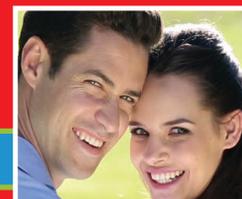


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ARCHDIOCESE OF LOUISVILLE Cultural Update

OFFICE OF MULTICULTURAL MINISTRY MAGAZINE



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Atlanta Archbishop named new leader of Washington Archdiocese

CATHOLIC NEWS SERVICE
APRIL 4, 2019

WASHINGTON (CNS) -- Pope Francis has named Archbishop Wilton D. Gregory of Atlanta as the new archbishop of Washington.

The appointment was announced April 4 in Washington by Archbishop Christophe Pierre, the Vatican nuncio to the United States.

Archbishop Gregory, 71, a former president of the U.S. Conference of Catholic Bishops who helped navigate the conference through the clergy sexual abuse crisis in 2002, is the first African American to be named to head the Washington Archdiocese.

He succeeds Cardinal Donald W. Wuerl, whose resignation was accepted by Pope Francis in October, nearly three years after he turned 75, the mandatory retirement age for bishops. Cardinal Wuerl continued as apostolic administrator until his successor was named. The cardinal headed the Washington Archdiocese from 2006 to 2018.



Archbishop Gregory will be installed as the seventh archbishop of Washington May 21 at the Cathedral of St. Matthew the Apostle.

"I am deeply grateful to Pope Francis for this appointment to serve the Archdiocese of Washington and to work with all of the members of this faith community," Archbishop Gregory said. "I look forward to encountering and listening to the people of this local church as we address the issues that face us and continue to grow in the love of Christ that sustains us."

Cardinal Wuerl welcomed his successor's appointment "with great joy."

CONTINUED ON PAGE 2

“I join all who appreciate his pastoral abilities, his intellectual gifts and his leadership qualities,” he said in a statement. “I have known Archbishop Gregory for many years. In working with him on a range of pastoral initiatives and programs, I have come to recognize how generously he shares his talents and his love for the church.”

As the Washington Archdiocese “opens a new chapter and looks to the future,” Cardinal Wuerl added, “we can all, with great confidence and enthusiasm, welcome our new shepherd.”

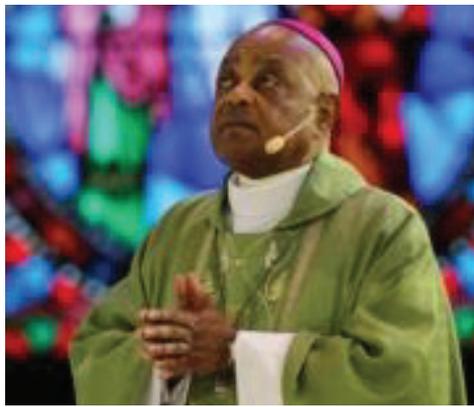
The archdiocese’s three auxiliaries, Bishops Mario E. Dorsonville, Roy E. Campbell Jr. and Michael W. Fisher, also issued statements expressing their joy and gratitude to the pope for appointing Archbishop Gregory to Washington.

“This appointment reflects the Holy Father’s love for our local church, for each one of us, and, especially, for our immigrant families in the archdiocese,” said Bishop Dorsonville.

“I have come to know Archbishop Gregory over the past two years and have had the good fortune to work with him as a member of the black Catholic bishops of the United States,” said Bishop Campbell, a Washington auxiliary since 2017. “I look forward to working closely with him in his ministry of leading and healing all who make up this church and this community.”

Bishop Fisher added: “His experience and guidance as president of the U.S. Conference of Catholic Bishops during the adoption of the ‘Charter for the Protection of Children and Young People’ will be essential in our church’s continued commitment to healing and accountability. The new archbishop will be shepherding diverse and vibrant parishes with zealous and faith-filled clergy and laity ready to assist him in his ministry.”

Archbishop Gregory has served in Atlanta since 2005. He previously was Archbishop Gregory has served in Atlanta since 2005. He previously was bishop of Belleville, Illinois, for 11 years, beginning in 1994. He was named auxiliary bishop of Chicago in 1983. In the Archdiocese of Chicago, he served as associate pastor of Our Lady of Perpetual Help Parish in

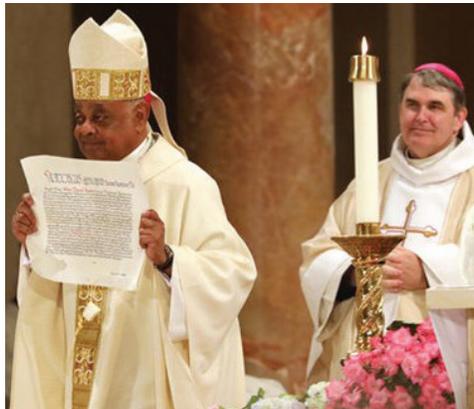


CNS photo/Bob Roller

Atlanta Archbishop Wilton D. Gregory concelebrates Mass during the Catholic convocation in Orlando, Fla., in this July 2, 2017, file photo. On April 4, 2019, Pope Francis named Archbishop Gregory to head the Archdiocese of Washington. (CNS photo/Bob Roller) See APPOINT GREGORY-WASHINGTON and GREGORY-PROFILE April 4, 2019.

Glenview; a faculty member at St. Mary of the Lake Seminary in Mundelein; and as master of ceremonies for Cardinal John P. Cody and Cardinal Joseph L. Bernardin.

In moving to Washington, the archbishop steps into a high-profile position. The area that comprises the archdiocese includes the halls of power in Congress, the White House and the U.S. Supreme Court, the many embassies of governments from around the world, and nonprofit and lobbying organizations that advocate on a wide range of public policy issues. He also automatically becomes chancellor of The Catholic University of America’s board of trustees.



CNS photo/Bob Roller

Archbishop Wilton D. Gregory displays the papal bull on his appointment to Washington during his installation Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington May 21.

Archbishop Gregory comes to an archdiocese with a rich ethnic diversity that includes a vibrant Hispanic community of 270,000 and historic parishes that date to the 19th century serving 100,000 people of African and Caribbean descent. Overall, the archdiocese has nearly 659,000 Catholics throughout the District of Columbia and five Maryland counties.

The archbishop served as USCCB president from November 2001 until 2004, a period that was perhaps one of the most difficult in the conference’s history.

Under his leadership, the bishops adopted the “Charter for the Protection of Children and Young Adults” and essential norms for handling accusations of sexual abuse by priests or other church personnel; established a lay board to review how cases have been handled; commissioned an extensive analysis of the factors involved in the crisis and created a staff office to oversee those efforts.

When he was elected in 2001, much of the attention focused on the fact that he was first African American to head the conference. Before that he served three years as vice president of the conference. He was the third African American to be named archbishop of Atlanta.

