



African African American Asian Bi-Racial Caribbean European Filipino German Greek Haitian



# Archdiocese of Louisville CULTURAL UPDATE

OFFICE OF MULTICULTURAL MINISTRY MAGAZINE

HOMMM Hispanic Indian Irish Middle Eastern Native American Polish Rural Vietnamese

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### Unpacking the 'soul-sickness' of racism... Shootings in Texas, Minnesota and Louisiana raise need for engagement, conversation, conversion

*Gretchen R. Crowe, OSV Newsweekly*



Father Bryan Massingale, professor of theological ethics at Fordham University, speaks Nov. 6 in New Orleans. CNS photo/Peter Finney Jr., Clarion Herald

In the aftermath of a turbulent week that saw the unprovoked shooting of two unarmed black men by white police officers in Baton Rouge, Louisiana, and Minneapolis, followed by the shocking assassination of five uniformed officers in Dallas by a black man, many leaders — including those in the Church — have called for a national conversation around the topic of race.

In a statement July 8<sup>th</sup>, Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, called all citizens to a “national reflection.”

“In the days ahead, we will look toward additional ways of nurturing an open, honest and civil dialogue on issues of race relations, restorative justice, mental health, economic opportunity, and addressing the question of pervasive gun violence,” he said.

In Dallas, Bishop Kevin J. Farrell also called for dialogue.

“We cannot lose respect for each other, and we call upon all of our civic leaders to speak to one another and work together to come to a sensible resolution to this escalating violence,” he wrote on his blog July 8<sup>th</sup>.

Such dialogue is necessary to navigate present racial tensions. But how does this conversation begin?

For answers, Our Sunday Visitor turned to Father Bryan Massingale, professor of theological ethics at Fordham University and author of “Racial Justice and the Catholic Church” (Orbis, \$26).

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In an interview, Father Massingale said that the biggest roadblock to a conversation on race was the subject of race itself. When it comes to talking about the issue, he said, Americans face three obstacles: We think of race too much in terms of individual prejudice rather than policy; we are too concerned, particularly when discussing race in a mixed-race context, about being perceived as being insensitive or rude; and we'd rather just avoid the subject altogether because of its tendency to make us "very uncomfortable."

"If we talk honestly about race, we have to realize one group has been unfairly advantaged and one group has been unfairly disadvantaged," Father Massingale said. "And that's a very hard realization for people to admit."

But this, he said, is where the conversation must start.

"We need to realize that African-Americans aren't making this up," he added. "That there are major biases in the criminal justice system and that the playing field is not level. That African-Americans are arrested for offenses that white people are not arrested for, that they experience a greater level of convictions, that they experience longer sentences for similar crimes. There is a problem here."

For instance, even though the U.S. Department of Health and Human Services says rates of drug use among blacks and whites are essentially the same, the American Civil Liberties Union reports that, in 2010, the arrest rate for possession of marijuana was 716 arrests per 100,000 black residents and 192 per 100,000 white residents.

At the same time, Father Massingale said, all citizens want public safety, and "we need to support police officers."

This support, however, does not have to be indiscriminate.

"I think too often we put one against the other: Either you support our police, and it's a very uncritical kind of support, or we need to reform police practices, and we forget that fact that the majority of police officers enter the profession with very noble intentions," he said. "I think what we see in Dallas, for example, with police officers risking their lives to protect protesters, shows us that we can't paint all police officers with a broad brush. We need to say, 'Yes, we support police officers, but we also need to reform policing.'

"We believe, as Catholics, in the sanctity of all lives, whether those are black lives or blue lives," he added. "We need to get out of the polarization of pitting one group — black people — against other groups — police officers."

### **The Church's role**

What can the Church do to advance the right conversation?

One thing, Father Massingale said, is for priests and bishops to be better trained on how to "preach effectively about social justice issues."

"Priests are not trained to have the intellectual or the spiritual or the emotional capability of dealing with these very tough issues in their ministry in the pulpit," he said. "And many, especially in the younger generation, don't see social justice and social justice concerns as being something that they think is at the core of their priesthood or even a major part of their priesthood."

The Church also has to remember that its complexion is changing, he said.

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“As the Church gets younger, the complexion of the Church becomes browner, such that by the time that we get to the millennial generation, it’s only a minority of Catholics who are white Anglos,” he said. “For the Church to have a viable future, it has to become more proactive about issues of racial justice. Otherwise, it’s going to lose the very people that it’s going to depend upon to exist in the 21st century of the United States.”

Finally, Father Massingale said U.S. Church leaders would benefit from a “more deliberate, proactive” conversation with African-American leaders in the Church, such as members of the National Black Catholic Clergy Caucus and the National Black Sisters Conference.

### **The role of Catholics**

When it comes to individual Catholics, Father Massingale said it’s important to ask a question that might be uncomfortable: “Where does my fear come from?”

“Let’s just try a thought experiment, and let’s say, ‘student lives matter’ or ‘blue lives matter’ or ‘women’s lives matter’ or ‘unborn lives matter’ — I think most Catholics would have no problem with those statements,” he said. “It’s when we put the word ‘black’ in front of it — ‘black lives matter’ — that people get very nervous and anxious, and I think the reason is because ‘black lives matter’ is a phrase that connotes anger at injustice, and that anger scares many white people.” Empathy is the key to understanding this anger, Father Massingale said.

“(We need) to ask ourselves, ‘how would I feel if my son, if my daughter were taken away? How would I feel if I had to worry when my son or daughter left home if they would be coming back?’” he said. “That creates the opening, then, for there to be a kind of flash of understanding.”

### **Where do we go from here?**

Father Massingale recommended starting the conversation by using, as a foundation, the 2014 “Statement of Catholic Theologians on Racial Justice.” He called the statement balanced, one that calls for both prayer and measures such as guidelines for the use of legal police force and more effective police training in conflict resolution.

On the local level, Father Massingale suggested that Catholic parishes create opportunities to come together in prayer, honesty and dialogue.

“What if we had, in our Catholic communities, gatherings where we could own and face our own culpability, whether that culpability is conscious or unconscious, in the perpetration of racial injustice?” he said. “And what if we could avail ourselves of using our sacred rites and prayers and rituals to come together to both lament and mourn the state of our nation, to grieve where we are, but also to be reassured in faith that our God is with us even in the midst of very difficult circumstances? I think that would be something that could be a very powerful witness.”

Father Massingale said that it will take more than politics or legislation to resolve the fears and misunderstandings at the heart of racial tensions.

“We can understand racism in various ways. We can understand it as a sociological issue, as a political issue; but at its deepest level, racism is a spiritual issue,” he said. “Racism is a soul-sickness. Racism has become a spiritual cataract; it affects what we see and what we don’t see, whom we notice and whom we don’t notice, and its distorted our vision so that we don’t see what’s there in front of us. And body cameras and police accountability review boards, all of those are good and are necessary, but I think they’re going to be limited and even ineffective if we don’t realize that racism is a soul-sickness.” To really begin an honest conversation about race, we must bring ourselves out of isolation and into community with one another in order to experience “a deep conversion of heart — a metanoia,” Father Massingale said.

## **Our Journey Continues**

### **Guidelines for Building Intercultural Competence for Ministers**

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



In 2008, the United States Conference of Catholic Bishops (USCCB) embraced the Recognition of Cultural Diversity in the Church as one of their priorities. It was a concerted national effort to implement a plan of action calling for disseminating guidelines on Building Intercultural Competence for Ministers (BICM) in every diocese (arch). The Secretariat of Cultural Diversity in the Church, and the overall Church's goal for the training program was that ministry leaders who attend the training would increase their capacity to welcome, receive, and work with all emerging cultural groups. The training would also encourage participants to assume leadership roles in the Church and to replicate the program with other ministry leaders.

National organizations such as the National Association for Black Catholic Administrators (NABCA) invited Mrs. Donna Toliver Grimes, the Assistant Director of the Sub-committee on African American Catholic Affairs under the USCCB's umbrella, to attend their fall meeting in 2012 in order to provide information on BICM. NABCA agreed to encourage full participation in training the leadership to implement BICM in their local diocese. As the archdiocesan leader attending NABCA's meeting, I returned with the understanding that many who are providing ministry (including clergy and laity) often find themselves serving a wide range of diverse cultures with which they have little or no familiarity. In order for them to meet the needs of the people, they could benefit from having intercultural competency skills and theological background in the evangelization of cultures.

In an effort to assist our clergy and laity, OMM (Office of Multicultural Ministry) created a six-point plan of action to be implemented over the next five years. The plan consists of:

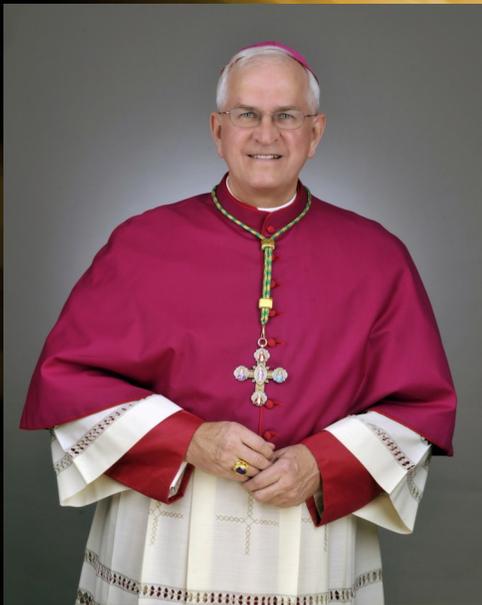
- a. Attend sessions where future trainers will be trained
- b. Form a multicultural team of six, representing: OMM; OLFE (Office of Lifelong Formation and Education); and the Diaconate
- c. Implement the process within the archdiocese with the following:
  - i. OMM Staff
  - ii. OMM Boards
  - iii. Clergy
  - iv. Diaconate Classes
  - v. In-service Teachers
  - vi. Regional level
- d. Collaborate with other offices/agencies to implement an ALI (Archdiocesan Leadership Institute)
- e. Collaborate with Youth Ministry Office to implement a retreat for youth (representing the multicultural realities in our faith community) to expose them to the gift of diversity
- f. Sponsor a Multicultural Day of Reflection for Women focusing on BICM

At the present time, many of the six-point plan of action items are being met. As we continue exposing others as participants or trainers to the program, it will take deeper root and hopefully become a way of life.

**ARCHDIOCESE OF LOUISVILLE  
OFFICE OF MULTICULTURAL MINISTRY  
AFRICAN AMERICAN CATHOLIC MINISTRIES**

**30<sup>TH</sup> ANNUAL  
AFRICAN AMERICAN CATHOLIC  
HISTORY CELEBRATION**

**“Grace and Mercy Brought Me Through”**



**Speaker:  
Most Reverend Joseph E. Kurtz, D.D.  
Archbishop of Louisville**

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**Words of Wisdom:**  
**What We Have Seen and Heard**  
*Taken from the document Here I Am, Send Me*  
***A Conference Response to the Evangelization of African Americans and***  
***the National Black Catholic Pastoral Plan***  
***Published by the National Conference of Catholic Bishops***

A people without a history is a people without an understanding of who they are. As our Black bishops observed in their pastoral letter *What We Have Seen and Heard*, “the historical roots of Black America and those of Catholic America are intimately intertwined.” Hence, they can issue the challenge: “Now is the time for us who are Black Americans and Black Catholics to reclaim our roots and to shoulder the responsibilities of being both Black and Catholic.”<sup>7</sup> On the national and diocesan levels and within each parish, the story of African American Catholics must be told. In many instances, the contributions of African American Catholics to the local Church have been forgotten, overlooked, or deliberately set aside. In other instances, little importance is given to the symbolic value that historic monuments, records, artifacts, and photographs may have in encouraging the faith and evangelization of a people, especially a people whose history has so often been denied.

At the same time that African American Catholics are encouraged to discover their past, let them be encouraged to retell their story for the sake of the present. The role of history in evangelization is that it relates the story of faith in the midst of struggle, and the story of hope and perseverance in the midst of opposition. Hence, there are two goals that must be sought on the diocesan and parish levels. First, scholars and local historians should be encouraged and offered incentives to study the past of African American Catholics. Second, African American Catholics must be encouraged to conserve their records and documents; without conservation and preservation of records today, there is no history to be written tomorrow. The efforts of Catholic institutions of higher learning and the activities of diocesan and institutional archives could be of immense help in this area. Finally, occasions such as “Black History Month,” the anniversaries of parishes and institutions with African American ties, or the observance of special events in local history should be seen as opportunities to highlight the presence and the contributions of African American Catholics.

The possession of one’s history is the first step in an appreciation of one’s culture. Commenting on the rights of minorities in his 1989 *World Day of Peace Message*, Pope John Paul II said, “Another right which must be safeguarded is the right of minorities to preserve and develop their own culture.”<sup>8</sup> In a country such as ours, where there is a plurality of cultures and subcultures, it is necessary that the message of evangelization be woven into the cultural environment of each people. This process is called *inculturation*. In his apostolic exhortation *Evangelii Nuntiandi*, Pope Paul VI noted:

...the Kingdom which the Gospel proclaims is lived by men who are profoundly linked to a culture and the building up of the Kingdom cannot avoid borrowing the elements of human culture or cultures...Therefore every effort must be made to ensure a full evangelization of culture or more correctly of cultures. They have to be regenerated by an encounter with the Gospel.<sup>9</sup>

For African American Catholics, this means that elements of their culture should not be foreign to the worship and ministry of the local parish and the local Church. Pastors, catechists, religion teachers, and program directors working in parishes with African Americans should familiarize themselves with the major cultural elements arising out of the African American experience, such as their art, music, language, dance, and drama. These elements, with proper thought, can be incorporated into the religious experiences of the African American Catholic community.

