

African

African American

Asian

Belizean

Bi-Racial

Caribbean

Archdiocese of Louisville

February 2011

Cultural Update

Office of Multicultural Ministry Magazine

European

Filipino

German

Greek

Haitian

Hispanic

Indian

Irish

Middle Eastern

Polish

Vietnamese



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Office of Multicultural Ministry

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A Multicultural Perspective: Embracing Diversity in Our Midst

By M. Annette Mandley-Turner, Executive Director



M. Annette Mandley-Turner,
Executive Director
Office of Multicultural Ministry

Multiculturalism is not a new trend. Our church has always been multicultural, whether or not many are willing to admit it. We have become more aware of its impact in our lives now more than ever before. More importantly, there appears to be a readiness on our part to engage at a new level of understanding as to what we must do to embrace the multicultural realities in which we coexist. As a church, we are faced with opportunities to reexamine our system of beliefs and behaviors, calling us to recognize and respect the presence of all diverse groups in our faith community and in the larger society. Through the ministry of the multicultural perspective, our faith community has become more open to ac-

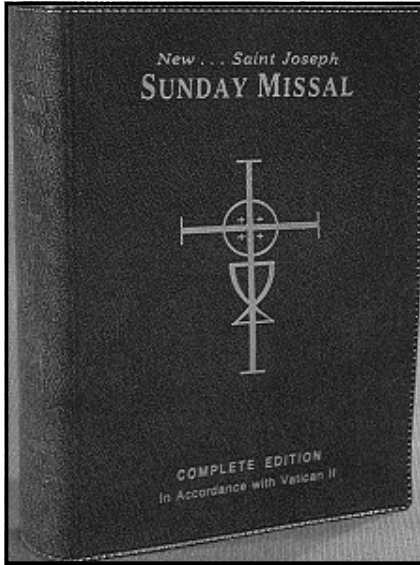
knowledging and valuing cultural diversity in our midst. In a real way, it calls us to be a church in a different way.

The essence of multiculturalism is the ability to celebrate the diversity in our midst in a manner that surpasses all barriers and brings about a unity in diversity. It also encourages, enables and celebrates the contributions of the various cultural groups to the church, even when the cultural gifts may not be fully understood.



A New Missal: What Is A Missal and Why Do We Need A New One?

By Judy Bullock,
Director of the Office of Worship



When Roman Catholics celebrate Mass, all the prayer texts, the Scripture readings and the directives for how Mass is to be celebrated are in a collection of books called the Roman Missal. The Scripture readings for Sundays, feasts, and weekday liturgies are in the volumes called the Lectionary. There is also a book containing only the Gospels which is carried in procession on Sunday. This book is used for the proclamation of the Holy Gospel.

On the First Sunday of Advent 2011 we will begin using a new book for the celebration of Mass. This volume of the Roman Missal contains all the prayers of the Mass, those voiced by the priest celebrant, such as the opening prayer and the Eucharistic Prayer, the prayers prayed by all the people, such as the Gloria, Creed, Lord's Prayer and many of the dialogues between the priest/deacon and people, and the cantor/lector and people.

Why do we need a new one? To answer this question we have to begin with the extraordinary work of the Second Vatican Council, held from 1962-1965. For Catholics in the United States up to that time, the Scripture readings and the prayer texts of the Mass were in Latin. The document on liturgy that came out of this council stressed the importance of the people's "full, conscious, and active participation in the liturgy." It emphasized that this participation is their right and their duty by reason of their baptism. In order to enable active participation, permission was given for the Mass to be celebrated in the vernacular, the language of the people, wherever they lived in the world. A translation into each and every language would make it possible for the people to understand the readings and the prayer texts and enable them to respond with comprehension.

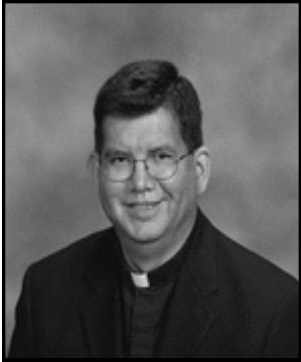
In 1974 we got our first English translation of the Mass for use in the United States. Keep in mind that the translation into a particular language always begins with the Latin text. There have been many, many revisions over the centuries to include new prayer texts, to revise old ones, or to include a change in ritual. Each time there is a new Latin missal there must be a new translation into each mother tongue.

This is our history, our tradition, our foundation from a long line dating back to the early centuries of Christianity. Some of the actual prayers we use today can be traced back to those early years of Christianity. Although many texts date from the very earliest days, others are brand new texts.

In the upcoming year, we are again preparing for the implementation of a new translation of the prayers of the Mass. The Holy See presented us with a new Latin missal in 2000 which then underwent a long consultative process of translation into English, taking nearly ten years. This new English translation will not only be used by Roman Catholics in the United States but also in ten other English speaking countries: Australia, Canada, England, Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland and South Africa.

There is something quite extraordinary about Catholics in all these countries praying the same prayers. We all express our faith together with one voice while still honoring our diversity and the plentiful gifts of each culture. Let us begin our preparation to receive this new missal with great joy.

Native American Catholics: A Blessing to the Catholic Community By Charmein Weathers



Father Maurice Sands

There are approximately 2,383,500 Native American Catholics in the United States, representing roughly 3.5% of all Catholics in the U.S. Approximately 20% of all Native Americans residing in the United States consider themselves Roman Catholic. The Secretariat of Cultural Diversity in the Church welcomed Father Maurice Henry Sands as a “consultant” on Native American Affairs at the U.S. Conference of Catholic Bishops on September 1, 2010. Father Sands provides consultation to the U.S. Catholic bishops and staff, diocesan personnel and pastoral ministers on issues concerning Native Americans. He also assists in the development of web-based resources and workshops for bishops and others on ministry to Native Americans. Native American Catholics have requested to have representation in the Cultural Diversity Secretariat that was created in January 2008. Since then, the Bishops’ Subcommittee on Native Americans has been operational. This is the first time that the subcommittee has been staffed by a Native American.

A full-blooded Native-American, Father Sands belongs to the Ojibway, Ottawa and Potawatomi tribes. He grew up on the Indian reservation of Walpole Island (Bkejwanong First Nation) which is located on the St. Clair River between Michigan and Ontario. Holding an MBA from the University of Toronto, Ontario and a BBA from Eastern Michigan University, he is an accountant by training. Father Sands worked in corporate banking before joining the diocesan priesthood.

On May 14, 2005, he was ordained a priest for the Archdiocese of Detroit and is currently pastor of St. Alfred Parish in Taylor, Michigan. He worked for the Archdiocese of Detroit’s Department of Parish Life and Services in the area of Native American and Hispanic Ministries during his time in the seminary. He has continued to be very involved in Hispanic Ministry as a priest and a pastor. Father Sands will continue to be based in Michigan while serving as the consultant on Native American Affairs to the U.S.C.C.B.



Native Americans reflect a strong presence at the Catholic Cultural Diversity Network Convocation hosted by the University of Notre Dame

The Catholic community is blessed, enriched and profoundly challenged by the faith of Native Americans in our midst. We ask the Catholic community to join us in seeking new understanding and awareness of their situation and in committing our church to new advocacy and action with our Native American brothers and sisters on issues of social justice and pastoral life which touch their lives.”

excerpt from the 2003 "Native American Catholics at the Millennium”

The subcommittee Mandate: The subcommittee on Native American Affairs is under the direction of and assists the Committee on Cultural Diversity within the Church by working directly with the standing committee and collaboratively with other USCCB committees to address the pastoral concerns of Native American (North American Aboriginals) Catholics to affirm the gifts and contributions of Native American Catholics and to provide more opportunities for Native American Catholics to engage in the life of the Church and help shape its evangelization mission. This mandate includes the following areas of responsibility: The subcommittee is directly responsible for outreach to Native American Catholics

Journey of African Americans is Termed A Pilgrimage of Faith African American Catholics gather to celebrate their history on Nov. 7 event

By Joseph Duerr, Record Editor

The following article on the African American Catholic History Celebration was written and published in The Record on November 11, 2010. The Record is the newspaper of the Roman Catholic Archdiocese of Louisville.