A Chicago native, Archbishop Gregory was born Dec. 7, 1947. Though not raised as a Catholic, his parents enrolled him at St. Carthage Catholic School for the sixth grade. Within weeks he had decided he wanted to be a Catholic, and by the end of the school year he had been baptized, made his first Communion and been confirmed.

He graduated from Quigley Preparatory Seminary South, Niles College of Loyola University and St. Mary of the Lake Seminary. After his ordination in 1973, he obtained a doctorate in sacred liturgy from the Pontifical Liturgical Institute in Rome.

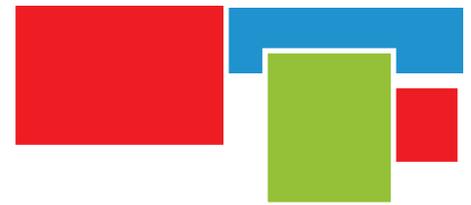
Since arriving in Atlanta, Archbishop Gregory has seen the archdiocese grow to about 1.2 million Catholics in the 69 counties it covers in northern and central Georgia. In addition, nine parishes were elevated and six missions established, 64 priests and 152 permanent deacons were ordained, nearly 150,000 infants, children and adults were baptized, and more than 16,000 people were brought into full communion with the church, according to the archdiocesan website.

Archbishop Gregory has issued pastoral statements on the death penalty, euthanasia and physician-assisted suicide and has published numerous articles discussing liturgy, especially within the African American community.

UPDATE: Most Reverend Wilton D. Gregory was installed Tuesday, May 21, 2019 as Washington’s 7th archbishop and its first African American archbishop.

Speaker Urges Action

AGAINST RACISM



Sister Anita Baird delivered a strongly-worded reflection on Martin Luther King Day.

The Record - Jessica Able, Record Staff Writer - January 24, 2019

Record Photos by Jessica Able - Sister Anita Baird, a member of the society of the Daughters of Heart of Mary, delivered the reflection at the 34th annual Archdiocesan Community Wide Rev. Dr. Martin Luther King Jr. celebration Jan. 21 at the Cathedral of the Assumption.

Calling on the faithful to speak out about racism, Sister Anita Baird said that the Rev. Martin Luther King Jr. believed one can't be a racist and a Christian.

Sister Baird, a member of the Society of the Daughters of the Heart of Mary, offered the reflection at the 34th Archdiocesan Community Wide Rev. Dr. Martin Luther King, Jr. Celebration Jan. 21. Her listeners, who were gathered at the Cathedral of the Assumption to honor the civil rights leader, responded with a round of applause.

She offered a strongly-worded reflection on racism at the annual event, sponsored by the Archdiocese of Louisville's Office of Multicultural Ministry. The program was also one of the archdiocese's Days of Human Dignity, a series of events designed to highlight the dignity of human life.

Sister Baird, a native of Chicago and the founding director of the Archdiocese of Chicago's Office for Racial Justice, said her work flows from the Eucharist. "The Eucharist compels us to live a life of truth built on justice and animated by love. We are called to build a new heaven and a new earth where all of God's children can live in human dignity and respect, regardless of the color of their skin, country of origin or language spoken," said Sister Baird. It's through the power of the Eucharist, she said, that all people are one in Christ.

"The common denominator is no longer color or ethnic origin or common language or common country. The common denominator is love," she said.



Members of the River City Drum Corp. perform during the annual Dr. Martin Luther King, Jr. Celebration.

The Rev. King envisioned a "beloved community," she said, where human dignity is the right of every human being regardless of race or gender, ethnic background or sexual orientation," she said.

She called to mind the Rev. King's 1967 speech, "Where do we go from here," in which the civil rights leader said the effects of hundreds of years of slavery and segregation can't be wiped out in a generation or two. "He said this over 50 years ago and the struggle goes on. Fifty years is a short period of time to right the wrongs of a period of 400 years," Sister Baird said.

She noted that 2019 marked the 400th anniversary of the arrival of the first African people to the shores of America in 1619. "Four hundred years when much of the wealth of our nation was built on the backs of enslaved people," she said. "We are still fighting for economic justice and true equality. "We must speak with all the humility that is appropriate," she said. "We must speak out about the church, which often remains silent when speaking from the pulpit about the sin of racism that continues to fester in the church that we love." Sister Baird noted a 2017 book by Father Bryan Massingale, "The Church's Appalling Silence on Racism."

In it he writes: "The truth is that many white Christians find no contradiction between their so-called Christian faith and their angers, fears, and resentments about people of color. Too often they never hear such angers and resentments challenged from their pulpits or denounced by their ministers. They rarely hear their racist jokes, slurs, and stereotypes — much less their discriminatory behaviors — labeled as 'sin' by their pastors."

America, she declared, is on the brink of losing its soul. She noted church leaders who do not speak out forcefully enough on racism; government leaders who promote hate; immigrants who are denied their rights and young immigrants — previously protected under DACA — threatened with deportation; as well as children who are separated from their parents and put in "cages."



CONTINUED ON PAGE 4

“We must speak out in truth if we are to be true to the Gospel. We must speak out in truth to honor all who have given their lives for freedom here in the world,” she said.

The question she said is how do we “untangle our hearts, our psyches and souls. How do we tear down the racist constructs of our current society?” There is no doubt, she said, that the struggle for racial justice and equity continues.

“We must recognize that this work of systemic change is for the long haul,” she said. “We must remain vigilant. We must run our leg of the race and pass the baton on for these children are hoping and depending on us to leave them a better world than the one they came into. We have work to do.”

She pondered the question, ‘Do we really honor the legacy of his accomplishments’ on the nationally-designated holiday. “It’s not enough to honor Dr. King with a holiday for people to sleep in, eat too much and do nothing. This holiday is for work.”

If we are truly to honor him, she said, “we must walk the walk he walked.”

The Record is published each Thursday by the Archdiocese of Louisville and has been serving the Catholic community in Central Kentucky since 1879.



Members of the Archdiocesan Gospel Choir sang during the annual celebration of the life and legacy of Rev. Dr. Martin Luther King Jr. Jan. 21 at the Cathedral of the Assumption in downtown Louisville. The Ladies Auxiliary of the Knights of St. Peter Claver prepared to process into the Cathedral, below.



The common denominator is love.