7. Ibid., p.17.

8. Pope John Paul II, “To Build Peace, Respect Minorities,” 1989 *World Day of Peace Message*.

9. *Evangelii Nuntiandi*, no. 20.

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The Catholic heritages of recent immigrants and refugees from Africa, Haiti, and the Caribbean are of particular concern when the issue of African American Catholic culture is discussed. These newcomers are often subject to a double prejudice, that of racism and xenophobia (i.e., fear and hatred of anything strange or foreign). The Pontifical Commission on Justice and Peace, in its document *The Church and Racism*, stated:

...The prejudices which these immigrants frequently encounter risk setting into motion reactions which can find their first manifestation in an exaggerated nationalism... Such reactions can subsequently degenerate into xenophobia or even racial hatred...On the other hand, the ostracism and the harassment of which refugees and immigrants are too often the object are deplorable.<sup>10</sup>

The newest arrivals to the United States, whose heritage is both African American and Catholic, demand our special attention. In his September 1987 address to Black Catholics in New Orleans, at the time of his second visit to the United States, Pope John Paul II called attention to the importance of the family and, in particular, the importance of the family in the African American tradition:

...Your faithful Christian families are a source of comfort in the face of extraordinary pressures affecting society. Today, you must rediscover the spirit of family life, which refuses to be destroyed in the face of even the most oppressive forces. Surely that spirit can be found in exploring your spiritual and cultural heritage.<sup>11</sup>

The family and the home are where we learn who we are. It is the family that teaches us much about ourselves. It is the family that is the first school and the first laboratory for the transmission of culture, the passing on of values, the handing down traditions, the planting of the seed of faith, and the proclamation of the Good News of love and hope. The Church in the African American community begins its evangelization with the Black family, in all its strengths and frailties. The Church must address itself to the needs of the family in this community. We strongly affirm the Church's vision of family life. We also recognize, however, the lived experience of the African American family, which was adversely affected by the conditions of slavery and subsequent social and economic conditions that were not conducive to family life. As our Holy Father remarked, there are family values that have for a long time been present in the African American community that coincide with the family values of the Catholic tradition. These values need to be reactivated and restored. They need to be addressed within the framework of the parish community, using the resources present in the local community.

It is within the framework of the parish that the male role models for African American youths can be presented. We learn from examples. Youths especially assimilate the values and ideals of adults. Young men need to be challenged by the moral stamina and courage of older men who have not succumbed to the allure of drugs, crime, and sexual immorality.

Throughout its history, the Church has always stressed the importance of character building. Therefore, it is essential that the Church be prepared to provide the resources necessary to enable this work to take place within the framework of the African American community. The hard reality of budgetary constraints, on the one hand, must be confronted with the equally harsh reality of critical human need, on the other. That human need may be a disturbing factor for a Church of the affluent and the upwardly mobile; but for a Church that has made a preferential option for the poor, it presents a challenge. The challenge is one that many local churches must face throughout the country, as the Catholic Church begins to explore viable alternatives. In a question of problems and poverty, persons over poverty, and human potential versus profit loss-which is the dilemma presented to the Church in our inner-city communities-the Church cannot neglect the gospel or its investment in the future.

10. Pontifical Commission on Justice and Peace, *The Church and Racism: Towards a More Fraternal Society* (Washington, D.C.: USCC Office for Publishing and Promotion Services, 1988), no. 14.

11. *Unity in the Work of Service* (Washington, D.C.: USCC Office for Publishing and Promotion Services, 1987), p. 53.

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The future lies with the children; they are our future. The command of our Savior to go teach all nations (cf. Mt 28:19-20) cannot be carried out if we do not invest in our inner-city Catholic schools, in our youth programs, in our catechetical programs, and in other areas of youth-ministry and youth-leadership training facilities. In all of these sectors, the local Church has to remain aware of the special needs of minorities and the importance of tailoring activities to the cultural dimensions of African American youth. Again, we call special attention to the Catholic schools that still exist in our inner cities, where African Americans and other minorities comprise much of the enrollment. Pope John Paul II singled out the work of Catholic education, when he spoke with Black Catholic leaders in New Orleans:

The Catholic Church has made a profound contribution to the lives of many members of the Black community in this land through the gift of education received in Catholic schools. Because of the splendid commitment of dioceses and parishes, many of you here today have joined us at the table of unity and faith as a result of the evangelization carried out in these institutions... They are a great gift from God. Keep your Catholic schools strong and active. Their uncompromising Catholic identity and Catholic witness at every level must continue to enrich the Black communities of this nation.<sup>12</sup>

Because many inner-city schools teach a large number of non-Catholic students in addition to Catholic students, this places them in the forefront of evangelization as a “special place in the work of spreading the gospel of Christ.”<sup>13</sup> And, as the Holy Father said, these schools must be witnesses of an “uncompromising Catholic identity.”

In addition to the schools, most parishes offer a variety of programs for young people, as well as continuing education classes for adults. Of great benefit to both the members of the faith community and to the entire Church would be the institution of courses in Scripture, catechetics, and lay-minister formation with the African American Catholic community. We applaud those parishes that have already begun this work.

In all of these efforts, the cultural dimension of African Americans can enrich and enhance. The roots of African American Catholic spirituality are to be found in the family. This spirituality has come out of the historical lived experience of the African American community in this country, in Africa, and for some, in the Caribbean. Moreover, it is rooted in the present-day lived experience of African Americans as they face the problems and demands of today’s society. This unique cultural dimension, with its varied expressions, can be woven into the fabric of Catholic worship, in the parish liturgy and in spiritual programs such as days of recollection and retreats. African American spirituality can also find its place in the context of diocesan renewal programs and the RCIA. Whenever parish and diocesan programs are planned, the needs of minority groups-as well as those of the majority-are to be considered.



12. Ibid., pp.54-55.

13. Ibid., p.55.

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In their pastoral letter *What We Have Seen and Heard*, our Black bishops pointed out that in the African American religious tradition, the “communal experience of worship has always had a central position.”<sup>14</sup> It is there that the cultural richness of the African American community has made and continues to make a remarkable contribution. Their pastoral letter rightly recalls that the liturgical celebration in the parishes of the African American community should be always “authentically Black...truly Catholic...well prepared and well executed.”<sup>15</sup> It is essential that pastors and parish associates working within the African American community become familiar with the richness of African American art and music—as well as the art and music of other Black cultures—so that they may cooperate with their parishioners in making the liturgical celebration an authentic and true representation of the African American Catholic cultural experience. It is also important for the celebrant, the ministers, and the choir to use the opportunities afforded them by the liturgical texts and incorporate the cultural gifts of African Americans into the liturgical service.<sup>16</sup> Finally, no one should ignore the fact that the culture and history of African Americans are rich in diversity and style. The same is especially true of the African American Catholic community

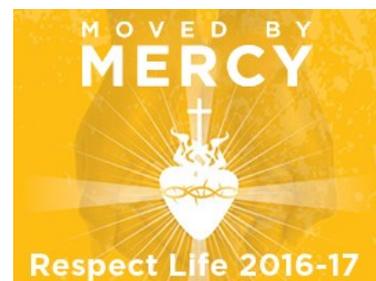
14. *What We Have Seen and Heard*, p. 30.

15. *Ibid.*

16. See *In Spirit and Truth: Black Catholic Reflections on the Order of Mass* (Washington, D.D.: USCC Office for Publishing and Promotion Services, 1988).

## What is the Respect Life Program?

**NEW** materials are produced each year to help Catholics understand, value, and become engaged with supporting the dignity of the human person, and therefore the gift of every person's life.



Materials are developed for use in parishes, schools, and faith-based ministries, but are also suitable for individual use. The program begins anew each October (Respect Life Month) and continues through the following September.

For more information or materials, go to [usccb.org/respectlife](http://usccb.org/respectlife).

M O V E D B Y  
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RESPECT LIFE  
[usccb.org/respectlife](http://usccb.org/respectlife)

**Expedition Norway Vacation Bible School**  
*By Ms. Stephanie Harrison*  
*Religious Education Coordinator, Vacation Bible School*  
*St. Monica Catholic Church*



Four area churches came together the week of July 20<sup>th</sup> to share the message of God's love for His children through Vacation Bible School (VBS). The churches involved included St. Monica Catholic Church, St. John A.M.E. Zion Church, Bardstown Presbyterian Church, and Ascension Episcopal Church. Each church sent representatives to plan the event in the spring. The planning committee gathered volunteers from each church to provide meals and snacks for each night, decorate, and share their talents. Many volunteers included youth from the area churches. St. Monica was the host church.

Each night began with a bible point and introduction to the Norwegian Culture. The children experienced life in Norway through music, stories, fun and games. They were able to meet God in unforgettable Bible-learning experiences. Each child was immersed in Bible Adventures nightly. The adventures transported them back to the Old Testament and the life of Daniel. They were active participants in the bible stories in the Book of Daniel on day 1 and day 2. Day 3 and day 4 included active stories from the Gospel of John about Jesus' crucifixion and resurrection and His visits to his disciples. Each day provided a bible verse, bible points, and crafts that were related to the bible adventure story.

The ministers from each church were present to offer opening and closing prayer to the children and families in attendance each night. The week offered a wonderful experience to fellowship and share with others in the community. The average number of children in attendance each night was 35 and they ranged in age from 4-12 years. Some parents stayed and were a part of the meal and some of the activities.

"When life changes...God is good!" Expedition Norway VBS provided a way for churches to pool their resources to bring God's word to the children in our community. This was a change for many of us. In the past each church provided their own week of VBS. The change was good. We plan to come together and do this again next year and another church will host the event for the week.



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\*You May Only Pick Up Once A Month\***

**Produce Truck-4<sup>th</sup> Tuesday  
of the month at 2:00 p.m.**



## Building Intercultural Competence

*By Mrs. M. Annette Mandley-Turner, Executive Director, Office of Multicultural Ministry  
&  
Mr. Art Turner, Director of Faith Formation, Office of Lifelong Formation & Education*



M. Annette Mandley Turner

*This set of teaching editorials focuses on the importance of our understanding of cultural diversity as we seek to carry out the Church's mission of evangelization. They were published in the Record during the month of May.*

The Pentecost event in the Acts of the Apostles reminds us that the message of the Gospel transcends yet ties together all races, languages and cultures. Embracing this reality and living it day-to-day has become a challenge for our country and our Church.

Recognizing how changing demographics of the last several decades have affected our Church and communities, the United States Conference of



Art Turner

Catholic Bishops responded to this reality on several levels. One response included a 2012 document addressed to the local church entitled "Building Intercultural Competence for Ministers" (BICM). The document is meant to be a guide for anyone participating in the ministry of the Church, with an understanding of cultural diversity not as a problem to be solved but as a characteristic of "the Church's very identity and mission."

This focus on diversity should not be perceived as an artificial attachment to the Church's ministry nor as a polite nod toward political correctness. Rather, this focus should be understood as an essential part of the Church's mission to evangelize. In fact, the first section or module of the BICM lays out the theological connection between diversity and the "New Evangelization" introduced by St. John Paul II in his encyclical "Redemptoris Missio."

Recognizing that the Church's nature is missionary, meaning to share the "good news" with everyone, the document calls attention to the catholic or universal nature of the Church, which invites all people to "a communion in diversity, not in uniformity." What does this mean?

The Church understands the value of the human person based on the creation story found in Genesis. There, human beings are created in the "image and likeness" of God, and God created humans as unique as snowflakes: no two are exactly alike. Instead, persons are born into specific cultural surroundings: language, customs, values, behaviors, beliefs. These cultural realities have evolved over time and are diverse due to many factors, from geographical location to ethnicity to national identity.

The BICM recognizes the challenge of bringing together these diverse expressions of the human person around the one table of the Lord. How do we integrate what a particular group might bring to a church community – language, customs, liturgical practices, etc? How do we respect and uphold traditions and identities already present in a community? These are just a couple of the challenges the document explores.

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Welcoming the diversity in our midst is a priority for our Archdiocese. The opening line of the Archdiocese of Louisville Mission Statement reads, “We are the Catholic Church in Central Kentucky, disciples of Jesus Christ, rich in our tradition and growing in our diversity, striving for fullness of life in God.”

There is recognition that the way that Catholicism is practiced within the diverse communities of Jefferson County is a different experience from the practice of Catholicism in surrounding counties like Bullitt, Shelby and Oldham; different from the communities that make up the “Kentucky Holy Lands” and still different from the Southern Kentucky Missions.

The Archdiocese, through agencies like the Office of Multicultural Ministry and the Office of Lifelong Formation and Education, views its role as an advocate of a multicultural perspective that supports parishes in their efforts to respond to the needs of their parishioners and to raise awareness of the diversity in their midst. Even in a parish that appears to be culturally homogeneous, parishioners can benefit as the faith community will have opportunities to be informed about and to experience the gift of diversity that may be unrecognized. Their formation also will assist them in respecting their sisters and brothers from other cultural, racial and ethnic groups. In a real way, their lives are enhanced due to this newly acquired knowledge.

Education about BICM has already begun. The document was first introduced to the priests of the Archdiocese at the 2015 Presbyteral Assembly. It was recently incorporated into diaconate formation, which the class of 2016 experienced, and it is now part of the formation processes for the Discipleship Program and the Thea Bowman African American Catholic Leadership Program. Over the next four weeks The Record will present a series of articles that break open the document and reflect on the remaining four sections. The intent is to present to the people of the Archdiocese a vision for cultural diversity – a vision that our communities need as they welcome new faces to the table of the Lord.

## **Desarrollando la Capacidad Intercultural**

*Este conjunto de editoriales de enseñanza se centran en la importancia de nuestra comprensión de la diversidad cultural a medida que tratamos de llevar a cabo la misión evangelizadora de la Iglesia.*

El evento de Pentecostés en los Hechos de los Apóstoles nos recuerda que el mensaje del Evangelio trasciende y reúne a todas las razas, idiomas y culturas. Acoger esta realidad y viviéndola día a día se ha vuelto un reto para nuestro país y nuestra Iglesia.