ST. CATHARINE, Ky. —

As African American Catholics gathered to celebrate their history and heritage, they were reminded that their journey has been and still is a holy one.

“The journey for African American Catholics has been and continues to be a pilgrimage of faith,” Father Ricardo Bailey of Atlanta, GA., said in a talk at the annual African American Catholic History Celebration at St. Catharine College last Sunday, Nov. 7. “We must hold on to the notion that we must walk on faith and not by sight.”

Father Bailey also reminded the 300 or so people who attended the event “just how far we have come and the powerful shoulders we stand on today.” But he also said we still have “far to go.”

“Traveling Through Time” was the theme of the 26th annual history celebration. The event, sponsored by the Archdiocese of Louisville Office of Multicultural Ministry, included songs by the Archdiocesan Gospel Choir and “A Litany of Freedom” led by Archbishop Joseph E. Kurtz.

Father Bailey, the principal speaker at the celebration, emphasized the holy nature of the African American Catholic journey.

It’s a holy journey, he said, because “through it all the devil has not had the victory, the haters have not torn me down and I am still in my right mind and in my right place praising my good and gracious God. ... I am blessed and highly favored.

“This journey has been holy because it hasn’t broken us down, but, thanks be to God, it has made us stronger.”

Father Bailey told people assembled in the St. Catharine College gymnasium that the African American Catholic story “is not only a cultural story.

It is richer and more profound because it is a reflection of our sacramental history.”

As members of the Catholic Church, he said we celebrate that “we not only receive the sacraments, but we live the sacraments out. We are called to be (a) sacrament to everybody we meet.”

He told the audience, “We know that we seek God’s forgiveness in the Sacrament of Penance. We are called not only to work out our own sanctification and salvation, but we are truly to care about and extend to others the same gift God gives to you and to me, and that is a second chance.”

As a eucharistic people, we are “all called to imitate the Lord” and to “share his love with each and every person who we meet,” said Father Bailey. And the gifts of the Holy Spirit “are to be shared” with others and “used throughout our lives so we can be holy and equipped to do the work of ministry.”

While asking African American Catholics to remember “just how far we have come,” Father Bailey said “we as people cannot help to remember and know ... It has not been easy.”

“It’s been bittersweet — from slavery to freedom, from Jim Crow to Martin Luther King, from being tourists at the White House to now being a resident of it,” he said. “Our history has been bittersweet and very interesting.”

But he added that “for all of us here today we know that the cultural advances will never mean a thing if we do not remain rooted and focused on doing God’s will. ... May we forever stand true to our God and true to our native land.”

In saying that African American Catholics still “have so far to go,” Father Bailey asked members of the audience “to recommit yourselves to be faithful to God the Father, God the Son and God the Holy Spirit.

I ask (you) to remain faithful and steadfast when it’s not popular to do so when you are at work, when you are at school” and with friends.

He added: “Remain in communion with the bishop of Rome and his successors; remain in dialogue and in communion with Archbishop Kurtz and all the clergy and religious of this archdiocese; (and) remain in communion with each other.”

Father Bailey also stressed the “responsibility that we all have to change the world with the love and the liberation we have in and through the risen Jesus.



“Day of the Dead” By Charmein Weathers

More than 500 years ago, when the Spanish Conquistadors landed in what is now Mexico, they encountered natives practicing a ritual that seemed to mock death. It was a ritual the indigenous people had been practicing at least 3,000 years. A ritual the Spaniards would try unsuccessfully to eradicate. This ritual is known today as Día de los Muertos, or Day of the Dead and is celebrated each year in Mexico and in certain parts of the United States and Central America. Although the ritual has since been merged with Catholic theology, it still maintains the basic principles of the Aztec ritual, such as the use of skulls.

Today, people don wooden skull masks called calacas and dance in honor of their deceased relatives. The wooden skulls are also placed on altars that are dedicated to the dead. Sugar skulls are also made with the names of the dead person placed on the forehead. The Aztecs and other Meso-American civilizations kept skulls as trophies and displayed them during the ritual. The skulls were used to symbolize death and rebirth. The skulls were used to honor the dead, whom the Aztecs and other Meso-American civilizations believed came back to visit during the month long ritual. The natives viewed death as the continuation of life and instead of fearing death, they embraced it. To them, life was a dream and only in death did they become truly awake. The ritual coincides with All Saints' Day and All Souls' Day (Nov. 1 and 2), which is when it is celebrated.

In rural Mexico, people visit the cemetery where their loved ones are buried. They decorate gravesites with marigold flowers and candles and bring toys for dead children and bottles of tequila for adults. They sit on picnic blankets next to gravesites and eat the favorite food of their loved ones. In Guadalupe, the ritual is celebrated much like it is in rural Mexico. In the United States and in Mexico's larger cities, families build altars in their homes, dedicating them to the dead. A Día de los Muertos altar is meant to honor the memory of someone who touched your life. This can be anyone from the family, friends, the family pet or someone that you may not know personally but would still like to honor. Anyone that may have had a positive impact on your life could be the subject of your altar. An altar can also be made to show your support for others. They surround these altars with flowers, sugar skulls, food and pictures of the deceased. They light candles and place them next to the altar. A Día de los Muertos altar can be as simple or as elaborate as you want, as large or as small as you want also. The purpose of an altar is to remember those that have passed on.

The Office of Multicultural Ministry erected five altars this year in various locations around the city. Each one was dedicated to a specific theme. The theme of the altar placed at the Maloney Center was the military and was dedicated to our fallen members of the armed forces; the theme of the altar placed at the Chancery was cancer and was dedicated to those who lost their battle to the disease; the theme of the altar placed at

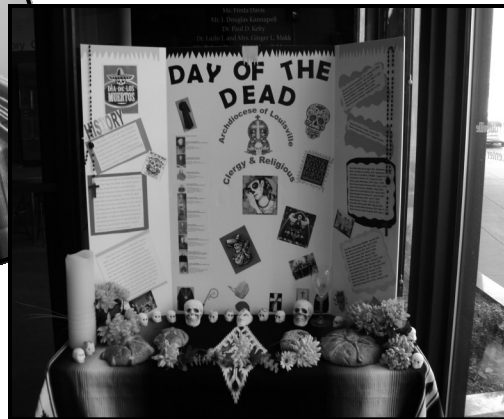
the Catholic Enrichment Center was Haiti and was dedicated to victims of natural disasters; the altars' placed at the Flaget Center and the Archdiocese of Louisville's History Center located at the Cathedral of the Assumption Patterson Education Center were dedicated to Mexican Martyrs and to Deceased Clergy and Religious, in that order.



The Chancery: Cancer



Maloney Center: Military



Patterson Education Center: Deceased Clergy & Religious

KAWANZAA
Tradition and Misconceptions
By M. Annette Mandley-Turner
Office of Multicultural Ministry Executive Director

There appears to be an agreement as to the essence of the word Tradition by resources (dictionaries) which are credible indicating that it is the passing down of elements of a culture from generation to generation, especially by oral communication. It derives from the Latin *traditionem*, which means "handing over, passing on". I am electing to begin this article by addressing the definition of tradition and following up with the misconceptions about Kwanzaa. There seems to be some ambiguity about whether or not Kwanzaa is a tradition. The focus of the ambiguity is surrounding the number of years that Kwanzaa has been a part of our society. Many would argue that practices, viewed as traditions, must exist for a minimum of one hundred years. The celebration of Kwanzaa is forty-four years old and more than eighteen million individuals celebrate it every year. In Louisville, more than one hundred thousand actively engage in the ritual. Families sojourn to various civic areas in their communities or in their worship spaces throughout the metropolitan area and in the rural community to pass on positive values, strengthen family bonds and in many cases to affirm the presence of God in their lives. There is a mindset that there are no visible signs of religion in the celebration. This is a misconception. While Kwanzaa is a non-religious holiday, it is virtually inconceivable to disconnect spirituality from culture. What started out as a non-religious holiday, is now reflecting a religious presence as more churches, Catholic and Protestant are adopting this holiday. Over the last three decades, evidence indicates an increase in the role of the church or places of worship of the celebration. Christians and Muslims blend the traditions of Kwanzaa with respect to their faith. Our archdiocese has celebrated with the wider metropolitan and rural communities for the last twenty-eight years. I collaborated with a team representing the larger interfaith community to initiate this community-wide event. From its very conception, the multicultural community has been involved. P. Carver of the Glenn Oaks community in Oldham County states that "the community Kwanzaa vision has always been a unifying experience blending diverse cultures, races, and neighborhoods". Joyce Grady said "those who attend Kwanzaa leave feeling a sense of spiritually renewed, culturally enriched, and connected to our external family (community).