Multicultural Ministry

CERTIFICATE PROGRAM



An Excellent Opportunity to Embrace Diversity

By Mrs. Amy Olson
Director of Mission Effectiveness
Sacred Heart Schools

St. Angela Merici, foundress of the Ursuline Sisters said, “Build community wherever you go.” These words were spoken in the 1500’s yet continue to be relevant today. Sacred Heart Schools are sponsored by the Ursuline Sisters of Louisville and take St. Angela’s words to heart. During the school year, six employees from Sacred Heart Schools (Sacred Heart Academy, Sacred Heart Model School, Sacred Heart Preschool and Sacred Heart School for the Arts make up the district of Sacred Heart Schools) along with staff from local parishes diocesan agencies completed the Multicultural Ministry Program through the Archdiocese of Louisville. The Multicultural Ministry Certificate Program aligned with the district’s mission – **Sacred Heart Schools, a Catholic community rooted in the Ursuline tradition, inspires diverse learners to become globally minded, compassionate leaders.** We were thrilled to not only participate in the classes but to host the training as well. The classes provided an opportunity outside of work for staff to come together to celebrate our differences while increasing our understanding of inclusion and diversity. The training helped us better serve our students and reminded us of the importance of being in community with them.

The following employees completed the program: Mary Lee McCoy – Principal, Sacred Heart Academy, Carolyn Marcum – Teacher, Sacred Heart Model School, Bob Wheatley – Teacher, Sacred Heart Academy, Tina Williams – Chief Financial



Officer, Andrea Hoback – Campus Minister, and Amy Olson – Director of Mission Effectiveness. See below what some of the participants shared about this experience.

“I experienced one of the most rewarding and applicable experiences as a principal and educator by participating in the Multicultural Ministry Certification Program. With educators from the Archdiocese and Sacred Heart Schools, we delved into our unconscious biases, asked ourselves and each other the difficult questions, and learned together that to make a change we must develop our intercultural competencies so that we can use our voices to speak out against racism with resolve. We are the Catholic Church and we accept and gather all people together; this program furthered my commitment to help make a change.”

– Mary Lee McCoy

“The MCM class really opened my eyes to a lot of direct, but more so indirect images of discrimination and bias. The class made me very aware and I feel like I will be able to articulate my experiences to others in our community. I really was made to think out of the box and to be even more open-minded and accepting of all ethnicities. Annette Turner is “real” and continues to fight the good fight so that we can all live TOGETHER, as children of God.” - Bob Wheatley

If you are interested in participating in this program, please contact the Office of Multicultural Ministry.

“Build Community Wherever You Go”

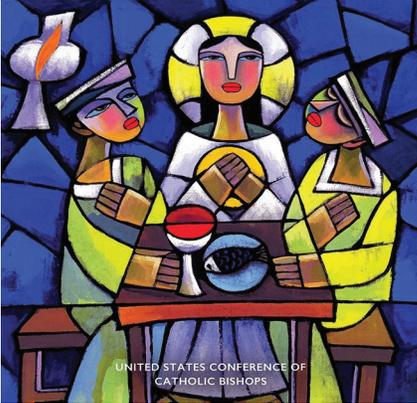
- St. Angela Merici, foundress of the Ursuline Sisters -

Encountering Christ in Harmony

A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters

Encountering Christ in Harmony

A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters



Being Welcomed in the Church

Our faith encourages us to recognize Asian and Pacific Island Catholics in local parishes and across dioceses. For many Asian and Pacific Island Catholics, being in the Church is being at home. There is a shared expression of homecoming when speaking about the Church: Gohyang (Korean for “my hometown”); kokoro no furusato (Japanese for “the hometown of my heart”); or hayi hao (Chamorro for “Who are you related to?”). There is also a shared ownership that continues to evolve and develop among and between Asian and Pacific Island communities.

Suggestions for Further Engagement

The following three levels of suggestions are starting points for further dialogue, as well as for the creation and implementation of strategic plans. More specific examples can be found in the sidebars and on the website of the Subcommittee on Asian and Pacific Island Affairs.

National Level

- *Invite cultural representation.* Include and intentionally invite the presence of diverse Asian and Pacific Island communities and representatives who may be geographically or socially isolated from larger national events. Inviting cultural representation “around the table” requires more than public announcements or the use of media tools. More successful invitations are achieved when national and diocesan leaders are engaged in ongoing communication and contact with key Asian and Pacific leaders throughout all stages of planning.

Diocesan Level

- *Share space.* Provide ecclesial spaces (use of facilities, access to resources, etc.) for Asian and Pacific Island communities to gather for worship, catechesis, fundraising, and socializing. Dioceses could develop standards for these and other activities.

- *Address racism.* As noted above, racism continues to be a reality in our society today. A particularly helpful skill is being able to recognize these tensions that may exist at the diocesan and parish levels. We highly recommend the USCCB pastoral letter on racism, *Encountering Christ in Harmony Brothers and Sisters to Us* (1979), and consulting the fourth module in the USCCB Committee on Cultural Diversity in the Church resource, *Building Intercultural Competence for Ministers* (2012).

Parish Level

- *Extend domestic hospitality practices.* Among Asian and Pacific Island communities, a variety of hospitality practices exist that take place before, during, and after domestic and community gatherings. We encourage families and pastoral leaders to develop approaches that would link and extend these forms of welcome into parish and diocesan events.

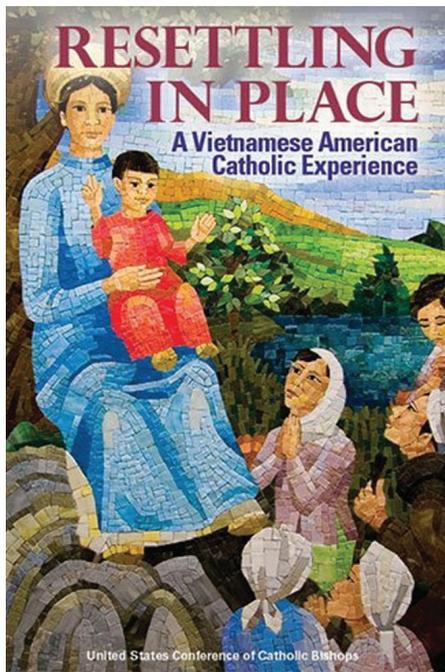
This resource can be downloaded or purchased on the USCCB (United States Conference of Catholic Bishops) website: <http://www.usccb.org/issues-and-action/cultural-diversity/asian-pacific-islander/resources/index.cfm>

Dates: May is Asian Pacific American Heritage Month



Resettling in Place

A Vietnamese American Catholic Experience



Supporting Vocations

Vietnamese Catholics are traditionally supportive of encountering vocations and forming future leaders for the Church. Vocations to the priesthood and religious life are among the highest of any ethnic group in the American Catholic Church. There are fifty religious orders or societies that have Vietnamese American vocations. Religious societies with large Vietnamese membership include the Society of the Divine Word (SVD) and the Society of Jesus (SJ). Moreover, the Center for Applied research in the Apostolate (CARA) supports the fact that the overall Asian and Pacific Islander (API) priests and religious overrepresent relative to their proportion of the U.S. adult Catholic population. Even though CARA does not have the specific number for Vietnamese, their data indicate that priestly vocations among foreign-born Asians and Pacific Islanders are quite healthy and continue to be steady.

