



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

Fall 2017

Issue 48

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*Parishioners Urged to Act  
 Against Racism*

**Archdiocese recommends concrete actions that individuals, schools and parishes might try**  
**Marnie McAllister, The Record Editor**

**Y**ou don't have to be six feet tall to know that a six-foot-tall person has trouble walking through a five-foot doorway.

Annette Mandley-Turner, whose height hovers closer to five feet, uses this analogy to explain that white people can understand racism even if they don't experience it.

"If you can listen to their stories, you can understand what they are living," she said during an interview last week. "Once you understand, it calls for a different type of action."

Mandley-Turner is the executive director of the Archdiocese of Louisville's Office of Multicultural Ministry. She and Catholic leaders around the United States are calling on the faithful to stand up against racism, which was violently presented to the nation during white supremacist activities in Charlottesville, Va., Aug. 12.

"All of us must raise our voices in condemning," she said. "We have to take a position. We also have to be in solidarity. It's only through being in union — working with one another — that we'll find a solution. As Catholics, we have work to do."

Mandley-Turner's comments echoed those of Archbishop Joseph E. Kurtz, who called on the Archdiocese of Louisville to take concrete action in response to racism.

Archbishop Kurtz issued a statement on the subject on Aug. 15, days after white supremacist protests in Charlottesville turned violent.

The deadly violence was carried out by a protester the same way ISIS and its sympathizers have created terror in Europe recently, by driving a car into a crowd of people.



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CNS Photo by Kate Bellows, The Cavalier Daily via Reuters

Community members in Charlottesville, Va., held a vigil for Heather Heyer Aug. 16. She was killed Aug. 12 during a white supremacist protest over a plan to remove the statue of a Confederate general from a city park. Catholic leaders from around the country have since condemned white supremacist activities and the “evil of racism.”

of love comes from God, the Father of us all,” he said in the statement. Working to end such hate and restore peace, he said, will require that all people take “concrete actions.”

He called on each person “to consider what one step you can take, with God’s grace, to make our communities places where all people flourish.”

Mandley-Turner provided some suggestions.

“We have to teach (people) how to respond to this challenge that’s in front of us — in our schools, in our youth groups, in classes we are offering,” she said.

A little less than a year ago, she said, after a summer of racially charged upheaval, the Archdiocese of Louisville held a prayer service at St. Martin de Porres Church that drew a large crowd.

“We have to do more of that,” she said.

She also suggested that individual parishes and schools hold liturgies that highlight racism. Letting young people participate by writing the prayers of the faithful, for instance, will help them learn, she said.

“That’s how you engage young people. Even a first-grader can write something that says we don’t want to be in a racist environment,” she said.

Mandley-Turner also suggested learning from people who have experienced racism by inviting them to speak in parishes or in religion and history classes.

She noted that DeSales High School, whose student body has grown more diverse, recently invited her to advise the school on how to approach diversity and racism.

“I was really impressed by what I saw there,” she said.

Mandley-Turner also noted that parish committees can help combat racism.

“It’s not just the social concerns (committees) — family life, youth ministry, lifelong formation and education —all of the ministries” can get involved, she added.

Most importantly, Mandley-Turner added, it would help if people formed relationships across races, which will help foster understanding.

“What I hear from African Americans, it isn’t so much that people are looking for anyone to save them, but for people to understand what they really are going through.”

Parishes also may contact Turner to learn more about a program called “Moving Toward Oneness,” which addresses racism. For more information, contact the Office of Multicultural Ministry at 502-636-0296.

The crash left one counter protester, Heather Heyer, dead and at least 20 others injured.

The white supremacists were protesting the removal of a monument to a Confederate general.

The archbishop wrote in his statement, “I am deeply disturbed by the evil of racism that was again manifested in the tragic events that took place in Charlottesville, Virginia, over the weekend. I join with my brother bishops and political and religious leaders across our nation in condemning the actions of white supremacy groups like the Ku Klux Klan and the Neo-Nazi Party that are motivated by hate and seek to foment violence.”

He also said that he takes hope in his Christian faith.

“There is no justification for hate in the name of Jesus Christ. Every person is first and foremost a child of God. Every person has inherent human dignity. Love overcomes evil, and the gift

## Multiculturalism is Necessary for the Church

By Mrs. M. Annette Mandley-Turner

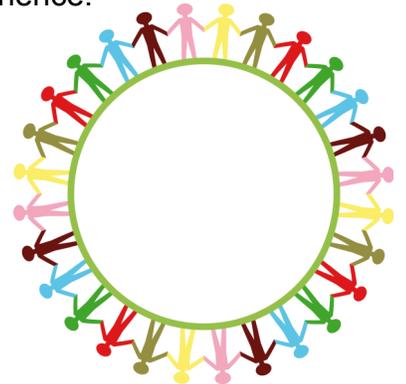
OMM Executive Director



There are some things that are essential in life, society and the church if we are to embrace diversity. If we reflect long enough, it is possible that we are able to generate a list of necessities (needs) and desires (wants). Multiculturalism would fall under all categories. According to many experts in the area of multiculturalism such as Dr. Veronica Morgan Lee, A. Homes, Dr. James Mandley and Monsignor Ray East, multiculturalism takes on the meaning which welcomes human beings to reflect on who they are unremorsefully while engaging in the celebration of differences. It is recognizing the gift of diversity, preserving it and challenging everyone to share it with others so that we might live as sisters and brothers created by one God, where the earth is our birthplace and reflecting diversity is our birthright.

The task of embracing the essence of multiculturalism is not an easy one. In some instances the feeling of discomfort is attached to early experiences. Perhaps it is due to limited knowledge of the true definition. It might be due to the myth of winning and losing or unwarranted fear. While the Church understands this, it continues to enhance its level of understanding of who benefits from the presence of multiculturalism in our faith community. Multiculturalism is not based on numbers but what we see, hear, and experience.

Multiculturalism has been a part of our world since the beginning of time and yet we find ourselves treating it as something new. It is not a trend nor a fad, it is a reality and it is here to stay. It is my dream that the Church will continue to move forward in this area even during times of discomfort. Based on articles and presentations on the subject, I am inclined to believe that as a Church we will embrace the fullness of multiculturalism, not because we have to base it on the preconceived notion of numbers but because multiculturalism influences the expressions of worship, teaching, evangelism and leadership.



***Celebrate and Embrace  
the Gift of Diversity!***



## How Do we Heal Racial Tensions? Start by Admitting Errors, US Bishop Says *By Adelaide Mena, Catholic News Agency*

Washington D.C., Sep 25, 2017 / 04:12 pm (CNA).- To address the longstanding racial divide within the United States – and within the Catholic Church in the country – Catholics should learn more about the history of that divide, and honestly engage with that history, and with others attempting to tackle similar issues themselves.

“Don’t whitewash the misdeeds and silence of our history,” said Bishop Edward Braxton, of Belleville, Ill. in a Sept. 21 lecture at The Catholic University of America in Washington, D.C.