An experience includes African drumming, a call from the elders to give permission to begin the festivities, prayer, a libation ceremony, words from a guest speaker focusing on the principle of the day, fellowship, music and food. All are welcomed to participate in this family tradition. This year, the Archdiocese of Louisville's Office of Multicultural Ministry hosted the 29th Kwanzaa celebration on Wednesday, December 29th at 5:30 p.m. at its Catholic Enrichment Center located at 3146 West Broadway in Louisville KY 40211. A diverse group of participants were present to share in the celebration.



Asian and Pacific Presence in the Catholic Church: The Challenge and Celebration of Diversity By W. Kay Frazier

The following is some statistical information on the presence of Asian and Pacific Islanders in the United States.

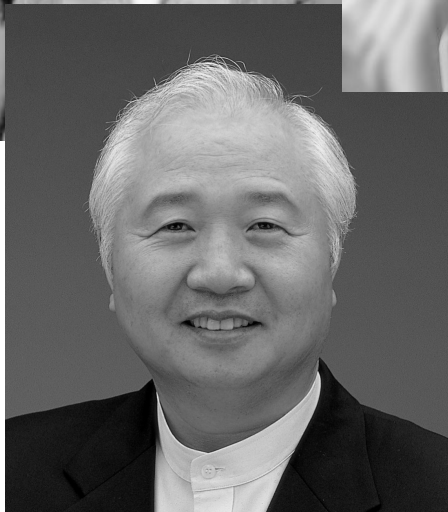
The diversity among the Asian population is as vast as the many tribes of Africans. There is a challenge of ministering to the Asian and Pacific Islander communities in the United States and this challenge is created because of ethnicity, language, culture, religious tradition, place of birth and arrival time in the U.S. The first time the U.S. Catholic Bishops, as a body, wrote about the Asian and Pacific presence in the Church was in 2001 when they wrote the historic pastoral statement, *Asian and Pacific Presence: Harmony in Faith*.

When we speak of Asian, we are speaking of Chinese, Filipino, Indian, Vietnamese, Korean and Japanese. Population in the U.S. is rated in the order just listed. The largest Pacific Islander populations in the U.S. are Guamanian, Samoan and Tongan.

Filipinos have the largest Catholic population in the U.S., followed by the Vietnamese, Chinese, Indian and Korean. The majority of Asian and Pacific people in the U.S. are followers of Buddhism, Hinduism and Islam.

The top 10 dioceses with the highest number of Asians are Los Angeles, Honolulu, Brooklyn, San Jose, Oakland, San Francisco, Orange, Seattle, New York and Chicago. There are nine dioceses that have formally designated diocesan offices/ministries for Asian and Pacific Island Catholics: Chicago, San Bernardino, Seattle, Milwaukee, Buffalo, Cleveland, Dallas, Rochester and Syracuse. There are some 48 dioceses that report having organized ministries with this extensive list: Vietnamese, Korean, Filipino, Chinese, Indian, Indonesian, Hmong, Laotian, Tongan, Arab, Japanese, Cambodian, Samoan, Khmu, Pakistani, Burmese, Fijian, Syro-Malankara and Kananaya.

Source: U.S. Census Bureau, Census 2000, *Asian and Pacific Presence: Harmony in Faith*, USCCB, 2001



Catholic Enrichment Center Embracing Diversity

By Audrey Penman

As part of the Office of Multicultural Ministry, the Catholic Enrichment Center shares the responsibility of embracing the gifts of our community's diverse cultures. The Center not only seeks out diverse activities, but also seeks those to teach with the best knowledge of them. Although the Center is located in the heart of an African American community, it is open to and serves all of metro Louisville. The Catholic Enrichment Center enjoys a diverse group of collaborators on a number of programs and invites groups and individuals to share their many gifts. Center programs such as Academic Enrichment and Homework Help, Healthy Taste, African Drumming and Camp Africa Freedom School utilize a diverse group of instructors and provides enriching experiences for a diverse group of participants.

Camp Africa Freedom School works with consultants from our Office of Multicultural Ministry to share their culture with our students and teachers. Our African Consultant, Mr. Napoleon Akayezu from Rwanda shared his talents for African Drumming and Percussion Drums. Ms. Dixie Burns, our Belizean Consultant, again shared her talents of Interpretive Dance with the students. Books from our reading list identified diverse titles including those speaking to the Haitian, Asian, rural and deaf cultures. Mr. Zhengquing (or Cheng), a math tutor, shared his language and some of his culture. He has been known to bring a Chinese snack or recipe to share.

Our Healthy Taste program is led by African American female health educators. These women share information on how to eat healthy food that tastes good, utilizing healthy ingredients and cooking methods. The class has been expanded to include a variety of exercise styles.

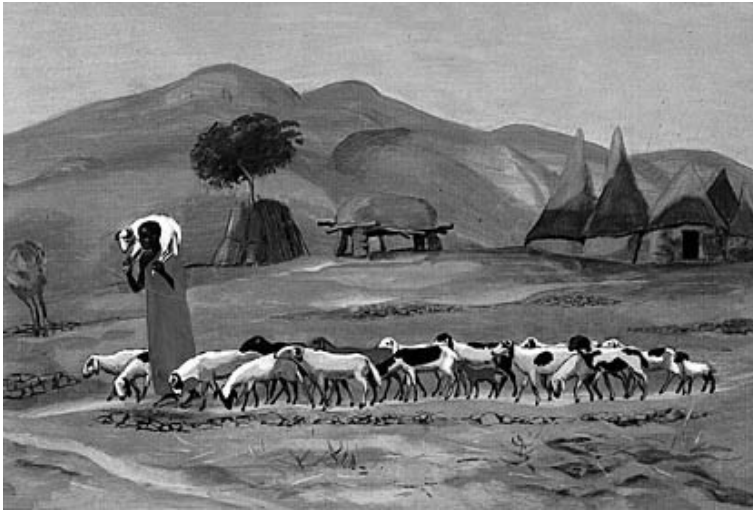
The Bellarmine University Physical Therapy Program recently initiated a relationship with the Catholic Enrichment Center through a community service project. This project is a pro-bono physical therapy clinic where Doctor of Physical Therapy students, under the direct supervision of a licensed physical therapist, provide care to patients. Four doctoral students in the Bellarmine University Physical Therapy Program perform one-on-one evaluation and treatments to volunteer clients. The Physical Therapy Health Clinic hours are Tuesdays and Thursdays in the fall and spring semesters according to Bellarmine University's academic calendar.

The Catholic Enrichment Center embraces diversity with open arms and an open mind. It is through the gifts and talents of a diverse group of people that we can best serve our metro Louisville community at large.



“RECONNECTING”

By Venus D. Ludlow



As youth move through the developmental stages of their lives, they feel that they've reached a point of maturity where they can make decisions for themselves. When I was in my late teens, I, like so many others reached that point also. I honestly felt like I was able to make my own decisions. One of the major decisions that I made was to drop out of church. I am sure that I did not perceive the action of becoming inactive as a conscious decision. The reality for me at that time that led to my dropping out of church was due to the fact that I was not being fed as a young African American. Prior to becoming inactive, I attended church regularly. I was reared with the notion that you had to attend mass every Sunday. I, like so many others, went because of parental force or out of obliga-

tion. Most of my time in church was spent daydreaming. The clergy delivering the message was unaware of my experiences as an African American and therefore was unable to reach me. I was spiritually dying as a young African American Catholic. I have come to realize how important it is for those working with diverse cultures not only to learn the language but to also understand the culture. There is a feeling of joy when you can truly connect with those that you are worshipping with. There is a proverb that states: familiarity brings forth understanding which leads growth”.

