

■ SUMMER 2020
■ ISSUE 53

ARCHDIOCESE OF LOUISVILLE Cultural Update

OFFICE OF MULTICULTURAL MINISTRY MAGAZINE



OMM IN THIS ISSUE:

COMBATING RACISM
page 2

ONE PREPARING FOR THE
NEW SCHOOL YEAR
page 3

BLACK LIVES MATTER
page 4

RACISM IS A PRO-LIFE ISSUE
page 5

COMMUNITY TOOLBOX
page 6

ASIAN & PACIFIC ISLAND
CULTURAL FAMILY
page 7

ONCE UPON A TIME &
THOMAS MERTON SOCIETY
page 8

WE'VE COME THIS FAR
BY FAITH
page 9

16C WHEAT AND WEEDS
page 10

PASTORAL PLANS
OF ACTION
page 11

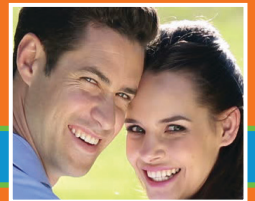
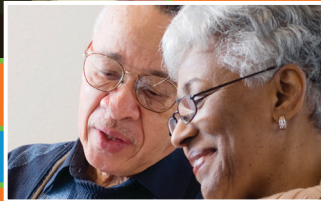
NATIONAL BLACK
CATHOLIC CONFERENCE
page 12

DISPARITIES AND THEIR
FAR-REACHING EFFECTS
page 13

NOTES TO THE EDITOR
page 14

WORKING TOWARDS AN
ANTI-RACIST SOCIETY
page 15

DATES TO REMEMBER
page 16



Ceaseless Efforts to Combat Racism

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

Over the past three months, due to technology, our awareness as a society has come face to face with the sin of racism. Due to the enslavement of their ancestors, many people from the African Diaspora (African American, African, and Caribbean) have lived the experience for more than 500 years. Our Catholic Church has written several

statements and pastoral letters calling for the end of racism, dating back as early as 1940 to the present. The Catholic Church believes that racism is a sin, and that it divides the human family. According to our Catholic Social Teachings, one of the principles that we embrace and live out is the sanctity of life and human dignity of all people. We believe wholeheartedly that these principles assist in defining who we are as Catholics and whose we are as the people of God.

As the Archdiocese of Louisville, we have worked ceaselessly for the last 30 years to provide opportunities for our faith community to combat racism through programs such as Moving Toward Oneness, Days of Reflection, the Culture Awareness Retreat for seventh and eighth graders and Building Bridges.

We have participated in the Black Catholic Congress, hosted Dr. Martin Luther King Justice Round Table Discussions, developed a Multicultural Resource Directory and we publish a quarterly Cultural Update Magazine. Recently, we have hosted conversations on racism via video conference.

There have also been articles in The Record written by Archbishop Joseph E. Kurtz and others, a Mass offering for peace, agency trainings on bias and racism, in-service opportunities for schools and

CONTINUED ON PAGE 2

parishes, and trainings based on Open Wide Our Hearts, the most recent pastoral letter on racism. We've also offered trainings on Building Intercultural Competence Best Practices for Clergy Working in Diverse Communities and a plethora of other events and programs focusing on embracing diversity.

All these efforts play a role in addressing racism. The question asked by Dr. Martin Luther King, Jr., in one of his writings prior to his assassination in 1968, was "Where Do We Go from Here: Chaos or Community?." Today, we find ourselves revisiting the same dilemma. Our society is fully aware that we cannot return to the behaviors of yesterday. Perhaps we need to take to heart the words Pope Francis spoke in June to our nation, "we cannot tolerate or turn a blind eye to racism and exclusion in any form, and yet claim to defend the sacredness of every human life".

We have heard church leaders compare racism to a virus in people's hearts that must be controlled and not allowed to spread. We have programs that can and must address racism, or our hearts will reflect hatred.

The challenge of embracing the fullness of the essence of life and human dignity for all people keeps reoccurring. Will the present circumstances compel society and the Church to choose another trajectory that will lead us to be more engaged in modeling what it means to truly love one another? ■



Moving Towards Oneness

COMBATING RACISM PROCESS

Archdiocese of Louisville - Office of Multicultural Ministry African American Catholic Ministries



DESCRIPTION OF THE PROCESS

It is only by eliminating the barriers created by the sin of racism that as people we can begin to create the loving and just community to which we are called by Christ.

With this command in our hearts, it is essential that we, as members of the community of greater Louisville, begin to address the quality of our relationship to God and to one another by understanding persons different than ourselves.

In 1988, the Office of African American Catholic Ministries and the Peace and Justice Commission initiated "Moving Towards Oneness," as a tool to dismantle racism.

WHO ARE THE PARTICIPANTS IN THE PROCESS?

It is our desire to involve at least two racially diverse faith communities. The process is most effective when there is a fairly even number of participants from various cultures.

WHAT ARE THE ASPECTS OF THIS PROCESS?

The process involves simple sharing which includes:

1. Sharing our cultural background & stories.
2. Sharing our attributes about others and the barriers we would like to dismantle.
3. Efforts to change our level of awareness of the experience of others.
4. Sharing concrete ways to make changes.

HOW DO WE GO ABOUT OFFERING THIS PROCESS? HERE ARE THE STEPS:

1. Confirm contact person three months prior.
2. Pre-planning meeting with contact person from each site with OMM staff person four months prior.
3. Contact person confirms the participants three months prior to the process and provides information at the 2nd pre-planning meeting two months prior to the event.
4. Registration forms are forwarded to OMM two months prior.
5. OMM staff will send welcome letter and general information four weeks prior.