Bishop Braxton urged participants to teach children the history of the Catholic Church – including parts of the history which are painful or shameful – “not to belittle those people, not to harshly judge them as bad people, but to understand but they are all people of our own era and history and if they have blind spots so do we.” The bishop's talk was one of two held at the university on the theme of the racial divide in the United States and the Church. The first talk, which focused more on how to address the racial divide, was part of a “teach in” sponsored by the university’s National Catholic School of Social Service, and a second talk, part of the campus Theology on Tap program, discussed the Black Lives Matter movement and how Catholics can respond to racism.

Bishop Braxton, originally from Chicago, is the bishop of Belleville, Ill., outside of his hometown, and one of nine African-American bishops in the United States.

The bishop’s talks discussed what he described as the “flaw at the foundation” of racial relations in America – particularly within the American Church – and how it lead to many of the tensions seen today in American politics.

Bishop Braxton pointed to the Dred Scott Supreme Court decision, which in 1857 ruled that African-Americans could not be citizens. That opinion was penned by Chief Justice Roger Taney – a Catholic.

The bishop also noted that some American bishops in the years leading up to the Civil War actively opposed abolition efforts. Furthermore, early American bishops and religious organizations, such as Bishop John Carroll and the Jesuits, owned slaves themselves.

These actions, the bishop said, beg the question “Is there a flaw at the foundation?” of racial relations. He added that many Catholic churches and religious orders remained segregated after slavery’s end.

This history has impacted both the African-American Catholic community and the Church’s efforts to evangelize within the broader African-American community, he said. On top of that, the Church’s previous efforts to address the racial divide, such as the 1979 pastoral letter “Brothers and Sisters to Us,” have yet to be fully implemented.

Knowing this “painful, shameful history,” Bishop Braxton said, is necessary for the Church to help the country heal its racial divides in the future. “We can’t rewrite history. We must acknowledge it and never repeat it,” he told the crowds.

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Pointing to the shortfalls and blind spots of those who came before is not judgment, he said, nor does admitting flaws pose a threat to the universal teachings of the Church. “We don’t know what we would have done in the 1840s or ’50s or ’60s,” Bishop Braxton reminded listeners, and even saints “have blind spots.” Instead, acknowledging the full truth and history can help us to appreciate the fullness of the task ahead of us and make us more attentive to the moral blind spots and shortfalls of our own age.

With the need for a comprehensive education on race in mind, Bishop Braxton urged Catholic schools – seminaries in particular – to educate children and future priests on American and Catholic history regarding race, and urged all Catholics to learn more about African-Americans who have open causes for canonization.

While education is a key component in mending the racial divide, so too is engaging and listening to others involved in similar efforts, Bishop Braxton said. He urged Catholics at both talks to “Listen. Learn. Think. Pray. Act.” and shared his own experiences dialoguing with members of the Black Lives Matter movement. Before discussing the movement itself, Bishop Braxton noted that he does not believe that “Black Lives Matter and All Lives Matter are necessarily incompatible.” However, he continued the “point of Black Lives Matter is that some in the African American community face existential threats that cannot be ignored.”

Pointing to those concerns in particular – such as the increased likelihood for African Americans to face violence during routine police interactions, while other offenders like Dylan Roof can be apprehended without being shot – does not negate that other issues of human dignity exist, he said. “In this instance, while all lives matter, their lives are in peril.”

He also explained that while there are Catholics within the Black Lives Matter movement, and that not all members hold the same views, many within the movement are cautious when dealing with the Church because of some of its history.

Some members perceive the Church as being opposed to addressing the racial issues the movement sees as a problem, he said. In addition, Bishop Braxton explained that many – though not all – members of the movement have fundamental differences with the Church on matters of sexuality, marriage and abortion.

Bishop Braxton challenged the movement to address the issue of abortion in particular, affirming the life of the unborn child, and noting that the “alarmingly” high number of abortions within the African-American community brings “an abrupt end to the nascent black lives in their mothers’ wombs. Those lives also matter.”

By listening and learning from the members of Black Lives Matter within his community, Bishop Braxton said that he was also able to explain the richness of the Church’s social teaching and its applicability to issues of race, poverty and discrimination. “I also pointed out that Catholic beliefs on marriage, the meaning of human sexuality and the dignity of human life from conception to natural death are not mere cultural norms or social issues,” he added. “These beliefs represent what the Church holds to be fundamental moral principles, natural law, biblical revelation and the teachings of Jesus Christ.”

Overall, conversations like this have been fruitful and can provide a way for engagement in addressing the racial divide, Bishop Braxton offered. “They did not lead to agreement on every point, but they lead to a focus on the need to be open to hear those with whom we disagree with an open mind and an open heart.”

**Our Lady of Kibeho...Mother of the Word**  
**By Ms. Charmein Weathers**  
**Multicultural Special Projects/Communications Coordinator**



Our Lady of Kibeho is the title given to Marian apparitions which appeared to several school aged children in the 1980's in Kibeho, located in south-western Rwanda. Rwanda is a landlocked East African country bordered by Burundi, Tanzania, Uganda, and the Democratic Republic of the Congo.

The apparitions communicated various messages to the schoolchildren, including an apocalyptic vision of Rwanda descending into violence and hatred, foretelling the 1994 Rwandan Genocide. From April to July 1994, members of the Hutu ethnic majority located in the east-central African nation murdered as many as 800,000 people, mostly of the Tutsi minority, and created 2 million additional refugees.

“The Virgin appeared in Kibeho for the first time on November 28, 1981, to Alphonsine Mumureke, a young 16 year old student attending Kibeho High School. Alphonsine spoke of seeing a lady of incomparable beauty whose color of skin was not well defined and who presented herself under the name "Nyina Wa Jambo," which means "Mother of the Word." Alphonsine immediately recognized her as the Blessed Virgin Mary, the Mother of Our Savior Jesus. The girl saw the Madonna while she was serving her fellow students at the table in the refectory (dining room/hall) of the school. The phenomenon occurred subsequently, several times in succession at long or short intervals. The Virgin asked everybody to convert, to keep faith and to pray without hypocrisy. Witnesses heard Alphonsine speaking French, English, Kinyarwanda and other languages. The Virgin appears saying "Ndi Nyina wa Jambo" ("I am the Mother of the Word"). A short time later, two new alleged seers appeared in the high school, one after the other, and in close proximity to Alphonsine: notably Nathalie Mukamazimpaka on January 12, 1982, and Marie-Claire Mukangango on March 2, 1982. During her apparitions, Nathalie revealed the warning of the Virgin Mary, who taught her to pray the rosary of the seven sorrows because there was an imminent tragedy in Rwanda. In addition, the Lady asked all the people to change their lifestyle, to love the sacraments, to repent, to pray constantly reciting the Rosary of the Seven Sorrows of the Virgin Mary for conversion of hearts of those who are far from God, and to be humble in asking forgiveness and forgiving. In 1983, Alphonsine received a request from the Virgin to build a chapel in her honor. Its name would be "Sanctuary of Our Lady of Sorrows." The first stone of the sanctuary's chapel was laid on November 28, 1992. It was inaugurated on May 31, 2003.