Al reconocer como los cambios demográficos de las últimas décadas ha afectado nuestra Iglesia y comunidades, la Conferencia de Obispos Católicos de los Estados Unidos respondió a esta realidad a varios niveles. Una respuesta incluyó un documento del 2012 dirigido a la Iglesia local titulado “Desarrollando la Capacidad Intercultural de los Ministros”. El documento pretende ser una guía para cualquier persona que participa en el ministerio de la Iglesia, con un entendimiento sobre la diversidad cultural no como un problema a ser resuelto pero como una característica de la “verdadera identidad de la Iglesia y su misión”.

Este enfoque en la diversidad no debería ser percibido como un archivo adjunto artificial para el ministerio de la Iglesia ni como un gesto amable político. Sino más bien, este enfoque debería ser entendido como una parte esencial de la misión de la Iglesia para evangelizar. De hecho, la primera sección o módulo del documento extiende la conexión teológica entre diversidad y “la Nueva Evangelización” introducida por San Juan Pablo II en su encíclica “Redemptoris Missio”.

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Reconociendo que la naturaleza de la Iglesia es misionera, lo cual significa compartir la “buena nueva” con cada persona, el documento destaca la naturaleza católica o universal de la Iglesia, lo cual invita a todas las personas a “una comunión en la diversidad, no en la uniformidad”. ¿Qué significa esto?

La Iglesia entiende el valor de la persona humana basada en la historia de la creación encontrada en Génesis. Ahí, seres humanos son creados a “imagen y semejanza” de Dios, y Dios creó seres humanos tan únicos como copos de nieve: nos hay dos exactamente iguales. En su lugar, las personas nacen en entornos culturales específicos: idioma, costumbres, valores, comportamientos, creencias. Estas realidades culturales se han desarrollado a través del tiempo y son diversas debido a varios factores desde ubicación geográfica hasta etnicidad y hasta identidad nacional.

El documento reconoce el reto de reunir todas estas diversas expresiones de la persona humana alrededor de la única mesa del Señor. ¿Cómo integramos lo que un grupo en particular pueda traer a una comunidad eclesial – idioma, costumbres, prácticas litúrgicas, etc.? ¿Cómo respetamos y mantenemos tradiciones e identidades que ya se encuentran presentes en nuestra comunidad? Estas son solo un par de retos que el documento explora.

El dar la bienvenida a la diversidad en nuestro entorno es una prioridad para nuestra Arquidiócesis. La primera frase del enunciado de la misión de la Arquidiócesis de Louisville dice “Somos la Iglesia católica en la parte central de Kentucky, discípulos de Jesucristo, ricos en nuestra tradición y creciendo en nuestra diversidad y búsqueda de la plenitud de vida en Dios”.

Hay un reconocimiento de que la manera en que el catolicismo es practicado entre las diversas comunidades del condado de Jefferson es una experiencia diferente de aquel practicado en condados circundantes como Bullitt, Shelby y Oldham; diferente de las comunidades que forman “Kentucky Holy Lands” y aun mas diferente de las “Southern Kentucky Missions”.

La Arquidiócesis, a través de sus agencias como la Oficina del Ministerio Multicultural y la Oficina de Formación y Educación Permanente, ven su rol como defensores de una perspectiva multicultural que apoya a las parroquias en sus esfuerzos para responder a las necesidades de sus feligreses y para crear conciencia de la diversidad en su entorno. Incluso en una parroquia que parece ser culturalmente homogénea, los feligreses pueden beneficiarse ya que la comunidad de la fe tendrá oportunidades de ser tanto informada como experimentar el obsequio de la diversidad que pueda ser no reconocido. Su formación también les ayudará en respetar a sus hermanas y hermanos de otros grupos de cultura, raza y etnicidad. De una manera real, sus vidas serán enriquecidas debido al nuevo aprendizaje adquirido.

Educación sobre el documento ya ha empezado. El documento fue introducido a los sacerdotes de la Arquidiócesis en la Asamblea Presbiteral en el 2015. Ha sido recientemente incorporado a la formación del diaconato, lo que la clase del 2016 experimentó, y ahora es parte de la formación del proceso del Programa de Discipulado y el Programa de Liderazgo Afroamericano Católico Thea Bowman. Durante las siguientes 4 semanas, el periódico The Record presentará una serie de artículos que despliegan el documento y reflexionan en las 4 sesiones restantes. La intención es el de presentar a las personas de la Arquidiócesis de Louisville una visión para la diversidad cultural – una visión que nuestras comunidades necesitan al dar la bienvenida a nuevos rostros en la mesa del Señor.

*El Sr. Art Turner es el director de Formación en la fe de Office of Lifelong Formation and Education, y la Sra. M. Annette Mandley-Turner es la Directora Ejecutiva de Office of Multicultural Ministry*

Archdiocese of Louisville  
Office of Multicultural Ministry  
*Catholic Enrichment Center*

*6<sup>th</sup> Annual*

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*“Saluting Community Leadership”*

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RADIO SHOW  
with  
M. Annette Mandley-Turner***

***Saturday  
2:00 p.m. - 2:30 p.m.  
AM 1350 WLOU***



**Celebrating Diversity:  
Asian and Pacific Island Catholic Day of Reflection**

*By Sr. Myrna Tordillo, MSCS*

*Assistant Director*

*Secretariat of Cultural Diversity in the Church/Asian and Pacific Island Affairs*



Asian and Pacific Island Americans are the fastest growing racial group in the United States. One out of every five Asian and Pacific Islanders in the US is Catholic. As migration increases their number each year, Asian and Pacific Islanders (API) “impact American society and the Catholic Church as well. The diversity in language, customs, traditions and values enriches and at the same time challenges the Church in the pastoral care of API communities.”

Celebrating the diverse cultural gifts, spiritual and popular traditions of the Asian and Pacific Island Catholics and identifying the pastoral needs these communities encounter in living their faith in the US were topics that were explored in my talk at the first Asian and Pacific Island Catholic Day of Reflection on September 10, 2016 in the Archdiocese of Louisville.

It was a privilege to be invited to the Day of Reflection hosted by the Office of Multicultural Ministry, led by Mrs. M. Annette Mandley-Turner, executive director and her wonderful team Mrs. Kay Frazier, Ms. Charmein Weathers and Ms. Sandi Tassin who were very gracious hosts. The pastoral leaders from the Filipino, Korean, Myanmar and Vietnamese communities collaborated to have a meaningful event where these faith communities celebrated, got to know and learned from each other about their cultures and traditions. The Maloney Center was bursting with activity that sunny Saturday morning as people in beautiful, colorful, traditional clothing arrived to register. There were those who brought musical instruments and cultural artifacts.

The Day of Reflection started with Holy Mass with Archbishop Joseph E. Kurtz, D.D. as celebrant and homilist. The Archbishop’s pastoral concern for and support of the culturally diverse faithful was manifest. Asian clergy who concelebrated were Rev. Blaise Young Wook Kim, Rev. Anthony Chinh Ngo and Rev. “Noel” Zamora. Gathering around the table of the Lord for the Eucharist, “the source and summit of the Christian life” was a joy filled celebration. The Korean and Filipino choirs led the singing. The opening song “In Christ There is No East or West” fittingly reminded us that we all are “one great family bound by love throughout the whole wide earth.”

It was opportune to also highlight during my talk the development of a national pastoral response to the presence of Asian and Pacific Island Catholics in the United States, a project of the United States Conference of Catholic Bishops’ Committee on Cultural Diversity in the Church and the Subcommittee on Asian and Pacific Island Affairs (SCAPA). The process of development included national consultations. A multi-pronged research was conducted and a report prepared by a team of social scientists led by Dr. Tricia Bruce and team. A gathering of pastoral leaders early this year looked at the report to come up with a solid outline for a draft of the national pastoral response. At this juncture, a revised draft of a national pastoral response is being reviewed by many eyes including the SCAPA. The document by the bishops of the United States, will celebrate the diverse cultural and spiritual gifts as well as address the pastoral needs of the Asian and Pacific Island Catholics in the US and propose pastoral actions to assist dioceses, parishes, pastors and pastoral ministers so that API Catholics strengthen faith filled lives and engage actively in the Church’s mission of evangelization. More information can be accessed at <http://www.usccb.org/issues-and-action/cultural-diversity/asian-pacific-islander/index.cfm>.

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What a blessing to celebrate and be part of the Asian and Pacific Island Catholic Day of Reflection! I learned a lot from the sharing of the stories and made new friends. May God bless all who worked hard to prepare for and assist the Day of Reflection.

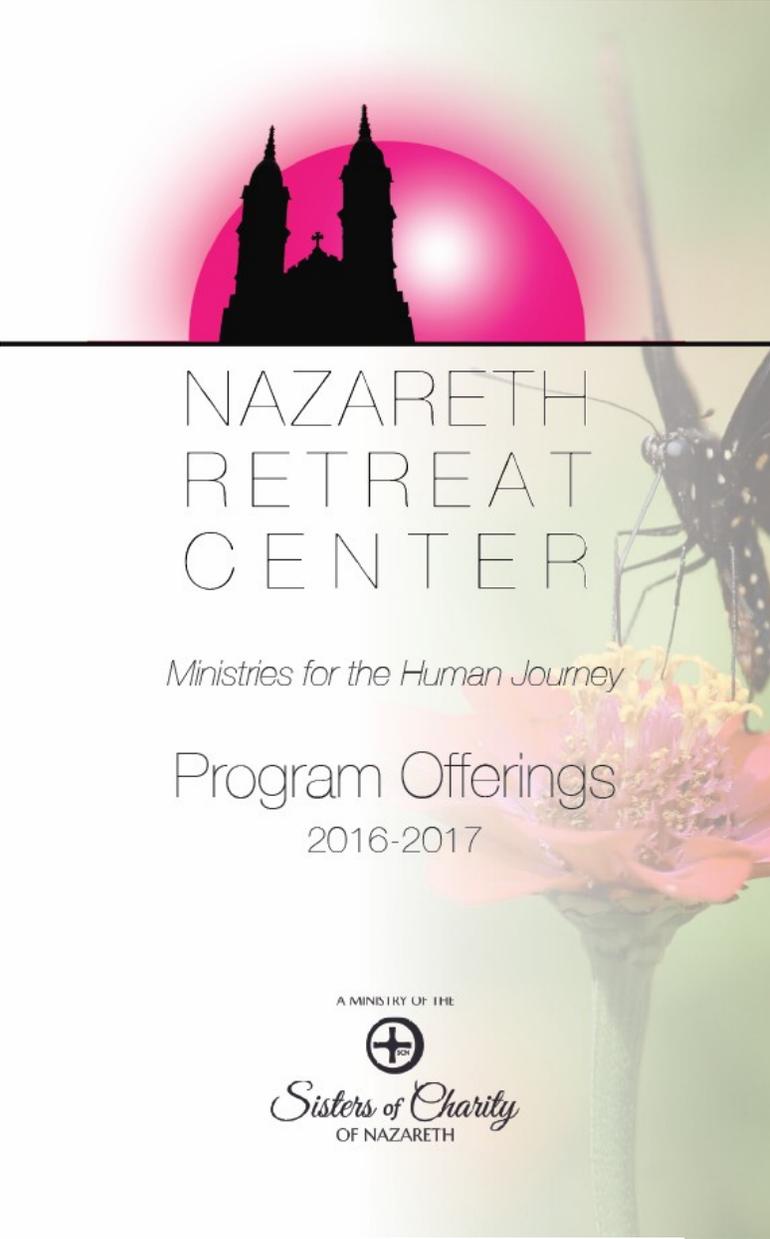
<sup>i</sup>See Tricia Bruce et al., *Asian and Pacific Island Catholics in the United States, October 2015: A Report for the United States Conference of Catholic Bishops, Secretariat of Cultural Diversity in the Church.*

<sup>ii</sup>USCCB Secretariat of Cultural Diversity, Asian and Pacific Island Affairs “Message from Bishop Oscar Solis,” United States Conference of Catholic Bishops, <http://www.usccb.org/issues-and-action/cultural-diversity/asian-pacific-islander/message-from-bishop-solis-chairman-of-the-subcommittee-on-asian-and-pacific-island-affairs.cfm> (accessed October 1, 2016).

<sup>iii</sup>See Tricia Bruce et al.



**Sisters of Charity of Nazareth  
Nazareth Retreat Center  
Nazareth, KY**



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2016-2017



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or [cmckean@scnky.org](mailto:cmckean@scnky.org)

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Nazareth Retreat Center stands in the long tradition of the ministries of the Sisters of Charity of Nazareth. Housed on the Nazareth Campus near Bardstown, Kentucky, the Nazareth Retreat Center offers opportunities for spiritual reflection in a holistic approach which reverences the human spirit and all of creation.

With this ministry we hope to be in touch with the diverse needs and longings of the people of God in these challenging times. Through offerings of a space apart, days of reflection, retreats, spiritual direction and other programs, in a holistic, ecumenical approach, Nazareth Retreat Center invites others to enter into a contemplative time, a way of being in which the fullness of life, which God desires for all of us, may be opened and affirmed.

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Sharon Gray, SCN  
Director



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# Upcoming Retreats

**September 27-29, 2016**

Emotional Sobriety

Presenter: Linda Fischer.

St. Rita's Parish, Louisville, KY.

