you ever seen an injustice and been frustrated because you felt too small to do anything about it? Do you know the story of César Chávez?*



César Chávez organized the first successful union of farmworkers in U.S. history. He was not only one of the great labor leaders of this century, he was also a heroic example of Catholic moral leadership. He was born in 1927 to a Mexican-American family who was forced to become migrant farmers during the Great Depression. As a child, he had to labor in the fields to support his family and was not able to advance past the seventh grade. As a young man with a wife and growing family, he was inspired by a priest with a passion for social justice to train as a community organizer.

He gathered the Mexican Americans in Delano, California, formed the United Farm Workers, and led a strike against local table grape growers. The struggle for just contracts was long and drawn out. When the workers were threatened and attacked, César rejected any violent retaliation and turned to non-violent actions. For this strike, he fasted on a water-only diet for 25 days, which effectively drew national attention to the blatantly unjust wages and working and living conditions of the Hispanic migrant laborers in California. He was a devout Catholic who did not simply believe the teachings of Jesus Christ; he was transformed by them. They guided his efforts to secure just treatment for migrant workers.

**For additional stories about Holy Men and Women struggling against racism, you can visit the website of the USCCB’s Secretariat of Cultural Diversity in the Church:**

<http://www.usccb.org/issues-and-action/cultural-diversity/african-american/resources/on-the-road-to-sainthood-leaders-of-african-descent.cfm>

# How the Church is Responding to Racism Today

Today Catholic groups around the country are working to build relationships and heal racism in their communities. Read the following four examples, and click their links to learn more.

## **Faith transforms violence and racism in West Baltimore — St. Peter Claver Church, Baltimore, Maryland**

For the Sandtown neighborhood, the parish of St. Peter Claver is a refuge from the violence and issues residents face. And thanks to the No Boundaries Coalition (NBC), which began in the parish's basement, it's also a place to help bring faith into conversation with the realities around them. Together they open their parish doors for conversations about violence, community-police relations, and other issues the community faces. With this strong foundation, NBC was a community leader in responding to violence in West Baltimore following the death of Freddie Gray in 2015. NBC continues to hold prayer and visibility walks, organize peace rallies and a produce market, and advocate for school construction and foster leadership development in their local community.

Learn more at <https://povertyusa.org/stories/turning-faith-positive-change>

## **Catholic Campaign for Human Development supports Native American entrepreneurs — Cheyenne River Sioux Reservation, South Dakota**

On South Dakota's Cheyenne River Sioux Reservation, over 75% of the residents live in poverty as a result of centuries of systemic discrimination and marginalization of Native Americans. The Catholic Campaign for Human Development has been hard at work providing crucial start-up money to the Four Bands Community Fund to cultivate local entrepreneurs. Its efforts have helped revitalize the local economy that historically has been under-resourced and has begun to reverse its cycle of poverty.

Learn More at: <https://povertyusa.org/multimedia/video-winds-change>

## **Improving Police-Community Relations, Working for Racial and Economic Justice in Dallas —Holy Trinity Catholic Church, Dallas, Texas**

Holy Trinity parish has been working with Dallas Area Interfaith (DAI), which brings together faith leaders to collaborate on topics of common concern. One of their concerns is racial justice. They have been able to address this concern by working to get several hundred officers to be trained in community policing and de-escalation strategies. Beyond working with police, they are also improving healthcare, regulating predatory loans practices, obtaining identification cards, and are currently seeking to modify the housing code for healthier living conditions in Dallas.

Learn more at: [http://wearesaltandlight.org/success-stories-act/#police\\_community](http://wearesaltandlight.org/success-stories-act/#police_community)

## **Catholic and Muslim youth share faith, witness to unity — St. John Vianney Church, Milwaukee, Wisconsin**

The new building of a mosque in Brookfield, WI inspired the relationship between St. John Vianney Catholic Parish with the Masjid Al-Noor mosque. They have created the Brookfield-Elm Grove Interfaith Network (BEGIN). Youth from both faith communities have used this interfaith program network to host events that tie together both communities in prayer, traditions, and meals. Events have included Ramadan presentations and Thanksgiving prayer services. The youth have also created a video to show faith as a common thread that unites both communities. St. John Vianney hopes that this relationship is an important witness to strengthen faith, to end stereotypes, and to foster the love of our neighbors.

Learn more at: <https://www.wearesaltandlight.org/success-stories-reach-out#begin>



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# Supplementary Resources

## The Two Feet of Love in Action



There are two distinct but complementary ways to put love in action.

1. Learn about the [Two Feet of Love in Action](#). For a brief summary, watch the video [3 Minutes](#) or view the [Two Feet of Love in Action Brochure](#).
2. Discuss with a friend: Are the stories of the Prophetic Witnesses and Church Groups that you learned about examples of **Social Justice** or **Charitable Works**?