As a child, I always believed that church was for adults because the youth and the young adults played no major role in the liturgy. It was always the same people doing everything. It is important to understand that the church is made up of many people and that they want to be a part of the experience as well. Another reason for my inactive role in the church was because I did not feel needed or even valued. There were very few youth activities, no young adult programs and nothing Africentric. Church only existed for Sunday worship. It is extremely important and essential for the church to meet the needs of the people of all ages and cultures by offering programs and activities outside of Sunday worship. More versatile activities presented to the congregation leads to more spirit-filled, active members.

“Who among you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep, which was lost!’...” (Luke 15:4-6) Similar to the experience of the lost sheep, at 22 years of age I was spiritually lost, roaming aimlessly and going nowhere. My spirit was hungry. I was often invited to visit other Christian churches, but I didn't feel at home. I was a fifth generation Catholic, my experiences were Catholic and the way that I lived reflected a Catholic life style. I felt then as I do today, that my church should be feeding me. I should not have to leave my home. Though we are one church, we all have different needs and I was determined to find the Catholic church that met my needs. As luck would have it, I was invited to attend mass at St. Martin de Porres, an African American Catholic church in the West end of Louisville. It was there that I found and experienced the worship style that I had been searching for. It was there that my spiritual needs as an African American young adult were being met. It was there that my cultural needs both as a Catholic and as a race were being met. After being inactive for five years, I knew that I had found my new house of worship. It comforted me to know that the Pastoral Administrator, Deacon James Turner, knew my experience and it excited me that his words nourished my spirit. I was lost but now am found.

Welcoming and Embracing the Hispanic Catholics Into the Life of the Church

By Eva Gonzalez

In recent years we have seen a growing Hispanic population in the state of Kentucky, some are Catholic migrants and others are Catholic immigrants who come from different countries. Both have the same purpose, the search for new employment. Hispanic Catholics are people of faith that are hoping to be accepted as part of the community in the life of the church. They are people willing to help by sharing their gifts and talents in the various ministries of the church. They want to make their traditions known and grow in the knowledge of our faith.

What is the Church's position on welcoming and embracing Hispanic Catholics? Before answering, let us pause a moment and analyze the following quotes, "I was hungry and you fed me, thirsty and you gave me a drink, a stranger and you welcomed me" (Mt 25:35).

Pope Benedict noted in his message for World Refugee Day 2006, that "... those who must leave everything, sometimes even family, to escape serious difficulties and dangers ... [must find] the Church as a homeland where no one is a stranger." We can conclude that the Church is in favor of welcoming and embracing Hispanic Catholics. It is an act of love toward God and neighbor. They are children of God that form the body of Christ and want to work for the kingdom of God on earth. The contribution of Hispanic Catholics enriches the life of the Church and our cultural diversity.

Welcoming and embracing Hispanic Catholics is of interest to the Archdiocese of Louisville. In fact, this point is one of the objectives of the Archdiocesan Strategic Plan. Giving a warm welcome and embracing the Hispanic Catholics is to witness the unity of the children of God and the universality of the Catholic Church.

Bienvenida y Acogimiento de los Hispanos Católicos en la Vida de la Iglesia

Por Eva Gonzalez

En los últimos años hemos visto un crecimiento de la población hispana en el estado de Kentucky, algunos son migrantes católicos y otros son inmigrantes católicos que vienen de diferentes países. Ambos tienen la misma finalidad, la búsqueda de nuevos sectores laborales. Los hispanos católicos son personas de fe que esperan ser aceptadas como parte de la comunidad en la vida de la iglesia. Son personas dispuestas a ayudar compartiendo sus dones y talentos en los diferentes ministerios. Al mismo tiempo quieren dar a conocer sus tradiciones y crecer en el conocimiento de nuestra fe.

Ante esta situación, ¿Cuál es la postura de la Iglesia acerca de dar la bienvenida y el acogimiento de los hispanos católicos? Antes de responder, detengámonos un momento y analicemos las siguientes citas, "*Porque estuve hambriento y me dieron de comer, sediento y me dieron de beber, era forastero y me hospedaron*" (Mt 25:35).

el papa Benedicto observó en su mensaje por el Día Mundial del Refugiado 2006, que "...quien tiene que dejarlo todo, a veces incluso la familia, para escapar ante graves dificultades y peligros... [debe encontrar a] la Iglesia como una patria en la que nadie es extranjero". Podemos concluir que la Iglesia está a favor de dar la bienvenida y el acogimiento de los hispanos católicos. Es un acto de amor hacia Dios y hacia el prójimo. Son hijos de Dios que forman parte del cuerpo de Cristo y que desean trabajar por el reino de Dios en la tierra. El aporte de los hispanos católicos representa un enriquecimiento a la vida de la Iglesia y a nuestra gran diversidad cultural.

Dar la bienvenida y el acogimiento de los hispanos católicos es de interés para la Arquidiócesis de Louisville. De hecho, este punto es uno de los objetivos del Plan Estratégico Arquidiocesano. Dar una cálida bienvenida y acoger a los hispanos católicos es presenciar la unidad de los hijos de Dios y la universalidad de la Iglesia Católica.

Garifuna Celebration : A Celebration of Culture & History *By Paulette Flores*

“We Continue to Have Many Aspirations: In Unity We Advance”. This was the theme under which the Garinagu of Louisville, KY and their friends from other cities celebrated the anniversary of the arrival of the Garinagu to the coast of Central America. Every year around the middle of November, the Garinagu in Louisville commemorate the arrival of their forefathers to the coast of Belize. They are the descendants of Red Caribs, Arawaks and Africans who intermingled on the islands of the lesser Antilles (i.e. St. Vincent and Dominica) in the 16 and 1700’s. In their resistance against slavery, the Garinagu were expelled from these islands in the 1700’s by the British and French and were left to settle on the coast of Central America including Belize, Guatemala, Nicaragua and Honduras.

Today, the Garinagu of Belize annually commemorate their arrival to the coast with a gigantic celebration in November. The Garinagu of Louisville have brought this celebration with them and it is filled with plenty of drumming, singing, dancing, worshipping and eating. This year the celebration was held at St. Martin de Porres Church starting with a Mass and a parade immediately followed to the Thea Bowman Hall located in the Catholic Enrichment Center. After the parade, a reception was held which included singing, dancing and eating food, all from the Garifuna culture. This celebration was enhanced by the presence of a large delegation of Garinagu from Chicago, IL. They assisted with portions of the Mass, preparation of the food and the entertainment including singing and dancing. We look forward to enjoying the richest of the Garifuna culture next year and many years to come. “Gibi Memegili Wayumaha: Lidanba uwarani wawansera” translated means “We Continue to Have Many Aspirations: In Unity We Advance”.



THEOLOGY OF THE BODY *for Teens* TRAINING

WHO SHOULD ATTEND:

Teachers, Priests & Religious, DRE's, Youth Ministers, Counselors, Parents, and anyone who works with teens.

WHEN:

March 5, 2011 9:00am-4pm
Check-in from 8:30-9:00

WHERE:

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ABOUT BRIAN BUTLER

Brian Butler served as the Associate Director for Youth Catechesis in the Archdiocese of New Orleans for two years, after spending five years teaching theology and coordinating campus ministry at the high school level. He is co-founder and president of Dumb Ox Productions, Inc., a non-profit organization doing chastity and vocation formation for teens and young adults and is co-author of *Theology of the Body for Teens*, a high school curriculum based on the work of John Paul II. He has over 12 years of youth ministry experience, holds a bachelor's degree in Communications from the University of New Orleans and a Masters in Theology from Notre Dame Seminary School of Theology.