There are many different factors in the vocational commitment among Vietnamese Catholics. These include family support, the parish community, and the larger Vietnamese Catholic networks. The family's strong filial piety, as stated previously, is instrumental in planting the seeds of faith in young people.

Here are a couple of parishes with a Vietnamese presence:

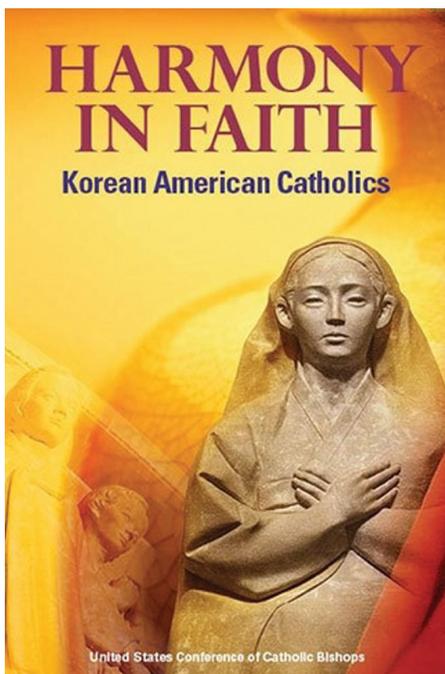
- St. John Vianney – 4839 Southside Drive, Louisville, KY 40214
Vietnamese Mass Sundays 9:30 a.m. & 11:30 a.m.
- St. Thomas More – 6105 South Third Street, Louisville, KY 40214

This resource can be downloaded or purchased on the USCCB (United States Conference of Catholic Bishops) website: <http://www.usccb.org/issues-and-action/cultural-diversity/asian-pacific-islander/resources/index.cfm>

Dates: May is Asian Pacific American Heritage Month

Harmony in Faith

Korean American Catholics



Learning to Become a Sacramental People

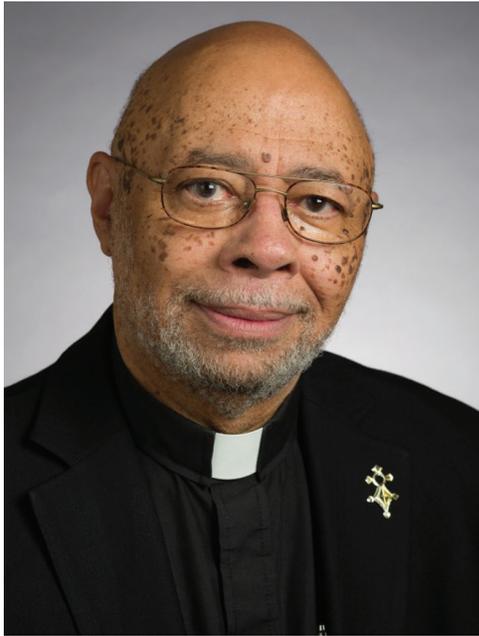
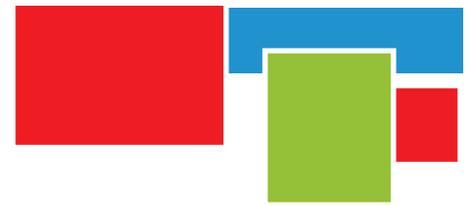
Foundations of Korean Catholic Faith

From the very beginning, the Christian faith was spread by the preaching of the Gospel: “But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach?” (Rom 10:14). In the case of Korea, there were no missionaries initially proclaiming the Christian message on native soil. The Catholic faith was not planted by clergy or other missionaries, as found elsewhere; rather, Christianity took root in Korea through the curiosity and initiative of the natives themselves, through the faith of the laity. Through their contact with Catholics and doctrinal texts from China, the first Korean Christians embraced the faith through their own efforts.

The first written Korean account detailing an encounter with Catholicism was in *The Essays of Chi-pong* by Lee Su-Kwang. In his reflections, Lee mentions his reading of Matteo Ricci's *Tianzhu Shiyi (The True Meaning of the Doctrine of Heaven and Earth)*. Although the Chinese people did not refer to God in the same manner as Westerners did, Ricci was still able to connect the Chinese belief of heaven and earth with the Judeo-Christian notion of the divine. Upon bringing Ricci's *Tianzhu Shiyi* back to Korea, many of the Korean Silhak scholars studied the text in the hopes of further understanding the Western world. The interest in Western culture eventually led to Korea's introduction to Christianity and its spread throughout the Korean Peninsula.

Here is a parish with a Korean presence: St. Aloysius – 212 Mt. Mercy Drive, Peewee Valley, KY 40056
Korean Mass Sundays 11:00 a.m. (in the Chapel)

This resource can be downloaded or purchased on the USCCB (United States Conference of Catholic Bishops) website: <http://www.usccb.org/issues-and-action/cultural-diversity/asian-pacific-islander/resources/index.cfm>



By Rev. Joseph A. Brown, SJ, Ph.D.
Professor, Department of Africana Studies
Southern Illinois University Carbondale

Sir
Mrs
Miss
Mr
Ms
Ma'am

When one considers the power of bestowing or claiming names and titles in the complex cosmos that is African American culture, it would be delight to the senses and to the soul to sit down and let time stop moving while one conjures up a memory of Miss Jane Pittman (as inhabited by Cicely Tyson), the film adaptation of Ernest Gaines novel. In the film, Miss Jane remarks that even at her advanced age, she still journeys to the edge of “the Quarters,” in order to meditate and to converse with the trees – especially, “Sis Oak.” Miss Jane says, “some people think I’m crazy, talking to a tree. I ain’t crazy. It’s the nobility I respects.” She recognizes nobility in all of creation and bestows a title. “Sister Oak.”

The “true name” is not what functions as the birth label for identification -- not in African and African American culture. Remarking on this phenomenon, Clyde Ford offers this reflection, in *The Hero with an African Face*: “...in the West we view names as facts given to us by our parents, rather than descriptors of the attributes we personify.” Answering the question, “What is our cultural tradition concerning the titles we bestow on one another in our African American tradition?” we should look to both

the traditional naming practices of west African cultures and the powerful counter-cultural efforts to restore the balance that was disrupted by the dehumanizing practices of racial enslavement.

Our titles are earned by the lives we live. Simply to become an elder in our community one must survive against almost insurmountable odds. To recognize the heroism in a person’s decision to defy the forces which would annihilate or seek to completely negate one’s humanity, we say, “sir,” or “ma’am” or “mother” or “father” to describe the virtue we respect. “You are the survivor who teaches us grace under pressure.” “You are the one who has been the steadying hand and the comforting voice, even if you are not blood-bound to us.” “You have nurtured my body and my mind and my soul.” You helped me walk from whatever has been enslaving me to what looks and sounds like ‘freedom.’ Regardless of gender, age or economic status, they and we are Mister and Miss/Missus, Uncle/Aunt, Sister/Brother, and most assuredly, “Child of God.”