## Stack the Deck Game

This game is an example of an educational activity that uses three volunteers and a series of guided exchanges of playing cards to illustrate how a person's race, background, experiences, and choices can impact his or her opportunities and economic status.

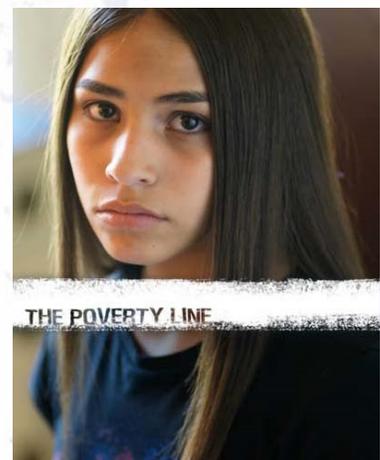
For instructions, visit: <http://www.usccb.org/about/justice-peace-and-human-development/stack-of-the-deck.cfm>

## Continued Learning

For additional stories, prayers, and activities racial justice, visit [www.WeAreSaltAndLight.org](http://www.WeAreSaltAndLight.org)'s page on resources and select the subcategory of Diversity and Racial Justice.

To find data and stories about how poverty affects different communities in the United States, visit [www.PovertyUSA.org](http://www.PovertyUSA.org).

For documents and resources on how the USCCB continues to address racism and information about the Ad Hoc Committee Against Racism, you can visit: [www.usccb.org/racism](http://www.usccb.org/racism).



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# Reflect and Share

## 2019 Contest Theme: *“A Time to Heal Racism”*

Reflect on and answer the following essay questions. The typed answers will be submitted with your entry form and will be considered in the national judging process. Each answer should be between 4 to 6 sentences.

- 1) Racism is perpetuated **both** by individuals and through unjust structures. What are some examples of both?
- 2) Why does our faith call us to help heal the evil of racism?
- 3) Read the short biographies of the U.S. Catholics who responded to racism with holiness. What do you admire about the actions of these men and women? What is one characteristic that you want to live out in your own life?
- 4) Read the examples of different parishes, schools, or organizations working to heal racism in their communities. What are some of the social justice issues that they are addressing? Could your parish or school help address these same issues in your community? Explain.
- 5) Describe how your creative work reflects upon this year’s theme: “A Time to Heal Racism”?



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# Make and Share a Creative Work

## 2019 Contest Theme: *“A Time to Heal Racism”*

- After reflecting and writing your essay responses, make a creative work about the theme of this year’s contest. **Your entry will be assessed by both your *essay responses* and your *creative work*.**
- Examples of “creative works” eligible for the contest include: videos, photos, PowerPoint presentations, paintings, drawings, dramas, poems, sculptures, stories, and songs.
- And don’t forget, have fun!

**\*\*NOTE: Entries featuring ANY music, photos or videos MUST have all accompanying permission forms attached to the Entry Form in order to be considered for judging. (This includes but is not limited to: magazine pictures, songs, any person featured in ANY way in a video or picture, music or stock images from the internet.)**

## Ideas to Educate Others

- Display your art work where others can view it, such as the school lobby, cafeteria, or parish hall.
- Ask your school or parish to host an Open House Gallery and invite friends, parents and community members. You and other youth can present and explain your work.
- Share your creative work at existing parish or school meetings (e.g. youth group, homeroom, etc.).
- Share your creative work on social media. You can also share links to the learning resources.
- Ask to display photos, text, or URLs of winning entries in your school newspaper or parish bulletin.
- Contact a local coffee shop to display work.



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# Submit Work to the Contest

Now you are ready to submit your work!

First, fill out the *official entry form* on the following pages. Don't forget the essay questions. **Please note that your parent or guardian must sign the entry form.**

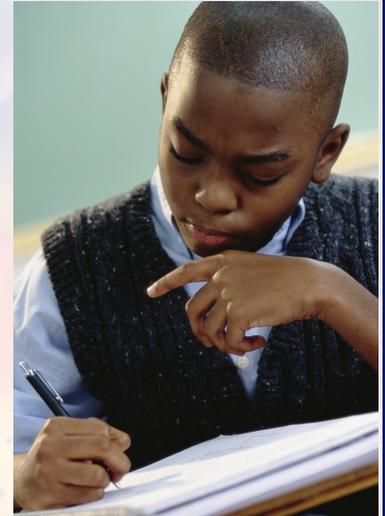
Second, if you are participating in the contest as an individual and *not* through your parish or school, get in touch with your diocesan contact for the contest to find out about the local submission process.