As a result of the sharing which occurs during Moving Toward Oneness, we are hopeful that a process of collaboration between faith communities can begin in several ways. There can be many expressions of working and playing together and thereby growing in our knowledge and respect of one another.

In summary, Moving Towards Oneness provides the opportunity for people to enter a planned process that can enable us to break down prejudice by simply forming bonds of care and friendship with our brothers and sisters of different cultural and religious backgrounds. If you are interested please call the Office of Multicultural Ministry's African American Catholic Ministries at 502-636-0296, ext. 1245.

Session I	Welcome / Introduction of Team, "Getting Our Feet Wet"
Session II	Part I, "Self- Identity"
Session III	Part II, "Attitudes Towards Others"
Session IV	Part III, "Looking at Me"
Session V	Part IV, "The Gifts We Share" ■



Preparing for the New School Year

Educators Addressing the Difficult Conversation About Racism



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

St. Angela Merici, foundress of the Ursuline Sisters said, “Be attentive to the behavior of those in your charge and be understanding so that you are aware of their needs spiritual and temporal.” Sacred Heart Schools are sponsored by the Ursuline Sisters and take these words to heart.

The faculty of Sacred Heart Academy want to be prepared to meet students’ needs spiritually, emotionally, and academically when they return. The students have not met in person since March of this year. With so much hurt and racial unrest in our community and the world, the staff want to know how best to meet the needs of our students and how to begin the process of having difficult racial conversations in the classroom.

I reached out to the Office of Multicultural Ministry and asked for training. The training was made possible by Mrs. Annette Mandley–Turner and Father John Judie. The course was entitled Everything You Wanted to Know About Having a Difficult Racial Conversation but Were Afraid to Ask. The training took place via Zoom so the class of 70 participants could remain healthy and safe during the pandemic.

I wish to thank the Archdiocese of Louisville’s Office of Multicultural Ministry. You are a blessing to our community, and always willing to support our Catholic Schools and the students we serve.

“I really appreciated Fr. John’s patient and resolute presence in our virtual session as we continue to learn how to confront racism in our institutions and our society. He and Mrs. Turner reminded us that it is “messy” right now and not to avoid the discomfort that we might be feeling. They both affirmed that the work we are doing, even the small steps, is important right now”.

– Sharon Bidwell, SHA Theology Department Chair

“I really appreciated the expertise and wisdom that both Mrs. Turner and Fr. John shared with the Sacred Heart Academy faculty. They created a safe and caring space for faculty and staff to ask candid questions about how to approach challenging conversations about race in the classroom so that all students feel valued and heard. Teachers received clarity around these issues and left feeling more confident in discussing them with students. As Catholic educators, it was powerful to hear and affirm the church’s teaching on racial equity. We all want to empower every one of our students to address complicated issues going on in their communities. This was a great first step in moving us forward in the areas of diversity and inclusion.”

– Lauren Hitron, Director
Jean Frazier, Leadership Institute of Sacred Heart Schools ■

“Hatred paralyzes life: *love releases it.*
Hatred confuses life: *love harmonizes it.*
Hatred darkens life: *love illuminates it.*”

- Dr. Martin Luther King, Jr.-

BLACK LIVES MATTER

One Slogan, Diverse, Yet Common



By Rev. Chris Rhodes, Pastor, Christ the King, Immaculate Heart of Mary, and St. Augustine Catholic Churches

You see it everywhere! Black Lives Matter (BLM)! Should we support BLM? Is BLM a Marxist and anti-Christian organization? Allow me to begin to clear the confusion.

According to the Black Lives Matter Global Network's website, BlackLivesMatter.com, #BlackLivesMatter was founded in 2013 in response to the acquittal of Trayvon Martin's murderer. Black Lives Matter Foundation, Inc is a global organization in the US, UK, and Canada, whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities. Co-founder Patrisse Cullors, a trained Marxist, created the #BlackLivesMatter hashtag, which allowed everyone to peacefully participate in the BLM protest via social media.

The BLM Global Network has affiliate chapters in most major cities around the world, yet there are hundreds of local BLM groups that don't align with BLM Global, which is the cause of the confusion. Unlike the Civil Rights Movement, which was universally led by Dr. Martin Luther King Jr., the BLM movement lacks a unifying figure on the national level. As a result, the BLM local movement has varied agendas. Yet, the core mission to promote racial equality is common.

When I say BLM, I want to call to mind the history and treatment of Black lives in the United States. Since the founding of this nation, Black lives haven't mattered. History reveals to us 400 plus years of slavery, 13th Amendment, Jim Crow, lynchings, Summer of 1919, police brutality and the list goes on. Yes, we are aware that in U.S. history other ethnic groups have also been discriminated against, but African Americans never received promised reparations for property loss and lives taken. The commonality of all BLM groups is to ensure BLACK LIVES MATTER so ALL LIVES can MATTER.

The BLM Global Network has ties to Marxist ideas and opposing traditional Christian views. On the local level, many BLM groups do not affiliate themselves with the BLM Global Network agenda but seek to fundamentally promote justice for people of color. ■

White privilege doesn't mean your life hasn't been hard; it means that your skin color isn't one of the things making it harder.

Racism IS a Pro-life Issue



By Mr. Edward Harpring, Coordinator
of Pro-Life Ministries, Archdiocese of
Louisville's Family Life Ministries Office

In the movie, *Amazing Grace*, about William Wilberforce and the abolition of slavery in Britain, there is a scene where slave ships are coming into the London harbor. The ships were packed with enslaved Africans who were packed like sardines into hulls of ships, many already dead with smelling rotting flesh. Purposely, Wilberforce arranged a harbor tour of influential city leaders to "see" the horrid conditions of African slaves on the decrepit slave ships. As expected, the tour ship passengers were disgusted, and many physically nauseated, by seeing the reality of what previously had been only talked about. Truly, seeing is believing. In an instant they were jolted out of their complacency and realized that they could no longer - not act. "Seeing" with the eyes of Christ can be a life-changing experience.