**Nov. 6-11, 2016**

Free-falling into the Mystery of the Presence of God

Presenter: Father John Mark Ettensohn, OMI

**November 14, 2016**

A Day of Gratefulness, Preparing for Thanksgiving Day

Presenter: Janice Downs, SCN

**November 27 – December 24, 2016**

Online Advent Retreat: The Gift of Incarnation

Presenter: Sharon Gray, SCN

**December 3-7, 2016**

"Acts of Mercy" Culminating the "Year of Mercy"

Artist: Frank Runyeon

**January 6-7, 2017**

Looking Toward Life: a retreat for young adults

Presenters: Lisa Downs and Sharon Gray, SCN

**January 24, 2017**

Catherine Spalding: A Life in Letters

Presenter: Mary Ellen Doyle, SCN

**February 17-18, 2017**

Former Student Retreat: SCN Family

Presenters: Betty Blandford, SCN, and Sharon Gray, SCN

**February 26 – March 1, 2017**

Lenten Retreat: God's Mercy Incarnate in Jesus

Presenter: Frances Krumpelman, SCN

**March 1 – April 12, 2017**

Lenten Online Retreat: The Cross as the Tree of Life

Presenter: Sharon Gray, SCN

**April 9-12, 2017**

Holy Week Directed Retreat: The Paradox of the Cross

Director: Sharon Gray, SCN

**May 10-12, 2017**

The Resurrection as the Heart of the Christian Life

Presenter: Sandra Schneiders, IHM

**May 13, 2017**

One Day Workshop for Religious: Retiring the Term Retirement: Ministry as Life not Job

Presenter: Sandra Schneiders, IHM

**June 11-16, 2017**

Directed Retreat: Come to the Center of One's Heart. Come to the Center of God's Love

Director: Sharon Gray, SCN

**June 16-18, 2017**

Opening to the Light

Presenter: Paula D'Arcy

**June 21-25, 2017**

For The Love of Writing: A Writer's Retreat

Presenter: Paula D'Arcy

**July 9-14, 2017**

Directed Retreat: Come to the Center of One's Heart. Come to the Center of God's Love.

Directors: Chris Connolly, O.P. and Sharon Gray, SCN

**August 11-15, 2017**

The Gift of God's Self in Creation

Presenters: Mary Elizabeth Miller, SCN, and Sharon Gray, SCN

Artist in Residence: Marie Becker, SCN

## Understanding Culture

*By Ms. Charmein Weathers*  
*Multicultural Special Projects/ Communications Coordinator*



*This set of teaching editorials focuses on the importance of our understanding of cultural diversity as we seek to carry out the Church's mission of evangelization. They were published in the Record during the month of May.*

The second module of “Building Intercultural Competence for Ministers” (BICM) training focuses on culture and how it works. It aims to explore basic concepts that underlie intercultural competence while developing communication skills needed to function in different kinds of cultures.

In his statement on race relations delivered to the United States Conference of Catholic Bishops (USCCB) 2015 spring meeting, Archbishop Joseph Kurtz said, “Pope Francis calls each of us to work for a culture of encounter and has encouraged all people of good faith to reach out to those in their community and

be truly welcoming. Let the rich cultural diversity of our local communities be woven together in charity, hospitality and service to one another, to join us together as sisters and brothers.”

Archbishop Kurtz also cited the 1979 U.S. Bishops’ pastoral letter, “Brothers and Sisters to Us,” which named racial prejudice as a grave sin that denies the truth and meaning of the Incarnation of the Word of God in Jesus Christ. He suggested five concrete ways in which the Catholic community can commit to ending racism and promoting respect for all persons. Two of his suggestions in particular – #3 (make a sincere effort to encounter more fully people of different racial backgrounds with whom we live, work and minister) and #4 (pursue ways in which Catholic parishes and neighborhoods can be truly welcoming of families of different racial and religious backgrounds) – require us to make the effort to better understand the dynamics of culture.

So, what is culture? According to the Merriam-Webster’s Dictionary, it is the beliefs, customs, arts, etc., of a particular society, group, place, or time. Culture is the learned and shared values, beliefs, and behaviors of a group of interacting people; that which defines a person by way of their ethnic background, dress, language, music, and traditions. Culture is more than what we can see or hear; it also refers to the common experiences of group or community that shape the way its members understand the world. It includes groups that we are born into, such as race, national origin, gender, class or religion and groups that we join or become a part of. When we think of culture this broadly, we realize that we all belong to many cultures.

Culture influences our views, values, humor, hopes, worries, fears and loyalties. According to BICM, culture has three dimensions (6):

- ◆ Cultures have ideas and ways of expressing them (beliefs and values, attitudes, and concepts).
- ◆ Cultures have behaviors like rituals (greetings, praying, praising), ways of relating with each other, ways of raising children, and so on.
- ◆ Cultures have material dimensions (such as objects, artifacts, food, dress, art, symbols, architecture).

Some aspects of cultural are visible and represent behaviors and materials, while the larger more invisible elements represent values, beliefs, attitudes, assumptions, patterns of thought, concepts and perceptions. Thus, some of culture is observable; other parts can only be suspected, imagined or intuited. The parts of culture that are visible or observable are a small part of a much larger whole. Insight into the less visible but more critical pieces is more important to understanding why people do what they do and to building strong, healthy

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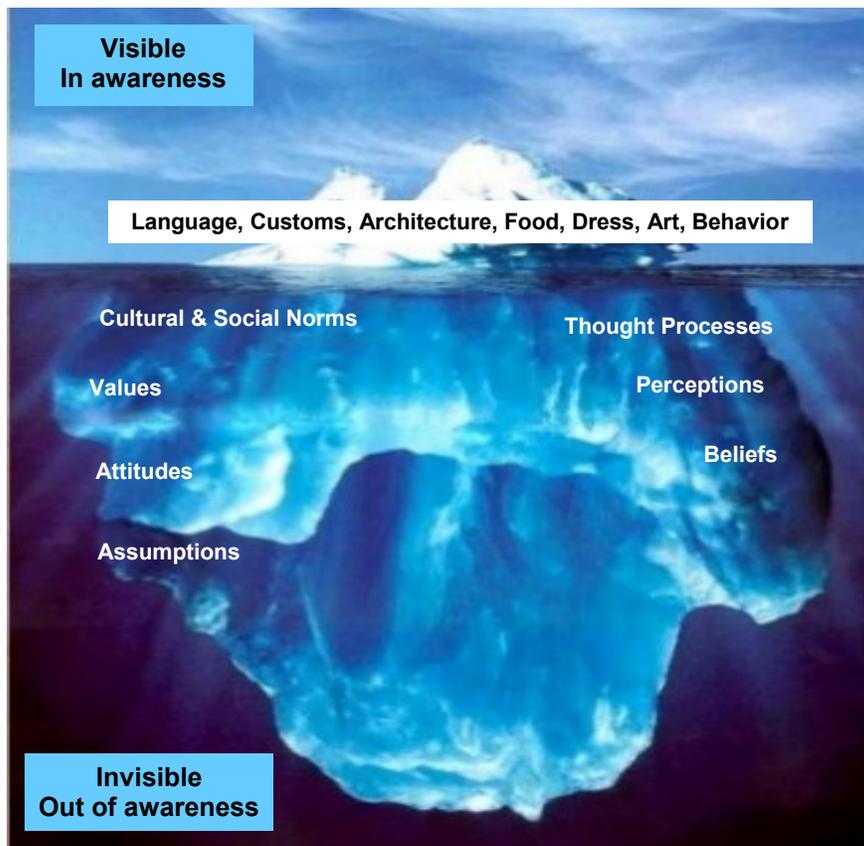
relationships based upon trust and respect. For instance, while it is great to learn some or all of a language in order to assist with communication, it is far more important to understand the values, beliefs and patterns of thought of a person or group with whom you are trying to build relationships.

Building a more robust understanding of culture will benefit our Archdiocese in several ways:

- ◆ Each cultural group has unique strengths and perspectives that the larger Church can celebrate and benefit from.
- ◆ Understanding cultures will help us overcome and prevent racial and ethnic divisions.
- ◆ An appreciation of cultural diversity is a key component of building a just and equitable community.

Galatians 3:28 states “There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus.” We are all children of God; we are one body in this one Lord! Ask yourself, what can I do to better understand cultures that are not mine? Is there anything stopping me from doing so? Remember that cultural diversity is a gift from God, and we must all seek to better understand those from other cultures with sensitivity and respect.

### ***Iceberg Model: Surface Culture and Deep Culture***



### **Comprendiendo la Cultura**

*Este conjunto de editoriales de enseñanza se centran en la importancia de nuestra comprensión de la diversidad cultural a medida que tratamos de llevar a cabo la misión evangelizadora de la Iglesia.*

El Segundo módulo de la capacitación de “Desarrollando la Capacidad Intercultural de los Ministros” se enfoca en la cultura y de cómo funciona. Tiene como objetivo explorar los conceptos básicos que subrayan la competencia intercultural al desarrollar habilidades de comunicación que se requieren para funcionar en diferentes tipos de culturas.

En su declaración sobre relaciones de razas pronunciado en la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) de la reunión de primavera del 2015, el arzobispo Kurtz dijo, “el papa Francisco nos llama a cada uno a trabajar por una cultura de encuentro y ha animado a toda la gente de fe de realizar un alcance a aquellas personas en su comunidad y ser personas que verdaderamente dan la bienvenida. Dejen que la rica diversidad cultural de nuestras comunidades locales sean entretejidas junto con la caridad, la hospitalidad y el servicio de uno al otro, de unirse a nosotros como hermanas y hermanos”.

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El arzobispo Kurtz también citó la carta pastoral de los Obispos de 1979, “Nuestros Hermanos y Hermanas”, que nombra al prejuicio racial como un pecado grave que niega la verdad y significado de la Encarnación de la Palabra de Dios en Jesucristo. El Arzobispo sugirió 5 maneras concretas de cómo la comunidad católica puede comprometerse a terminar el racismo y promover el respeto por todas las personas. Dos de sus sugerencias en particular - #3(haga un esfuerzo sincero de encontrar más personas plenas de diferentes razas con quien vivimos, trabajamos y damos ministerio) y #4 (busque maneras en donde las parroquias católicas y barrios puedan ser verdaderamente acogedores de familias de diferente raza y creencia religiosa) – se nos requiere hacer un esfuerzo de entender mejor las dinámicas de la cultura.

Así que ¿qué es la cultura? De acuerdo al Diccionario Merriam-Webster, es sus creencias, costumbres, arte etc., de una sociedad en particular, grupo, lugar o tiempo. Cultura son los valores aprendidos y compartidos, creencias y comportamientos de un grupo de personas que interactúan, lo cual define a una persona por su etnicidad, vestido, idioma, música y tradiciones. La cultura es más de lo que vemos y escuchamos; también se refiere a las experiencias comunes de un grupo o comunidad que dan forma a la manera como sus miembros entienden el mundo. Incluye grupos en los cuales nacimos, tales como raza, origen, género, clase o religión y grupos a los cuales nos unimos a formar parte. Cuando pensamos acerca de cultura esto es muy amplio, nos damos cuenta que todos pertenecemos a diferentes culturas.

La cultura ejerce una influencia en como vemos las cosas, los valores, esperanzas, preocupaciones, miedos y lealtad. De acuerdo al libro “Building Intercultural Competence for Ministers” (“Desarrollando la Capacidad Intercultural de los Ministros”), la cultura tiene tres dimensiones (6):

- ◆ Las culturas tienen ideas y maneras de expresarse (creencias y valores, actitudes, conceptos).
- ◆ Las culturas tienen comportamientos como rituales (reuniones, oración, alabanza), maneras de relacionarse con los demás, maneras de criar a los niños, etc.
- ◆ Las culturas tienen dimensiones materiales (como objetos, artefactos, comida, vestido, arte, símbolos, arquitectura).

Algunos aspectos de la cultura son visibles y representan comportamientos y materiales, mientras que la mayoría de los elementos invisibles representan valores, creencias, actitudes, suposiciones, patrones de pensamiento, conceptos y percepciones. Así, que algo de la cultura es observable; otras partes solo son sospechadas, imaginadas o intuitas. Las partes de la cultura que son visibles u observables son una parte pequeña de un todo mucho más grande. La comprensión de las piezas menos visibles pero más críticas son más importantes para entender porque la gente hace lo que hace y para construir relaciones fuertes y saludables basadas en la confianza y el respeto. Por ejemplo, mientras que es bueno aprender parte o todo el idioma para ayudar con la comunicación, es más importante entender los valores, creencias y patrones de pensamiento de una persona o grupo con el cual está tratando de construir relaciones.

Construyendo un entendimiento más robusto de la cultura beneficiará nuestra Arquidiócesis de varias maneras:

- ◆ Cada grupo cultural tiene fortalezas únicas y perspectivas que la Iglesia puede celebrar y beneficiarse.
- ◆ Entendiendo a las culturas nos ayudará a prevenir divisiones raciales y étnicas.
- ◆ Una apreciación de la diversidad cultural es un componente clave para construir una comunidad justa y equitativa.

La carta a los Gálatas 3:28 indica “Ya no hay diferencia entre judío y griego, entre esclavo y hombre libre; no se hace diferencia entre hombre y mujer, pues todos ustedes son uno solo en Cristo Jesús”. Todos somos hijos de Dios; somos un cuerpo en este Señor. Pregúntese a usted mismo, ¿qué puedo hacer para entender mejor a las culturas que no son como la mía? ¿Hay algo que me previene de hacerlo? Recuerden que la diversidad cultural es un regalo de Dios, y todos debemos buscar de entender mejor a aquellas personas de otras culturas con sensibilidad y respeto.

*Charmein Weathers es la Coordinadora de Comunicaciones de Proyectos Especiales de la Oficina del Ministerio Multicultural de la Arquidiócesis de Louisville*

## Multicultural Communication

*By Mrs. Eva Gonzalez  
Director of Hispanic Ministry*

*This set of teaching editorials focuses on the importance of our understanding of cultural diversity as we seek to carry out the Church's mission of evangelization. They were published in the Record during the month of May.*

As human beings we need one another. Created by God, we are able to enter into communion with others, which is a wonderful reflection of the Holy Trinity in our midst! In belonging to a community, we see that we are a diverse family. Each unique individual is a member of the Body Christ, which shows the universality of the Church.