For any questions or concerns you can contact Jacory Bernard (CCHD Intern) at the following:

Email: [jbernard@archatl.com](mailto:jbernard@archatl.com)

Phone: 404-920-7899

**The deadline for submission is end of business day on Friday March 1st, 2019.**



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# Contest Entry Form (p. 1 of 3)

**OFFICIAL ENTRY FORM** (to be completed by the youth **contestant(s)**. In other words, the entry form must be completed by a student, NOT an adult. Please write legibly.)

Name of contestant(s) completing entry form:

---

Title of Work: \_\_\_\_\_

What is the medium of your work (e.g. painting, video, poem, etc.):

---

If you presented or shared your work, please tell us where:

- Date: \_\_\_\_\_
- Place: \_\_\_\_\_
- Number of people attending: \_\_\_\_\_

Circle your grade category:      7-9<sup>th</sup> grade                      10-12<sup>th</sup> grade

Through which institution are you submitting this work? \_\_\_\_ Parish    or    \_\_\_\_ School

**Attach a separate piece of paper with your typed answers to the following essay questions. Each numbered question should have around four to six sentences.**

1. Racism is perpetuated **both** by individuals and through unjust structures. What are some examples of both? Are there any examples in your community?
2. Why does our faith call us to help heal the evil of racism?
3. Read the short biographies of the U.S. Catholics who responded to racism with holiness. What do you admire about the actions of these men and women? What is one characteristic that you want to live out in your own life?
4. Read the examples of different parishes, schools, or organizations working to heal racism in their communities. What are some of the social justice issues that they are addressing? Could your parish or school help address these same issues in your community? Explain.
5. Describe how your creative work reflects upon this year's theme: "A Time to Heal Racism"?



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# Contest Entry Form (p. 2 of 3)

Youth contestant \* Name & Address:

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Name of parish or school to which the entry is being submitted:

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(Arch) Diocese:

**Atlanta**

Grade of the contestant:\*

Contestant home phone number:

( )

Contestant email address:

Parent/Guardian cell phone number:

( )

Parent/Guardian email address:

\* If this is a team entry, each individual student needs to complete this entire form.

*I, as the contestant, understand and have followed the contest guidelines.*

\_\_\_\_\_ (Please initial)

School or Parish Adult Contact Name and Title:

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Institution's Full name and address:

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Phone number:

( )

Email address:



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# Contest Entry Form (p. 3 of 3)

## Note about Use of Copyrighted Materials/Permissions

Please note that the contest rules indicate: "Each entry must be the original work of the student or team of students submitting the artwork. If the artist wishes to use material that is copyrighted by someone else (such as a song or web photo as part of a PowerPoint presentation or a cut-out picture from a magazine), he or she can only do so if written permission has been granted for its use. This written permission must be submitted with the entry."

## Note about Clearance for Audio and Video Entries

Please note that anyone whose voice or image is recorded in an audio—visual submission must also submit a copy of the waiver below. If they are under 21, their parent or guardian must complete it to provide consent and release.

## Agreement for Entry of Work

\_\_\_\_\_ (name of parent representing Contestant under 21 years old) (referred to in this agreement as "Contestant"), on behalf of my minor child, \_\_\_\_\_ (name of minor child and contestant), agrees (a) that by submitting \_\_\_\_\_ (name and description of art entry) (referred to in this Agreement as "Work") Contestant will abide by the Contest Guidelines attached to this Agreement and which Guidelines are incorporated in this Agreement, (b) that the Archdiocese of Atlanta shall be the sole and exclusive owner of the Work and rights in the Work, including but not limited to the copyright, and that the Archdiocese of Atlanta shall own or be licensed to use any materials and/or elements embodied in the Work, which are not original to Contestant, (c) to indemnify and hold harmless the Archdiocese of Atlanta from and against any and all claims, suits and costs which the Archdiocese of Atlanta may incur arising from the Work and Contestant's preparation of the Work, and (d) that the Archdiocese of Atlanta may assign, license or otherwise transfer its rights under this Agreement and that this Agreement shall inure to the benefit of USCCB's assigns, successors and licensees. Contestant and the Archdiocese of Atlanta have indicated their acceptance of this Agreement by signing below:

By: \_\_\_\_\_

By: \_\_\_\_\_

Date: \_\_\_\_\_

Signature of Parent & Date of Signature

CCHD Intern  
Archdiocese of Atlanta

Please clearly write your name or team name as you'd like it to appear in any publicity or certificates, should you win:

\_\_\_\_\_

## Send Submission to:

RE: Justice & Peace Ministries, Office of Life, Dignity and Justice, 2401 Lake Park Drive SE, GA 30080  
For any information regarding contest rules or submission contact CCHD Intern Jacory Bernard at [jbernard@archatl.com](mailto:jbernard@archatl.com) or by phone at (404) 920-7899.

**Deadline for submission is end of business day on Friday March 1st, 2019.**



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