The apparitions of the Virgin of Kibeho ended with Alphonsine on November 28, 1989, eight years after they started. For both Nathalie and Marie-Claire, they had ended much earlier in 1983. Unfortunately, a decade later, what was predicted happened in the “*land of a thousand hills*”. Today, Kibeho is best known as a place of apparitions and great pilgrimages.” *Marian Fathers of the Immaculate Conception of the B.V.M.; Catholic Cravings*

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Every year, sisters and brothers from countries around the world make a pilgrimage to the National Shrine of Kibeho, Rwanda to participate in special Marian devotions, and pray for peace, love and forgiveness around the world. This act of religious devotion to the Blessed Virgin allows one to encounter the Virgin Mary where she revealed herself, bringing about a conversion of heart among those who believe.

On Saturday, December 9, 2017 during the 4<sup>th</sup> Archdiocesan Black Catholic Congress, members of our diverse faith community will come together to celebrate the Blessed Mother and commemorate the 1<sup>st</sup> apparition of the Blessed Virgin Mary in Kibeho, Rwanda (East Africa). This will be the 36<sup>th</sup> anniversary of the first apparition. The message of Our Lady of Kibeho was a simple one of love and repentance. Love God and love others...be kind to one another, pray sincerely, repent your sins, be humble and forgive each other. She told the children to pray the Rosary and particularly the Rosary of the Seven Sorrows. The Rosary of the Seven Sorrows, also known as the *Chaplet of Seven Sorrows* is often said in connection with the Seven Sorrows of Mary. It is prayed using a special rosary comprised of seven “decades” containing seven beads each. Each decade is separated by a small medal depicting one of the sorrows of Mary, or a single bead.

The apparitions of Kibeho were officially recognized by the Catholic Church on June 29, 2001 after 20 years of study by two commissions, one medical and one theological, which were established by the local bishop. After the study, three apparitions were declared authentic: Alphonsine Mumureke, Nathalie Mukamazimpaka and Marie-Claire Mukangango. Four other persons (one boy and 3 girls) reported having visions of the Madonna and Jesus, but their visions were not recognized.

Our Lady of Kibeho and her message of hope, love, repentance and forgiveness can be celebrated throughout the year, especially on her Feast Day, November 28<sup>th</sup>.



Photo by Wioletta Ciolkiewicz

**Words From Our Past**  
**“The Gift of Being Black and Catholic”**  
*By Rev. Clarence Joseph Rivers*

"Blessed be the Lord who has given such gifts to his people!"

And so, with such inspiration, even though fully aware of the growing pains that beset our young black Catholic movement within the Church, we dare today to focus not on our problems, but on the unique blessings that are ours, blessings that are bestowed on us not only for our own sake but for the sake of all people.

Today, we reflect not on the fact that we have problems but on the fact that we may very well be the God-given solution to some problems. Just as we believe that God has called us, has given us a vocation, not only as individual persons but also as a collective people, even as he called Abraham and his descendants, so too must we believe that God has promised us special gifts to carry out our vocation so that through us all the nations of the earth may be blessed.

First we are blessed ourselves and we are a blessing to the society in which we live because we are both black and Catholic. Fr. George Clements, with a prophet's perception, pointed out several years ago that black Catholics might be a pivotal point in American society. The fabric of our cities, already weakened by economic decay, stands ready to be torn apart because of the tensions that exist between the major elements of those cities, namely the black population and its chief rivals, ethnic white, predominantly Catholic groups. On the one hand, we might walk and talk on common grounds with both groups because we share with them the common ground of the Roman Church; and we might be able to walk and talk with black groups because we share with them the common ground of blackness and the common cause of black liberation. Conceivably, then, we can be a thread to mend the torn fabric of our society; and therefore we can be a blessing to this society.

We are also blessed because we are Catholic and as such we have inherited a rich treasury of ritual so appealing to the religious sensibilities, so appealing to the sacramental sense, the ritual sense of our brothers and sisters of Africa descent in the black Protestant churches, but so lacking to them in most of the Protestant traditions. We are preserving for them a sacramental heritage, just as they are preserving for us the heritage of soul, the treasure of negritude. And now we are at the point in history where each group of us is beginning to realize what value we are to one another.

...We praise God today because he has blessed us with the gift of negritude and has made it possible for us to be channels of the Spirit, which can restore life to our dead worship. Our cultural heritage as experienced in the moving, inspiring, soulful, spiritual worship of the traditional black churches, is a sacrament of the Spirit to bring life to dry bones. Let us thank God for the favor he has bestowed on us in Christ Jesus, in whom we have been richly endowed with every gift of knowledge and speech, with every gift of understanding and the power of soulful expression to communicate that understanding. Blessed be the Lord who has given such gifts to his people!

An excerpt from:  
The Spirit In Worship  
Rev. Clarence Joseph Rivers  
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Archdiocese of Louisville  
Office of Multicultural Ministry  
African American Catholic Ministries



National Black Catholic Congress, Inc. © 2017

# 4<sup>th</sup> Archdiocesan Black Catholic Congress

## *“African American Catholics: Missionary Disciples”*

Saturday, December 9, 2017

8:45 a.m. ~ 4:30 p.m.

*Registration & Continental Breakfast*

7:30 a.m. ~ 8:30 a.m.

Early-Bird Registration  
by November 20, 2017

\$30.00 Adults

\$15.00 Youth (Grades 4-12)

Late Registration after November 20, 2017

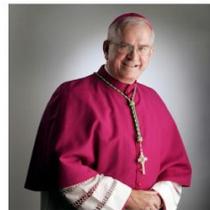
\$35.00 Adults

\$20.00 Youth

### Speakers



His Eminence, Peter Kodwo Cardinal Turkson  
Former President of the Pontifical Council for  
Justice and Peace; Prefect of the Dicastery for  
the Promotion of Integral Human Development;  
Archbishop emeritus of Cape Coast (Ghana)



Most Reverend Joseph E. Kurtz, D.D.  
Archbishop Archdiocese of Louisville

### AFRICENTRIC WORKSHOP AREAS

- Life & Human Dignity
- We Have to Matter in this Church
- Come Follow Me
- Is Church the Place to Have the Racism Conversation
- Solutions on the Culture of Violence
- The National Black Catholic Congress: An Encounter with Growing Periphery
- Go Out Into the Deep
- Understanding the Lives of our Saints
- Please Give me a Reason to Stay in the Church
- Our Seniors: Pillars in our Faith
- Africentric Spirituality is Critical in our Faith Journey
- Human Trafficking-St. Josephine Bakhita was a Victim of it
- Recognizing God’s Hope for Us
- VBS has Always Been an Evangelization Ministry in the Urban Community
- A Celebration of Our Lady of Kibeho
- And more!