In communicating, we find that there are times when it is difficult to comprehend those who do not belong to our culture. When we talk about communication, language is often the first concern, and certainly language plays an important role. But there are other factors to be considered, such as body language and how people from various cultures respond in certain situations.

How can we communicate appropriately with those around us and make them feel that they are part of the community? A helpful key to effective communication can be found in the book, "Building Intercultural Competence for Ministers" (BICM), published by the United States Conference of Catholic Bishops. This book explains the differences between members of collectivist and individualist cultures and their varied approach to communication.

In a "predominantly collectivist culture, maintaining the group has priority over the individual's hopes and desires (10)." Thus the individual is defined by his or her position in the group, family is understood as the extended family, and the culture has a strong sense of hierarchy. Communication styles are less direct, and body language may have different meanings that would be expected by individualistic cultures. These types of culture are found in East and South Asian, Latin-American and African societies.

By contrast in the predominantly individualist culture found in the United States "the individual has priority over the group (10)." In this culture, family is generally understood as the immediate or nuclear family, and individuals are expected to be independent. Communication is very direct and communication in groups typically has a task orientation.

So let's say that you belong to the individualist culture, and you have been invited to a meeting with people of the collectivist culture. Collectivists will greet everyone upon arrival and ask about each other's families, and the meeting might start some time after the planned time. Perhaps, not all the points of the agenda (if there was one) may be covered. After a while, it is time to end the meeting, but those in attendance continue talking. As a member of the individualist culture, you excuse yourself and leave feeling frustrated because things didn't go the way you were expecting from your cultural perspective. The agenda was not fulfilled, and the "tasks" you anticipated weren't completed.

In another scenario, a person from a collectivist culture invited to a predominantly individualist group meeting could feel a similar sense of frustration and confusion. The collectivist may not share her opinion unless asked, especially without support from others of his culture. Silence does not always mean consent and can actually signal significant disagreement. Hierarchy is important, and elders or those in authority would not be challenged.



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Tasks are subordinate to relationships. Perhaps you have experienced what seemed to be a failure in communication because of cultural differences. “Building Intercultural Competence for Ministers” provides “Respectful Communication Guidelines” (18) for bridging the communication divide that can result from differing styles of communication:

- R:** take **responsibility** for what you say and feel, and speak with words others can hear and understand.
- E:** use **empathetic** listening, not just words but also feelings being expressed, non-verbal language including silence.
- S:** be **sensitive** to differences in communication styles.
- P:** **ponder** on what you hear and hear before you speak.
- E:** **examine** your own assumptions and perceptions.
- C:** keep **confidentiality**
- T:** **trust** the process because we are not here to debate who is right or wrong but to experience true dialogue.

One insight that is helpful: good communication involves more listening than speaking. In his book “The Wolf Shall Dwell with The Lamb,” Eric Law states that “if the church is to move toward Pentecost in the midst of a multicultural society, it must work in cooperation with the Holy Spirit to make the miracle of the tongue and the miracle of the ear happen according to the perception and reality of the power dynamics among different cultural groups in the community (49).” With our growing diversity, we have the opportunity to learn from each other, finding new ways to communicate as the Body of Christ.



## Comunicación Multicultural

*Este conjunto de editoriales de enseñanza se centran en la importancia de nuestra comprensión de la diversidad cultural a medida que tratamos de llevar a cabo la misión evangelizadora de la Iglesia.*

Como seres humanos nos necesitamos los unos a los otros. Al ser creados por Dios, podemos entrar en comunión con los demás, lo cual es ¡un hermoso reflejo de la Santísima Trinidad en nuestro entorno! Al pertenecer a una comunidad, observamos que somos una familia diversa. Cada individuo es único y miembro del Cuerpo de Cristo, lo cual muestra la universalidad de la Iglesia.

Al comunicarnos, encontramos que hay veces en que es difícil comprender a aquellas personas que no pertenecen a nuestra cultura. Cuando hablamos de comunicación, el idioma es a menudo la primera preocupación y ciertamente el idioma desempeña un papel importante. Pero hay otros factores que requieren ser considerados, tal como el lenguaje corporal y cómo las personas de varias culturas responden en ciertas situaciones.

¿Cómo nos podemos comunicar de manera apropiada con aquellas personas a nuestro alrededor y hacerlas sentir que son parte de la comunidad? Una clave útil para una comunicación eficaz puede ser encontrada en el libro, “Building Intercultural Competence for Ministers” (“Desarrollando la Capacidad Intercultural de los Ministros”), publicado por la Conferencia de Obispos Católicos de los Estados Unidos. Este libro explica las diferencias entre miembros de las culturas colectivista e individualista y su diverso enfoque en la comunicación.

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En “una predominantemente cultura colectivista, mantener el grupo tiene prioridad sobre las esperanzas y deseos del individuo (10)”. Así, el individuo es definido por su posición en el grupo, por la familia se entiende la familia extendida (tíos, primos, etc.) y la cultura tiene un fuerte sentido de jerarquía. Los estilos de comunicación son menos directos y el lenguaje corporal puede tener diferente significado al que se espera de culturas individualistas. Estos tipos de cultura se encuentran en sociedades del Este y Sur de Asia, Latinoamérica y África

A diferencia en la predominante cultura individualista encontrada en los Estados Unidos “el individuo tiene prioridad sobre el grupo (10)”. En esta cultura, la familia se entiende como la familia inmediata o núcleo familiar y es de esperarse que los individuos sean independientes. La comunicación es muy directa y la comunicación en grupos típicamente tiene una orientación a la tarea.

Así que digamos que usted pertenece a la cultura individualista, y ha sido invitado a una junta con personas de la cultura colectivista. Las personas de la cultura colectivista se saludarán cuando lleguen y preguntarán sobre cómo está la familia, la junta quizás empiece un poco después del tiempo planeado. Quizás no todos los puntos de la agenda (si había alguna) sean cubiertos. Después de un tiempo, se llega el momento de terminar la junta, pero las personas siguen hablando. Usted, como miembro de la cultura individualista se disculpa y se va sintiéndose frustrado porque las cosas no tomaron el rumbo que usted esperaba desde su perspectiva cultural. La agenda no se cumplió totalmente y las “tareas” que usted anticipó no se completaron.

En otro escenario, una persona de la cultura colectivista invitada a una junta predominantemente individualista puede sentir una frustración o confusión similar. El colectivista quizás no comparta su opinión a menos que se le pregunte, especialmente sin el apoyo de otras personas de su cultura. El silencio no siempre significa que esté de acuerdo, puede significar que no está de acuerdo. La jerarquía es importante y las personas mayores o aquellas en autoridad no serán cuestionadas. Las tareas están subordinadas a relaciones.

Quizás ustedes ya han vivido una situación que parecía ser un fracaso en la comunicación debido a diferencias culturales. “Building Intercultural Competence for Ministers” provee “Lineamientos para una Comunicación Respetuosa” (18) para superar la brecha de comunicación que puede resultar de diferentes estilos de comunicación:

- ◆ Tome la responsabilidad por lo que dice y siente, y hable con palabras que los demás puedan escuchar y entender.
- ◆ Utilice un escucha empática, no únicamente palabras sino también sentimientos expresados, lenguaje no verbal incluyendo el silencio.
- ◆ Sea sensible a las diferencias en estilos de comunicación.
- ◆ Piense en lo que escucha antes de hablar.
- ◆ Examine sus propias suposiciones y percepciones.
- ◆ Mantenga la confidencialidad.
- ◆ Confíe en el proceso porque no estamos aquí para debatir quien está bien o mal sino para experimentar el diálogo verdadero.

Una idea que es de ayuda: una buena comunicación involucra más escucha que habla. En su libro “The Wolf Shall Dwell with The Lamb,” escrito por Eric Law indica que “si la Iglesia ha de avanzar hacia Pentecostés dentro de una sociedad multicultural, debe trabajar en cooperación con el Espíritu Santo para hacer que el milagro de la lengua y el milagro del oído ocurran de acuerdo a la percepción y realidad de las dinámicas del poder entre los diferentes grupos en la comunidad” (49). Con nuestra creciente diversidad, tenemos la oportunidad de aprender los unos de los otros, encontrando nuevas maneras de comunicarnos como miembros del Cuerpo de Cristo.

*Eva Gonzalez es la Directora del Ministerio Hispano de la Arquidiócesis de Louisville*

## Obstacles to Intercultural Relations

By Mr. Art Turner

Director of Faith Formation, Office of Lifelong Formation & Education

*This set of teaching editorials focuses on the importance of our understanding of cultural diversity as we seek to carry out the Church's mission of evangelization. They were published in the Record during the month of May.*

The fourth module of “Building Intercultural Competence for Ministers” (BICM) presents the challenge of recognizing the “obstacles that impede effective intercultural relations.” Primarily this module reflects on the challenge of racism. It deal with how we as Church can move from camps of ethnocentrism, which is the perspective of seeing our own group as the norm for everyone else, to a more open and positive connection between ethnically and culturally diverse groups.

Racism is a prejudice or uninformed judgment about people based on skin color or some other physical characteristic. My first encounter with racism occurred in the mid-1970s as an eleven year old boy in Columbia, Kentucky, after my family had been living there for little over a year. My home was close to the town square so I made many trips to the local “five and dime” stores on the square.

One Saturday afternoon as I came out of the Ben Franklin, I was surprised to see the square suddenly emptied, and as I looked around, I could see why. The Ku Klux Klan had come to town to recruit. Stationed around the square were Klansmen wearing the traditional robes, but with their faces exposed, and passing out leaflets. I was old enough to know that the Klan didn't care for people of color-my mother is Latino- and I also knew that they didn't care for Catholics.

I ran home avoiding contact even as these men were trying to hand me a flyer. Looking back, I know I wasn't in danger but the sight of real live Klansmen was intimidating to a kid who knew that these men would never accept me because of my mixed heritage and my religious beliefs. Readers will be pleased to know that the Klan stopped recruiting shortly after my experience because the people of Columbia would no longer welcome them.

Why does racial prejudice continue to exist and why still within the Church? Jesus clearly states that we must love our neighbor, even if that neighbor is our enemy. This seems like a daunting challenge because we struggle with how we see the “other.” We fail to see the “others as ourselves.”

According to the BICM, instead of love and acceptance, we choose alternative options for how see others. For example, we may choose to generalize a particular group: “All those people are exactly the same,” a comment that is usually followed by a negative stereotype or an unsubstantiated idea about the personal characteristics of a particular group based on inaccurate generalizations.

A second way of dealing with the “other” is to demonize them. Our current political atmosphere is filled with toxic rhetoric about immigrants, foreigners and people of color. We see the “other” as dangerous: “they're out to get us; they've come to destroy our way of life.” Therefore, we must exclude them from our towns, our neighborhoods, and yes, even our churches.



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Sometimes when dealing with the “other” we may find ourselves trivializing our differences. Have you ever heard someone say, “Oh, I’m color-blind and treat everyone the same; there are no differences for me.” Yet people with that attitude are hurtful, because of the lack of self-awareness regarding their own prejudices. Trivializing refuses to recognize the painful reality of the “other” and prevents us from taking a hard look at our own prejudices.

Finally, we can refuse to even acknowledge that the “other” is even there. We treat them as though they were invisible. We’re afraid to look. We don’t want to commit. We don’t want to feel guilty because of our own inaction or our willingness to embrace a happy ignorance about the “other’s” plight.

These are just some of the obstacles that hurt intercultural relations. Racism is the foundation on which the obstacles are built. In 1979, the Catholic bishops of the United States issued the pastoral letter “Brothers and Sisters to Us.” In it the bishops reflected on the painful reality of racism, which was described as a human and sinful institution in need of conversion. Catholic leaders then were called upon to find their “voice” or the appropriate words to describe the challenge of racism in our culture and our church.

Unfortunately, the challenge remains today. The Church, meaning all of us, is being called to find that voice that proclaims the life-giving good news of Jesus Christ that calls us to a conversion of seeing the “others” no longer as “others” but seeing the “others as ourselves.”

## **Obstáculos a las Relaciones Interculturales**

*Este conjunto de editoriales de enseñanza se centran en la importancia de nuestra comprensión de la diversidad cultural a medida que tratamos de llevar a cabo la misión evangelizadora de la Iglesia.*

Este cuarto módulo titulado “Desarrollando la Capacidad Intercultural de los Ministros” presenta el reto de reconocer “los obstáculos que impiden relaciones interculturales efectivas”. Principalmente, este módulo reflexiona en el reto sobre el racismo. Trata de cómo nosotros como Iglesia podemos movernos de nuestros campos de etnocentrismo, lo cual es la perspectiva de ver a nuestro propio grupo como la norma para todos los demás, de ser una conexión más abierta y positiva entre diversos grupos étnicos y culturales.

El racismo es un prejuicio o juicio mal informado acerca de las personas basado en su color de piel u otras características físicas. Mi primer encuentro con el racismo ocurrió a mediados de 1970 cuando era un niño de once años de edad en Columbia, Kentucky, después de que mi familia haya estado viviendo allí por un poco de más de un año. Mi casa estaba cerca de la plaza del pueblo, así que di varias vueltas a las tiendas de la plaza “five and dimes”.

Un sábado por la tarde al salir del Ben Franklin, me sorprendió ver la plaza de repente vacía, y al mirar alrededor, pude ver porqué. El Ku Klux Klan había venido al pueblo a reclutar personas. Colocados alrededor de la plaza se encontraban los hombres del Klan con su vestimenta tradicional pero con sus caras expuestas y pasando folletos. Tenía yo la edad suficiente para saber que a los del Klan no les importaba las personas de color -mi madre es latina- y también sabía que no les importaban los católicos.