Wilberforce's powerful words about "seeing" ring true today for those who advocate for "Life" issues, "You may choose to look the other way, but you can never again say you did not know."

Similarly, anyone who went to see the Abby Johnson movie, *Unplanned*, which chronicles her time as a Planned Parenthood Director, and her epiphany, when she actually participated in a live abortion, left the movie theater with a new or renewed sense of the conviction of the horror of abortion and the need to do something to make a difference.

Now, the world has also witnessed the shocking video of the police officer viciously kneeling on George Floyd's neck for over 8 minutes. Immediately, hearts were moved, angered by the

brazen brutality of how and why any police officer could treat another human being in such an inhumane and violent way.

With the whole country shining the light on racial injustice, now is the time for the Catholic community to take an active leadership role. But, where do we begin and what concrete steps can we take to end racism?

After reading many articles, I came across one of the most compelling and practical perspectives from Fr. Charles Fox, from the Archdiocese of Detroit, aptly entitled, "[Standing up for our African-American brothers and sisters: the pro-life thing to do.](#)"

Fr. Fox gets right to the simple, but profound truth of the cause of racism - failing to see every human life as made in God's image and likeness. He states, "*Every human life is precious. It is often the simplest, most basic truths that we need to repeat and defend the most often.*"

"Our purpose, our mission, right now is to be pro-life Catholics who do stand up and speak up for our African-American brothers and sisters, and for anyone else who faces discrimination, oppression or unjust violence. We need to be pro-life in the fullest sense of the term."

In his article, Fr. Fox provides some practical and thought-provoking ways to address racism. Here are some of them along with a few of my suggestions.

- **Give this cause some of your time.** The name "Catholic" means "universal," and that means we Catholics must care about all people and all the issues that affect our neighbor, insofar as we are able.

- **Renounce any racism in your own heart.** To be frank, this can seem to be a mere exercise, a formality. There is no need at all to be fake, just as there is no

need to exaggerate your sense of guilt. The point is merely to acknowledge that we share a fallen human nature and that one element of that fallen nature is the inclination towards some form of racism. You might have never sinned, but surely, we have all at least been tempted to some racist thought or action. If not, God has blessed you in a rare way.

- **Reach out to African Americans and other minorities in your Church, in your neighborhood or in your workplace.** Begin to build new friendships outside your normal comfort zone. Talk less, listen more, and express your support at a time that threatens to tear us apart.

- **Avoid generalizations or slogans.** It rarely helps to make sweeping generalizations about what other people think, feel or do. Social media catch phrases and tweets while immensely popular today, often do as much harm as good. Speak the truth in love in simple straightforward language.

- **PRAY.** To promise prayers to someone is to promise them the most powerful gift you have. Never be ashamed or think of prayers as a second-rate offering. Heartfelt prayer compels heartfelt action.

- **Be a "Uniter" (not a divider).** In today's fractious culture, it is easy to become cynical and listen only to opinions we agree with. As Catholics, let's challenge ourselves to go deeper with those we disagree with. Dialogue, discuss, even disagree, but be civil, be respectful and recall the words of scripture, "Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger."

Finally consider John Newton, slave trader, who authored *Amazing Grace*, the stirring popular hymn which describes his instantaneous conversion to Christianity and eventually, his fight

to end slavery. The song was written during a perilous voyage back to London on a slave ship. He thought his life was lost, and in this instant of despair, and then repentance, almighty God broke through.

Racism is spiritual blindness. Let us pray that we, like John Newton, may have our eyes opened to the sin of racism.

*Amazing grace, How sweet the sound
That saved a wretch like me.
I once was lost, but now I am found,
Was blind, but now I see. ■*

Community Toolbox

Toolbox For Changing Our Community



How can you address racial prejudice and racism?

- Learn about your diverse community.
- Support activities to eradicate racism.
- Listen to the lived experiences.
- Become a member of the Social Concerns ministry in your parish to work against the injustice.
- Understand the depth of the problem.
- Consider existing and needed resources.
- Create opportunities with allies to foster and promote multicultural relationships

Things you can do in the workplace/ Church:

- Assist in the recruitment of members from racially diverse communities.
- Support inclusivity and challenge racism.
- Assist in dismantling the barriers diverse members face at work daily.
- Make sure that you speak up when others are not included where decisions are made.
- Engage in programs/workshops to expand your understanding of diversity.
- Celebrate diversity.

Things you can do in schools

- Form a diversity task force or club.
- Recognize a variety of holidays and events.
- Include anti-racism education in curriculum.
- Promote the inclusion of multicultural resources in your programs.

Things that you can do as individuals

- Listen to the lived experiences.
- Speak up when you hear racial slurs.
- Take advantage of events and information related to racism.
- Promote racial understanding at your workplace.
- Attend events about other cultures.
- Participate in Moving Towards Oneness Anti-Racism Program
- Participate in Zoom Discussions on racism



Asian and Pacific Island Cultural Family

Gathering for Ministries with Youth & Young Adults

September 12, 2020 | Virtual @ 3 PM-5 PM EDT

Hosted by the United States Conference of Catholic Bishops, Subcommittee on Asian and Pacific Island Affairs with the Secretariat of Cultural Diversity in the Church

Background

The Asian and Pacific Island (API) virtual gathering is part of the *Journeying Together* year-long, online process of listening, learning and sharing within and among cultural families, to work collaboratively with one another in actively advancing the Church's ministry with youth and young adults. *The Journeying Together* commenced with a virtual kick off on July 25, 2020 and will hopefully culminate in an in-person gathering at a yet-to-be-determined date in 2021.