What the world would shame, we sanctify. We see the divine shining in the deeds. We honor the blessing our elders bring to our shattered and broken world. We give praise.



The Joy and Blessings in Carrying out Ministry for the Church

By Ms. Barbara Escobar - Member of St. Peter the Apostle

Growing up, I knew that I wanted to help people. When I thought about helping people, my first instinct was to become a doctor or a lawyer. I never thought that I would be able to help others through my faith.

I was raised Catholic by my parents and my grandmother. Going to church every Sunday was a constant, and my childhood was spent in a Latin group of the church called Corinthians XIII. It was there that I learned the power of faith and the impact it has on us. I also attended Catholic school and participated as much as possible. I was an altar server, I was in the choir and I even became a reader. I was happy doing all this, but the idea of doing it in a capacity to serve others in the ministry was still far from my mind.

It was not until I got to college that the possibility of working in the ministry as a lifelong job was an option. I was involved in the campus ministry for four years of my studies - and it was the best four years of my life.

Serving others gave me so much joy and peace. I was able to express God's love for others and I became a vessel of the Holy Spirit. I had the opportunity to work with a wonderful team and collaborate with so many people. I realized that giving my life to the will of God would provide the happiness I was looking for. And I also realized that God's plans were infinitely greater than mine. I found my purpose and my vocation: to help others to know Christ.

Most people can't say that they are working in the job of their dreams. As a Pastoral Associate of Faith Formation, I am so blessed and fortunate to say that I get to work at the job of my dreams every day. Working in ministry has given me the opportunity to approach God too, to deepen my relationship with my Creator and spread his kingdom on earth. God has given me many blessings and has endowed me with talents that I do not want to waste.

There is no better feeling than knowing that you are doing God's work. God is love, joy and peace; and although his path is never easy, it is the only way to be truly happy. It is a blessing to work in the

ministry and see the transformations that people go through. I can sow seeds wherever I go; I may get to water them, and if I'm lucky, I can see them grow. Ultimately, all the glory goes to God our Creator.

We are all called to serve others in one way or another. We are called to be compassionate, loving, and like Christ. To those who feel a call to the ministry, I implore you, do not be scared. God calls us in a special way to realize his kingdom on earth and walk the path of service. Pause. Listen out. Let Christ enter your heart and use you. Because there is no greater gift than to be inspired to spread the Gospel of our Lord, Jesus Christ.

**“La alegría y las bendiciones en realizar ministerio para la Iglesia”
Por: Barbara Escobar**

Creciendo, sabía que quería ayudar a la gente. Cuando pensé en ayudar a la gente, mi primer instinto fue convertirme en médico o abogado. Nunca pensé que sería capaz de ayudar a otros a través de mi fe.

Me crié católica por mis padres y mi abuela. Ir a la iglesia todos los domingos era una constante, y mi niñez se pasaba en un grupo latino de la iglesia llamado Corintios XIII. Fue allí donde aprendí el poder de la fe y el impacto que tiene sobre nosotros. También asistí a la escuela católica, y participé lo más posible. Yo era monaguillo, estaba en el coro e incluso me convertí en lector. Era feliz haciendo todo esto, pero la idea de hacerlo en una capacidad de servir a los demás en el ministerio todavía estaba lejos de mi mente.

No fue hasta que llegué a la universidad que la posibilidad de trabajar en el ministerio como un trabajo de toda la vida era una opción. Estuve involucrada en el ministerio del campus los cuatro años de mis estudios -- y fueron los mejores cuatro años de mi vida.

Servir a los demás me dio tanta alegría y paz. Pude expresar el amor de Dios por los demás y me convertí en una vasija del Espíritu Santo. Tuve la oportunidad de trabajar con un equipo maravilloso

y colaborar con tantas personas. Me di cuenta de que al entregar mi vida a la voluntad de Dios proporcionaría la felicidad que estaba buscando. Y también me di cuenta de que los planes de Dios eran infinitamente mayores que los míos. Y encontré mi propósito y mi vocación: ayudar a otros a conocer a Cristo.

La mayoría de la gente no llega a decir que están trabajando el trabajo de sus sueños. Como Asociado Pastoral de la Formación de Fe, estoy tan bendecida y afortunada de decir que puedo llegar al trabajo de mis sueños todos los días. Trabajar en ministerio me ha dado la oportunidad de acercarme a Dios también, a profundizar mi relación con mi Creador y difundir su reino en la tierra. Dios me ha otorgado muchas bendiciones y me ha dotado con talentos que no quiero desperdiciar.

No hay mejor sensación que saber que estás haciendo la obra de Dios. Dios es amor, gozo y paz; y aunque su camino nunca es fácil, es la única manera de ser verdaderamente feliz. Es una bendición trabajar en el ministerio y ver las transformaciones que la gente atraviesa. Puedo sembrar semillas dondequiera que vaya; puede que llegue a regarlas, y si tengo suerte, puedo verlas crecer. En última instancia, toda la gloria va a Dios nuestro Creador.

Todos estamos llamados a servir a los demás de una manera u otra. Estamos llamados a ser compasivos, cariñosos, y como Cristo. A los que sienten un llamado al ministerio, les imploro, no se asusten. Dios nos llama de una manera especial para realizar su reino en la tierra y caminar el camino del servicio. Pausa. Escucha. Deja que Cristo entre en tu corazón y te use. Porque no hay mayor don que estar inspirados para difundir el Evangelio de nuestro Señor, Jesucristo.



CAMP AFRICA

Archdiocese of Louisville
Office of Multicultural Ministry
Catholic Enrichment Center

Summer Academic & Cultural Enrichment Program

Who: Students advancing to grades 1st-8th next school year
Wee Camp for students in PreK-K next school year

When: June 10-July 26, 2019 (7 weeks)

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

Where: Catholic Enrichment Center - 3146 West Broadway, Louisville, KY 40211

Cost: \$350.00 per child for the seven-week experience

There is a \$50 non-refundable registration fee per child upon filling out an application. The \$300.00 balance may be paid in two installments. At least \$150 is due by the first day of camp, June 10, 2019 with the remaining balance due by June 24, 2019. A payment scale is available for families with multiple children in the household.

- Academic enrichment opportunities in the areas of math, science, reading, writing skills, and more!
- Cultural area experiences from an africancentric perspective
- Breakfast, lunch, and a snack are provided
- Exciting field trips

Call (502) 776-0262 for more details or to register for camp. Applications are currently being accepted and space is limited. This program is an implementation of the Archdiocese of Louisville's Strategic Plan and made possible through Catholic Services Appeal.