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Corrí a casa evitando contacto aunque estos hombres estaban tratando de darme un volante. Miré hacia atrás y supe que no estaba en peligro, pero el ver verdaderos hombres del Klan era intimidante para un niño que sabía que estos hombres nunca me aceptarían por mi mestizaje y creencias religiosas. Los lectores estarán complacidos al saber que el Klan paró de estar reclutando un poco después de mi experiencia porque ya no eran bienvenidos por las personas de Columbia.

¿Por qué el prejuicio racial continúa existiendo y por qué aún dentro de la Iglesia? Jesús claramente indica que debemos de amar a nuestro prójimo aunque el prójimo sea nuestro enemigo. Esto parece ser un desafío de enormes preocupaciones porque luchamos con cómo vemos a “la otra persona”. Fallamos al ver a “la otra persona como a nosotros mismos”.

De acuerdo a “Desarrollando la Capacidad Intercultural de los Ministros”, en lugar de amor y aceptación, escogemos opciones alternas de cómo vemos a los demás. Por ejemplo, pudiéramos escoger generalizar a un grupo en particular: “Todas esas personas son exactamente las mismas” un comentario que usualmente es seguido por un estereotipo negativo o una idea sin fundamento acerca de las características personales de un grupo en particular basado en generalizaciones inexactas.

Una segunda manera de lidiar con la “otra persona” es condenarlos. Nuestra atmósfera política actualmente está llena con retórica tóxica acerca de los inmigrantes, extranjeros y personas de color. Vemos a la “otra persona” como peligrosa: “están afuera para agarrarnos; han venido a destruir nuestra manera de vivir”. Por ello, debemos excluirlos de nuestros pueblos, vecindarios y sí, hasta de nuestras iglesias.

A veces cuando se trata con la “otra persona” nos encontramos trivializando nuestras diferencias. Han escuchado a alguien decir, “Oh, no me fijo en el color y trato a todos de la misma manera, no hay diferencias para mí”. Y aun personas con esa actitud son dañinas por la falta de conciencia respecto a sus propios prejuicios. Trivializar niega reconocer la dolorosa realidad de la “otra persona” y nos previene de mirar nuestros propios prejuicios.

Finalmente, podemos negarnos hasta de reconocer que la “otra persona” está allí. Los tratamos como si fueran invisibles. Tenemos miedo de mirar. No nos queremos comprometer. No nos queremos sentir culpables por nuestra propia falta de acción o nuestra voluntad de querer acoger una ignorancia feliz acerca de la situación de “otras personas”.

Estos son solo algunos de los obstáculos que pueden dañar las relaciones interculturales. El racismo es la base en la que los obstáculos son construidos. En 1979, los Obispos Católicos de los Estados Unidos emitieron la carta pastoral “Brothers and Sisters to Us”. En ella, los Obispos reflexionaron en la dolorosa realidad del racismo, lo cual fue descrito como una institución humana y pecadora en necesidad de conversión. Los líderes católicos fueron llamados a encontrar su “voz” o las palabras apropiadas para describir el reto del racismo en nuestra cultura y nuestra iglesia.

Desafortunadamente, el reto continúa hoy en día. La Iglesia, o sea todos nosotros, es llamada a encontrar la voz que proclama las buenas nuevas de Jesucristo que nos llama a una conversión de ver a “los demás” no como a “los demás” sino ver “a los demás como a nosotros mismos”.

*El Sr. Art Turner es el director de Formación en la fe de Office of Lifelong Formation and Education.*

## A Vision for Building Intercultural Competence

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



*This set of teaching editorials focuses on the importance of our understanding of cultural diversity as we seek to carry out the Church's mission of evangelization. They were published in the Record during the month of May.*

It would not be a stretch to say that Pope Francis understands how diversity is one of our greatest gifts, and it is also our greatest challenge. Both our Holy Father and the United States Conference of Catholic Bishops are asking Catholics to embrace the new evangelization with an “intercultural competence” that is manifested in creating what Pope Francis calls for a “culture of encounter.” This culture of encounter suggests that our spiritual interactions, communication, knowledge and relationships with others that we consider different become transformative, open, and respectful and that we value differences, thereby protecting each person’s cultural sense of identity.

As demographic, social, economic and cultural shifts are transforming society, it is imperative that we look at how to bring parishes, schools and dioceses to new understandings of engaging the other of many diverse cultures so that members of these cultures experience ministries that are welcoming, open, authentic and unconditional in actions, words and acceptance.

A resource, produced in 2012 by the US Catholic Bishops, “Building Intercultural Competence for Ministers (BICM),” addresses the five areas for building a multicultural vision for the Church. This editorial presents the final module, “Integration, Hospitality, Reconciliation and Mission,” which provides a vision for diversity and inclusivity in the Church and for building intercultural cultural competence for ministers to carry out the mission of evangelization.

The vision of integration and openness to diversity and differences will be impossible if we operate out of fears and prejudices that hinder our ability to relate to others from different cultures. Ministry cannot be effective if we allow stereotypes and ignorance to define our opinions about persons who are different or if we assume that our own privileged position is the norm, thereby not understanding the deeply ingrained institutional racism that is present in our ways of being and doing.

Effective integration demands education about persons who are different so that we can understand their cultural histories, traditions, customs and values. Integration must include dialogue and sensitive communication, realizing that there are many ways of interpreting realities and that a both/and approach is an inclusive view. Integration is authentic when we allow all persons to have voice and when we have representation, leadership and decision-making that is open to cultural differences. Integration is rooted in an examination of the practices and ways of being and doing that perpetuate, in very subtle ways, attitudes that say, “You do not belong.”

Openness to diversity starts with an attitude that is unconditionally welcoming and genuinely displays hospitality and respect for another culture as well as an appreciation and respect for the differences of diverse cultures. To show hospitality also means that we take the risk of experiencing that which is not known and that we trust the genuineness and goodness of humanity. In truly welcoming those who are different, we embody the two great commandments, loving God, the creator of all and loving our neighbor as ourselves.

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Reconciliation is central to intercultural competence, because in order to see those who are different, we must come to the realization that for far too long, the Church also has been a part of the racial divide. To provide ministry that is authentic and healing, the racism and privilege of the Church must be recognized as the sin that has separated and kept people of color as “the other” in parishes and dioceses. Reconciliation demands openness from all involved in ministry to be open to the Spirit’s call to listen and forgive. There are no winners in division and no health in holding on to past wrongs and divisions. Honest dialogue, prayer, relationship building and more prayer will foster forgiveness, healing and change.

The change needed will come as we reach out, share the good news and tell the story of how the Church is working to integrate and not assimilate. As we continue to open doors, build bridges and connect and interact with cultural groups and those shut out within society, we will evangelize and communicate with intercultural competence, knowledge, attitudes and skills.

Spreading the good news is the mission of the Church, and as Pope Francis reminds us, that call must take us out of our comfort zones to minister with those who long for a family and who are poor and forgotten. Our ability to accompany those who we may have heretofore considered the “other” is critical to this mission. The skills of integration, hospitality, and reconciliation will allow us to realize this mission as we seek the transformation of all cultures by gospel values.



## **Una Visión para Desarrollar la Capacidad Intercultural**

*Este conjunto de editoriales de enseñanza se centran en la importancia de nuestra comprensión de la diversidad cultural a medida que tratamos de llevar a cabo la misión evangelizadora de la Iglesia.*

No sería una exageración decir que el papa Francisco entiende como la diversidad es uno de nuestros grandes obsequios, y es además nuestro gran reto. Tanto nuestro Santo Padre como la Conferencia Católica de Obispos de los Estados Unidos piden a los católicos a acoger la nueva evangelización con una “Capacidad Intercultural” que es manifestada en crear lo que el Papa llama “una cultura de encuentro”. Esta cultura de encuentro sugiere que nuestras interacciones espirituales, comunicación, conocimiento y relaciones con los demás que consideramos diferentes se vuelvan transformadoras, abiertas y respetuosas. Esta cultura también valora las diferencias, por ello protege el sentido cultural de identidad de cada persona.

A medida que los cambios demográficos, sociales, económicos y culturales están transformando la sociedad, es imprescindible que veamos en cómo llevar a las parroquias, escuelas y diócesis a un nuevo entendimiento de involucrar a personas de culturas diversas de manera que los miembros de estas culturas experimenten ministerios que dan la bienvenida, sean abiertos, auténticos e incondicionales en acciones, palabras y aceptación.

Un recurso producido en el 2012 por los Obispos Católicos de los Estados Unidos, “Desarrollando la Capacidad Intercultural de los Ministros (BICM)” indica las cinco áreas para construir una visión multicultural para la Iglesia. Este editorial presenta el último módulo “Integración, Hospitalidad, Reconciliación y Misión”. Este módulo provee una visión para diversidad e inclusividad en la Iglesia y por construir capacidad intercultural para ministros para llevar a cabo la misión de evangelización.

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La visión de integración y la apertura a la diversidad y a las diferencias será imposible si actuamos de nuestros miedos y prejuicios que impiden nuestra habilidad de relacionarnos con otras personas de diferentes culturas. El ministerio no puede ser efectivo si permitimos que los estereotipos y la ignorancia definan nuestras opiniones acerca de las personas que son diferentes, o si asumimos que nuestra posición privilegiada es la norma, y por lo tanto, no comprender el racismo institucional profundamente arraigado que está presente en nuestras maneras de ser y de hacer.

La integración efectiva demanda educación acerca de las personas que son diferentes para que así podamos entender sus historias culturales, costumbres y valores. La integración debe incluir diálogo y comunicación sensible, dándose cuenta que hay muchas maneras de interpretar las realidades y que tanto ambas/y un acercamiento es una manera inclusiva. La integración es auténtica cuando permitimos que todas las personas tengan voz y cuando tenemos representación, liderazgo y toma de decisiones que está abierta a las diferencias culturales. La integración está enraizada en una revisión de las prácticas y maneras de ser y actuar que perpetúan, de manera muy sutil, actitudes que dicen, “Tú no perteneces aquí”.

La apertura a la diversidad comienza con una actitud que es incondicionalmente recibida y que muestra genuinamente la hospitalidad y respeto por otra cultura así también como una apreciación y respeto por las diferencias de diversas culturas. Mostrar hospitalidad también significa que tomamos el riesgo de tener la experiencia que no es conocida y que confiamos en la autenticidad y bondad de la humanidad. Al recibir verdaderamente a aquellas personas que son diferentes, encarnamos los dos grandes mandamientos, amar a Dios el creador de todo y amar a nuestro semejante como a nosotros mismos.

La reconciliación es central para la capacidad intercultural, porque para ver a aquellas personas que son diferentes, debemos darnos cuenta que durante mucho tiempo, la Iglesia también ha sido parte de la división racial. Para proveer ministerio que es auténtico y sanador, el racismo y el privilegio de la Iglesia deben ser reconocidos como el pecado que ha separado y mantenido a las personas de color como “el otro” en parroquias y diócesis. La reconciliación demanda apertura de todos los involucrados en ministerio a abrirse al llamado del Espíritu Santo a escuchar y perdonar. No hay ganadores en la división y no hay salud en aferrarse a errores y divisiones del pasado. El diálogo honesto, la oración, construir relaciones y mayor oración fomentarán el perdón, el alivio y el cambio.

El cambio necesario vendrá cuando realicemos el alcance hacia otras personas, compartamos las buenas nuevas y contemos la historia de cómo la Iglesia está trabajando para integrar y no asimilar. A medida que continuamos en abrir puertas, construir puentes e interactuar y conectarnos con grupos culturales y aquellas personas excluidas de la sociedad, evangelizaremos y comunicaremos con capacidad intercultural, conocimiento, actitudes y habilidades.

La misión de la Iglesia es anunciar las buenas nuevas, y así como el papa Francisco nos recuerda, que el llamado nos debe llevar fuera de nuestra zona de comodidad para ofrecer ministerio con aquellas personas que anhelan por una familia y que son pobres y olvidados. Nuestra habilidad para acompañar a aquellas personas que hemos considerado “el otro” es crítico para nuestra misión. Las habilidades de integración, hospitalidad y reconciliación permitirán que nos demos cuenta de esta misión mientras buscamos la transformación de todas las culturas por los valores del Evangelio.

M. Annette Mandley-Turner, Directora Ejecutiva – Arquidiócesis de Louisville Oficina del Ministerio Multicultural

## Society of St. Vincent de Paul Collaborates with IAACEC Attendees in Louisville

*By Ms. Pamela F. Hudson (Johnson)*

*National Director of Governance & Membership Services, St. Vincent de Paul USA*

Glory be to the Father!!! After attending the 10<sup>th</sup> annual IAACEC (Interregional African American Catholic Evangelization Conference) in Louisville in early June 2016, the fire within me remains ablaze! Upon my return home, I spent the day in reflection on the gathering, the workshops attended and the wonderful diversity extension work the Holy Spirit bestowed upon me in the name of the Society of St. Vincent de Paul.

I attended the gathering with hopes of collaborating with attendees in passing to determine how many African American parishes attending have St. Vincent de Paul Conferences and also to extend an invitation to those who did not to join our works of charity.

Although not scheduled on the agenda to speak, I was graciously granted the opportunity to do so by M. Annette Mandley-Turner, founder and coordinator of the event, as well as Archdiocese of Louisville's Executive Director of the Office of Multicultural Ministry. I addressed nearly 500 attendees and shared the Society's desire to identify with and increase minority presence and servant leadership roles within SVdP. This opportunity was given to me just before His Eminence Louisville Archbishop Joseph Kurtz served Mass on Friday. This was truly an example of Samaritan mercy being extended to a stranger at the gathering, as this was my first time at IAACEC.