Goal

The API virtual gathering with young adults and ministry leaders will be an opportunity to share on and listen to stories of culture, faith and family, and explore key issues related to the Church's engagement with young people, in light of Pope Francis' exhortation [Christus Vivit](#), and to begin to identify recommendations and concrete action steps for the future.

There are two key groups being invited to attend this gathering: young adults and ministry leaders.

Young Adult Participants

- Must be between age 18 and 39
- Can be single, engaged, or married, with or without children
- Passionate about their Catholic faith
- Either already involved as a leader within their local Catholic community, or discerning leadership on some capacity, looking to be a catalyst for change in Church and/or society
- Representative of or able to listen to the needs and experiences of other young people from their cultural community
- Open to working collaboratively with young adults of other cultural families and with Church ministry leaders

Ministry Leader Participants

- Lay, religious, or ordained
- Can be paid staff or volunteer
- In an authorized leadership role working with youth, collegians, or young adults within a parish, campus, arch/diocese, movement, or Catholic organization
- Passionate about their Catholic faith, as well as about engaging young people
- Representative of or able to listen to the needs and experiences of other pastoral leaders from their cultural community
- Open to working collaboratively with ministry leaders and with the young adults from all cultural families

Ministry has to be synodal; it should involve a "journeying together" ... in this spirit, we can move towards a participatory and co-responsible Church, one capable of appreciating its own rich variety... In this way, by learning from one another, we can better reflect the wonderful multifaceted reality that Christ's Church is meant to be. *Christus Vivit*, 206, 207

- **For more information: Feel free to reach out to Sr. Myrna Tordillo, USCCB Asian and Pacific Island Affairs, scapa@usccb.org**

ONCE UPON A TIME



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

Once upon a time there were Catholic schools in the West End. Devout Black Catholics, like my grandparents who did not finish elementary school, learned enough to believe in the hope and promise of Catholic education. Many deemed their children worthy of this experience and sent them to places like Flaget, Holy Cross, Christ the King, Immaculate Heart of Mary, and Loretto, among others. My grandparents sent their six children - John, "Bill", Mary Ann, "Frank", Elizabeth (my mother), and Marjorie - to St. Augustine through eighth grade. Five went to Catholic Colored High, the only Catholic school specifically for African Americans. Uncle Frank later graduated from St.

Meinrad and, after a stint in the army, Bellarmine College. The legacy of Catholic education continued. My first-grade teacher had attended Catholic school with my family. One set of cousins went to Christ the King; the others went to Catholic school in Gary, IN. I attended St. Augustine (1st-5th); West End Catholic (6th); St. George (7th-8th); Presentation Academy (9th-12th); University of Dayton (B.Ch.E.). My cousin Michele attended the same schools she graduated from Pres. Her son, my godson, Cameron attended St. Denis, Notre Dame Academy, and St. X (like his dad). Kathy and Lisa, in Michele's 1st grade class, became life-long friends. Except for one year, Michele and Kathy attended the same schools until graduation from Pres. Aunt Mary Ann and I have "Catholic School Teacher" on our resumes, one of which was Christ the King (Aunt Mary Ann).

Once upon a time my family's story was not unique, the collective stories an inspiration in the broader West End community. Somewhere along the way, though, the calculations changed.

After 1s were carried, i's dotted, and t's crossed, the verdict became - not worth it. Twenty-five years ago, the last Catholic school closed in the West End. The Catholic school system turned its back on the faithfulness of Black Catholics who fought for, sacrificed for, and put their trust in its promise of quality, faith-based education; who embraced its mission for evangelization; and who believed in its character as an institution concerned with the poor and marginalized. The Catholic school system abandoned the West End, especially Black Catholics, for whiter pastures.

Once upon a time there were Catholic schools in the West End. There were stories told of how some walked through rain, sleet, and multiple feet of snow to get to school. There were awards, certificates, and achievement. There were photos where Black smiles were the majority, not the exception. There was a sense of pride and community that went beyond school walls. There was the possibility of growth in the Church and vocations. These things were a reality for Black Catholics - once upon a time. ■

THOMAS MERTON SOCIETY



and its Fight for Justice

By Mr. Mark Meade, Assistant Director The Thomas Merton Center, Bellarmine University

The tragic killings of Breonna Taylor, George Floyd, and others have necessitated a long-overdue reckoning of America's racism. Groups like Black Catholics for Justice have come forward in Louisville to challenge the local Church to confront racist structures and better catechize Catholics against the sin of racism. Thomas Merton, a Trappist monk from Gethsemani Abbey near Bardstown, modeled being a white Catholic ally for racial reconciliation in the 1960s. In his book *Seeds of Destruction*, he wrote [with apologies for his use of the racial terminology of the 1960's era]:

The purpose of non-violent protest, in its deepest and most spiritual dimensions is then to awaken the conscience of the white man to the awful reality of his injustice and of his sin, so that he will be able to see that the Negro problem is really a White problem: that the cancer of injustice and hate which is eating white society and is only partly and is only partly manifested in racial segregation with all its consequences, is rooted in the heart of the white man himself.