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Our Lady of Guadalupe
A Celebration Throughout the Community
By Eva Gonzalez

December 12th is an important day for the Mexican people. The Feast of Our Lady of Guadalupe is celebrated. By 1531, the apparition of the Our Lady of Guadalupe to Juan Diego in the Tepeyac constituted a transcendental fact that had a huge influence over the religion and the culture of the indigenous people, giving as a result a push to Christianity. Mexico's history cannot be told without mentioning Our Lady of Guadalupe. Since the time of her apparition until today, Our Lady Virgin of Guadalupe has had a powerful influence on the Mexican people which can be seen in their daily lives and culminating on her feast day. Large crowds gather year after year in the Basilica of Our Lady of Guadalupe for the annual celebration. This feast is also celebrated in many parishes throughout the country. The Holy Mass is celebrated in her honor, the Mañanitas are sung, flowers are brought to her, and the popular Danzantes dance is performed.

The Mexican takes with him the tradition of this celebration wherever he goes, and Kentucky is not an exception. Our Archdiocese of Louisville also celebrated Our Lady of Guadalupe on her special day of December 12th. Archbishop Kurtz celebrated one of the many Holy Masses dedicated in her honor and gave a very moving homily. Many other parishes also carried out a series of festivities. It is important to mention that the Hispanic community consists of people of other Spanish-speaking countries. This feast provided a wonderful opportunity for the entire Spanish-speaking community to come together in worship and in celebration. We were glad for their participation in this event. Let us recall that Our Lady of Guadalupe belongs to all of us, she is the Patron of the Americas. During these celebrations I observed the peoples' enthusiasm. Many wore their regional outfits and many dressed in indigenous apparel. The faithful brought roses to the Virgin, the danzantes performed Aztec dances, Las Mañanitas were sung with great joy, the Rosary was prayed with much reverence during the celebration of the Holy Mass in her honor.

Just by looking at the faces of the people present, I realized the enormous faith that our community has for her. This is the faith that characterizes the community and as Catholic Hispanics we must pass this faith to our children so that they may continue with this wonderful tradition. Long live our Blessed Virgin of Guadalupe and long live our Patroness of the Americas!

El 12 de diciembre es una fecha muy importante para el pueblo mexicano. Se celebra a la Virgen de Guadalupe Hacia 1531, la aparición de la Virgen de Guadalupe a Juan Diego en el Tepeyac, constituyó un hecho trascendental que tuvo una enorme influencia sobre la religión y cultura de los indígenas dando como resultado un empuje a la cristianización. No se puede hablar de la historia de México sin mencionar a la Virgen de Guadalupe, desde su aparición hasta nuestros días, la Virgen de Guadalupe ha ejercido una poderosa influencia en los mexicanos la cual se observa en la vida diaria, alcanzando su culminación el día. A la celebración de la Virgen de Guadalupe en la Basílica en México acude una gran multitud año tras año, además se le celebra en todas las parroquias a lo largo del país. Hay misas en su honor, se le cantan las mañanitas, se le llevan flores, hay grupos de danzantes.

La tradición de esta celebración la lleva consigo el mexicano a dondequiera que vaya, y Kentucky no es la excepción. Nuestra Arquidiócesis de Louisville también celebró a Nuestra Señora de Guadalupe en su día. El Arzobispo Kurtz celebró una de las varias misas que se llevaron a cabo a través de la arquidiócesis en donde dio una homilía muy emotiva para todos los presentes. En las demás parroquias también se llevaron a cabo una serie de festejos. Cabe mencionar que la comunidad hispana está integrada por personas de otros países de habla hispana. Este festejo provee una gran oportunidad para toda la comunidad hispano hablante de reunirse a dar culto y celebrar. Recordemos que la Virgen de Guadalupe pertenece a todos, es La Patrona de las Américas. Durante las celebraciones observé el entusiasmo de la gente por festejar a Nuestra Señora, algunas personas vestían sus trajes regionales, otros vestían atuendos indígenas. Muchos de los fieles le llevaron rosas a la Virgen, los danzantes realizaron danzas aztecas, las mañanitas se entonaron con gran júbilo, el Rosario se rezó con mucho fervor al igual que la celebración de la Santa Misa en su honor.

Bastaba ver el rostro de las personas que acudieron a festejar a Nuestra Señora para darnos cuenta de la gran fe que nuestro pueblo posee por Ella. Esta es la fe que caracteriza al pueblo y que como hispanos católicos debemos transmitir a nuestras familias para que las futuras generaciones continúen con esta maravillosa tradición.

¡Viva Nuestra Santísima Virgen de Guadalupe! ¡Viva Nuestra Patrona de las Américas!

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Haitian Independence Day Celebration

A Commemoration of Independence and Culture

By Charmein Weathers

On Sunday, January 2, 2011, the Haitian community in Louisville came together to celebrate Haitian Independence Day at the Catholic Enrichment Center in the Thea Bowman Hall located at 3146 West Broadway. The purpose of the event was to honor and commemorate the history, culture, traditions and heritage of Haiti and to remember the heroes who founded the first independent black republic. Those heroes include famous men like Toussaint L'Ouverture, General Jean-Jacques Dessalines, Francois Capois and many whose names we don't know but who stood up for their right to live as a free people. Over 500,000 slaves achieved their freedom under the leadership of these great men and *Haitian Independence Day is a celebration of freedom*. On January 1, 1804, Saint-Domingue ceased to exist and modern Haiti was born. It proclaimed its independence. Through this action, it became the second independent American Republic in the Western Hemisphere (after the United States) and the first Black Republic in the world. Haiti became a symbol of African freedom in the diaspora. Its uniqueness attracted much attention and symbolized the aspirations of enslaved and exploited people around the globe. Haiti was officially declared an independent country and *Haitian Independence Day* is celebrated every January 1st. This year's celebration commemorates its 207th year of independence.

The afternoon was filled with jubilation, contemplation and hope; with prayer, song, dance, poetry, theater and food. It began with everyone singing the Haitian National Anthem, "La Dessalinienne" and an opening prayer. A recitation of the Independence Act and a liturgical dance by a group of young women known as "Grace Divine" followed. Several musical selections were rendered by Deverglas Gislene and Hyacinthe, Edwine. Many remarks were made during the celebration and the underlying theme of all of them was of unity, of uniting to help heal and rebuild Haiti. No matter where you were born or where you reside, we must all work together to restore Haiti to its beautiful splendor. A recurring line in the National Anthem is "United let us march" and everyone in attendance was charged with uniting as a people of the African diaspora to work together for the good of Haiti. It was truly a beautiful celebration!

Haiti is a beautiful country – aviti son bel payi! Long live Haiti - long viv Haiti!

The event was co-sponsored by the Office of Multicultural Ministry's Haitian Ministries and KAKY, Inc., a non-profit Haitian interfaith community organization.



**“The Dream Will Never Die”:
A Reflection on the Dr. Martin Luther King, Jr. Celebration
By Bob Frazier**

As another Dr. Martin Luther King, Jr. Celebration has come and gone, a lot of things have happened since his death, many of them good, but not without the existence of evil. I often wonder what Dr. King might say if his physical presence was still among us. As opposed to the mighty speech, “I Have a Dream”, that he delivered so memorably to so many on the mall in our nations capitol of Washington, DC, his expression today may be *“I can not believe”*. *I can not believe...* that the mass, uncontrolled killings and slayings of African American youth are so rampant across the nation. *I can not believe...* that with the opportunities of education now available to all, so many babies are having babies with no desire to take advantage of the opportunities that he fought, marched and later gave the ultimate sacrifice for, his life.

Although Dr. King may be greatly disappointed to see what is currently going on in the world today since he was taken from us 48 years ago, I feel that his *I can not believe* speech would still have a positive side. Seeing for the first time in history the joining of the House of Congress, members of different party affiliations sitting together not divided; no longer a sign of segregation, but a sign of integration. This joining being most noteworthy due to the fact that it happened during the most recent State of The Union Address, yet another positive side, with the address being delivered by an African American President, Mr. Barack Hussein Obama.