The feedback was astounding! Parish representatives with SVdP Conferences, as well as those without, expressed interest in the Society. "I serve as spiritual advisor for the St. Vincent de Paul Conference at my parish in Indianapolis. Of all the parish ministries available, St. Vincent de Paul is my absolute favorite," said Rita Sharp of Holy Angels Catholic Church. "There is nothing like growing in spirituality in direct service to those in need."

I am now working to reach out to those who provided me with feedback and interest in the Society.

Across the United States, members of the Society of St. Vincent de Paul provide service to millions of people in need.

One of the oldest and most successful charitable organizations in the world, based primarily in parishes, the Society of St. Vincent de Paul is an international, nonprofit, Catholic lay organization of more than 800,000 men and women who volunteer to seek out and provide person-to-person service to the needy and suffering in 150 countries on five continents.

The Society was founded in 1833 in Paris by Frédéric Ozanam. As a university student, Ozanam and his companions were moved by the plight of the poor and were challenged to put their Catholic faith into action to assist the poor through face to face visits regardless of their religion, race, or ethnic origin. They adopted St. Vincent de Paul as the Society's patron because he cared for the poor, forgotten and downtrodden of Paris. The Society's international office is headquartered in Paris.

The members are known as "Vincentians," after St. Vincent de Paul, the patron of the Society. Vincentians are organized into parish-based Conferences (chapters), a group of volunteers who gather together to grow spiritually and offer person-to-person service to those living in poverty.

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The first SVdP Conference in the United States was established in 1845 in St. Louis, Mo. Membership in the United States totals more than 150,000 in 4,300 communities. The national headquarters is in St. Louis, Missouri.

Programs include home visits, housing assistance, disaster relief, job training and placement, food pantries, dining halls, clothing, transportation and utility costs, care for the sick, incarcerated and elderly, and medicine. Last year, SVdP volunteers and staff helped more than 14 million people in need, performed more than two million service visits and delivered more than 11 million service hours, with person-to-person visits (homes, hospitals and prisons).

The National Council coordinates programs that directly benefit local SVdP Conferences/Councils. For example: domestic disaster relief efforts, the Friends of the Poor<sup>®</sup> Walk/Run, and the Friends of the Poor Grant<sup>®</sup> Programs. Other kinds of support include: board based fundraising resources; the Servant Leadership Program; Vincentian Training Material; Governance Training, Serving in Hope Training Program, and the National Communications Program (website management & direct communications). Financial support is also provided to relief efforts internationally, and as requested by the Council General International (CGI) office in Paris.

The National Council Office supports all the local Conferences and Councils across the country to help Vincentians become better servants to our friends in need and to becoming better prepared to address the ongoing, ever-growing need for assistance.

Systemic change programs are also now available to focus on relieving generational poverty. The national president Sheila Gilbert's vision for the Society is to 'end poverty through systemic change.' In an interview on EWTN she said, "*We want to walk with people as they journey out of poverty.*"

Our challenge is helping others to see those whom we serve not as statistics or stereotypes, but rather, as friends and neighbors who deserve our help. The Society is doing just that, year after year, "*one person, one neighborhood and one community at a time.*"

I am grateful also for the kindness and attention given by several leaders present, all of whom I look forward to continuing collaborating with including, Pam Harris (Richmond Diocese), president of the National Association of Black Catholic Administrators and director of Ministry to Black, Asian and Native American Catholics; Vanessa Griffin-Campbell, (Cleveland Diocese) director of Ministry to African American Catholics; Katrenia Reeves-Jackman (Miami Archdiocese) director of Black Catholic Ministry; to name a few.

The greatest highlight of my attendance and purpose at IAACEC was the blessed honor to speak about the Society with Archbishop Kurtz who is also the president of the USCCB; and to share the Society's extension initiative with him — to substantially increase the presence, impact and service potential of the Society, so that parish members in every parish in every diocese have the opportunity to grow in holiness as they seek the face of Christ in those we serve.

It was an honor and privilege to be photographed with His Eminence, Archbishop Kurtz while handing him SVdP materials!

## National Hispanic Encuentro

By Mrs. M. Annette Mandley-Turner



Diocesan directors, coordinators and key leaders play a major role in the local process for the V National Encuentro of Hispanic/Latino Ministry that will take place in Fall 2018. The location is to be determined. We are excited that the majority of dioceses throughout the country have diocesan teams in place and are ready for this national event. We are grateful for your leadership and we are here to provide support and assistance.

The next step in preparing for the V Encuentro is ensuring that pastors and priests in your dioceses receive the appropriate information about it. It is the dream of the planners, that all will feel welcome and want to participate. In an effort to support everyone in this endeavor, we have a packet for pastors and priests and resources in the Office of Multicultural Ministry (OMM). If you would like to have the information emailed to you, please let us know. Our archdiocese like so many other dioceses have already offered an orientation of the V Encuentro to the team. We will offer an orientation for the pastors and priest in the near future.

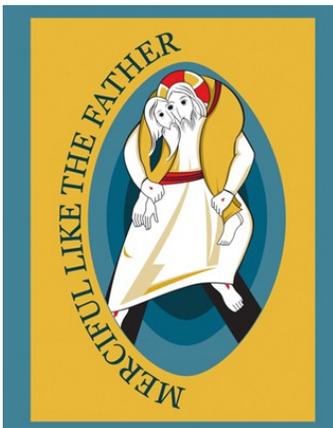
### Who participates in the V Encuentro?

All leaders in arch/dioceses, parishes, lay ecclesial movements and other Catholic organizations and institutions are invited to participate by encountering Hispanic/Latino Catholics, particularly those living in the periphery through the missionary process of evangelization and consultation of the V Encuentro.

### What is the Goal of the V Encuentro?

The main goal of the V Encuentro is to discern ways in which the Church in the United States can better respond to the Hispanic/Latino presence, and to strengthen the ways in which Hispanics/Latinos respond to the call to the New Evangelization as missionary disciples serving the entire Church.

## A PRAYER FOR THE JUBILEE YEAR OF MERCY



Lord Jesus Christ, you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him.

Show us your face and we will be saved.  
You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world.

Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind.

We ask this through the intercession of Mary, Mother of Mercy, you who live and reign with the Father and the Holy Spirit for ever and ever. Amen.

- Pope Francis

## Latinos Reflect on Family in 4<sup>th</sup> Encuentro

By Mrs. Ruby Thomas  
Record Staff Writer

This article ran in the September 29, 2016 edition of The Record.



Participants in the Archdiocese of Louisville's fourth Encuentro Hispano, held Sept. 24 at St. John Paul II Church, included, from left, Magdalena Saucedo and Leyvi Taboada, members of St. Rita Church, and Ines Saucedo and J. Candelario Vieyra, members of Church of the Annunciation in Shelbyville, Ky. (Record Photo by Ruby Thomas).

Having fled a war and survived as an immigrant in two countries has taught Felipa Valenzuela about family challenges.

The native of Guatemala was one of about 150 people who attended the fourth Encuentro Hispano (Hispanic Encounter) at St. John Paul II Church Sept. 24.

The daylong event, whose theme was “La Familia: Amor y Misericordia” (“The Family: Love and Mercy”), focused on the Year of Mercy and the challenges facing families identified by Pope Francis in his apostolic exhortation “Amoris Laetitia” (“The Joy of Love”).

The Encuentro was organized by the Archdiocese of Louisville's Office of Multicultural Ministry, one of the many ministries supported by the

Catholic Services Appeal (CSA).

Valenzuela, a member of the Church of the Annunciation in Shelbyville, Ky., said during an interview at the event that love and mercy “healed” her after her many struggles. The mother of four grown children and a grandmother to 11, said she fled to Mexico in 1981 to escape a war in her native Guatemala. Her faith, instilled by her father and fostered by the love and mercy shown by many, kept her going.

She said the day's keynote address, delivered by Father Rafael Capó, resonated with her.

Father Capó, director of the Southeast Pastoral Institute, said during his presentation that it is in giving love and mercy within the family that one discovers love and mercy.

To explain his point, he listed five actions that he said were singled out by Pope Francis in his 2013 apostolic exhortation “Evangelii Gaudium” (“The Joy of the Gospel”).

- ◆ Take the first step — Because God took the initiative to love us first, we have the responsibility to love, too, Father Capó told his listeners.
- ◆ Be involved — Father Capó shared the story of the Good Samaritan, who “took the initiative to engage in actions of love and mercy.” “How do we do this within our family?” he asked participants. Each member of a family must do their part to make the whole function, he said.

*Next page*

**Cont.**

- ◆ Be supportive — Parents should be supportive of their children as they learn to show love and mercy, said Father Capó.
- ◆ Bear fruit — Parents not only give life to their children through birth, but also through the care they take in raising the whole person, he said.
- ◆ Rejoice — Rejoicing, he said, is a celebration of life in which one bears witness to God’s love and mercy.



Felipa Valenzuela listens as Father Rafael Capó, from the Diocese of Miami, delivers his keynote presentation on “Discovering Love and Mercy.” (Record Photo by Ruby Thomas)

Valenzuela said she’s looking forward to putting those five actions into practice and continue to teach her grandchildren the Catholic faith. She noted that she’s attended the past three Encuentros and always leaves feeling like she learned a great deal.

The Encuentro also included Mass with Archbishop Joseph E. Kurtz and about a dozen workshops. Father Ismael Hernández, associate pastor of Immaculate Conception Church in La Grange, Ky., gave one of the first workshops of the day on “The Family: Reality, Challenges and Vocation.” Father Hernández is a priest of the Diocese of León, Mexico, serving here in the Archdiocese of Louisville.

He discussed several issues the Holy Father addresses in *The Joy of Love*, primarily the challenges facing families. Father Hernandez talked about the family as the “domestic church” — a place where the first lessons of love and mercy should be imparted. Parents, he said, should be their children’s first teachers and catechists.

In many cases, he said, outside stresses have led to addictions and violence within the family. These things keep the family from functioning.

Yet, Father Hernandez told his listeners, all is not lost. He reminded the gathering that the Holy Family faced challenges, as well. He urged participants to keep the Holy Family as a role model. “This doesn’t mean you have to be perfect,” he said, adding, each family has the capacity to be like the Holy Family.

Tita Velez, a native of Mexico who attends St. Rita Church, said Father Hernandez’s session served as a “refresher to those things we already know.” It helped her to reflect on her life as a wife and mother, she said.

“It’s like a guide needed to confront the challenges we face in the modern world,” said Velez.

The Record newspaper is published by the Archdiocese of Louisville and covers the Catholic community of Central Kentucky. In print, the paper is mailed to more than 60,000 households each Thursday, 50 weeks a year. It was established in 1879.

**Latinos reflexionan sobre la familia en el 4to Encuentro**  
**Por Ruby Thomas**  
**Escritora del Personal del periódico The Record**

Habiendo huido de una guerra y sobrevivido como inmigrante en dos países le ha enseñado a la Sra. Felipa Valenzuela acerca de los retos de la familia.

Nativa de Guatemala, la Sra. Felipa era una de aproximadamente 150 personas que asistieron al cuarto encuentro hispano en la parroquia St. John Paul II el día 24 de septiembre.

***Next page***

**Cont.**

El evento del día, cuyo título fue "La Familia: Amor y Misericordia" se enfocó en el Año de la Misericordia y los retos que las familias enfrentan identificados por el papa Francisco en su Exhortación Apostólica Postsinodal "Amoris Laetitia" ("La Alegría del Amor").

El Encuentro fue organizado por la Arquidiócesis de Louisville, Oficina del Ministerio Multicultural, uno de los muchos ministerios apoyado por Catholic Services Appeal.

La Sra. Felipa, miembro de la parroquia Annunciation en Shelbyville, Ky, dijo durante su entrevista en el evento que el amor y la misericordia "la aliviaron" después de tantos problemas. Madre de cuatro hijos ya adultos y abuela de once nietos, dijo que huyó a México en 1981 para escapar de la guerra de su país nativo Guatemala. Su fe, inculcada por su padre y fomentada por el amor y la misericordia mostrado por muchas personas, la mantuvieron seguir adelante.

Ella dijo que el discurso de apertura dado por el padre Rafael Capó resonó en ella.

El padre Rafael, director del Instituto Pastoral del Sureste, dijo durante la exposición de su tema que es en dando amor y misericordia dentro de la familia que uno descubre el amor y la misericordia.

Para explicar su punto, enlistó cinco acciones que dijo fueron indicadas por el papa Francisco en su Exhortación Apostólica del 2013 "Evangelium Gaudium" ("La Alegría de Evangelio").

- ◆ Tomen el primer paso — porque Dios tomó la iniciativa de amarnos primero, tenemos la responsabilidad de amar también, mencionó el padre Rafael a sus oyentes.
- ◆ Involúcrense - el padre Rafael compartió la historia del Buen Samaritano "quien tomó la iniciativa de involucrarse en acciones de amor y misericordia".  
"¿Cómo hacemos esto en nuestra familia?" les preguntó a los participantes. Cada miembro de la familia tiene que hacer su parte para hacer que el todo funcione, indicó.
- ◆ Apoyen — los padres de familia deberían apoyar a sus hijos mientras ellos aprenden sobre el amor y la misericordia, comentó el padre Rafael.
- ◆ Den fruto — los padres de familia no solo dan vida a sus hijos a través del nacimiento, sino también a través del cuidado que tienen al criar a la persona en su totalidad, comentó.
- ◆ Regocíjense — regocijarse, dijo, es una celebración de vida en donde uno da testimonio del amor de Dios y la misericordia.

La Sra. Felipa dijo que ella espera con interés poner esas cinco acciones en práctica y continuar enseñando a sus nietos la fe católica. Hizo notar que ella asistió a los pasados tres encuentros y siempre se va sintiendo que aprendió bastante.

El Encuentro también incluyó la celebración de la Misa con el arzobispo Joseph E. Kurtz y una docena de talleres. El padre Ismael Hernández, pastor asociado de la parroquia Immaculate Conception en LaGrange, Ky dio una de las primeras pláticas del día sobre "La Familia: Realidad, Retos y Vocación". El padre Ismael es un sacerdote de la Diócesis de León, México que sirve en la Arquidiócesis de Louisville.