Reverend Maurice Nkemefuna Emelti  
Catholic Diocese of Orlu in Nigeria  
Grafia Vobis Ministries

### WE ARE ALL MISSIONARY DISCIPLES

In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19)...all of us are called to mature in our work as evangelizers. We want to have better training, a deepening love and a clearer witness to the Gospel...each of us should find ways to communicate Jesus wherever we are.

*Pope Francis, Evangelii Gaudium, 120-121*



Our Lady of Kibeho  
“Mother of the Word”  
Kibeho Rwanda, Africa



Louisville’s Congress XI  
Delegates  
...and others!



Flaget Retreat Center

1935 Lewiston Drive

Louisville, KY 40216

*For further details, please call the Office of Multicultural Ministry at 502.471.2146.*

*This is an implementation of the National Black Catholic Pastoral Plan and the Archdiocese of Louisville’s Strategic Plan. Made possible through Catholic Services Appeal.*

## We Walk Together - the Thea Bowman Certificate Program

**20+ years in duration**

**By Ms. Janice Mulligan**

**African American Catholic Ministries Associate Director**



The Thea Bowman Certificate Program engages, enriches, and celebrates the traditions of the Church and addresses the reality of being Black and Catholic from theological, social, spiritual, historical, philosophical, psychological and aesthetical perspectives as these impact contemporary pastoral practice and life. This program immerses students who are the laity, religious and clergy in meaningful and effective Africentric ministry and fosters new leadership among Black people. The Thea Bowman Certificate Program answers the mandate from Pope John Paul II to Africans and those of African descent “to enrich the Roman Catholic Church with their gifts of ‘Blackness’.”

Sr. Thea Bowman was a dedicated servant of God. She was born December 29, 1937. Her spiritual quest led her to become Catholic at the age of nine and to join the



Franciscan Sisters of Perpetual Adoration at the age of 15. Through her teaching work and pursuit of learning, Sister Thea “developed a deep appreciation for her identity both as an African American and as a Catholic.” She was gifted with a “brilliant mind, beautiful voice and dynamic personality” which she used to share God’s message of love. After battling cancer, Sister Thea died March 30, 1990.

We invite you to join us for the workshops below and to honor Sister Thea’s legacy of celebrating “the gifts of all people and encouraging Black Americans to proudly celebrate their own identity.”

Quotes related to Sister Thea are taken from - “Sister Thea Bowman's Story.” *Franciscan Sisters of Perpetual Adoration (FSPA)*, 5 May 2015, [www.fspa.org/content/about/sister-thea-bowman](http://www.fspa.org/content/about/sister-thea-bowman).

Thea Bowman Certificate Program 2017-2018

9:00 a.m. – 1:30 p.m.

Maloney Center

\$25/class

“You walk TOGETHER and you won’t get weary. You might get tired, but you won’t get weary.”  
~Sister Thea Bowman

Date	Course	Instructor
September 9, 2017	<i>Prayer and Spirituality</i>	Dr. Annette Peartree-Mandley Dr. James B. Mandley
October 14, 2017	<i>Music as Ministry</i>	Mr. M. Roger Holland, II
November 11, 2017	<i>Psychological and Social Development of Youth</i>	Dr. Ansel Augustine
January 20, 2018	<i>Discerning Your Place in the Catholic Church (for Young Adults)</i>	Dr. Timone Davis
February 10, 2018	<i>Black Theology and Womanist Theology</i>	Dr. Diana Hayes
March 3, 2018	<i>Catechists with a Vocation Need</i>	Ms. Therese Wilson Favor
April 14, 2018	<i>From Mass to Mission</i>	Dr. Kathleen Dorsey Bellow

~See page 23 for the Registration Form~

**A Child Advocate's Beatitudes**  
*Inspired by Clarence Jordan's Sermon on the Mount*

Blessed are the poor in spirit — who do not measure themselves by money or worldly power but who ask God for what they need and are not mired in pride — for theirs is the kingdom of God.

Blessed are those who mourn — who are concerned about the needs of children and the poor and others in need who cannot speak for themselves — for they will be comforted.

Blessed are the meek — who do not seek only their own good but their neighbors' too — for they will inherit the earth.

Blessed are those who hunger and thirst after righteousness — who do not work for the praise of others or earthly gain or fame and share gladly their talents, energy and money — for they will be filled.

Blessed are the merciful — who know they are sinners and are dependent on God's and others' forgiveness every minute of every day — for they will receive mercy.

Blessed are the pure in heart — who are not hypocrites but who struggle to live what they preach — for they will see God.

Blessed are the peacemakers — who do not prepare for war while talking about peace, who do not kill others in order to stop killing, who do not love just those who love them but reach out to make their enemies friends — for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake — who do not run or waver in the face of criticism, threats, or death — for theirs is the kingdom of heaven.

Blessed are those who speak kindly and not meanly of others — who do not tear down others but build them up for the kingdom's work and children's well-being — for they shall receive their reward.

Blessed are the just — who do not adhere to the letter of the law and regulations for some but ignore them for others — for they will hear God's well done.



***TUNE INTO***  
***“CONNECTION POINT”***  
***RADIO SHOW***  
***with***  
***M. Annette Mandley-Turner***  
***Saturday***  
***2:00 p.m. - 2:30 p.m.***  
***AM 1350 WLOU***



## Convocation of Catholic Leaders and the V Encuentro

*By Mrs. Eva Gonzalez  
Director of Hispanic Ministry*

The presence of Hispanic leaders at the Convocation of Catholic Leaders: *The Joy of the Gospel in America* is another step to enhance the vitality of the V Encuentro on the local and national levels.

The Joy of the Gospel #24 mentions that “The Church which ‘goes forth’ is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice.” These are points that the Encuentro process considers as important steps for the consultation process that started at the grass-root level.

In addition, #27 states “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, languages and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.” As the theme of the V Encuentro, we are called to be *Missionary Disciples: Witnesses of God’s love* in today’s world.

It was in the midst of this understanding where Hispanic leaders were able to listen to others, share their views, and to fully engage in conversations. This step at the Convocation was needed to continue moving forward while the process on the V Encuentro at the local level is still taking place, and to start conversations at the regional and national levels to better respond to the needs of the Church as joyful missionary disciples.



## La Convocación de Líderes Católicos y el V Encuentro

*Por Eva Gonzalez  
Directora del Ministerio Hispano*

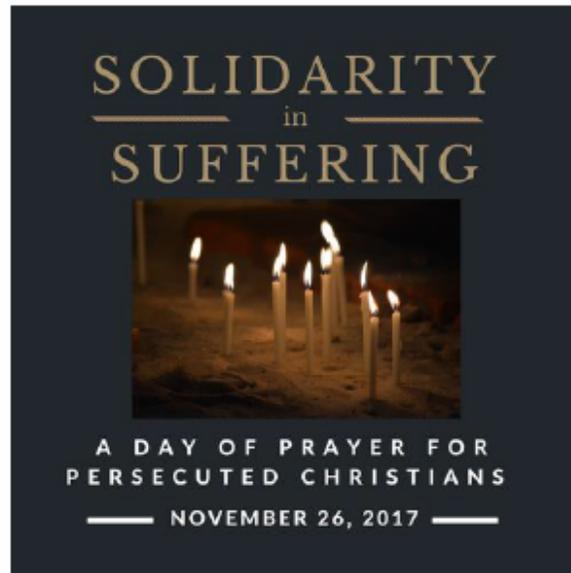
La presencia de líderes hispanos en la Convocación de Líderes Católicos: *La Alegría del Evangelio en América* es otro paso para alimentar la vitalidad del V Encuentro a nivel local y nacional.