I also imagine that Dr. King would have had a great smile on his face and felt a chill down his spine if he'd heard the homily delivered so eloquently by Deacon James R. Turner (Pastoral Administrator at St. Augustine (Louisville) / St. Martin de Porres). Included were analogies of Dr. King's dreams and catholic social teachings, along with stories from the book of Genesis and the Gospel of Matthew. After Deacon Turner's delivery, Dr. King may have even requested, as I did along with others including Archbishop Joseph E. Kurtz (Archbishop of Louisville) a copy of his breath taking message delivered during the Archdiocese of Louisville's Office of Multicultural Ministry's 26th Annual Celebration of his birth at the Cathedral of the Assumption on Monday, January 17, 2011.

Come this time next year in 2012, I imagine that there will still be celebrations and that Dr. King still might say *I can not believe*, but with other great homilies yet to come from others yet unannounced along with Deacon Turner, the dream of Dr. Martin Luther King Jr. *will never die* just like the social teachings of our savior Jesus Christ, and that brings a smile to my face.



Embracing Our Hispanic Community

By Deacon Frank Villalobos

The Hispanic community in Louisville is going through a very profound transition. One of the most important aspects of that transition are the programs being offered and being developed by the parishes and the Office of Multicultural Ministry.

When you travel throughout the archdiocese, it becomes very obvious that the parishes are noticing an increase of Hispanics in their community and in the pews. This presents a great challenge to those communities that have not had the opportunity to work or worship alongside Hispanics. Some may ask questions like, “How do you reach out to them? How do we keep them coming back? How can we be more welcoming to our Hispanic brothers and sisters?” Let us take a look at the parishes that have had success reaching out to the Hispanic community.

The key to their success has been their willingness to go out to where the people live. Some parishes sent out parishioners to the homes and neighborhoods where they live. Sometimes it meant going into the inner city, going onto the agricultural farms and the horse farms where they live and work. The parishes that have a thriving Hispanic community have adjusted their formation program for children, began offering bible study for adults, and have begun youth ministry for teens. The celebrations of the sacraments are an important part for Hispanics and their extended families and provide an opportunity for family gatherings and celebrations. Parishes have figured out a way where the sacraments are celebrated in a bilingual liturgy. They have also opened up the parish hall for community gatherings and private party celebrations. Evangelization, faith formation, and community building are great tools for welcoming and forming the Hispanic Ministry in a parish.

These parish communities are at a point in their development where they have recognized the following needs, a wider more complete evangelization program, adult formation and children’s formation, and community building programs. The archdiocese has heard their voices and has begun the process of meeting those needs. The Office of Multicultural Ministry is charged with the task to help identify, research, and develop programs that meet those needs.

In order to meet those needs, qualified lay persons are needed. This means that we need to identify ministers that come from the people; it means providing leadership formation courses in the people's language. For the past four years, the Office of Multicultural Ministry has offered leader formation classes to those identified by their parishes with leadership capabilities. Though this is a timely process and the need is so great, a basic Spanish class was developed and offered to those staff members and parishioners who currently minister to the Hispanic community.

The leader formation program opens the door to ministry for many Hispanics and allows them to continue their formation into a specific ministry. A catechist training program is now being developed to assist parishes with Spanish speaking catechist. A marriage preparation program is also being evaluated so that in the near future it can be offered and will help in forming Hispanic couples for this ministry. With the Hispanic community being so young, a need to have bilingual or Spanish speaking youth ministers has been identified. Meetings have taken place between the Offices of Multicultural Ministry and Youth Ministry to explore the possibility of offering a Youth Ministry program in Spanish.

There are fifteen parishes in our archdiocese that offer Hispanic Ministry and celebrate Mass in Spanish. Some may say “Why do we need this in Spanish, why don’t they learn English?” I’ll give you a simple explanation. In my case I was raised speaking English and Spanish but my praying and worshiping was only in Spanish. Though I consider English my first language my relationship with God is in Spanish. It feels unnatural for me to talk to God in English. When I force myself to talk to God in English, I find myself switching over to Spanish without thinking about it.

Reaching out and providing opportunities for everyone to grow in their faith and spread the kingdom of God is what we are all called to do. Let us not quarrel about the language that it is presented in, but celebrate and rejoice that it is being offered.

Abrazando Nuestra Comunidad Hispana

Por Diacono Frank Villalobos

La comunidad hispana en Louisville está pasando por una transición muy profunda. Uno de los aspectos más importantes de esta transición son los programas que se están ofreciendo y que están siendo desarrollados por las parroquias y la Oficina del Ministerio Multicultural de nuestra arquidiócesis.

Cuando se visitan a las parroquias en nuestra arquidiócesis, se observa un obvio incremento de hispanos en las comunidades y en las bancas dentro de nuestras parroquias. Esto presenta un gran desafío para las comunidades que no han tenido la oportunidad de trabajar o de orar junto con los hispanos. Algunos pueden hacer preguntas como, "¿Cómo podemos llegar a ellos? ¿Cómo le hacemos para que sigan viniendo? ¿Cómo podemos ser más acogedores hacia nuestros hermanos hispanos? Demos un vistazo a las parroquias que han tenido éxito en el alcance de la comunidad hispana.

La clave de su éxito ha sido su voluntad de ir a donde vive la gente. Algunas parroquias envían feligreses a las casas y a los barrios donde viven los hispanos. A veces eso significaba entrar en el centro de la ciudad, entrar en las fincas agrícolas y las granjas de caballos en donde viven y trabajan. Las parroquias que tienen una floreciente comunidad hispana han adaptado sus programas de formación para los niños, ofrecen estudios bíblicos para adultos, y han comenzado la pastoral juvenil para los adolescentes. Las celebraciones de los sacramentos son una parte importante para los hispanos y sus familias y brindan una oportunidad para reuniones familiares y festejos. Algunas parroquias han encontrado la manera en que los sacramentos se celebran en una liturgia bilingüe. Además han hecho disponible el salón parroquial para las reuniones comunitarias y celebraciones privadas. La evangelización, formación de fe, y la formación de la comunidad son grandes herramientas para acoger y formar el Ministerio Hispano en la parroquia.

Estas comunidades parroquiales se encuentran en un punto en su desarrollo en donde han reconocido las necesidades de una evangelización más amplia y completa al igual que la formación y los programas comunitarios. La arquidiócesis ha oído la voz de estas comunidades y ha iniciado el proceso de satisfacer esas necesidades. La Oficina del Ministerio Multicultural está a cargo de la tarea de ayudar a identificar, investigar y desarrollar programas que satisfagan esas necesidades.

Con el fin de satisfacer esas necesidades se requiere de laicos calificados. Esto significa que tenemos que identificar ministros dentro de la comunidad y proveer cursos de formación de liderazgo en el idioma de la comunidad. Durante los últimos cuatro años, la Oficina del Ministerio Multicultural ha ofrecido estas clases a aquellos que han sido identificados por sus parroquias con capacidad de liderazgo. Sin embargo, preparar a líderes es un proceso lento, se tarda mucho para que una persona sea preparada para trabajar en el ministerio de la iglesia. Por esta razón se desarrolló una clase de español básico y se ofreció al personal parroquial y a los feligreses que hablan inglés y que realizan ministerio hacia la comunidad hispana.

El programa de formación abre la puerta a muchos hispanos y les permite continuar su formación en un ministerio específico. El programa de formación de catequistas está siendo desarrollado para ayudar a las parroquias a tener catequistas que hablen español. Un programa de preparación para el matrimonio también se está evaluando para que en un futuro próximo se pueda ofrecer para formar parejas hispanas en este ministerio. Siendo la comunidad hispana tan joven, la necesidad de tener ministros bilingües para el ministerio de adolescentes ha sido identificada. Se han llevado a cabo reuniones entre la Oficina del Ministerio Multicultural y la Oficina del Ministerio de Jóvenes para explorar la posibilidad de ofrecer un programa de Pastoral Juvenil en español.

Hay quince parroquias en nuestra arquidiócesis que ofrecen ministerio hispano y celebran misa en español. Hay personas que preguntan ¿Por qué necesitamos esto en español?, ¿por qué no aprenden inglés? Les voy a dar una simple explicación. En mi caso, fui criado hablando español, esto es, rezando y atendiendo la misa en español. Aunque considero inglés mi primer idioma, mi relación con Dios es en español. No es natural para mí hablar con Dios en Inglés. Cuando me esfuerzo a orar en inglés, sin pensar me encuentro orando en español automáticamente.

