

■ SPRING 2020
■ ISSUE 52

ARCHDIOCESE OF LOUISVILLE Cultural Update

OFFICE OF MULTICULTURAL MINISTRY MAGAZINE



OMM

IN THIS ISSUE:

UPHOLD HUMAN DIGNITY
& REJECT RACISM

page 3

THE NATIONAL BLACK
CATHOLIC CONGRESS
STATEMENT

page 4

HISPANICS: A GIFT
TO THE CHURCH

page 5

SACRED HEART SCHOOLS
INCLUSIVITY

page 6

COMMUNITY PARTNERSHIPS
HELPING TO SERVE

page 7

A REFLECTION ON BLACK
CATHOLIC HISTORY

page 8

ASIAN PACIFIC AMERICAN
HERITAGE MONTH

page 10

BRIDGING THE GAP: HUNGER
AND HEALTH FOR SENIORS

page 11

FULFILL THE DREAM OF GOD

page 12

CONTINUING MY FAITH
JOURNEY

page 14

WEST LOUISVILLE
REDEVELOPMENT

page 15

DATES TO REMEMBER

page 16



Pope Francis Sends Strong Message to U.S. Catholics After George Floyd's Death

By Nicole Winfield and Elana Schor
Associated Press

WASHINGTON (CNS) TIME
JUNE 10, 2020 4:42 AM EDT (VATICAN CITY)

— Pope Francis called George Floyd by name, twice, and offered support to an American bishop who knelt in prayer during a Black Lives Matter protest.

Cardinals black and white have spoken out about Floyd's death, and the Vatican's communications juggernaut has shifted into overdrive to draw attention to the cause he now represents.

Under normal circumstances, Floyd's killing at the hands of a white police officer and the global protests denouncing racism and police brutality might have drawn a muted diplomatic response from the Holy See. But in a U.S. election year, the intensity and consistency of the Vatican's reaction suggests that, from the pope on down, it is seeking to encourage anti-racism protesters while making a clear statement about where



Pope Francis holds his homily as he attends Pentecost Mass at the Vatican Basilica of St. Peter's on May 31, 2020.

Vatican Pool/Getty Images

American Catholics should stand ahead of President Donald Trump's bid for a second term in November.

Francis "wants to send a very clear message to these conservative Catholics here who are pro-Trumpers that, 'Listen, this is just as much of an issue as abortion is,'" said Anthea Butler, a presidential visiting fellow at Yale Divinity School.

Butler, who is African American, said the Vatican is telling Catholics "to pay attention to the racism that is happening and the racism that is in your own church in America."

CONTINUED ON PAGE 2

The Vatican has long spoken out about racial injustice, and popes dating to Paul VI have voiced support for the civil rights movement and Martin Luther King Jr.'s message of nonviolent protest. History's first pope from the global south is no different. He quoted King at length during his historic speech to the U.S. Congress in 2015 and met with King's daughter, as his predecessor had done.

But the degree to which Francis and the Vatican have seized on Floyd's killing is unusual and suggests a coordinated messaging strategy aimed at a national church that Francis has long criticized for its political and ideological partisanship, said Alberto Melloni, a church historian and secretary of the John XXIII Foundation for Religious Studies in Bologna, Italy.

"It's not like seven people had the same type of reaction" by chance, Melloni said.

Last week, Francis denounced the "sin of racism" and twice identified Floyd as the victim of a "tragic" killing. In a message read in Italian and English during his general audience, Francis expressed concerns about violence during the protests, saying it was self-destructive.

He also said, "We cannot close our eyes to any form of racism or exclusion, while pretending to defend the sacredness of every human life."

It was a clear effort to call out some conservative Catholics for whom the abortion issue is paramount, while other "life" issues dear to Francis — racism, immigration, the death penalty and poverty — play second fiddle at the ballot box.

Francis has firmly upheld the church's opposition to abortion. And polls show a plurality of American Catholics support significant restrictions on legal abortion.

But Francis has also lamented that the U.S. church is "obsessed" with abortion, contraception and gay marriage to the detriment of its other teachings. Trump is staking his outreach to Catholic voters largely on his anti-abortion platform.



Bishop Mark Seitz of El Paso, Texas, kneels at El Paso's Memorial Park holding a Black Lives Matter sign June 1. Seitz and other clergy from the diocese prayed and kneeled for eight minutes, the time George Floyd, an unarmed black man, spent under a police officer's knee before dying May 25. (CNS/Courtesy of El Paso Diocese/Fernie Cenicerros)

Francis spoke out June 3 after Trump posed in front of an Episcopal church near the White House, Bible in hand, after law enforcement aggressively forced protesters away from a nearby park.

A day later, Trump visited the St. John Paul II shrine, a visit denounced by the highest-ranking African American prelate in the U.S., Archbishop Wilton Gregory of Washington, D.C., whom Francis appointed to the politically important position last year. Gregory said he found it "baffling and reprehensible that any Catholic facility would allow itself to be so egregiously misused and manipulated."

In that vein, the pope's phone call to Texas Bishop Mark Seitz of El Paso last week appeared quietly significant. Seitz has taken a leading role in demanding fair treatment for migrants attempting to cross the southern U.S. border, a cause Francis has championed in ways that have fueled tensions with Trump.

Francis called Seitz unexpectedly after he was photographed kneeling in prayer at a Black Lives Matter protest. Seitz said the pope thanked him without mentioning the demonstration, but the context was clear: "My recent words and actions on the events that are taking place in the country now" after Floyd's killing.

Francis was not alone in making the Vatican's views known.

While the Holy See would loath to be seen as picking sides prior to the U.S. election, its media operation has made clear its backing for peaceful protests, denouncing injustices suffered by black Americans and underlining its longtime support of King's message.

Sunday's *L'Osservatore Romano* newspaper featured three Floyd-related stories on its front page. The first was that 1 million people were expected to protest that day in Washington.

A second story was about a video showing two U.S. police officers shoving 75-year-old Martin Gugino, a white Catholic protester, to the ground in Buffalo. "Go watch it, please," the article said.

Its third story was about a prayer service presided over by the highest-ranking American at the Vatican, Cardinal Kevin Farrell, who decried how America's constitutional ideals were failing its black citizens.

In an interview, Farrell said he has spoken to Francis in the past about America's race problems, which he saw up close as an auxiliary bishop in Washington. Farrell said Francis is well versed in King and American history.

Francis "knows what the principle was, and he knows what the struggle was," Farrell said.

Natalia Imperatori-Lee, a professor of religious studies at Manhattan College, said the Vatican's message is having an effect on American Catholics.

"We are starting to see a kind of fissure emerge," she said. "Whether that's going to be long lasting or whether it is a sign of a paradigm shift, I think it's too early to tell."