**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-4th Tuesday
of the month at 2:00 p.m.**



Swahili Mass

AND WHY IT IS NEEDED



By Rev. Deogratias Ssamba, A.J.
Associate Pastor, Christ the King, Good Shephard,
Immaculate Heart of Mary, St. Augustine, and
St. Martin de Porres Parishes



Swahili is the most widely spoken language of Eastern Africa and many world institutions have responded to its diaspora. It is one of the languages that is featured on world radio stations such as, the BBC, Radio Cairo (Egypt), and the Voice of America (U.S.A). The Swahili language is also making its presence known in the art world – in songs like: jambo bwana, Kenya yetu, hakuna matata, Nakupenda pia, Nakutaka Mpezi we. There are also several Swahili words adopted into English, for example “simba” (lion), and “Rafiki” (friend).

At the time of colonization, in the late 1800s-1960s, the colonists (Europeans) brought with them missionaries from their own countries. They built churches, hospitals and schools hoping to eradicate poverty, ignorance and disease. At that time Christianity spread, but not as rapidly as it is now. There were times when the new church was perceived as not active and the African spirit was suffocated and misunderstood by the missionaries and colonists. The newcomers condemned the culture and beliefs of the people as evil and tried to uproot/replace them with Christianity thus creating a dichotomy, confusion

and rebellion in Africa. Slave trade, which most missionaries did not condemn, made it worse. Many Africans wondered what type of God they worshipped and most of them resented Christianity and returned to their traditional way of worship.

Vatican II (1962-65) brought changes in our liturgy. The Church began recognizing the value of different cultures and languages and encouraged enculturation of Christianity, i.e. the building of Christianity upon the good values already found in a society. People world-wide can now worship in their own languages and continue to appreciate their culture. Countries like Kenya and Tanzania pray their mass in Kiswahili, in Uganda the mass is celebrated in Luganda, and Catholics in the Congo have been allowed to have their own format of liturgy and vestments.

Also, after Vatican II, traditional instruments such as drums were introduced into the liturgy. This was a welcome change for the people and brought a lot of excitement and active participation - and conversion to Christianity. The Catholic Church was no longer foreign/alien to the people.

When people pray in their language they feel comfortable and at home. I do believe we have a lot of people from Swahili-speaking countries here in Louisville, and I hope they will be as excited as I am to have a mass in Swahili. Maybe you would agree: most of us express ourselves best when we pray in our native languages.



Do You Hear

THE WALLS WHISPERING?



By Rev. Jason Harris - St. Monica Catholic Church, Pastor

evening, several people from the community asked about the names on the wall. Parishioners checked to see if their name was represented. By a very interesting coincidence (really the work of the Holy Spirit to be perfectly honest), all the names of families of the past and present were honored on the wall of St. Augustine Hall that shares the same wall as the sanctuary of St. Monica.

The family provides the backbone of everything that we do as humans. Family is defined by more than blood, which can easily be found at St. Monica. We are constantly striving to bring family together through education, worship, music, and service. This faith family features people from diverse cultural, ethnic, and economic backgrounds. Yet, we come together on Sunday as the Holy Family of God to worship, praise, plead, and thank Our Father for all that the week has brought.

Imagine if you will with me all the people who have attended St. Monica over the years. Can you see them? They are standing with their back against

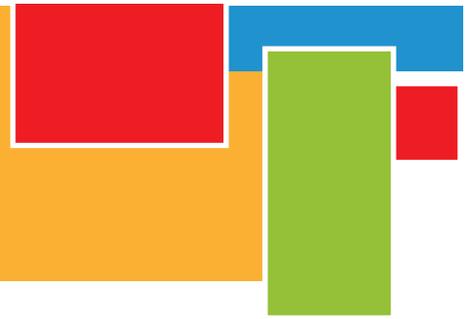
the wall holding the place up. They are sweating, working hard, and trying to keep the walls steady so that others can experience the love of God and the love of family. Yet, each of those people are smiling because they know that their hard work and dedication will pay off immensely. By having a place where faith and family unite, they are keeping the family together and ready. Each one of us must take up that same “back to the wall” stance to keep the place ready for the next family to arrive and feel the same love and care and faith and hope that was provided from those of the past.

The walls of St. Monica represent the hard work and dedication of many generations of people. Do you hear the walls whispering? I invite you to walk through St. Monica or any holy place and hear the walls breathing life. You can hear the words of faith, hope and love that are preached in the Gospel and the Epistles. Listen for those echoes of the past that are driving us forward. Driving us to continue this faith journey that leads us to our heavenly homeland. Thanks be to God! Amen!!

At our St. Monica Festival, something became very evident to me. The Faith of the St. Monica Community is directly linked to the Family of St. Monica. Since the parish discernment process, St. Monica has been looking for new ways to honor families of the past and present that call St. Monica home. The festival provided a beautiful opportunity to honor all the families by placing their names on the wall. Throughout the



DARE TO CARE – WIDENING THE BRIDGE TO COVER THE GAP



By Ms. Audrey Penman Catholic Enrichment Center Coordinator

The Catholic Enrichment Center first serves as a “produce site”, which means we distribute items such as potatoes, carrots, lettuce, cabbage, apples, and other fresh grown vegetables and fruit. These are items also listed as Healthy Hometown foods with health and nutrition benefits. Our “Pantry” is set up with distribution days, for a specific, community area as designated by Dare to Care. Our distribution days are Thursday evenings from 6:00 - 7:30 p.m. and Saturday mornings from 10:00 a.m. – 12 noon. Clients may visit the pantry once a month.

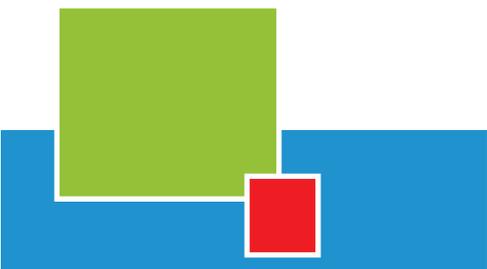
twist. Various vendors such as JenCare, Wellcare, and Norton Health Care often set up shop to participate in sharing their information with the crowd.

We now work with Dare to Care to assist with serving Senior Commodities. Senior citizens are now able to sign up to pick up a box of non-perishables, ready to be utilized in the planning of several meals. Registered seniors may pick up their box once a month at the center. They are also welcomed to stay and participate with senior or other programs going on at the center.

Most days, many of us sit down to a meal with little or no thought to where it came from, or where we will get the next one. We can eat out at our choosing, go to the grocery store weekly, monthly or whenever, to get what we need, when we need it. That is not the case for everyone. With the cost of food, utilities, and housing going up, and salaries, pension checks and other funds being reduced, Dare to Care offers options to help bridge the gap between the two.