Todos somos llamados a ayudar a nuestro prójimo y proporcionar oportunidades para que todos puedan crecer en la fe y extender el reino de Dios. No disputemos sobre el idioma que estamos ofreciendo, sino hay que alegrarnos y celebrar porque se está haciendo.

Men Seeking The Power of Prayer (A Reflection on the Men's Retreat) By Deacon James R. Turner

As long as I can remember, the question regarding the presence of African American men in the church has been a concern. It was a concern when I was a child and it's still in question today. I, like most people growing up often wondered why the church was full of women, but lacked the presence of men. This question was one among many that I prayed over while attending the Men's Retreat sponsored by the Office of Multicultural Ministry.

The retreat was held at the Wooded Glen Retreat and Conference Center in Henryville, Indiana. It was one of the most beautiful places that I had ever laid eyes on. It truly reflected God's creation. It was located in one of those out of the way places, the type of place that was removed from the busy disruptions and distractions of life. It was a place where the Lord resided and rested along with the Holy Spirit. It was a place made to visit and converse with the Lord. Now I can appreciate what Moses and Martin must have experienced when they said, "I've been to the Mountain-top".

The men that had gathered for the weekend were looking to be refreshed and replenished. We were looking to be restored and affirmed. We were looking to have a conversation with the Lord that would confirm that we were in the right place. It was an awesome feeling to be in the midst of men who reflected God's presence like these men.

Our weekend was about prayer and sharing our stories about how God has/is working in our lives. It was a weekend filled with listening to miracles, men standing before us sharing their stories of their brokenness, while at the same time seeing the power of God work through faith and action. Each story began with a tragic experience, but each one ended with God reconciling, healing and answering prayer.

I've often wondered why bad things happen to good people or why good people allow bad things to turn them away from God. I reflected on these questions during this retreat and God answered my questions through these men of faith. Our walk in life is nothing but a journey. That journey is filled with unknown people that you and I have never seen before, but they were called by God to cross that pathway of ours. They seem to appear on our pathway at various stages and times in our life because that's how God created our journey. He wanted us to take one-step at a time, but more importantly he wanted us to know, that the steps we were taking were steps that would bring us closer to him.

The men that prayed with me and shared their stories of faith affirmed that no matter which way you are walking on your journey, whether you're moving up the road or going down the road, God is using ordinary men to do extraordinary things. The men's retreat was a living witness of that! I feel so blessed to have been in the presence of these men, but more importantly we are all blessed by the efforts of the Office of Multicultural Ministry to continue responding to the needs of African American men.

Men are in the church today, but perhaps they are not in the fold that I am accustomed to seeing. There is another fold that the Lord speaks of and that's the fold that I must continue to be mindful of.



Event Celebrates Hispanic Catholic Culture, Ministry

By Marnie McAllister, Record Staff Writer

The following article on the Hispanic Heritage Celebration was written and published in The Record on November 4, 2010. The Record is the newspaper of the Roman Catholic Archdiocese of Louisville.

About 175 people gathered in Southwest Louisville Saturday, Oct. 30, for the Archdiocese of Louisville's first Día de la Raza or Hispanic Heritage Day, an event that featured a special Mass at St. Lawrence Church and music, dancing and cultural exhibits at Flaget Center.

The occasion also provided a backdrop for the Archdiocese of Louisville to present to Hispanic Catholics its new Pastoral Plan for Hispanic Ministry.

Archbishop Joseph E. Kurtz opened the Mass and day's celebrations by noting, "The presence of the Latino community in the Archdiocese of Louisville is very, very important. This is a very important moment in the archdiocese."

Though the Mass was celebrated in Spanish by the archbishop and pastors who serve Hispanic communities, the archbishop made his remarks in English while Deacon Frank Villalobos translated. Deacon Villalobos is the director of Hispanic ministry for the archdiocese's Office of Multicultural Ministry.

During his homily, the archbishop described the four goals, or pillars as he called them, of the plan. And following Communion, the archbishop formally presented the pastoral plan to Deacon Villalobos

who, as director of Hispanic ministry, is charged with seeing that it's carried out.

The plan was developed by Deacon Villalobos and a committee of Hispanic Catholics who have labored over its details since January. Archbishop Kurtz recognized their efforts.

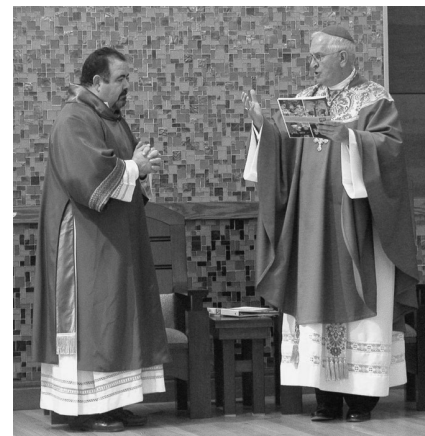
"You did an excellent job," he told them. "It is amazing what a good pastoral plan we now have in the archdiocese."

Of the plan's four goals or pillars, the archbishop said, the most essential is the first pillar: "That we welcome Hispanic families coming to the Archdiocese of Louisville and that we welcome them well."

Such welcoming, he said, will come from many in the church, including archdiocesan agencies and parishes. But, he added, invitations to life in the church will "mostly come from you," he told the congregation which was mainly Hispanic. The second pillar, he said, is to "strengthen our Catholic faith, to make our faith stronger in our minds and in our hearts."

The archbishop noted that one significant opportunity to strengthen faith will come with Renew's *Why Catholic?* Program set to begin in Lent next year. The Spanish language version is called *¿Por Qué Ser Católico?*

and already nine groups have been formed.



The third pillar, the archbishop said, is to prepare leaders in the church. He asked seminarian Wilfredo Fernandez to stand and be recognized. And he joked that Fernandez needs five new friends to join him in the seminary.

"You need to think of inviting young men to be priests for our church," Archbishop Kurtz said, noting the same goes for the diaconate and men and women religious.

"And many of you who are married, who are catechists, who are preparing yourselves to be leaders in your parishes and in your families ... we need your leadership for the work of the church to flourish."

The fourth and final pillar is to encourage Hispanic Catholics to participate "in all aspects of the life of the archdiocese," the archbishop said. "We need your help to make that a reality."

Archbishop Kurtz presented the plan to Deacon Villalobos after Communion. As he received it, Deacon Villalobos said, "I hope and I pray that everyone here will help me so we can reach our goals in the pastoral plan."



Archdiocese of Louisville
Office of Multicultural Ministry

CHOIR FEST



Sunday, February 20, 2011

3:30 p.m.

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For more information call the Office of Multicultural Ministry
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KARATE: WEDNESDAYS FROM 6 P.M. TO 7:30 P.M. MASTER IRVIN WILLIAMS OF THE SHITO-RYU KARATE-DOJO IS THE INSTRUCTOR, AND A SIXTH-DEGREE BLACK BELT. WE WELCOME ALL CHILDREN SEVEN YEARS AND UP. **THE COST IS \$15 PER MONTH.**

YOGA: SATURDAYS FROM 10 A.M. TO 11 A.M. THE CLASS IS RUN BY KAREN MCKNIGHT, A CERTIFIED YOGA INSTRUCTOR. BRING YOUR YOGA MAT WITH YOU AND JOIN US FOR HEALTHY MIND, BODY & SPIRIT RELAXATION! **THE COST IS \$15 PER MONTH.**

SANKOFA SEWING CLASSES: TUESDAYS AND THURSDAYS FROM 11 A.M. TO 2 P.M. THE PARTICIPANTS COME TOGETHER AND WORK ON SEWING & QUILTING PROJECTS. THEY ALSO WORK ON GROUP AND INDIVIDUAL SEWING PROJECTS. **THE COST IS \$3 PER CLASS.**

AEROBICS EXERCISE CLASS: THURSDAYS FROM 6 P.M. TO 7 P.M. THIS CLASS BRINGS LOTS OF ENERGY TO THE INDIVIDUAL WHO WANTS TO TRY A HEALTHY & FUN APPROACH TO LIVING. COME JOIN US! **THE COST IS \$2 PER CLASS.**

OTHER CEC PROGRAMS:

Tutoring Program: This class meets Mondays through Thursdays from 4 p.m. to 6 p.m. We have tutors who help students with Reading, Math, English and Homework Assignments. Students are provided with educational and fun Activity Sheets to enhance many subjects (in case they do not have homework) and are offered a snack each day! **The cost is \$5 per month.**

Girl Scouts: Our Girl Scout Troup is #1483. The troop meets on the second and fourth Saturday of every month from 10 a.m. to 12 Noon.