A poll from the nonprofit Public Religion Research Institute last week found that the share of white Catholics holding favorable views of Trump had dropped by double digits since last year, registering 37% in the last week of May compared with 49% across 2019.

The test, Imperatori-Lee said, will be if priests are still preaching about racism in six months. And beyond that: "I guess we'll know if this works when Catholics go to the polls in November."

Schor contributed from New York. ■

Uphold Human Dignity

& REJECT RACISM



By Most Reverend Joseph E. Kurtz

The Record June 11, 2020

On Friday, June 19, we celebrate the Solemnity of the Sacred Heart of Jesus, and we desperately need His divine love. These days our hearts are pulled so hard. The COVID-19 pandemic has taken more than 100,000 lives in the United States and many more globally, but we have begun to return to the Holy Eucharist, safely and slowly. Just as we begin to rejoice, our consciousness is raised yet again about the deadly consequences of the sin of racism and the need to confront this sin with our Catholic faith. Complicating the peaceful and legitimate protests in the streets of Louisville are acts of violence and destruction that risk doing harm, not only to lives and property, but also to the attention that must remain on eradicating racism.

Yesterday in his Wednesday audience from Rome, Pope Francis summarized it well: “We cannot tolerate or turn a blind eye to racism and exclusion in any form. At the same time, we have to recognize that violence is self-destructive and self-defeating. Nothing is gained by violence, and so much is lost. Let us pray for reconciliation and peace.”

I wrote to Mayor Fischer at the beginning of the protests that began in Louisville and shared my letter on my blog: “Please know of my prayers and support as you lead our community through the recent tragedy of Breonna Taylor’s death and as you seek justice in the circumstances that led to her death. With you, I support legitimate peaceful protests that give

voice to the pain of the community and to the desire for truth and justice to be served. With you, I also greatly lament the senseless violence that took place last evening during an initially peaceful protest related to this tragedy.”

Over the last two months in dealing with the COVID-19 pandemic, we have focused on the common good as the foundation of Catholic social teaching. Thus, we have embraced social distancing and good hygiene to protect the lives of others, so that even those of us not showing symptoms will mitigate passing on the deadly virus.

Our Catholic social teaching also must guide our response to racism. A central understanding is the dignity of the individual created in the image and likeness of God. The protests have been calling for justice with a frequent theme: without justice, there can be no peace. When *The Courier Journal* interviewed me, I mentioned both short-term and long-term actions that need to take place within our communities. In the short term, of course, we all urge our public officials to bring about a just resolution to the recent tragic deaths of African Americans in our nation.

Much needed and even more difficult is the long-term process of changing hearts, beginning with ourselves. Among the many quotes for which Reverend Martin Luther King Jr. is remembered, certainly high on the list is his call – now 50 years old – for persons to be judged not by the color of their skin but by the content of their character. He called forth the dignity of every human being, which is a dignity that we must uphold.

In November 2018, I joined with the Catholic Bishops of the United States in issuing a letter on the sin of racism entitled *Open Wide Our Hearts*. Paragraph 20 states: “Racism is a moral problem that requires a moral remedy – a

transformation of the human heart – that impels us to act.” Each one of us is called to join with our neighbor in opening wide our hearts to a conversion that rejects racism, aware that in that very act, we are claiming our own dignity.

When I was growing up and did something wrong, on many occasions my dear mother would say something that brought me to my senses. She would say, “What you just did was beneath your dignity.” Together as one body of Christ, we defend the dignity of every human being and most especially in this tragic time, we decry the sin of racism in which people are judged by the color of their skin rather than the content of their character.

We must remember that Church teaching supports peaceful and legitimate protests – protests that need to be heard if we are to grow as a healthy community. Sadly, these legitimate efforts to raise voices for justice and for peace have been co-opted, even in our own city of Louisville, by destructive acts of violence. Rioters are taking advantage of the unrest and threatening to confuse the legitimate message for justice and peace. Walking through the downtown area that surrounds the Cathedral, I witnessed firsthand the results of the destruction and even the remnants of looting. These actions have no place in a community that seeks the dignity of every person, and they risk distracting our minds and hearts away from the central theme of addressing the sins of racism and seeking justice and lasting peace for all.

Even now, we need to turn to a horizon of hope. One of my favorite events each year occurs usually in early March. This is the annual African American Catholic Leadership Banquet that recognizes adults and youth for their leadership and that honors these individuals as

examples. This year was the 30th such banquet, and I was not disappointed, especially as I heard young people stand up and speak of the contributions of their faith and family as well as the desire to live up to the dignity that is theirs. These words were spoken with confidence in opportunities for a future filled with hope and promise. We need their voices and our resolve to make their dreams come alive.

I cannot easily walk in the footsteps of an African American man or woman who has experienced the hatred of racism and the closed-door of defeat. Humbly, I can only find ways to encourage all of us, regardless of the color of our skin, to see the dignity of each human being and to seek the step that God calls us to take in fostering respect for the dignity of every human being. Rejecting the sin of racism and seeking a better path, we pray: "Sacred Heart of Jesus, make our hearts like unto Thine." ■



THE NATIONAL BLACK CATHOLIC CONGRESS®



Statement Regarding the Death of George Floyd

By Most Reverend Roy E. Campbell, Jr.
President of the National Black Catholic Congress

Issued June 3, 2020

My fellow citizens of these United States of America, we have witnessed in graphic video detail, racism on display in the twenty-first century in the killing of George Floyd, an arrested, unarmed, hand-cuffed and subdued black

man by a white police officer, who refused to acknowledge a fellow human being's cries of distress.

The National Black Catholic Congress (the Congress) joins the nonviolent calls and protests for a complete and transparent investigation of the killing of Mr. Floyd in Minneapolis, Minnesota. Along with a call for investigation and justice, the Congress echoes Archbishop Bernard Hebda, of the Archdiocese of Saint Paul and Minneapolis, in which he states in part, "...Let us pray for comfort for his grieving family and friends, peace for a hurting community and prudence while the process moves forward. We need a full investigation that results in rightful accountability and veritable justice...".

Justice is what Mr. Floyd and his family and friends deserve. Justice through equal and fair treatment under the law is what every person in this country deserves. Justice brings about Peace, and Peace allows Love to Flourish. This is what the founding fathers of this country tried to promote in the Constitution and what this nation fought a Civil War to uphold, that ended one hundred and fifty-five years ago. However, the racism brought on by the enslavement of Black Americans in the years leading up to the establishment of the United States of America to the Civil War, still exists and all too frequently displays its ugly effects today in racist attitudes and actions that discriminate one people from another.