We also offer the added food blessing of the Mobile Pantry. This distribution takes place on the 4th Tuesday of the month, on the parking lot. Patrons receive food, mostly produce, often can goods and other household items free of charge. There are no street or community boundaries for the mobile pantry distribution. While waiting in line patrons often receive recipes and food preparation information from Dare to Care volunteers, often with a healthy

Dare to Care is a welcome addition to the community. Individuals and families can come freely to receive fresh produce, canned goods and other food items that assists them with establishing a healthy lifestyle for them and their families.



Something to Think About!



“DAYS OF HUMAN DIGNITY”-FOCUS ON FOSTER CARE



By Edward Harpring - Coordinator of Pro-Life Ministries, Family Ministries Office - Archdiocese of Louisville

So, what is next? Scripture points us to another area that needs our immediate attention – abandoned children. “Give justice to the poor and the orphan; uphold the rights of the oppressed and the destitute. Rescue the poor and helpless; deliver them from the grasp of evil people.”

Sadly, more nearly 8,500 children in Kentucky are in the state foster care system. The raging opioid crisis is accelerating foster care with more cases of abuse and neglect at unprecedented levels. The Governor’s office is asking the Faith Community to get involved and become our “brother’s keeper” for these vulnerable children.

Foster care youths’ range in age from birth to 21 years old. Many of these children have been abused, neglected, emotionally mistreated, exploited or sexually abused. In addition, some in foster care have special needs, including medical disabilities, physical handicaps, special dietary needs, birth defects or chronic illness.

On an encouraging note, last year, more than 700 of these children were adopted, and more than 80 percent were adopted by their foster families.

Our state is in desperate need of more foster parents to fill the gap for these forgotten children. Foster care needs true Pro-Life advocates. Fully embracing the inherent value of every life requires the willingness and self-sacrifice to go beyond the Pro-Life legislative process (although that’s certainly needed) by accompanying the “least of these” no matter their age, race, or disability. Many pro-lifers have already answered the call, but many more are needed. Is God calling you to adopt or to be a foster parent?

You can learn more about Foster care at <https://adopt.ky.gov/learnMore/Pages/fostering.aspx> as well as the adoption support services offered through Catholic Charities at: <http://www.kycaringconnection.org/>.

The Archdiocese “Days of Human Dignity” began with National Migration Week in January to model Pope Francis’s invitation to “Share the Journey” which calls attention to the plight of millions of displaced refugees around the world. A Steering Committee was formed to continue the Days of Human Dignity with other Life-affirming events including the Dr. Martin Luther King, Jr. Day Celebration, Catholic Relief Services Appeal Rice Bowl Luncheon, Walk for Life, and the Pro-Life Memorial Mass.

child ♥ family
placement happiness
court case worker plan
heart **Foster care**
support healing trauma
home hope ♥
♥ loved ♥
safe
♥

Black Catholic History Month Celebrated!

African-American Catholics who gathered Nov. 3 to reflect upon and celebrate their roots were called to do small things that will make their community prosper.

The 33rd annual African American Catholic Day of Reflection and the 32nd annual African American Catholic History Celebration — held at the Catholic Enrichment Center on West Broadway — drew about 200 people under the theme “From Maintenance to Mission.” The event was organized by the Archdiocese of Louisville Office of Multicultural Ministry (OMM).

Archbishop Joseph E. Kurtz presided at the opening Mass, which was filled with the sounds of African drumming, music and liturgical dance.

“Today we remember the depth of Catholic history in the African American community. We remember your parents, grandparents, Daniel Rudd,” said the archbishop, referring to the Bardstown, Ky., native who was born a slave in 1854 and later founded the National Black Catholic Congress.

During the liturgy, Archbishop Kurtz pledged his support for the new African American Catholic pastoral plan, which was presented to him by M. Annette Mandley-Turner, executive director of OMM.

The five-year plan was crafted from discussions at the 12th National Black Catholic Congress which took place in 2017.

The archbishop prayed that each person present, including the young people, would also pledge their support.

“We need each of you to understand this plan and be a part of it,” Archbishop Kurtz said, speaking directly to a group of young people.

Father Maurice Emelu — a priest of the Diocese of Orlu in Nigeria who delivered the homily — also urged those who’d gathered to play their part in uplifting the black community. Father Emelu, an adjunct lecturer at John Carroll University in Ohio, served as the day’s keynote speaker.

“My job is to inspire you to be in service of Christ in those little things that are incredibly impactful in the mission Christ has set for us,” said Father Emelu. He challenged the congregation to do

The Record - Ruby Thomas, Record Staff Writer - November 8, 2018



Record Photo by Ruby Thomas Members of the St. Martin de Porres Church Liturgical Movement Ministry, from left, Ja’Kaylah Porter, Myzanae Baskett-Turner and Ka’Mayah Porter danced during a celebration of African American Catholicity Nov. 3 at St. Martin de Porres.

more for their community.

“We love our community so much, yet we do so little for it. We wait for others to do it for us when we can do it for ourselves,” said Father Emelu. “Some people put so little into the mission they love so much.”

He called attention to the story of the widow’s offering from the Gospel of Luke, chapter 21, where the widow gives two coppers — all she had.

“God wants us to sacrifice because we love the mission and the faith,” said Father Emelu. “Who has the gifts and talents? Who is that person that can do all those little things that can make the African American community prosper? That person is you.”

Mandley-Turner said Father Emelu’s charge to the black community to work for the change they want to see, resonated with her.

She noted that during the National Black Catholic Congress last year, many people asked if there is a solution to the declining presence of black people in Catholic churches. She came to the realization, she said, that the numbers weren’t declining, but people were not “engaged.”

Many in the black community, noted Mandley-Turner, are “maintaining” instead of living a life of mission.

“When you are maintaining, you’re treading water. They appear to be in a state of survival,” said Mandley-Turner. “You can only do so much when you’re trying to survive. Mission drives us out.”

The African American Catholic Pastoral Plan will be an aid in helping blacks “get busy and start doing for ourselves,” she said.



Record Photo by Ruby Thomas Participants recited the Lord’s Prayer during an opening Mass for the African American Catholic Day of Reflection and the African American Catholic History Celebration Nov. 3 at St. Martin de Porres Church.



The Record is published each Thursday by the Archdiocese of Louisville and has been serving the Catholic community in Central Kentucky since 1879.



UNFOLDING THE AFRICAN AMERICAN CATHOLIC PASTORAL PLAN OF ACTION



By Ms. Janice Mulligan African American Catholic Ministries Associate Director

In a time when there is wariness of religious and civic institutions, when there is concern about safety in public spaces, when divisions among people seem to run deep, the Catholic Enrichment Center (CEC) remains committed to its mission to be a community gathering place open to all, which provides holistic cultural enrichment, formation and academic development. Established in spring 2000 as an extension of the Archdiocese of Louisville's Office of Multicultural Ministry (OMM), at the CEC people can find answers that enhance one's life from a holistic perspective.