Martin Luther King, Jr., Eldridge Cleaver, Vincent Harding, and the late John Lewis read Merton's spiritual writings and social commentary. In fact, in Bill Clinton's eulogy to John Lewis, he mentioned that of the two books the young Lewis carried in his backpack on Bloody Sunday, one of them was by Thomas Merton. Dr. King was twice scheduled to meet Merton at his monastery. The first time, King had to

give a raincheck for a happy occasion, his acceptance of the Nobel Peace Prize. The second time, he told Merton he would have to reschedule because of the sanitation worker's strike in Memphis, but there was tragically no coming back for King from this journey to Memphis. King's death agonized Merton, and he made a short journey to a Black-owned restaurant near Bardstown to share his grief with the owner and his friend, Louis "Colonel Hawk" Rogers. Merton was a rare, prominent white religious figure of the 1960s who was making an appeal to white Americans to make a fundamental change.

The International Thomas Merton Society (ITMS), headquartered in Louisville, has similarly heard the challenge presented by African American theologians like Fr. Bryan Massingale and Dr. M. Shawn Copeland. They have called out the Society's lack of racial diversity but also noted its willingness to be challenged

to make a change. The U.S. bishops, in their pastoral letter "Open Wide Our Hearts," have asked Catholics to find dialogue partners about the ongoing evil of racism.

The Merton Society hopes to be such a partner inspired by Thomas Merton, who was already modeling this over a half century ago. For 14 years, the Society has hosted an annual Black History Month lecture, and we are launching new initiatives.

The Merton Society and the Bernardin Center at Catholic Theological Union are hosting a webinar with Fr. Dan Horan on September 8th at 8pm, "Thomas Merton and Black Lives Matter: Spirituality and Racial Justice for Our Time." The Zoom event is free, but registration is required. Please go to merton.org/ITMS/TWM/ to register or call 502-272-8177 for more information. ■

We've Come This Far by Faith

By Mr. William Walker, Member of St. Augustine Catholic Church (Louisville)

On a clear, tolerably cool Sunday, February 23, 2020, St. Augustine Catholic Church's 150th Anniversary started with a gathering in the undercroft of the Cathedral of the Assumption. I had the honor of being present at the 100th and 125th celebrations and was thrilled to once again commemorate the path of the first parishioners. In the Cathedral undercroft light refreshments and fellowship filled the room, while old friends reconnected and shared stories. As we walked the route to St. Augustine, we sang songs that spoke of our journey like "This Little Light of Mine," and especially "We've Come This Far by Faith". Repeatedly, I thought about how the undercroft once was little more than a large coal bin where our first members

worshipped. The current church, built by African American architect Samuel Plato, is palatial by contrast. I wondered what the first congregants thought as they marched to their new church. During the spirit-filled Mass, Deacon James Turner gave a rousing sermon with vivid images of what life may have been like for those first congregants. They were no longer demeaned for their Blackness. They could clothe themselves in their Sunday best and worship in the Sanctuary of their new church.

Following Mass, the packed church moved to the Hines Center to celebrate with a delicious meal. An enlarged photo of the Church, rectory, and school from its early history welcomed

attendees. Mementos were distributed to commemorate the special event.

The opening Mass on February 23rd was part of a year-long celebration of the 150th Anniversary. Other events are planned throughout the year. Also, the parish museum has been updated with many photos and artifacts of St. Augustine history and is open to the public by appointment. Our hearts are filled with the knowledge that we have once again been blessed by the Lord. For the future, I hope that St. Augustine continues to grow in membership and in spirit, as we bring along the next generation for future celebrations of St. Augustine history. ■

Live by Faith. Grow in Grace. Walk in Love.

16C Wheat and Weeds



By Deacon Lucio Caruso Director of Mission Catholic Charities of Louisville

EARTH MOVE

Are you a good witch or a bad witch? Glinda asks Dorothy, shortly after she arrives in the land of Oz. How many remember that scene from the classic movie, *The Wizard of Oz*?

There have been lots of studies about whether people are fundamentally good or evil, basically selfish or altruistic. Throughout history, we've had many examples of people who were very evil and selfish, but also people who showed heroic virtues of self-sacrifice and goodness. The world gave us Adolf Hitler, but also Mother Theresa!

In his book, *The Goodness Paradox: The Strange Relationship Between Virtue and Violence in Human Evolution*, author Richard Wrangham writes: *The potential for good and evil occurs in every individual. In short, a great oddity about humanity is our moral range, from unspeakable viciousness to heartbreaking generosity.*

When we look at our own lives, do we consider ourselves basically good or bad? Hopefully, we can name many good things; but also, if we're honest, perhaps some bad things we're not so proud of. I bet most of us would agree that we are more a mixture – persons capable of great good, but also of great evil.

GOSPEL MOVE

Jesus seems to hinge in today's Gospel parable about *the wheat and weeds growing together*. The parable's major

lesson is the incredible patience of God, who wants us to become the finest wheat, but knows all too well our weeds, our sins and failings.

Yet God ultimately wants our good and salvation, recognizing that we, along with our world, are a work in process; wheat with weeds.

Jesus' parable is also a beautiful teaching about grace, that very patient weeding God does in our lives. And just as we weed very carefully in our gardens, so as not to pull up the plants with the weeds, so God carefully and patiently works with us. This is good news, but also presents a challenge in how we are to treat our fellow human beings!

KINGDOM MOVE

We are so quick to see the weeds in other people, and not see their wheat, the good in them. Nor are we patient, as is God, when we notice their shortcomings and sins.

This doesn't mean we don't want to help each other be better. Any parent who has raised children, had to do a lot of weeding; but it was done with great love, and for the child's good. A parent's love is like God's love: I love you just the way you are, but too much to let you stay that way; wheat with weeds.

I believe that especially in these challenging times, it has become so easy to vilify or demonize individuals, members of another political party, or groups marching for a cause. We don't take the time to discover their wheat - their real concerns or give them the benefit of good intentions.