The Rev. Dr. Martin Luther King, Jr. once wrote: "Discrimination is a hellhound that gnaws at Negroes in every waking moment of their lives to remind them that the lie of their inferiority is accepted as truth in the society dominating them." He also wrote: "Law and order exist for the purpose of establishing justice and when they fail in this purpose, they become the dangerously structured dams that block the flow of social progress."

Today, as we seek justice for George Floyd and his family, each of us must commit ourselves to the untiring pursuit of Justice, Peace and Love for every person in this country; because, together every person in this country makes us the United States of America. ■



Hispanics: A Gift to the Church



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

Hispanics are not a problem for the Church, but rather a blessing which is the sentiment of the bishops of the United States.

The presence of our diverse Hispanic community is visible throughout the USA, while all are not Catholic many are. The growth of the Catholic Church at present, rests primarily in the Western and Southern states due to the presence of two fast-growing groups – Asian Pacific Island (API) and Hispanics. In those states, APIs are said to be the fastest-growing population.

The archdioceses have witnessed an increase among Catholics who are young adults whose average age is mid-twenties as compared to others in the Church. To meet the growing needs of the young Church, we must continue developing programs that are culturally relevant in Spanish, such as the Hispanic Leadership Programs, Hispanic Formation, Days of Reflection and, retreats offered by the Office of Multicultural Ministry (OMM). OMM has a history of working in collaboration with other offices and agencies in our Archdiocese who possess additional expertise in various areas.

Our efforts to provide opportunities for young adults to embrace formation via pastoral institutes, seminaries, on-line programs, and universities are on-going. The energy Hispanic Catholics bring to the faith community is essential to parish life.

In many instances, our parishes with ministry efforts focused on Hispanics,

reflects vibrant sacramental activities with large percentages of baptisms, first communions, and confirmations among Hispanic children. It continues to be the belief of parents that the need for the sacrament of penance, and a profound understanding of the Real Presence of Jesus in the Holy Eucharist is necessary.

Realistically, we admit that while thanking God, Hispanic Catholics most often remain loyal to their faith. Unfortunately, some are also leaving the Church.

Outreach is critical in our Hispanic communities. We can no longer procrastinate as Hispanics leave the Church, nor wait for them to come find us. We must embrace the ministry of evangelization and the role we play in that ministry. We must be more welcoming and accepting of Hispanic culture and traditions. ■

Los hispanos: un don para la Iglesia

Por M. Annette Mandley-Turner

Directora Ejecutiva Oficina del Ministerio Multicultural

Los hispanos no son un problema para la Iglesia, sino una bendición lo cual es el sentir de los obispos de los Estados Unidos.

La presencia de nuestra diversidad hispana es visible en todo Estados Unidos, aunque no todos son católicos, muchos lo son. El crecimiento de la Iglesia católica en la actualidad tiene lugar principalmente en los estados del oeste y del sur debido a la presencia de dos grupos de rápido crecimiento: los asiáticos de las islas del pacífico (API) y los hispanos. En esos estados, se dice que las API son la población de más rápido crecimiento.

Las arquidiócesis ha sido testigo de un aumento entre los católicos que son adultos jóvenes cuya edad promedio está a mediados de sus veintes en comparación con otros en la Iglesia.

Para satisfacer las necesidades crecientes de la Iglesia joven, debemos continuar desarrollando programas que sean culturalmente relevantes en español, como el Programa de Liderazgo Hispano, formación hispana, días de reflexión y retiros ofrecidos por la Oficina del Ministerio Multicultural (OMM). OMM tiene un historial de trabajo en colaboración con otras oficinas y agencias en nuestra Arquidiócesis que posee experiencia adicional en varias áreas.

Nuestros esfuerzos para proporcionar oportunidades para que los jóvenes adultos adopten la formación a través de institutos pastorales, seminarios, programas en línea y universidades están en curso. La energía que los católicos hispanos aportan a la comunidad de fe es esencial para la vida parroquial.

En muchos casos, nuestras parroquias con esfuerzos de ministerio enfocados en los hispanos reflejan actividades sacramentales vibrantes con altos porcentajes de bautismos, primeras comuniones y confirmaciones entre niños hispanos. Sigue siendo la creencia de los padres que la necesidad del sacramento de la penitencia, y una comprensión profunda de la Presencia Real de Jesús en la Sagrada Eucaristía es importante.

Siendo realistas, admitimos que, aunque agradecemos a Dios, los católicos hispanos a menudo permanecen fieles a su fe; pero desafortunadamente, algunos también están dejando la Iglesia.

El alcance es crítico en nuestras comunidades hispanas. Ya no podemos posponer las cosas mientras los hispanos abandonan la Iglesia, ni esperar a que vengan a buscarnos. Debemos acoger el ministerio de evangelización y el papel que desempeñamos en ese ministerio. Debemos ser más acogedores y aceptar la cultura y las tradiciones hispanas. ■

THERE IS A CLEAR CULTURE OF INCLUSIVITY AT SACRED HEART SCHOOLS

By Dr. Michael L. Bratcher, Principal
Sacred Heart Model School



Sacred Heart Schools does not talk the talk, we walk the walk. Diversity and Inclusion is part of who we are. It is what we do. This past school year, Ms. Annette Mandley-Turner and Ms. Janice Mulligan, from the Office of Multicultural Ministry, offered a workshop for several of the Sacred Heart School staff members. The workshop was intitled Embracing a Culture of Inclusivity and provided further insight and perspective into the topic. Ms. Mulligan walked those who attended the workshop through an exercise to see how diverse their personal world really is. From the activity, the participants were able to see where they were doing well and where they have work to do in order to become more aware of diversity and inclusion. Mrs. Amy Nall, Assistant Principal and Dean of Studies at Sacred Heart Academy attended the workshop and said, “attending the professional learning session, Embracing a Culture of Inclusivity, provided a forum for open dialogue and reflection on the

very important topic of diversity and inclusion. The activity that Ms. Mulligan facilitated made visible for me how ‘monochromatic’ my own personal world is. I look forward to future opportunities to continue the conversation”.

As part of an International Baccalaureate (IB) World School, Sacred Heart students, in preschool through grade 12 at our high school, focus on International mindedness. The aim of all IB programs is to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect. Diversity and inclusion are infused throughout the curriculum and is a daily practice. In fact, through our common connection as members of God’s family, Sacred Heart Schools celebrates diversity and reverences all people. Our inclusive culture enables all students, faculty and staff to develop and thrive while sharing their God-given talents. ■



“Diversity & Inclusion”



Community Partnerships Helping to Serve



By Ms. Janice Mulligan, Associate Director African American Catholic Ministries

The Catholic Enrichment Center (CEC) serves the community through a variety of partnerships. These partnerships reflect the desire to reach out to people throughout the greater Louisville area. One partnership is Healthy Cooking classes with the American Heart Association and Passport. On Tuesdays Chef Sunshine presented heart healthy recipes that participants enjoyed and can repeat at home. The first class featured chicken fajitas, which used plain Greek yogurt instead of sour cream. One person attended the class because his doctor recommended a healthier diet. Another indicated that she wanted to wean herself from medications and to adopt a healthier diet. Chef Sunshine also provided general tips for cooking at home on a budget, a concern for several on a fixed income.