Él habló sobre varios asuntos que el Santo Padre indica en La Alegría del Amor, principalmente los retos que enfrentan las familias. El padre Ismael habló sobre la familia como la "Iglesia Doméstica" — un lugar donde las primeras lecciones sobre el amor y la misericordia deberían ser impartidas. Los padres de familia, indicó, deberían ser los primeros maestros y catequistas de sus hijos.

*Next page*

**Cont.**

En muchos casos, comentó el Padre, el estrés del exterior ha llevado a adicciones y violencia en la familia. Estas cosas afectan el funcionamiento de la familia.

El padre Ismael les dijo a sus oyentes que a pesar de todo no todo está perdido. Le recordó a la audiencia que la Sagrada Familia enfrentó retos también. Les dijo a los participantes de mantener a la Sagrada Familia como modelo. "Esto no significa que tienen que ser perfectos", indicó, añadiendo que cada familia tiene la capacidad de ser como la Sagrada Familia.

Tita Vélez, nativa de México que asiste a St. Rita dijo que la sesión del padre Ismael sirvió como un recordatorio de esas cosas que conocemos". Así mismo, le ayudó a reflexionar en su vida como esposa y madre, mencionó.

“Es como una guía necesaria para confrontar los retos que enfrentamos en un mundo moderno”.

## **V National Hispanic Encuentro** *By Mrs. Eva Gonzalez*

The V National Hispanic Encuentro will take place in September 2018. It is a priority in the United States Catholic Conference of Bishops' 2017-2020 Strategic Plan. According to the USCCB, the following points respond to the need of having an Encuentro:

- ◆ To respond to the emerging majority of Hispanics/Latinos who constitute about 60% of all Catholics under the age of 18 in the United States.
- ◆ To reach over a million Hispanic/Latino Catholics through a process of the new evangelization and missionary discipleship.
- ◆ To foster the development of at least 20,000 interculturally competent Hispanic/Latino leaders.
- ◆ To expand the space for growth of leadership inclusion and ministerial responsiveness in parishes, dioceses, schools, and Catholic institutions.
- ◆ To engage the largest segment of the Hispanic/Latino presence: second and third generation young people.
- ◆ To strengthen the Catholic identity of Hispanic/Latino families and their missionary discipleship.
- ◆ To invite all Catholics to live the Catholic Social Teachings with a prophetic voice and empower them to address their own human development.

The Encuentro is more than a one day event. It involves a “four-year process of ecclesial reflection and action that invites all Catholics in the United States to intense missionary activity, consultation, leadership development, and identification of best ministerial practices in the spirit of the New Evangelization” (V Encuentro Fact Sheet). Therefore, several steps will take place during this time. Our archdiocese has been working in coordination with the South East Pastoral Institute which serves as an anchoring institution that gives support to the process.

By April of this year, an Archdiocesan Team of Accompaniment integrated with parishioners from various ministries and a delegate appointed by our Archbishop was formed, and training on part of the process took place. At this time, the Office of Multicultural Ministry's Hispanic Ministry is meeting with priests from various regions of our archdiocese in order to work collaboratively in the following steps of the process that will take place the first quarter of next year.

# CONGRESS IS COMING!

Twelfth National Black Catholic Congress (NBCC) to be held July 6-9, 2017



Current social issues impacting all citizens of the United States bring additional validity and importance to this Congress and create strategies to forge positive change.

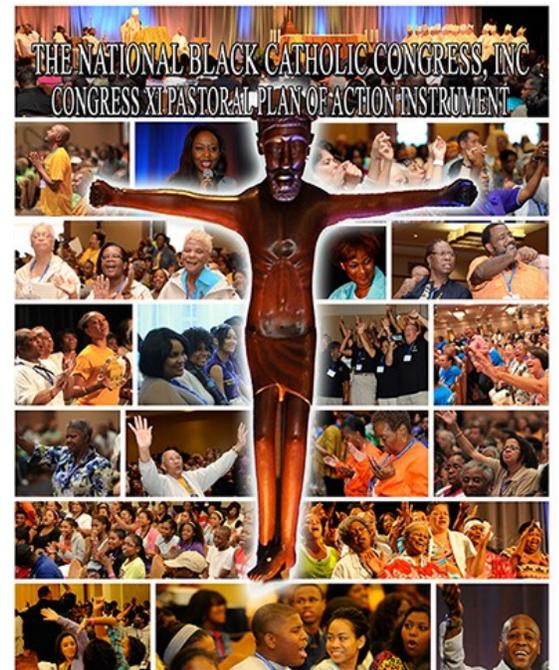
The theme of Congress XII is, *The Spirit of the Lord is Upon Me: Act Justly, Love Goodness, and Walk Humbly with Your*

*God* (cf. Luke 4:18 and Micah 6:8). We must reaffirm our position on the value of the life and dignity of every human being. In his Apostolic Exhortation, *Evangelii Gaudium*, Pope Francis wrote, "Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel" (#20). It is critical for the Church to continue to be involved in the life of the Black community, who experience alienation due to the challenging issues of racism, poverty, and hopelessness.

In preparation for Congress XII, we ask diocesan bishops to help us to prepare by convening (or allow the convening) of a Day of Reflection during the first quarter of 2016. We will provide materials for this gathering of Black Catholics and others who serve in the Black Catholic apostolate. Participants will discuss three issues:

- First, how the Church engages in our communities, which includes promoting a culture of life in which we overcome abortion and promote policies which give children a solid foundation for a promising future.
- Second, the mission of the Church to strengthen family structures.
- Third, incorporating youth and young adults in parish life.

Knowing the opportunities and challenges that exist for the Church in our nation and the Black community in particular, we urge you to join us from July 6-9, 2017 at the Hyatt Regency Orlando on 9801 International Drive, Orlando, Florida 32819. Additional information about this gathering will be forthcoming. Please do not hesitate to contact Valerie Washington, the NBCC Executive Director, at [vwashington@nbcccongress.org](mailto:vwashington@nbcccongress.org) or at (410) 547-8496.



*Celebrate and Embrace  
the Gift of Diversity!*



# OFFICE OF MULTICULTURAL MINISTRY

## UPCOMING EVENTS

### OCTOBER

**Basic Computer Classes**  
 October 11, 18, 25  
 10:00 a.m. - 11:00 a.m.  
 Catholic Enrichment Center

**Advanced Computer Classes**  
 October 13, 20, 27  
 6:00 p.m. - 7:00 p.m.  
 Catholic Enrichment Center

**30<sup>th</sup> Annual  
 African American Catholic  
 History Celebration**  
 October 30, 2016  
 2:00 p.m.  
 Cathedral of the Assumption

### NOVEMBER

**Community Connection**  
 November 4, 2016  
 10:00 a.m. - 11:00 a.m.  
 Catholic Enrichment Center

**Thea Bowman Institute**  
 November 12, 2016  
 9:00 a.m. - 3:00 p.m.  
 Maloney Center

**Hispanic Advent Retreat**  
 November 19, 2016  
 9:00 a.m. - 2:00 p.m.  
 Church of the Annunciation, Shelbyville

**Archdiocese Catholic Women's Conference**  
 November 5, 2016  
 8:30 a.m. - 1:00 p.m.  
 St. Patrick Catholic Church

**Heroes of Hope Awards Luncheon**  
 November 15, 2016  
 11:30 a.m.  
 CEC/Thea Bowman Hall

**Filipino Mass**  
 November 20, 2016  
 2:30 p.m.  
 St. Margaret Mary Catholic Church

**Vietnamese Martyr Celebration**  
 November 6, 2016  
 Time: TBA  
 St. John Vianney Catholic Church

**Senior Institute Advent Retreat**  
 November 17, 2016  
 11:00 a.m. - 2:00 p.m.  
 CEC/Thea Bowman Hall

**Hispanic Leadership Formation**  
 November 12, 2016  
 9:00 a.m. - 3:00 p.m.  
 Maloney Center

**Men's Initiative**  
 November 19, 2016  
 11:00 a.m. - 2:00 p.m.  
 CEC/Thea Bowman Hall

### DECEMBER

**TIKO African American  
 Catholic Convocation**  
 December 2-3, 2016  
 Catholic Enrichment Center

**Our Lady of Kibeho Celebration**  
 December 11, 2016  
 2:00 p.m.  
 St. Thomas More Catholic Church

**Senior Institute**  
 December 16, 2016  
 11:00 a.m. - 2:00 p.m.  
 Catholic Enrichment Center

**Hispanic Marriage Prep**  
 December 3, 2016  
 9:00 a.m. - 3:00 p.m.  
 Maloney Center

**Our Lady of Guadalupe Celebration**  
 December 12, 2016  
 5:00 a.m.  
 Church of the Epiphany  
 7:00 p.m.

**Simbang Gabi Mass (Filipino)**  
 December 16, 2016  
 6:00 p.m.  
 St. Margaret Mary Catholic Church

**Family Game & Movie Night**  
 December 9, 2016  
 5:30 p.m. - 8:30 p.m.  
 Catholic Enrichment Center

**Our Lady of Mercy, Hodgenville**  
**Kwanzaa/Posada Celebration**  
 December 15, 2016  
 11:30 a.m.  
 Maloney Center

**Citywide Kwanzaa Celebration**  
 December 29, 2016  
 5:30 p.m.  
 CEC/Thea Bowman Hall

# OFFICE OF MULTICULTURAL MINISTRY UPCOMING EVENTS

## JANUARY 2017

**Community Connection**  
January 6, 2017  
10:00 a.m. - 11:00 a.m.  
Catholic Enrichment Center

**Hispanic Leadership Formation**  
January 14, 2017  
9:00 a.m. - 3:00 p.m.  
Maloney Center

**Rev. Dr. Martin Luther King, Jr.  
Celebration**  
January 14, 2017  
12:00 p.m.  
Cathedral of the Assumption

**Filipino Mass**  
January 15, 2017  
2:30 p.m.  
St. Margaret Mary Catholic Church

**Male Retreat**  
January 28, 2017  
9:00 a.m. - 3:00 p.m.  
Maloney Center

## FEBRUARY 2017

**Community Connection**  
February 3, 2017  
10:00 a.m. - 11:00 a.m.  
Catholic Enrichment Center

**Quinceañera Retreat**  
February 11, 2017  
9:00 a.m. - 3:00 p.m.  
Maloney Center

**Hispanic Leadership Formation**  
February 11, 2017  
9:00 a.m. - 3:00 p.m.  
Maloney Center

**Filipino Mass**  
February 12, 2017  
2:30 p.m.  
St. Margaret Mary Catholic Church

**Senior Institute**  
February 16-17, 2017  
11:00 a.m. - 2:00 p.m.  
Catholic Enrichment Center



# Multicultural Brain Tease

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**

*Archdiocese of Louisville  
Office of Multicultural Ministry  
African Ministries*

# *Our Lady of Kibeho Celebration*

*A Celebration Commemorating the 1<sup>st</sup> Apparition of  
the Blessed Virgin Mary in Kibeho, Rwanda*



*Archbishop Joseph E. Kurtz, D.D. will preside over the celebration*

*Sunday, December 11, 2016*

*2:00 p.m.*

*St. Thomas More Catholic Church*

*6105 South Third Street*

*Louisville, KY 40214*

*For further details contact the Office of Multicultural Ministry at (502)471-2146.  
This is an implementation of the Archdiocese of Louisville’s Strategic Plan  
and made possible through Catholic Services Appeal.*

## DATES TO REMEMBER

**30<sup>th</sup> Annual African American Catholic History Celebration**  
October 30, 2016  
2:00 p.m.  
Cathedral of the Assumption

**Heroes of Hope Awards Luncheon**  
November 15, 2016  
11:00 a.m.  
Catholic Enrichment Center

**Senior Institute Advent Retreat**  
November 17, 2016  
11:00 a.m. - 2:00 p.m.  
Catholic Enrichment Center

**Hispanic Advent Retreat**  
November 19, 2016  
9:00 a.m. - 2:00 p.m.  
Church of the Annunciation, Shelbyville

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November 20, 2016  
2:30 p.m.  
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Maloney Center

**Our Lady of Kibeho Celebration**  
December 11, 2016  
2:00 p.m.  
St. Thomas More

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Audrey Penman

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## EXECUTIVE DIRECTOR'S RECOMMENDED READING

### *BEAUTIFUL MERCY*

Experiencing God's Unconditional  
Love So We Can Share It With Others.

The perfect companion for the Year of Mercy called for by Pope Francis, *Beautiful Mercy* provides an encounter with the heart of God. By focusing on the seven spiritual and seven corporal works of mercy, it inspires readers to realize that extraordinary acts of love are possible for us all - no matter where we are in life. Once again bringing to light the genius of Catholicism, bestselling author Matthew Kelly has enlisted the help of twenty-six other incredible authors who witness to the power of God's mercy, provide simple, practical tips on how to be an instrument of that mercy, and bring hope to anyone searching for a deeper meaning in life. Featuring content from Matthew Kelly and twenty-six other incredible authors including Pope Francis, Cardinal Donald Wuerl, Fr. Larry Richards, Dr. Scott Hahn, Fr. Michael Gaitley, Fr. Donald Calloway, Curtis Martin, and many more.

## SAVE THE DATE!

Catholic Women's  
Conference  
Diverse Women of Faith



*"Encountering God's Mercy"*

November 5, 2016

St. Patrick Catholic Church  
1000 N. Beckley Station Rd.  
Louisville, KY 40245

This publication can be found  
electronically at  
[http://www.archlou.org-  
Departments & Services-  
Multicultural Ministry-Newsletter](http://www.archlou.org-Departments&Services-MulticulturalMinistry-Newsletter)