Consider today's racial unrest and protests! Do we judge all protesters as bad weeds? Is there any wheat even in those who have committed some acts of violence? Might their wrong actions be motivated by wanting to draw attention to injustices and pain they've suffered? Hard questions; *wheat with weeds*.

Dr. Martin Luther King Jr, who was against all forms of violence, said we need to understand what causes acts of violence, rioting and looting. I quote...

Certain conditions continue to exist in our society, which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard. And what is it that America has failed to hear? It has failed to hear that the promises of freedom and justice have not been met for most people of color. And as long as America postpones justice, we stand in the position of having these recurrences of violence over and over again.

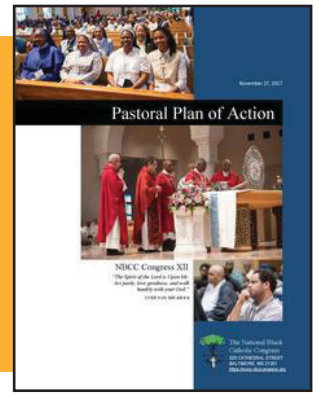
The great saints in our Catholic Church have warned us to be very careful in pointing out and condemning the faults and sins that we see in others. They remind us that we have our own share of weeds within us, and if not for the grace of God, there might be many more. We all are a mixture of wheat with weeds.

And so, my sisters and brothers, let us imitate our patient God, who lets the wheat grow together with the weeds. Ours is a God who truly wants the good and salvation of everyone. Can we want any less?





The Archdiocese of Louisville's African American Catholic Pastoral Plan of Action and the National Black Catholic Congress Pastoral Plan of Action



The National Black Catholic Congress (NBCC) Pastoral Plan of Action and the Archdiocese of Louisville's African American Catholic Pastoral Plan of Action (AACPPA), which flows from it, provides the roadmap for pastoral planning on national, regional, and local levels. The modern Congress movement, which began in 1987, gathers clergy, religious, and laity who minister in and to the African American Catholic community. This gathering occurs every five years, promoting discussions on issues of importance to African American Catholics and using those discussions to set national priorities for pastoral care and evangelization.

The AACPPA comes from the most recent NBCC held in 2017. The AACPPA lays out specific priorities, objectives, and action steps for the pastoral care of Black Catholics at the (arch)diocesan and/or parish level. This plan addresses six priorities: Spirituality & Saints; Leadership; Vocations; Racism/Social Justice; Youth Ministry; and Catechesis.

I. Spirituality & Saints - African American Catholics are required and need to develop opportunities to remember African tradition that forged a Black spirituality that incorporates cultural symbols, language and experiences of the lives of Black Saints. This is done by liturgies, Scripture study, and engagement in all aspects of church ministry - all from an Africentric perspective.

II. Leadership - The Church's future demands that opportunities be created to engage and raise up African American leaders and communities in positions of leadership to enrich the larger Church and contribute to her prosperity.

III. Vocations - The call to vocations is discerning God's unconditional love amid fear, anguish, and/or disappointment within the Church. Understanding of the African American community, through its tears and joy, is necessary for those who wish to minister to the community and inspire openness to God's call to service and ministry.

IV. Racism/Social Justice - The sin of racism is pervasive in our nation and in our Church. As Black Catholics, we must speak our truth. We believe that our Baptism gives us a prophetic voice that must continue to loudly proclaim, as Black Catholics, we are singular in our purpose to expose the sin of racism in all aspects of the life of the Catholic Church. We continue to demand that the Church never stop working to be what Christ has called it to be, *One Vine and Many Branches*.

V. Youth Ministry - The Church needs the openness and thoughtful ways of youth, including Black Catholic youth, to speak their truths and relationships to Christ. Black Catholic youth desire to become involved in ministries and social justice, bringing solutions that are authentic. These voices are necessary to the Church's future and growth. The Church must find ways to connect to these voices.

VI. Catechesis - The Church must gather those who are hungry for spiritual grounding, telling the stories of how she has saved Black communities, providing hope and education. We must carry and pass on the rich legacies of Black clergy, religious, and laity. We must become centered in African traditions that link our past with new modes of learning to be more engaged in our faith.

While the priorities may seem familiar, the work of the NBCC continuously seeks to define objectives and action steps that meet the present concerns of the African American Catholic community. As a result, there is a strong emphasis on the saints at a time when there are six Black Catholics on the path to sainthood. In the area of Social Justice issues, there is renewed focus on prison ministry and spotlights on human trafficking and domestic violence. To encourage more vocations, there is an objective to develop "an Africentric awareness for all non-African American or foreign-born clergy and seminarians assigned." This intention recognizes that clergy and seminarians who are able to connect culturally with those they serve are more likely to be an inspiration to them for vocations.

The NBCC and AACPPA are not relics of the past but offer a vision for the future. This work of the Roman Catholic Church lays out the path and plan for the growth, support, and appreciation of African American Catholics. This work is a national, regional, and local model for the Catholic Church to embrace the diversity of its population.



Rooted in Our Faith



JUSTICE
PEACE
and
LOVE
for all.



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. ■



Disparities and Their Far-Reaching Effects



By Ms. Charmein Weathers African American Catholic Special Projects/ Communications Coordinator

Disparity is defined as a lack of similarity or equality; inequality; difference. It usually refers to a difference that is unfair. This noun derives from Latin *dispar* “equal”.

African Americans and other people of color including Native Americans and Latinos are disproportionately affected in areas including wealth, employment, health and healthcare, education, housing and homeownership, political representation, and the criminal justice system, which are rooted in this country’s sin of systematic racism.