The Plato Institute is another partnership that occurs at the CEC. It is headed by Martina N. Kunnecke, President of the Samuel Plato Academy. Each month the community is invited to a public

forum about the history of various areas or people important to Louisville/Kentucky. Recent topics have included presentations about Daniel Rudd, Greenwood Cemetery, and Anatomy of a Neighborhood.

A third partnership involves St. John's Center for Homeless Men. Each Friday, staff and clients from St. John's Center come to the CEC to offer group discussion and support for men who transition to permanent housing. The CEC offers an intimate, comfortable, and accessible space for this work. The Computer Lab, St. Jude Family Suite, and Thea Bowman Hall also provide further potential for additional options to make their work more impactful.

These are just a few of the ways that the Catholic Enrichment Center works to be inclusive, reaching out to all people throughout the community. To learn more about these or other programs at the CEC, or to discuss other potential partnerships, please call (502)776-0262. ■

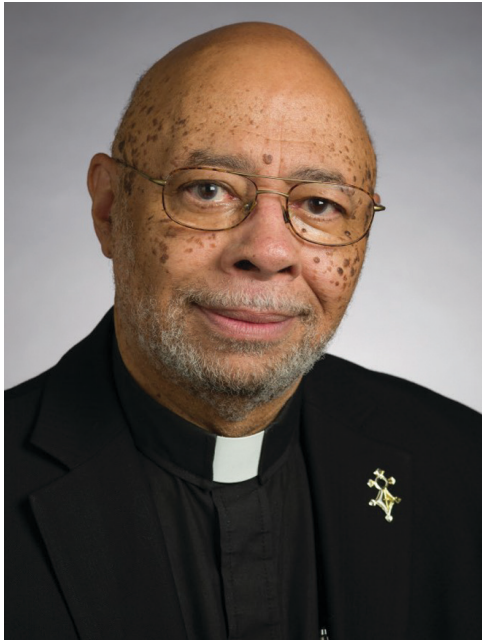


“Build Community Wherever You Go”

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



A Reflection on Black CATHOLIC HISTORY



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

Yes, the Jamestown Colony did establish what is now the Commonwealth of Virginia. But there were no “United States” in 1619. There were colonies all across the continent, established by various European powers, from the Dutch to the Spanish to the English. Focusing just on the Spanish, the Spanish colonies in “what is now the United States,” would have included territory stretching from Florida to New Mexico (and we have the presence of the Territory of Puerto Rico). The “conquerors” (conquistadors) were not just devastating Native/Indigenous cultures in what is now Mexico down through Central America into South America – these adventurers were also walking across the territory that is now the south and southwest of the United States. They got here in the 1500’s and had Africans on those boats. While some of the Africans on those boats were free, some were enslaved.

What we must pay attention to, is that the conscripted and captured Africans were also most likely Catholic. The establishment of St. Augustine in Florida in 1565, quickly demonstrated the guiding principle of New World domination: introduce racially-shaped slavery into the society. By 1581, there were at least 50 enslaved Africans in St. Augustine (<https://sharondraper.com/timeline.pdf>). When Florida was ceded to the United States in 1821, it was a slave-dependent colony, and it was Catholic. Historians tell us that many of the runaways, on the Underground Railroad, did not journey only to the North or to the far West. Many escaped to Florida and many were quite articulate in stating that part of their goal was to become Catholic. This quotation, alone, can underscore this point (from *The African American Heritage of Florida*, Edited by David R. Colburn and Jane L. Landers. p. 22):

“In 1670 English planters challenged Spanish territorial claims to the entire Atlantic seaboard and established a settlement at Charles Town. Shortly thereafter, their slaves began escaping to St. Augustine, claiming they desired baptism in the “True Faith.” Rather than return the runaways as English owners demanded, the Spaniards offered them religious sanctuary. A royal decree of 1693 granted “liberty to all . . . the men as well as the women ... so that by their example and by my liberality... others will do the same.” During the next decades more fugitives from Carolina straggled into St. Augustine, and in 1738 the Spanish governor established the runaways in the free black settlement of Gracia Real de Santa Teresa de Mose, about two miles north of St. Augustine.”

Perhaps we can honor those self-converting ancestors of faith and blood, and still learn some perspectives of history that all-too-often, ignore the self-aware, self-motivating and self-determining women and men who have shown us the way, even if we were not conscious of the map of our faith journey that was first drawn. We can honor them by also being bold and brave. ■



Daniel Rudd

Courtesy of National Black Catholic Congress

Each time we are called to reflect on the long history of the enslavement of Africans in what is now the United States of America, we are pointed to the arrival in 1619, on the shore of Point Comfort, Jamestown Colony, of a ship bearing “twenty and odd Negroes,” for sale to the English settlers. Many historians and culture-workers have said the year 2019 was the 400th anniversary of the formal introduction of African enslavement in the United States. Many voices have been raised in response to this call to remember this history. Some have offered confirmation, gratitude and humble awareness of placing slavery at the center of what “America” means. Others have challenged this anniversary recollection – and those challenges (as can also be easily predicted) have ranged all around the circle of complaint.

The reflection here is, perhaps surprisingly, a voice of caution and correction – especially for those of us who seek to understand how the 1619 remembrance affects those who belong to the Black Catholic community in the U. S. To repeat what all folks know: every story has at least three or four sides; and nothing is as simple as it seems on first encounter.