The recent Archdiocese of Louisville African American Catholic Five-Year Pastoral Plan of Action provides ongoing direction for the CEC, continuing its alignment with the work and the agenda of the National Black Catholic Congress XII's Pastoral Plan of Action. This work spans across multiple objectives, audiences, and time frames. In fall 2018 the CEC began hosting the African American Catholic Leadership Circle which identifies, calls forth, and affirms lay leadership, embracing the leadership priority of the Plan. To specifically support the leadership and spirituality of African American men, the Imani Male Retreat was designed for December 2018. This event is part of overall initiatives highlighting Male Ministry. An Advent Retreat was planned to encourage the faith development of seniors as part of Senior Ministry Programming. This experience recognized the importance of the action step "to foster Africentric family spirituality" and targeted the 'elders in the village'. The CEC will host a Black Vocations Round Table in the spring 2019 to fulfill the objective of "promoting and supporting African American vocations". The November 2018 Thea Bowman Institute Certificate Program workshop addressed the examined the lessons learned and best

issue of racism. This day-long course examined the lessons learned and best practices of the Archdiocese of St. Louis in dealing with the unrest in Ferguson, MO.

The CEC's interaction with Congress plans is not new. Since its inception, the CEC through the OMM has worked to support and implement the priorities and action steps proposed nationally and locally. Examples include the recent 33rd Annual Day of Reflection for participants to enhance their Africentric awareness and spirituality; facilitated Africentric sacramental prep programs; and the 8th Annual Heroes of Hope Celebration that recognizes the leadership and service of 'everyday heroes'. Each of these examples supports the goal of addressing the needs of African American Catholics and those of the African Diaspora to acknowledge, embrace, and celebrate our cultural gifts as well as offer them to the Church. The CEC, through the OMM, answers the invitation of Congress XII and the Archdiocese of Louisville African American Catholic Five-Year Pastoral Plan of Action to embrace these words from Scripture: "The Spirit of the Lord is Upon Me: act justly, love goodness, and walk humbly with your God" (Luke 4:18; Micah 6:8).

2019
T.I.K.O.

Tennessee, Indiana, Kentucky, Ohio
5th Intergenerational Family Convocation
July 12-13, 2019

Theme: Embracing Our Faith: Influenced by Race and Culture



CONFERENCE LOCATION:

Kingsgate Hotel and Conference Center
151 Goodman Street
Cincinnati, OH 45219

REGISTRATION COST:

\$125.00 for Adults
\$75.00 for Children/Youth Grades 4-12
Includes Workshops, Family Reunion Dinner, and Conference T-shirt

REGISTRATION INFORMATION:

Website: <https://tkiocatholic.org>
Email: jvj6965@gmail.com

HOTEL INFORMATION:

Guest Rooms - \$124.00/day + applicable taxes
Room Rate Cutoff Date - June 12, 2019



Editorial

A Time of Transition and Reflection

By Rev. Conrad Sutter OFM Conv.



It was a very hot and humid Sunday evening, June 17, 2018 when I ended my ministry at both parishes – St. Martin de Porres and St. Augustine. I knew I would not be returning there next Sunday. I missed them already. They had been so good to me, energized me, believed in me, trusted me, and accepted me with open arms. Oh, how blessed I was at the end of mass at St. Augustine. I started to lose it. They had supported me. You do not realize just how good you have it, until it changes. Right now, I cannot imagine not celebrating the liturgy there next Sunday. Something will be missing. The community in the west end transformed me and energized me. They gave me a new sense of freedom that opened my eyes to what church is all about. The communities in both parishes made me feel so welcome and at home. Each person in the community has touched me in a special way. It was such an honor to celebrate together the joys and pain, suffering and hurts of the community. I gained a new sense of what community is all about.

My transition in the hospital was a very different experience. For twelve years as a chaplain at Norton Hospital, my

ministry was to everyone whose path I crossed. I was blessed to bring God's love, peace, comfort, and consolation to the catholic patients, their families, and visitors – to all I encountered. From housekeepers to food service personnel, medical staff and pastoral staff, to each department I ministered. Today, I miss being with everyone who needed a prayer or to be listened to. I miss ministering the Sacrament of the Anointing and Reconciliation, praying for healing, and guiding patients and families through the letting go process. Being a hospital chaplain blessed me and sharing with the pastoral staff energized my ministry.

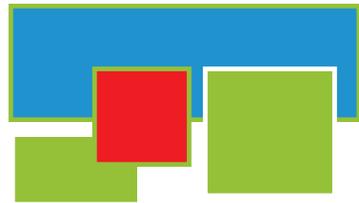
Now, I reflect on these wonderful experiences that have made me a better person and friar and respond to God's call in sending me into a new ministry.

I realized that the transition and letting go is an important time of celebrating and remembering all the blessing that took place during these ministries. I realize that in letting go I am creating space for the many wonderful things that will happen to me in my new ministry as I respond to God's call. I have been journaling about my transition, my thoughts, my feelings

and I continue to pray for my former ministry. This has been a great help in letting go and moving into my new ministry.

It has been a short time since I began my new ministry. I realize how my past experiences as a chaplain and sacramental moderator have contributed to a sense of energy and excitement about what I am doing today. All that has happened has given me a new sense of freedom to be who God is calling me to be. I carry what was gained from the past and with a new energy and freedom continue to answer God's call to be my best each day. I relate to the past, with all that it has given me. Now, I live today and each day enjoying the blessing of the Lord.





Dates to Remember

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Catholic Enrichment Center

Quad Parish Pentecost Weekend
Prayer Service
June 8, 2019 • 12:00 a.m.
St. Martin de Porres

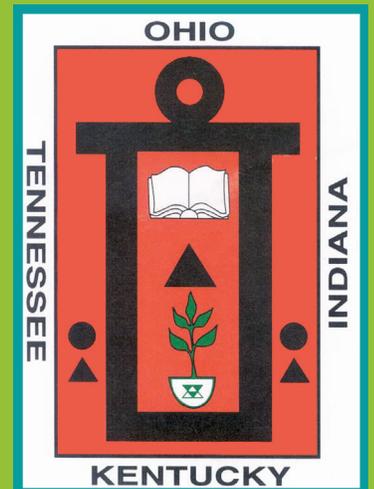
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June 23-24, 2019
Flaget Center

Kujenga Viongozi Level II
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Flaget Center

SAVE The Date

T.I.K.O.
Tennessee, Indianapolis,
Kentucky, Ohio
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Family Convocation

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CELEBRATE & EMBRACE

THE GIFT OF DIVERSITY!



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