Structural racism or institutional racism, also referred to as systemic racism, has contributed to the persistence of race-based gaps that manifest in many different economic arenas. It is embedded as normal practice within society or an organization and manifests itself in discriminatory practices. One of the most severe divides is in measures of household wealth. This reflects centuries of being denied access that have made it difficult for people of color to achieve economic security. The results of racism and long-term economic inequality are tremendous, touching many facets of the life of individuals, families, and communities.

Here are some hard facts regarding inequities: Black women die three times more often giving birth; Black Americans are dying at a disproportionate rate from Covid-19; Black men and women live shorter lives; Black students are nearly six times more likely to get out-of-school

suspension, facing disproportionate suspension rates; Black Americans have a higher unemployment rate than average thus limiting access to gainful employment and high-paying jobs; the black-white income gap has existed over a significant period of time where the difference in median household incomes between white and black Americans has grown from about \$23,800 in 1970 to roughly \$33,000 in 2018; Black men are 2.5 times more likely to be killed by police than white men; due to a long history of mortgage discrimination, Black Americans are significantly less likely to be homeowners than White Americans.

Wealth provides benefits that reach beyond those that come with family income. It allows people to access housing in safe neighborhoods, with good schools, thereby enhancing the prospects of their children. Income disparity, segregation and racial inequality continues to be a problem in this country.

The misguided notion that persons of color, and African Americans in particular, are alright with the disparities that prevent them from accessing some very basic needs such as quality health, quality education, property ownership and prosperity, is not only ignorant but dangerous. From segregated neighborhoods with fewer healthcare options, food deserts, schools with subpar resources, resulting in unequal access to quality healthcare ultimately producing higher rates of chronic illness. The Covid-19 pandemic further highlights how marginalized our communities really are with regards to access to the social determinants of health and wealth.

What would you do if you didn’t have access to adequate healthcare? What would you do if you weren’t afforded the opportunity for homeownership? What would you do if you had to

you didn’t have access to adequate healthcare? What would you do if you weren’t afforded the opportunity for homeownership? What would you do if you had to travel a significant distance just to be able to purchase fresh, nutritious, and affordable food including produce, meat and dairy? What would you do if you were not afforded the opportunity to benefit from quality education, gainful employment, and equal racial justice?

The continuum of our history starts with the Middle Passage, enslavement, reconstruction, Jim Crow, redlining, Brown vs. Board of Education, the birth of the Civil Rights Movement, the Black Power movement, mass incarceration, three-strikes policy, police brutality, and Black Lives Matter. This spectrum documents empirically how structural racism has driven disparities and poor outcomes in our communities. We have suffered trauma from enslavement which has far reaching and long-term sequelae that has resulted in the disparities we experience today. The American promise has managed to elude a significant number of citizens, particularly those of color. The way to right all of these wrongs is to do the work to dismantle systemic/structural racism and the policies that have been put in place to deny those affected some of the most basic rights. ■



Notes to the Editor

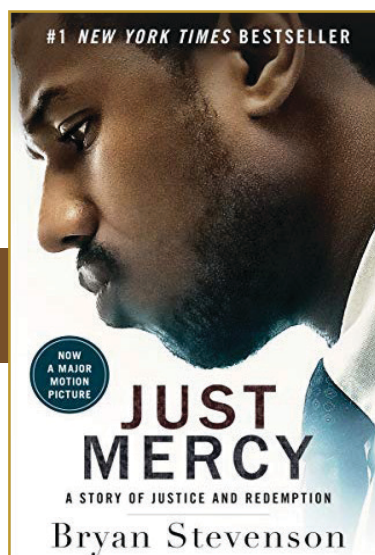
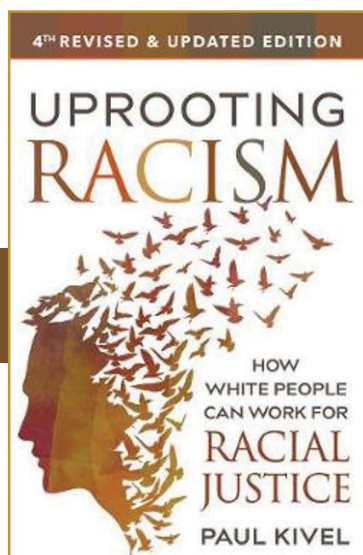
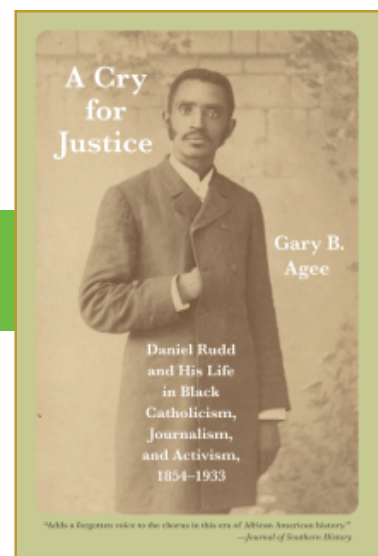
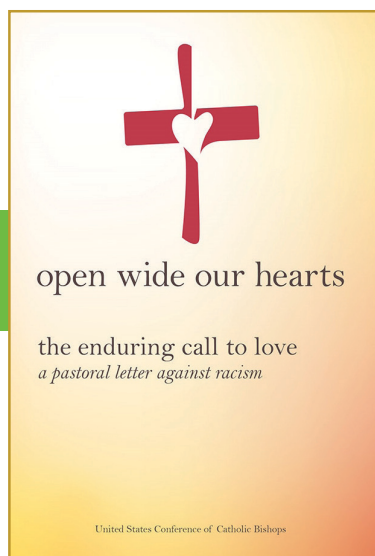
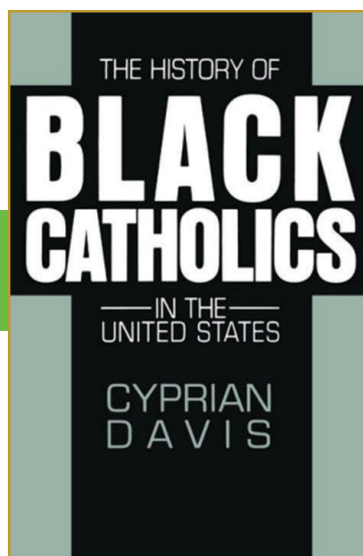
I would like to thank and congratulate all who have worked to bring a beautiful and informative publication to so many of us with your latest CULTURAL UPDATE - keep up the great work. Many thanks, Charmein, for orchestrating a wonderful dialogue tonight (Conversation on racism via ZOOM video conference). I learned so much, and hope I can retain at least some of it (??).