Holy Men and Women on the Road to Sainthood

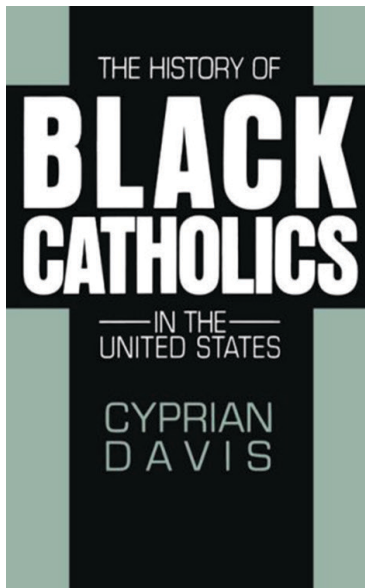


Courtesy of National Black Catholic Congress & Diocese of Columbus

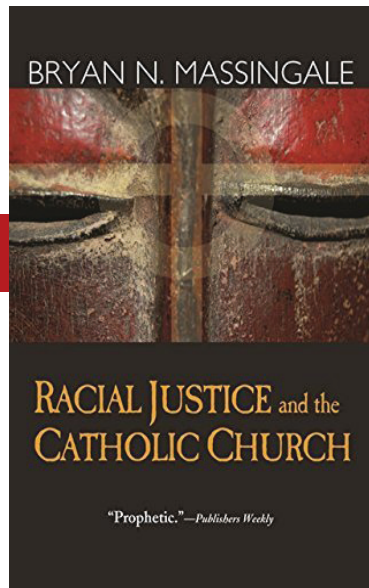
Walking with the Saints: Holy Men and Women on the Road to Canonization

Venerable Pierre Toussaint • Venerable Mother Henriette DeLille
Servant of God Mother Mary Lange, OSP • Venerable Fr. Augustus Tolton
Servant of God Julia Greeley • Servant of God Sr. Thea Bowman

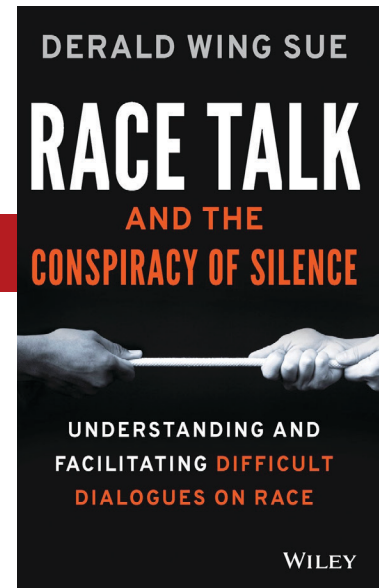
African American Catholic Resources



The History of Black Catholics in the United States by Rev. Cyprian Davis



Racial Justice and the Catholic Church by Rev. Bryan N. Massingale



Race Talk and the Conspiracy of Silence: Understanding and Facilitating Difficult Dialogues on Race by Derald Wing Sue

For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall.

~Ephesians 2:14

ASIAN PACIFIC AMERICAN HERITAGE MONTH

What is Asian Pacific American Heritage Month (APAHM)

May is Asian Pacific American Heritage Month (APAHM), celebrating the achievements and contributions of Asian Americans and Pacific Islanders in the United States.

History of APAHM

In June 1977, Reps. Frank Horton of New York and Norman Y. Mineta of California introduced a House resolution to proclaim the first ten days of May as Asian-Pacific American Heritage week. The following month, Senators Daniel K. Inouye and Spark Matsunaga from Hawaii introduced a similar bill in the Senate. Both were passed and on October 5, 1978, President Jimmy Carter signed a Joint Resolution designating the annual celebration.

In 1990, President George H. W. Bush signed a bill passed by Congress to extend the week-long celebration to a

month-long celebration. In 1992, the official designation of May as Asian-Pacific American Heritage Month was signed into law.

The month of May was chosen to commemorate the arrival of the first Japanese immigrants to the United States on May 7, 1843, and to mark the anniversary of the completion of the transcontinental railroad on May 10, 1869. The majority of the workers who laid the tracks were Chinese immigrants.

According to the 2018 estimates from the United States Census Bureau, there are over 22 Million Asian Americans

and 1.4 Million Native Hawaiian and Other Pacific Islanders living in the United States. Though society has grown to accept cultural diversity, the recent pandemic has shown that we still need to continue holding conversations about diversity and inclusion.

Communities often observe Asian American and Pacific Islander Heritage Month by holding festivals and education-based activities that highlight the vastly diverse cultures associated with people of Asian and Pacific Islander descent and celebrate notable Asian Americans and Pacific Islanders who have made an impact in history. ■

Asian and Pacific Island Resources

Encountering Christ in Harmony:
A Pastoral response to Our Asian and Pacific Island Brothers and Sisters

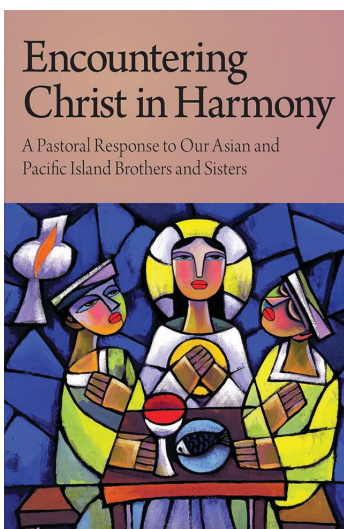
Small Book Series

- Rooted in Tradition: The Chamorro Catholics in the United States
- Harmony in Faith: Korean American Catholics
- Resettling in Place: A Vietnamese American Catholic Experience

Asian and Pacific Island Presence

Harmony in Faith:

- Bishops' Statement - Asian and Pacific Presence: Harmony in Faith (English)
- Asian and Pacific Presence: Harmony in Faith (English)
- Asian and Pacific Presence: Harmony in Faith (Chinese)
- Asian and Pacific Presence: Harmony in Faith (Spanish)
- Asian and Pacific Presence: Harmony in Faith (Vietnamese)



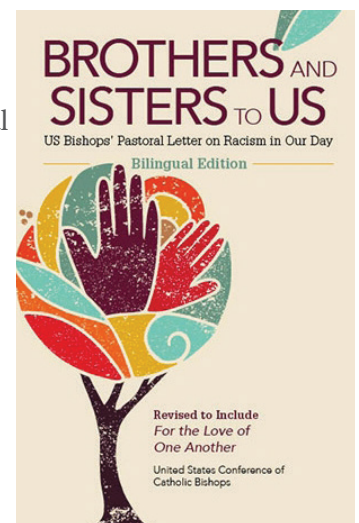
response. Encountering Christ in Harmony hopes to advance the Church's mission of evangelization to specific cultural groups.

BROTHERS AND SISTERS TO US

This landmark pastoral letter promotes discussion and action against racism, "an evil which endures in our society and in our Church." The English/Spanish edition also includes For the Love of One Another: A Special Message on the Occasion of the Tenth Anniversary of "Brothers and Sisters to Us."

ENCOUNTERING CHRIST IN HARMONY

This much anticipated pastoral response will guide the Catholic Church in the United States in addressing the pastoral needs of Asian and Pacific Island communities and provide a framework for dioceses and parishes to create pastoral plans specific to their circumstances. The Asian and Pacific Island population in the United States is the fastest growing minority population, according to research referenced in the document. Yet, this population "tends to go unrecognized in the wider US society, and there remains a need to bring more attention and support to the Asian and Pacific Island communities," the bishops say in the pastoral



Bridging the Gap Between

HUNGER & HEALTH FOR SENIORS



By Mr. Michael L. Brooks, PhD Office Manager, Catholic Enrichment Center

goal is to improve the health of seniors, at least sixty (60) years of age, by supplementing their diets with nutritious USDA commodity foods, such as grains, proteins, fruits and vegetables.