La Alegría del Evangelio #24 menciona que “La Iglesia en salida es la comunidad de discípulos misioneros que primerean, que se involucran, que acompañan, que fructifican y festejan”. Puntos que el proceso del Encuentro considera como pasos importantes para el proceso de consulta que comienza a nivel de la base.

Además, #27 indica “Sueño con una opción misionera capaz de transformarlo todo, para que las costumbres, los estilos, los horarios, el lenguaje y toda estructura eclesial se convierta en un cauce adecuado para la evangelización del mundo actual más que para la autopreservación”. Así como el tema del V Encuentro, somos llamados a ser *Discípulos Misioneros: Testigos del Amor de Dios* en el mundo de hoy.

Fue dentro de este ambiente en donde líderes hispanos pudieron escuchar de otras personas, compartir sus opiniones, y de involucrarse totalmente en conversaciones. Este paso en la Convocación era necesario para continuar moviéndonos hacia adelante al mismo tiempo que el proceso del V Encuentro a nivel local aún se está llevando a cabo, y comenzar conversaciones a nivel regional y nacional para responder de mejor manera a las necesidades de la Iglesia como discípulos misioneros alegres.

Join the USCCB, the Knights of Columbus, Catholic Relief Services, Aid to the Church in Need, and CNEWA on November 26<sup>th</sup>, the Solemnity of Christ the King, for a Day of Prayer for Persecuted Christians.



**O God of all the nations,**  
the One God who is and was  
and always will be,  
in your providence  
you willed that your Church  
be united to the suffering of your Son.  
Look with mercy on your servants  
who are persecuted for their faith in you.  
Grant them perseverance and courage  
to be worthy imitators of Christ.  
Bring your wisdom upon leaders of nations  
to work for peace among all peoples.  
May your Spirit open conversion  
for those who contradict your will,  
that we may live in harmony.  
Give us the grace to be united  
in truth and freedom,  
and to always seek your will in our lives.  
Through Christ our Lord. Amen.  
Our Lady, Queen of Peace, pray for us.

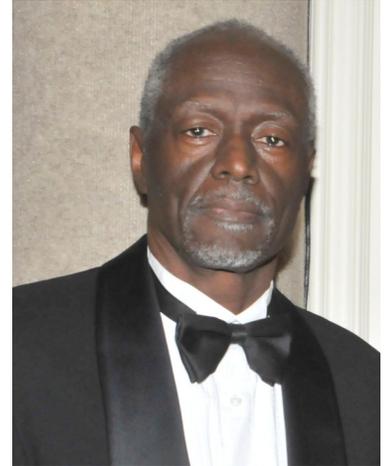
*Prayer composed by  
Archbishop William E. Lori, Baltimore*

## **Community Outreach: What Does it Look Like at the Catholic Enrichment Center and Where are we Going With it**

***By Mr. John Reed  
Outreach Coordinator***

As a fairly newcomer to the staff here at the Catholic Enrichment Center (CEC) and the Office of Multicultural Ministry, just over six months, what I find at the CEC is what I feel community outreach should look like each day.

First there is a need to be a working definition of what community outreach is all about. How it effects the community on a singular and family unit basis. For the purpose of this article, I would like to define Community Outreach as the process of reaching out to a group of people with a common interest and characteristics living in a particular area. Some of the ways that the CEC has been fulfilling this role is through the Family Health and Wellness Fair. This fair helps to promote wellness within the family and the community. This is an important activity in the community. The Family Health and Wellness Fair is where local healthcare practitioners provide information and testing of some of the common illnesses that effect the community at large. These common illnesses can impact the family unit through expenses of medical bills, hospital visits, to increased insurance premiums. Being able to hopefully prevent or monitor specific illnesses through a community screening can help families and the community become aware when an illness develops so that they can take the screenings to their regular medical provider for further testing.



The Heroes of Hope Awards Celebration is a wonderful program where the CEC honors a group of people who far too many times work behind the scenes and are not readily recognized as a 'community leader'. These community leaders are truly Heroes of Hope as they inspire and promote the fundamental core beliefs of the Catholic faith while working every day to make a difference within their communities. Each year the CEC honors a select group of people based on their works among the community. What an honor it is to be this type of Hero!

For 36 years the Catholic Enrichment Center has hosted the Annual Citywide Kwanzaa Celebration. It is a community wide family event that celebrates the beliefs of the family, the community, culture, history, and progress of the African American people in the Archdiocese of Louisville. This celebration is open to everyone to come and experience the African American culture, native dance, drumming, and words of wisdom from our elders and speakers who address today's issues among the community. There is a meal that is served at the end of the celebration along with honoring the eldest person at the celebration.

As always the CEC is a resource center and one that provides a strong series of educational centered programs, including the Spring Break Explosion Camp for grades one through eight. This camp provides a safe, productive and exciting spring break experience for the youth who attend. Another educational experience is Camp Africa Summer Academic and Enrichment Program, a seven-week program in the summer for youth in grades one through eight. Camp Africa offers both a cultural and educational opportunity for enrichment.

***Next page***

**Cont.**

The Annual Senior Pre-Derby Extravaganza is a great opportunity for our seniors to celebrate the Kentucky Derby in a fun environment. The Male Fashion Exposition serves as an outreach to the men within the community to reflect good role models for the youth of today.

The CEC also serves as a Dare to Care site for those who are in need of food. This program distributes food to the community on Thursdays and Saturdays.

As the Catholic Enrichment Center is a foundation corner stone of the community, it also provides space for community partners to use the building on a long term and short term basis in an effort to provide outreach services to the community. This has been a part of the purpose of the CEC since it opened in 2000. It is to provide a holistic, cultural enrichment, formation, and academic development for the community.

What does the Community Outreach of the Catholic Enrichment Center look like going forward? In answering this question one must look at the community that it serves. To get a view of the community is to view the census data for the zip codes of 40210, 40211, 40212 which are the three zip codes that are closest to the CEC. In the zip code of the 40212 area, it has an African American population of 62% with a median age of 35.6. Of that population 76.2% has a high school education or higher while it struggles with a 34.8% poverty level and a median income of \$26,713. The 40210 zip code is 100% African American, with the median age of 33.2; 76.6% has a high school education or higher and 43.6% live below the poverty line. This group has an average income level of \$19,778. Finally, in the 40211 zip code, 93.9% are African American, the median age is 35.1, with 82.8% having achieved a high school education or higher, 32.1% live below the poverty line, with the median household income being \$25,943.