Cub Scouts: We have begun a Cub Scout Pack #49 that meets at 10 a.m. The CEC partners with the Pack at the Yearling's Club and enjoy various activities together.

Healthy Tasting Classes: This class will teach you how to cook healthier and eat better! They are held every other Tuesday from 6 p.m. to 8 p.m. Please call to register so that the preparation is appropriate for the amount of people attending. **There is no cost!**


Women's African Drumming Circle: A class for mature women to learn the technique of African Drumming and percussion. The class meets Thursdays from 6 p.m. to 7 p.m. **The cost is \$2 per class.**

St. Jude Family Focus Program: Families are invited to come together to experience workshops that offer a better quality of life. The topics include household budgets, family savings, healthy eating, exercise options and family communication. This Program is **free** and open to families wanting to enhance their overall relationships and lifestyles. Call Audrey Penman today at 502-776-0262 to schedule your *Family-Focused* Workshop Sessions! You will be glad you did!

For more information contact the
CEC at 502-776-0262



*24th ANNUAL
AFRICAN AMERICAN CATHOLIC
LEADERSHIP AWARDS BANQUET*



*Saturday, March 5, 2011
6:00 P.M.
Silent Auction: 5:00 P.M.
Guest Speaker:
Fr. Ricardo Bailey*

*Hyatt Regency Hotel
320 West Jefferson Street
Louisville, KY*

For more information or to purchase tickets, call (502)636-0296, ext. 1245

At A Glance

FEBRUARY

Vietnamese New Year

February 6
St. John Vianney
11am

Choir Fest

February 20
St. Monica Church
Bardstown, KY
3:30 pm

Thea Bowman

February 12
Maloney Center
9am-3pm

Hispanic Leadership Formation

February 19
Maloney Center
9am-3pm

Black History Bowl

February 24
Thea Bowman Hall
11am

Black History Bowl Finals

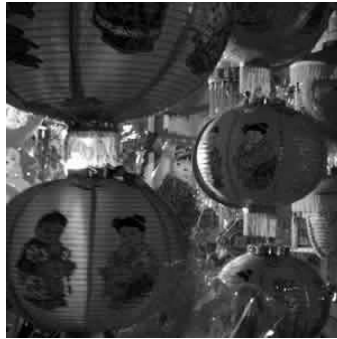
February 26
Thea Bowman Hall
11am

VIETNAMESE NEW YEAR

Sunday, February 6, 2011

11:00 am

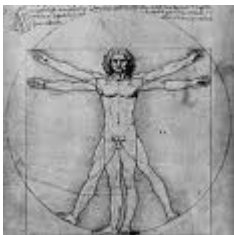
St. John Vianney
4839 Southside Drive
Louisville, KY



Introduction

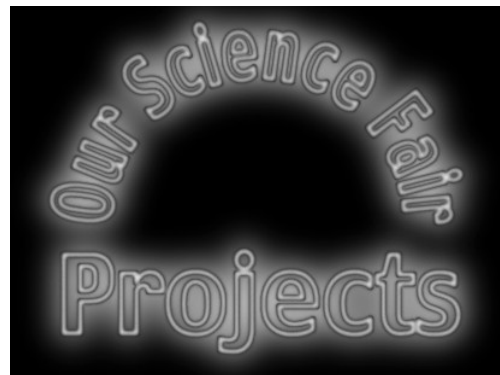
Question/Problem

Hypothesis



Archdiocese of Louisville
Office of Multicultural Ministry

SCIENCE FAIR



Saturday, March 26, 2011

10:00 am-2:00 pm

Fee: \$5.00 per entry



Experiment

- ◆ Materials
- ◆ Procedure
- ◆ Constants & Variables

Data

Analysis of Data

Conclusion



Catholic Enrichment Center
3146 West Broadway
Louisville, KY

For more information call the Office of Multicultural Ministry at (502)636-0296, ext. 1245

MULTICULTURAL WORD SEARCH

G G N C G E Y H K G Z B U T O G
E N G A R N C R N B E I F S P N
O I I P T R I I T C P I X N E I
G T Y D U I P D O S H T G G N M
R A R H N A O M U S I J T R M R
A I C A H A I N R L A N E F I I
P C Y S C N T E A F C M I J N F
H E E K G E D S U L B N K M D F
Y R P S M A A E R R I B I H E A
D P Q M E Q M P A E V T F B D L
X P B L K Y E C U V D H Y S V A
G A E T H N I C I T Y N T H F R
R E C O G N I T I O N U U C Q U
M I V U G G N I M O C L E W A L
Y O Z T D B N F R A F M A N Y P
Q C U U M L O O L A R U T L U C

AFFIRMING
APPRECIATING
BECOMING
CHURCH
CULTURAL
EMBRACING
ETHNICITY
GEOGRAPHY
INCLUDING
LEADERSHIP

MANY
MINISTRY
NATIONALITY
OPENMINDED
PLURAL
RACE
RECOGNITION
RESHAPING
UNDERSTANDING
WELCOMING

DATES TO REMEMBER

Choir Fest

February 20, 2011
3:30 p.m.
St. Monica Church
Bardstown, KY

Black History Bowl

February 24, 2011
11:00 a.m.
CEC/ Thea Bowman Hall

Black History Bowl Finals

February 26, 2011
11:00 a.m.
CEC/ Thea Bowman Hall

24th African American Catholic Leadership Awards Banquet

March 5, 2011
6:00 p.m. (Silent Auction-5:00 pm)
Hyatt Regency Hotel

Umoja Council Cook-off

March 12, 2011
12:00 p.m.
CEC/ Thea Bowman Hall

Science Fair

March 26, 2011
10:00 a.m. - 2:00 p.m.
CEC/ Thea Bowman Hall

Memorial Service for Violence, War & Genocide Victims in Africa

April 9, 2011
11:30 a.m.
St. Thomas More Church

Umoja Council Activity

April 30, 2011
8:00 p.m. - 11:00 p.m.
CEC

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TOP TWELVE CHILDRENS' BOOKS CELEBRATING DIVERSITY & INDIVIDUALITY

1. *David's Drawings* by Cathryn Falwell
2. *How My Parents Learned to Eat* (Sandpiper Houghton Mifflin books) by Ina R. Friedman
3. *I Love My Hair!* by Natasha Tarpley
4. *Two Mrs. Gibsons* by Toyomi Igus
5. *Colors Come from God...Just Like Me!* by Carolyn A. Forche'
6. *I Love Saturdays y Domingos* (Americas Award for Children's and Young Adult Literature. Commended (Awards)) by Alma Flor Ada
7. *Black, White, Just Right!* by Marguerite W. Davol
8. *Baby Dance* (Harper Growing Tree) by Ann Taylor
9. *Pretty Brown Face* by Andrea Davis Pinkney
10. *Jack and Jim* by Kitty Crowther
11. *The Magically Mysterious Adventures of Noelle the Bulldog* by Gloria Estefan
12. *Stinky the Bulldog* by Jackie Valente

SAVE THE DATE!

Memorial Service for Violence, War & Genocide Victims in Africa

Saturday, April 9, 2011



St. Thomas More Catholic Church
6105 S. 3rd Street
Louisville, KY
11:30 a.m.
Special Guest
Archbishop Joseph E. Kurtz, D.D.

This publication can be found electronically at <http://www.archlou.org> -Departments & Services-Multicultural Ministry-Newsletter