Family caregivers can help their senior loved ones get the nutrition they need with these two strategies:

- 1) Connect them with all the benefits for which they are eligible, including supplemental nutrition assistance programs.
- 2) Find and secure either home delivered meals or meals that can be picked up at a participating Dare to Care food site.

Seniors need everyone's assistance to give them access to the most nutritious foods in an effort to keep them healthy as they age. They need family caregivers to support and assist them in taking

advantage of all the resources available to them in the community. Closing the hunger gap is a network of organizations and individuals working together to expand hunger relief efforts through food programs that promote social justice and address the root causes of hunger. The Office of Multicultural Ministry and its Catholic Enrichment Center takes pride in servicing our brothers and sisters who are in dire need of food to combat the hunger crisis in our community.

The Catholic Enrichment Center operates its Senior Commodity Program for seniors residing in the 40211-zip code every Tuesday from 9:00 am - 4:00 pm. An application prior to participating in the program is required. Once the application has been approved on site, the participating senior is able to pick up their food commodity box once a month. Good Nutrition is Good Health! ■

One in eight seniors in Kentuckiana is at risk of hunger due to limited budgets, declining mobility or medical issues. To respond to this need, the Office of Multicultural Ministry's Catholic Enrichment Center has partnered with Dare to Care in offering the Commodities Supplemental Food Program (CSFP). This federal program provides monthly, well-balanced food packages to low-income seniors who meet certain eligibility requirements. Our



Dare to Care Food Bank

Hope starts here.

Fulfill The Dream Of God!



Walk for Justice Speech By Fr. John T. Judie Louisville, KY June 6, 2020



The prophet Amos speaks a word from God as he says: “Let justice roll like a river, and righteousness like an ever-flowing stream.” Justice is directly tied to God’s Word and God’s will. Being just is intimately connected to being in right relationship with God and in right relationship with one another. We walk today to call for justice in an unjust society, not just because it is our dream or Dr. Martin Luther King, Jr.’s dream but because this is God’s dream! Everyone needs to face the humanizing realization that every other person is another “self”, just like us, endowed with inalienable rights identical to our own. It is a fact that if one profits unduly it means that someone else had to pay unduly. If some or “someones” have been disadvantaged, it means that somebody else has taken advantage of them. If some are treated as the privileged, then it means that others have been denied the same privileges. We are all children of God who made us, neither lords nor lackeys but equal to one another in the eyes of God.

Racism is a deeply-rooted systemic problem and it is as dangerous and destructive as cancer in the blood. It works constantly to eat away and destroy the very spirit and soul of our human community. For African Americans in these United States, it can be traced as far back as 1619 when the first shipload of our African ancestors were taken from the Motherland and brought into slavery in this country. America has a shameful history of how Black folk have been treated here ever since: made to work with no rights, our young men hanged, and our young women raped, all for the amusement of their white masters. Death

sentences rendered for those slaves who tried to escape, seeking freedom from such oppression. Our people being regarded and treated, not as persons but as property. This is a violation and betrayal of the dream of God!

From the historical period to today, these problems (and many more) continue to exist in America: lack of healthcare insurance; less access to healthcare itself; negligent treatment from and by healthcare professionals; less than adequate housing; unsafe and unsanitary working conditions, preferential treatment given to whites over people of color in the corporate world; in academic institutions and in the Church; exclusion from the conversation and decision-making on matters that directly affect our Black communities; and the list goes on and on. We walk today, we stand today, we cry out today: “There is no justice rendered to us in this!” This is a violation and betrayal of the dream of God.

We look at the recent murders of African Americans by white Americans and rise, all across these United States of America, to say: “Enough is enough!” We have been crying out “racism” in so many areas of life here in America and, for far too long, our cries have fallen on deaf ears. Let us look, not just at the recent incidences of racially motivated murders of Black folk by white folk in the past few months, but the 102 such murders just in this past decade. We question why it has taken those in our law enforcement system days, weeks or even months to bring charges against these murderers, regardless (in some cases) of video evidence that would certainly be admissible in a court of law. We hear the term “senseless violence” applied to the incidences of rioting and looting that has taken place in some areas. We do not hear the same term “senseless violence” being applied to the murders of George Floyd, Breonna Taylor, Ahmaad Arbery, Sean Monterossa, Emmett Till and so many others. If there is no true justice

in one’s mind, then there can be no true justice in one’s heart.

We do not have to look very far to see those who are the privileged while we can cite many areas where we have been denied access to the same privileges. We hear from those in religious circles who speak and pray so much for the unborn, but some see no need to act in a supportive way for those who have been born. We have talked too many talks, attended too many workshops and made too many suggestions to our leaders about what is best for us, only to see no follow up or productive response from them to address our needs. So, we stand here with our brothers and sisters anywhere and everywhere across our country to say that none of this is a part of the dream of God for all of us. This is not the way of life we should be forced to live, and it should not be the kind of life our children, grandchildren and the generations to come need to inherit from us. We are calling for change, radical change, systemic change that digs into the very depths of everyone’s soul, so that we come to be the community of people on this earth that God made us to be. It is time for all of us to work to fulfill the dream of God!

Every living person on this planet has a right to life. Every one of us needs to make sure that all of us has a right to those things which afford us a quality of life which upholds the dignity of life for every human being. For this reason, it becomes unacceptable — to know the rightness or wrongness of a situation and continually ignore it because we tell ourselves that it’s “none of our business”. — to automatically become suspicious of individuals because of our own stereotyped images of them which we have refused to let go of. — to remain politically silent in the face of serious difficulty because the heated controversy might spoil our image as a public figure or cause us to lose certain friendships.

CONTINUED ON PAGE 13

- to allow oppression in our own lives because we fail to stand up and oppose the very things that oppress us.
- to let other persons (and their systems) dictate and control our lives, never attempting to bring to realization the fullness of human dignity which God has given each and every one of us.
- to have the privilege to vote but fail to exercise the power of that vote to elect leaders for our civic community and our nation who are committed to fulfilling the dream of God!

Anything that we're doing, or we're allowing to be done to us, which diminishes the quality of human life and degrades the dignity of that life is unacceptable, if we are to seek justice and uphold righteousness in the eyes of God. As G. K. Chesterton once said, "You've got to hate society enough to want it changed, and love it enough to pitch in and help save it."