The programs that were mentioned earlier will still be effective in carrying out the purpose of the CEC, but the programs aimed at the average age of around 34, 85.4% are African American, 24.14% median income and 36.8% living below the poverty line will be helpful in meeting the community needs. Statistics cannot paint the complete picture but can help serve to give a general view of the community that the Catholic Enrichment Center serves now and will continue to serve in the future.



**36<sup>th</sup> Annual  
Citywide  
KWANZAA  
Celebration**

**Thursday, December 28, 2017  
5:30 p.m.**

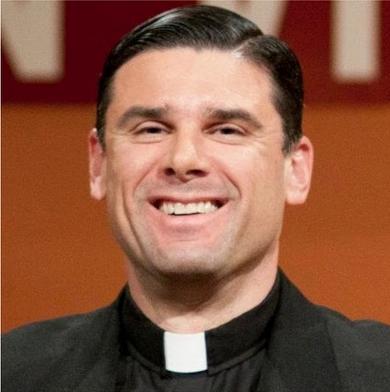
**Catholic Enrichment Center  
3146 W. Broadway                      Louisville, KY 40211**

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## **Empowering Young Hispanics Through Formation Initiatives**

*By Rev. Rafael Capó*

*Director of Southeast Pastoral Institute (SEPI)*



A year ago, I attended World Youth Day in Poland, with a group of Hispanic young adults. These young people heard the calling to become missionary disciples as Pope Francis reached out to them in a special way, providing them a tool to live out their faith, a book he entitled the DOCAT: A Catechism on Catholic Social Teaching. The Holy Father explained that this book is like a user's manual that helps us change ourselves, our communities, and the world, with the power of the Gospel. Unfortunately, however, as it happens with many documents of the Church, the great majority of Hispanic young people do not yet know they have been given this amazing gift, or how to use it.

My group of young adults accepted Pope Francis' invitation and asked SEPI - the Southeast Bishops Institute for Hispanic Ministry - to provide them with a theological and pastoral formation program so that they could then go out as missionaries, throughout the Southeast, from Miami to Louisville, from New Orleans to Raleigh, sharing the Joy of the Gospel and the message of Catholic Social Teaching, through the study of the DOCAT. This is just a practical example of how our Young Hispanics are heeding the Church's call to evangelization as they become the majority of our young Catholic population. (Hispanics are 60% of the US Catholic population below 28).

Young Hispanics are being invited to make a contribution to the life and mission of the Church. But they will not be able to become full missionary disciples, if the Church does not empower them and provide them with adequate opportunities for theological, pastoral, and leadership formation. The Church needs to provide them with formation experiences that know their language, culture, traditions, and convictions, while fostering a deeper relationship with Christ to create the future leaders for Church and society.

The Hispanic presence is a gift and opportunity for the Church in the United States. But in this moment of grace, we need to expand our commitment to the formation of a new generation of leaders, by creating, funding, and supporting formation initiatives at all levels, from parish based programs to pastoral and theological academic degrees. In this way, we will help empower the growing number of young Hispanics to become missionary disciples, to minister not just to the Hispanic community, but to serve the entire multicultural tapestry of the US Catholic Church.

## **Empoderando a Jóvenes Hispanos por medio de Iniciativas de Formación**

*Por padre Rafael Capó*

*Director del Instituto Pastoral del Sureste (SEPI)*

Hace un año, asistí a la Jornada Mundial de la Juventud en Polonia con un grupo de jóvenes adultos hispanos. Estos jóvenes escucharon el llamado a convertirse en discípulos misioneros al tiempo que el papa Francisco se acercaba a ellos de una manera especial, dándoles la herramienta de vivir su fe en un libro titulado DOCAT: Un Catecismo de Enseñanza Social Católica. El Santo Padre explicó que este libro es como un manual que ayuda a que nosotros mismos cambiemos, nuestras comunidades, y el mundo con el poder del Evangelio.

*Next page*

**Cont.**

Desafortunadamente, sin embargo, como sucede con muchos documentos de la Iglesia, la gran mayoría de los jóvenes hispanos no saben todavía que se les ha dado este gran regalo, o de cómo usarlo.

Mi grupo de jóvenes adultos aceptó la invitación del papa Francisco y le preguntó a SEPI – Instituto de los Obispos del Sureste para el Ministerio Hispano – de proporcionarles una programa de formación pastoral y teológico para que así pudieran salir como misioneros por todo el sureste, de Miami hasta Louisville, de New Orleans hasta Raleigh, compartiendo la Alegría del Evangelio y el mansaje de la Enseñanza Social Católica, por medio del estudio del DOCAT. Este es un práctico ejemplo de cómo nuestros jóvenes hispanos están encabezando el llamado de la Iglesia a la evangelización al irse convirtiendo en mayoría para nuestra joven población católica. (Los hispanos constituyen el 60% de la población católica menores de 28 años).



Los jóvenes hispanos están siendo invitados a realizar una contribución a la vida y a la misión de la Iglesia. Pero no podrán convertirse en discípulos misioneros en su totalidad si la Iglesia no los empodera y les da oportunidades adecuadas para formación pastoral, teológica y formación de liderazgo. La Iglesia necesita proporcionarles experiencias de formación que conocen su lenguaje, cultura, tradiciones y convicciones, mientras que al mismo tiempo fomentan una relación profunda con Cristo para crear futuros líderes para la Iglesia y la sociedad.

La presencia hispana es un regalo y una oportunidad para la Iglesia en los Estados Unidos. Pero en este momento de gracia, necesitamos extender nuestro compromiso a la formación de una nueva generación de líderes, creando, financiando y apoyando iniciativas de formación en todos los niveles, desde programas parroquiales hasta carreras académicas teológicas. De esta manera, ayudaremos a empoderar el creciente número de jóvenes hispanos para ser discípulos misioneros, para ministrar no únicamente a la comunidad hispana sino para servir a todo el tapiz multicultural de la Iglesia Católica de los Estados Unidos.



## ***Feast of Our Lady of Guadalupe Celebration***

**Monday, December 11, 2017 11:00 p.m.**

**Holy Name Catholic Church**

**2914 S. Third Street Louisville, KY 40208**

**Tuesday, December 12, 2017 7:00 p.m.**

**Good Shepherd Catholic Church**

**1217 Greensburg Street Columbia, KY 42728**

## Partnerships...Working Together for the Common Good

*By Ms. Audrey Penman  
Catholic Enrichment Center Director*



The Catholic Enrichment Center (CEC) is many things to many different people. For some, it is a place for assistance with education, be it homework, college entrance forms, or financial aid. For others it is a life classroom, where you can gain experience in budgeting and savings, a place to come and share their time and talents.