In Solidarity, Fr. Jim Flynn

Archbishop Kurtz, thank you for making a statement in support of the recent peaceful protests. We do indeed need to condemn racism in our hearts and through our actions. We stand at a crossroads in American history, poised to make real long-lasting change to the racism that permeates every facet of life in our city and country. I would love to see my church being more active in coordinating an anti-racist movement. Moving Towards Oneness groups should be in full development. We need to transform prayer and statements into action that breaks down the system of white supremacy baked into our everyday lives.

Sincerely, Greg Tichenor

Racism and Justice Resources



WHY CATHOLICS NEED TO WORK FOR AN ANTI-RACIST SOCIETY



By Fr. Vincent Petersen, OFM Conv.

“Father, I heard you say that all unborn lives matter. Actually, all life matters, does it not? Why do you only talk about abortion and unborn lives?”

Well, I corrected him by reminding him that I address the full spectrum of life issues within the social teachings of the Church. To be consistently pro-life means to speak about the value of all human life and to especially defend the most vulnerable among us. *“But right now, there are many people who do not respect life in the womb. That is why I say, “Unborn Lives Matter”.*

I remember a discussion that I had with a parishioner immediately following a Sunday Mass a number of years ago. My homily for that day was about the sacredness of all life and I spoke about the dignity of life in the womb and our need to value and defend it. Pulling me aside afterward the man said,

Well, today we Catholics need to say that ‘Black lives Matter’. We need to say it loud and clear because for too long they have not mattered for many people. Black Lives Matter is both an organization and a call to action that is shouted in the streets. Some people may have difficulty with the official

organization and some of their beliefs, and this is a separate issue. **But right now, we Catholics must heed the call to action that Black Lives Matter.** We need to be visible in the cause for building an anti-racist society where all God’s children are valued and cared for. Like helping to provide alternatives and supporting women going through stressful pregnancies and creating a more pro-life community, the work of building a more inclusive and anti-racist church and society takes a lot of hard work. **We must not be afraid of the challenge of recognizing racism, calling it out and being a part of the healing process.**

Fr. Vincent Petersen is a Conventual Franciscan Friar who is on staff at the Mt. St. Francis Center for Spirituality in Southern Indiana. ■

THE RACIST SITTING IN A CHURCH

Presentation by Fr. Bryan Massingale

A conversation with Black Catholics to develop an informed and cohesive voice as leaders when addressing the historical and present day implications of racism within our Country and our Church.

SUN • SEP 6 2020 • 3PM CDT
REGISTER AT bit.ly/massingale

*Sponsored by The National Black Sisters Conference
and the National Black Catholic Clergy Caucus*



EDITOR/WRITER:
CHARMEIN WEATHERS

PRINTING:
MATLY DIGITAL SOLUTIONS

STAFF WRITERS:
MICHAEL BROOKS, PHD
DORICE FIRMIN
JANICE MULLIGAN
M. ANNETTE MANDLEY-TURNER
AUDREY PENMAN
JOHN REED
CHARMEIN WEATHERS

PUBLISHED QUARTERLY BY
THE ARCHDIOCESE OF
LOUISVILLE'S OFFICE OF
MULTICULTURAL MINISTRY
1200 S. SHELBY STREET
LOUISVILLE, KY 40203

Dates to Remember

- Swahili Mass
Every 3rd Sunday - 2:00 p.m.
St. Martin de Porres Catholic Church
3112 West Broadway, Louisville, KY 40211
- Hispanic Heritage Month
September 15 – October 15
- Italian American Heritage Month
October
- American Indian Heritage Month
November
- Black History Month
February
- Women's History Month
March
- Irish-American Heritage Month
March
- Asian/Pacific American Heritage Month
& Haitian Heritage Month
May

SAVE The Date RACISM SYMPOSIUM DATE & LOCATION: TBA



PRAYER FOR GOOD HUMOR

Saint Thomas Moore

Grant me, O Lord, good digestion, and also something to digest.

Grant me a healthy body, and the necessary good humor to maintain it.

Grant me a simple soul that knows to treasure all that is good and that doesn't frighten easily at the sight of evil, but rather finds the means to put things back in their place.

Give me a soul that knows not boredom, grumblings, sighs and laments, nor excess of stress, because of that obstructing thing called "I."

Grant me, O Lord, a sense of good humor. Allow me the grace to be able to take a joke to discover in life a bit of joy, and to be able to share it with others.

THIS PUBLICATION
CAN BE FOUND
ELECTRONICALLY
AT

[http://www.archlou.org-
Departments & Services-
Multicultural Ministry-Newsletter](http://www.archlou.org-Departments & Services-Multicultural Ministry-Newsletter)