Now is the time to embrace fully the dream of God for all of us! Now is the time to let go of fearing one another and work to become family to one another. Now is the time to begin with a self-examination, i.e. to be ready to have open minds and open hearts to learn, understand and care about the life-experiences of others around us. Now is the time to put aside everything we see that is different about us and truly embrace and celebrate the gift of life and the human dignity God has given to all of us!

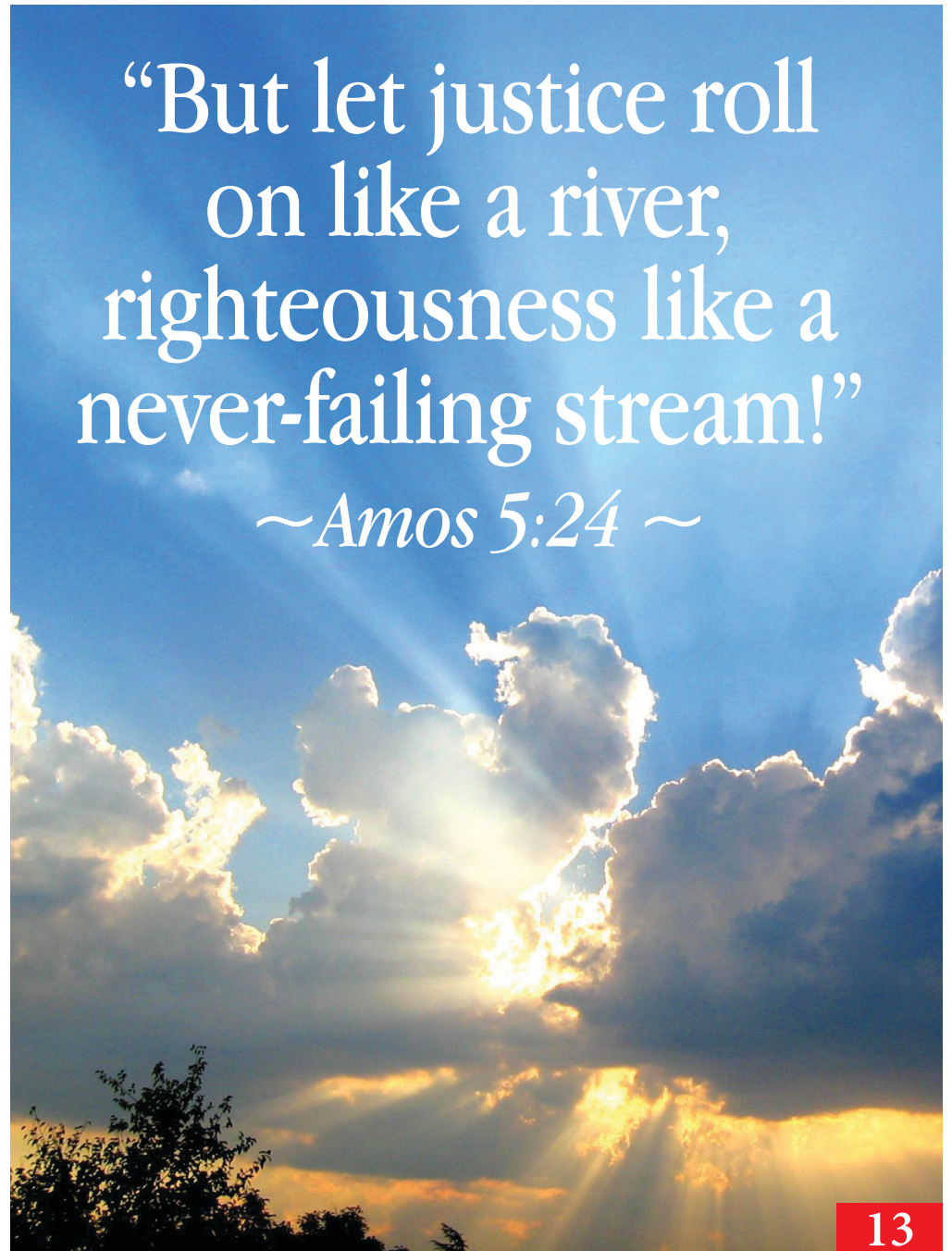
Is there a good enough reason for us and for others to wrestle with these issues? The best reason we have, the best reason that can ever be provided is recorded in the Book of Genesis, the Story of Creation. God said: "Let us create (man and woman) in our own image and likeness." Who is the "Us" that created the human family? It is the Father, Son and Holy Spirit. It is, therefore, crucially important for us to understand what this means. We are not created only in the image and likeness of the "person" of God. We are created also in the image and likeness of the "relationship" of God—Father, Son and Holy Spirit!

Finally, I invite and encourage you here and anyone else who hears this to

always be honest with God, with yourself and everyone else you deal with in life. Always be honest with others, so that they have the opportunity to understand, appreciate and respond to the honest person that is you. Before we worry about being "politically correct", let us dare to be morally, ethically and socially honest. Before we worry about changing or dropping certain terminologies in our language, let us be "up front" about explaining clearly where we're coming from behind whatever words we say. You see, we can make changes in our laws, our policies and our procedures but none of it becomes real until the change takes place in our hearts. Everyone needs to be invited, encouraged and challenged to do these things, not because I suggest it but because the Word of God and the

will of God demands it. If we refuse to do this, the only alternative we have (and the only right thing to do) is to disband all our councils, resign our church membership and surrender our claim to be true Christians. Let's hope and pray that there are many more who are willing to believe in the goodness of all humanity, who are able to see all that is good in each and every person, the same way God did when God created us, in the first place. Now is the time for all of us, each one of us, to stand up, to speak out, to step forward, to fulfill the dream of God!

Let justice roll like a river and righteousness like an ever-flowing stream! My dear brothers and sisters everywhere, this is the dream of God! ■



“But let justice roll
on like a river,
righteousness like a
never-failing stream!”

~Amos 5:24~

Continuing My Faith Journey



The Catholic faith was introduced into my life at a very young age. Although I don't remember, my parents baptized me when I was 2 months old. Ever since then I was taught that there is more to life. I was taught that there is an almighty who created the world and all existing life. I grew up knowing that there is bad and good in this world and in order to one day rejoice in God's paradise we must do good and complete our mandates. At the age of 12 I received the Eucharist for the first time, and at the age of 17 I made my Confirmation.

I began getting involved in my parish and this is where my journey began. My faith grew stronger and I knew that I needed to share this love and passion with others. It was my missionary spirit. I attended my first retreat junior year of High School. This retreat was part of the V Encuentro. I along with many other middle and high schoolers, was given the opportunity to voice our

By Ms. Erika Quintero Member of Saint Peter the Apostle Catholic Church

opinions and bring to the light some of the needs within our Hispanic/Latin Catholic community. One of those needs mentioned was more youth and young adult retreats, and faith formation.