The CEC is a diverse, life giving resource for families who often fall short of basic living necessities. It is through partnerships that we are able to assist in guiding individuals and families through basic challenges that come between them and a better quality of life.

Our Dare to Care partnership assists us, in assisting those in need of food and basic toiletry items. We host a food pantry distribution twice a week, with fresh vegetables and food items for several healthy meals. We are not only able to give fresh vegetables, but also fresh fruits during peak seasons. We also host Healthy Taste cooking classes throughout the year to provide individuals and families with general knowledge and recipes, for the preparation of healthy meals, utilizing the fresh produce they receive from our pantry.

Our educational partnerships include Bellarmine University, the University of Louisville and KY Higher Education Assistance Authority (KHEAA). Although they are all tied to higher education, their partnerships come with many different gifts. Bellarmine University is providing community outreach through Physical Therapy, **free** to our community. The University of Louisville students and faculty lead workshops around a number of topics including diabetes. KYEAA not only shares financial aid information for those interested in college, but provides the tools and detailed information on researching funds, correctly completing forms, and choosing majors and programs best suited for the student. Each organization provides workshops, classes and programs throughout the year.

We have health and wellness partnerships beyond the universities. JenCare and Wellcare companies work with us to share health information and education. Medicare, Medicaid and other insurance options are changing regularly with each administration. It is extremely important to them that clients, and others are well informed and have the latest access to healthcare information, to assist in making the best choices for their households.

Employment, education, and economics all play a serious role in everyday quality of life for individuals and families. More often than not, one or all of these attributes will stand in the way of financial comfort. Being able to pay the bills and purchase necessities such as food, clothes and health and wellness needs, is a challenge to some, more often than we realize. Our partnerships assist us in being a conduit to positive outlooks on life situations in the everyday lives of those we serve.



## **An Experience that Gave Life During the V Encuentro Process** *By Ms. Claudia Lopez*

The experience that I lived in the V Encuentro Process was very motivating, to go out looking for people in the peripheries and people that are away from the Church and God.

To go out to the peripheries and give hope of life, of faith. At the same time to realize of the needs that exist in our community, in our Church, and to know how we can improve in the Church and the community in our role as active committed Catholics.

The best satisfaction was to see people come back to the Church and the community in search for God, their faith. To go from pews from shoes really works. It gives life to many people that we encounter in the peripheries.



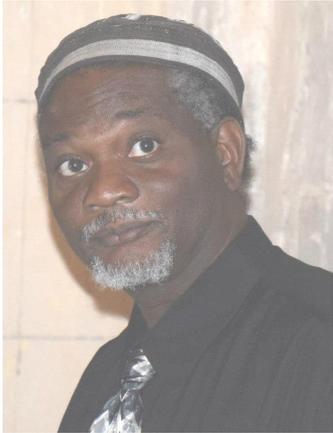
## **Experiencia que da Vida durante el Proceso del V Encuentro** *Por Claudia Lopez*

La experiencia que viví en el proceso del V Encuentro fue muy motivadora; salir en busca de la gente en las periferias y personas que están alejadas de la Iglesia y de Dios.

Salir a las periferias y dar esperanza de vida, de fe. Al mismo tiempo darme cuenta de las necesidades que hay en nuestra comunidad, en nuestra Iglesia y el saber cómo podemos mejorar en la Iglesia y la comunidad, cómo hacer un buen papel como católicos activos comprometidos.

Pero la satisfacción más grande fue poder ver a personas regresar a la Iglesia y a la comunidad en busca de Dios, de su fe. Pasar de la banca a los zapatos verdaderamente funciona. Da vida a muchas personas que encontramos en las periferias.

## Camp Africa: How it Continues to be a Beacon of Hope



### Show-up And Stand-up To End-up Knowing Who You Are And Who You Can Be By Mr. Harry Buckner "Mr. Japa"

At Camp Africa this summer, we did not intend to be brain surgeons. We did not require students to sit down, be still and be quiet, so we could carefully cut open their heads and pour in some learning. At Camp Africa, we were cultural artists and craftspeople. We requested students sit down, be still and be quiet, so we could share with them the tools of our art and craft: toe shoes, paint brushes, imagination, exploration, Ki and the cipher. I was delighted when the Camp Africa kids greeted me at the door. They greeted me not only with a handshake or fist bump but with twists and turns from dance class, with form and color from art and crafts class, with curiosity from science class, with new images and words from the social and language arts class, as well as fire and purpose from the martial arts class. Then after my kids were sitting down still and quiet, I wanted my lesson on number to be like a song that made them want to dance. I did not want them to paint *by* the numbers; I wanted them to paint *with* the numbers. I wanted them to discover that math is a language with which they can tell stories and with these stories, they can invent new tools and solve old conflicts. I wanted them to come to know that to learn to cipher they must use not only their heads, but must use also their hands and hearts.

At Camp Africa this summer, we did not teach students compliance; we taught students participation. Participation that involves their whole person: body, soul and spirit. I feel this expectation of participation is the essence of Camp Africa. We strive to throw over more than 300 years of learning by compliance to encourage learning by participation. Engaging our cultural legacy of movement and storytelling, we seek the unique possibility of participation, which can emerge from each child.

At Camp Africa, we did meet rebellion from students; rebellion born of a resistance to compliance-based learning. But, in dance class, which included tribal, classical and modern dance, students learned to show-up, instead of show-off. They showed-up to move and create together. In the martial arts class, students in active disciplined participation learned being strong is not about beating up a peer. They learned that being strong is standing up for a peer. By standing up, for each other, they can all end-up- building neighborhoods, rather than fighting for street corners. In science class, students learned that understanding is the fruit of interest and exploration. In the social and language arts classes, students investigated the history of their cultural heritage. They learned their forefathers and foremothers have ever been participants. Thereby, discovering who they are, they can discover who they can be!

At the Camp Africa final program, our students enthusiastically and confidently showed-up and stood-up. They ended-up showing us how they could move together. They ended-up standing upright, kicking and punching not with anger, but with purpose. They ended-up with new number stories and methods. They ended-up with new interest and wonderment at the world. They ended-up knowing more about who they are and who they can be. At Camp Africa, for a future not of compliance for our children but for a future of participation for our children we all pulled together. Harambee.

**Next page**

Cont.



**My Camp Africa Perspective  
By Ms. Khalila Sharasika**

I love the fact that Camp Africa has a learning environment and she is receiving educational instruction during the camp. My daughter Nia loves to learn so I am glad that this camp is both educational and fun which is very important to me. She loves the math camp that is held during summer camp. Nia enjoys reading and she has the opportunity to read during the summer with the mobile public library that comes to the center.

In addition, she is exposed to the arts like ballet, martial arts, and arts and crafts etc. which introduces children to different areas of expression through culture and art. I like the theme oriented weeks during camp, which exposes children to other cultures and food and both Nia and my nephew kept talking about the rice that Mrs. Firmin made.