I'm pleased to say that the Director of Hispanic Ministry, Mrs. Eva Gonzalez has worked hard and done so much for our Hispanic/Latino community. Over the past three years there has been a vocational retreat, two Lent retreats and a youth Posada. There has been an increase in retreats and programs not only for youth and young adults, but also for adults. The Hispanic/Latino Catholic community is being recognized & acknowledged. There has been a major push towards helping our community grow and flourish in the faith. Keeping our traditions and the love of God alive.

I have been blessed to work within the Archdiocese of Louisville as the Coordinator for Hispanic Ministry at St. Peter The Apostle Church. I have started collaborating with Mrs. Eva Gonzalez to organize future retreats

and programs. It is a blessing to have all these opportunities being offered to our community. Now we must focus on bringing the next generation closer to God. This next generation is considered the young adults. We are part of the church and we must work hard and encourage participation. There are so many young adults that are working towards getting an education by going to college or working one or more jobs. Many times, we as human beings lose ourselves in trying to accomplish tasks and we lose track of time. We forget to thank the Lord for all the blessings, and the opportunities. But we must never forget that God is always present. He is the strength that pushes our beliefs to fulfill our mission on earth. As a young adult myself, I hope to make a difference and give voice to the unheard. To encourage the generation that follows to take action, and fear no more because with God's presence, everything is possible. We just have to believe.



Continuando Mi Jornada de Fe

Por Erika Quintero, Miembro de la Iglesia Católica San Pedro Apóstol

La fe católica fue introducida en mi vida a una edad muy temprana. Aunque no lo recuerdo, mis padres me bautizaron cuando tenía 2 meses. Desde entonces me enseñaron que hay más de la vida aquí en la tierra. Me enseñaron que hay un Todopoderoso que creó el mundo y toda la vida existente. Crecí sabiendo que hay cosas buenas y malas en este mundo y para algún día ir al cielo y paraíso de Dios debemos hacer el bien y cumplir nuestros deberes. A los 12 años recibí la Eucaristía por primera vez, a los 17 años hice mi confirmación.

Comencé a involucrarme en mi parroquia, aquí es donde todo comenzó. Mi fe se fortaleció y supe que necesitaba compartir el amor de Dios con los

demás. Era mi espíritu misionero. Asistí a mi primer retiro en el tercer año de high school, este retiro fue parte del V Encuentro. Junto a muchos otros estudiantes de secundaria y preparatoria, tuvimos la oportunidad de expresar nuestras opiniones y sacar a la luz algunas de las necesidades de nuestra comunidad hispana / latina. Una de las necesidades que se mencionaron fue la necesidad de más retiros para jóvenes y adolescentes, y más programas de formación.

Me alegra decir que la Directora del Ministerio Hispano, la Sra. Eva González, ha trabajado muy duro y ha progresado mucho para ayudar a nuestra comunidad hispana / latina. En los últimos tres años ha habido un retiro vocacional, dos retiros de Cuaresma y

una Posada para adolescentes está por realizarse también. Ha habido un aumento en retiros y programas, no solo para jóvenes y adolescentes, sino también para adultos. La comunidad de católicos hispanos está siendo visible y reconocida. Ha habido un gran impulso para ayudar a nuestra comunidad a crecer y prosperar en la fe. Manteniendo nuestras tradiciones y el amor de Dios vivo.

He sido bendecida de trabajar dentro de la Arquidiócesis de Louisville como Coordinadora del Ministerio Hispano en la Iglesia de San Pedro Apóstol. He comenzado a colaborar con la Sra. Eva González para organizar retiros y programas. Es una bendición tener todas estas oportunidades al alcance y

disponibles para nuestra comunidad. Ahora debemos enfocarnos en acercar a la próxima generación a la participación en la iglesia. Esta próxima generación se consideran los jóvenes adultos, nosotros somos parte de la iglesia, y debemos trabajar duro y alentar la participación. Hay tantos jóvenes adultos que están trabajando para obtener una educación yendo a la universidad, trabajando en uno o más trabajos. Y muchas veces, nosotros, como seres humanos, nos perdemos al tratar de cumplir ciertas metas, y perdemos la noción del tiempo, y nos olvidamos de agradecerle al Señor por todas las bendiciones y las oportunidades. Pero nunca debemos olvidar que Dios siempre está presente. Él es la fuerza que nos empuja a cumplir con nuestras misiones aquí en la tierra. Como una joven adulta, espero usar mi voz y abrirles los corazones a muchos. Alentar a la generación que sigue a tomar acción, con la presencia de Dios todo es posible. Solo tenemos que creer y dejárselo en Sus manos. ■



What Does the Proposed Redevelopment of West Louisville Mean for Black Catholics and Others?

By Mr. John Reed, Outreach Coordinator

Everywhere you go there is a lot of discussion about the redevelopment or gentrification of the West End of Louisville. Over the past few years, I have been to many meetings where this has been the main topic of discussion. There has already been a visible sign such as the new YMCA, the Sports and Learning Complex that is being built by The Urban League, and the big lingering question about the Passport building. There are several plans in place, including the Russell plan, the Broadway plan, and One West to name a few.

Gentrification is the process of renovation and improving a house or district so that it conforms to middle class taste. The effect that this will have on Black Catholics in the west end of the city is up in the air, but there are some assumptions that can be made. One is that there will be a departure of Black Catholics from the west end causing less

Black Catholics to populate the existing housing opportunities and others.

One of the cons is a change in the cultural standards of the neighborhood. Also, it can in some situations make the neighborhood more economically disadvantaged by forcing mom & pop shops out. There will be an increase in rent for properties and gentrification will effectively displace the people who built the community in the first place. The community then loses its soul. Gentrification causes the rich to get richer and the poor to get poorer. We must also remember that gentrification can create a high turnover rate as those in a higher income bracket can move to other neighborhoods more frequently, forcing those in a lower income bracket to move out. Finally, one of the cons that we all must be concerned with is that it can cause community conflict between various groups along class and/or racial

lines. Hopefully, as the west end goes through this process, it will study other communities and learn from their mistakes. The one thing that I do not hear enough of in meetings is what the people now living in the west end think. I would recommend that you listen to 89.3 WFPL's podcast Here Today: Let Me Understand Your Plan by Laura Ellis (<https://wfpl.org/here-today-let-me-understand-your-plan/>), where residents are interviewed to get their thoughts on what is going on in West Louisville. Community means everyone. ■



“The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.”

- Martin Luther King, Jr. ~