I love the fact that the camp focuses on self-empowerment, self-confidence, and teaches the children about their culture and to be proud of who they are and where they come from. All of the activities at the camp help to build self-esteem for the child which is very good. I like the fact that it is a safe environment and that is also religious based where they also get spiritual teachings as well.

The camp is very affordable for what is offered during its seven weeks. Nia said that she liked the math camp and that she got to learn stuff about her culture and she enjoyed the field trips. She also said she likes to read and learn and she gets to see all of her friends at camp and the teachers and workers are all very nice. This was her second year at Camp Africa and she goes to the Spring Break camp as well and looks forward to it each summer and is upset when it is over.



**ARCHDIOCESE OF LOUISVILLE  
OFFICE OF MULTICULTURAL MINISTRY  
CATHOLIC ENRICHMENT CENTER  
DARE TO CARE FOOD PANTRY  
3146 WEST BROADWAY  
LOUISVILLE, KY 40211  
502.776.0262**



**THURSDAY: 6:00 PM - 7:30 PM  
SATURDAY: 10:00 AM - 12:00 NOON  
\*You May Only Pick Up Once A Month\***

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



"You walk TOGETHER and you won't get weary. You might get tired, but you won't get weary."

Sister Thea Bowman

*Archdiocese of Louisville*  
**OFFICE OF MULTICULTURAL MINISTRY**

1200 SOUTH SHELBY ST

LOUISVILLE KY 40203

502/636-0296-O

502/636-2379-F

omm@archlou.org

**THE THEA BOWMAN CERTIFICATE PROGRAM**

**Registration Form**

**WORKSHOP INFORMATION:**

Title: \_\_\_\_\_

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

**CONTACT INFORMATION**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Work Phone: \_\_\_\_\_

Fax Number: \_\_\_\_\_ Cell Phone: \_\_\_\_\_

E-Mail Address: \_\_\_\_\_

**CHURCH INFORMATION**

Parish/Church Affiliate: \_\_\_\_\_

Parish/Church Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Area of Ministry Involved In: \_\_\_\_\_

**FINANCIAL INFORMATION**

Cost: \$25.00 per class

Person/Institute Responsible for Financial Obligation: \_\_\_\_\_

Please return this registration form with your payment of \$25. *Make checks payable to the Office of Multicultural Ministry.* Registrations the day of the workshop are **\$30/person and CASH ONLY.**

# Multicultural Word Search

F C F X Y A X M B U Z X S F Z I N W I K Q Q J E E C C V Z C  
 M P R I G Y A Z M A H Q O P Z I E B F Y T Y V A C M I K K H  
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 G P N I O K Q Y H P Z E O Q O X L D N T P F W C U H H V O T  
 P N A F R I P A U R A B A M U A B Z R U L N K T O Q U F D I  
 C R O M Y J T M S I J F N M S J G A S P R J O L C U H O O C  
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AFRICA  
 BLACK CATHOLIC CONGRESS  
 CARDINAL TURKSON  
 EUCHARISTIC LEADERS  
 KWANZAA  
 MOON FESTIVAL

NAACYMN  
 NABCA  
 OUR LADY OF COBRE  
 OUR LADY OF GUADALUPE  
 OUR LADY OF KIBEHO  
 OUR LADY OF LAVANG

OUR LADY OF MANAOAG  
 POSADA  
 SIMBANG GABI  
 SOCIAL JUSTICE  
 V ENCUENTRO  
 VIETNAMESE

## DATES TO REMEMBER

### Hispanic Marriage Prep

December 2, 2017  
9:00 a.m. - 4:00 p.m.  
Maloney Center

### Archdiocesan Black Catholic Congress

December 9, 2017  
8:30 a.m. - 4:30 p.m.  
Flaget Retreat Center

### Hispanic Advent Retreat

December 9, 2017  
St. Helen  
9:00 a.m. - 2:00 p.m.

### Multicultural Certificate Program

December 9, 2017  
9:00 a.m. - 12:00 p.m.  
Sacred Heart Schools

### Simbang Gabi Filipino Christmas Mass

December 15, 2017  
6:00 p.m.  
St. Margaret Mary

### Citywide Kwanzaa Celebration

December 28, 2017  
5:30 p.m.  
Catholic Enrichment Center

### Rev. Dr. Martin Luther King, Jr. Celebration

January 15, 2018  
1:30 p.m.  
Cathedral of the Assumption

## EDITORIAL STAFF

**Editor/Writer:** Charmein Weathers  
**Printing:** Matly Digital Solutions

### Staff Writers:

Dorice Firmin  
Eva Gonzalez  
Taseana Matthews  
Janice Mulligan  
M. Annette Mandley-Turner  
Audrey Penman  
John Reed  
Charmein Weathers

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## DID YOU KNOW!

**African American** - Two national African American Catholic organizations claim Louisville, KY as their founding site: the National Association of African American Deacons (1993); & the National African American Catholic Youth Ministry Network (1986)

The first Congress for African American Catholics was held January 2, 1880 where two hundred delegates met with President Grover Cleveland and Reverend Augustus Tolton in Washington, D.C.

**Vietnamese** - One percent of the estimated 61 million Catholics in the United States are Vietnamese, but Vietnamese seminarians make up 3 percent of the approximately 3,800 men studying for the priesthood, according to the Center for Applied Research in the Apostolate, an organization at Georgetown University that studies such trends. (2004)

The Vietnamese Eucharistic Youth Society is a non-profit organization, under the leadership of the Catholic Church. Its aim is to teach youths to be virtuous people and good Christians. It also offers apostolate services for the youth.

**Hispanic** - There are approximately 30 million Latinos in the US who are Catholic. This is also the amount of Catholics living in Central America, which ranks second place in having the highest density of Catholics in any world region (right after South America).

In 2014, there were 36,000 Latino lawyers in the US. This is also the total amount of lawyers (of all ethnicities) in the state of Ohio.

**Interracial** - 7% of married couples in America are interracial, which is approximately 5 million couples. Overall, Latinos in the US are more open to interracial dating. 45% of those 5 million interracial married couples in the US have a Latino partner.

The multiracial population will triple by 2060 with the increasing rate of interracial marriages and the increasing number of mixed-race children to those couples. In 2013, 6.3 percent of marriages were interracial, and 10% of those living with 2 parents had parents who were different races. Source: Pew Research Center "Multiracial in America Proud, Diverse and Growing in Numbers" June 11, 2015

**Filipino** - The Philippines is the only country in the world where you see an amazing blend of Spanish, Malay, Chinese and American people. Filipinos have their origins attributed to these origins ranging from 1520 to as recent as 1946 when U.S. ended its rule over the Philippines.

The Philippines has eight major dialects. The languages being taught all over the Philippines are Tagalog and English.

## SAVE THE DATE!

4<sup>th</sup>

### Archdiocesan Black Catholic Congress



“African American Catholics:  
Missionary Disciples”

Saturday, December 9, 2017

8:45 a.m. - 4:30 p.m.

Flaget Retreat Center  
1935 Lewiston Drive  
Louisville, KY

This publication can be found  
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