



# One Church Many Cultures

The Good News of Cultural Diversity

*Executive Director's Message*

## TOWARDS THE SYNOD ON YOUTH, THE FAITH AND VOCATION DISCERNMENT

*by Mrs. Maria del Mar Muñoz-Visoso, MTS, Executive Director*

The last year has been a true exercise in listening. As the Vatican requested that bishops' conferences around the world consult with young people and those accompanying them in their journey of faith in preparation for the upcoming *Synod on Youth, the Faith, and Vocational Discernment*, the U.S. Conference of Catholic Bishops asked dioceses nationwide, as well as the different committees of the Conference, to consult with their networks and submit a report answering the questions accompanying the preparatory document for the Synod.

The Secretariat of Cultural Diversity in the Church fully embraced the challenge to assist the bishops in their consultation. Through its five Subcommittees, the Committee on Cultural Diversity extended an invitation to more than 20 national organizations, lay associations, ministries and apostolates that work with young Catholic African Americans, Asian and Pacific Islanders, Hispanic/



Latinos, Native American/Indigenous peoples, migrants, refugees and those who are part of highly mobile populations, such as the Circus and Traveling Show ministries. The vast majority of them responded.

In the United States, youthfulness and vibrancy are characteristics of most of these populations. Ministry with them is almost impossible to imagine without a strong component of youth

and young adult ministry. Yet, historically and for various reasons, ministry with most of these ethnic and cultural groups often has emerged from grassroots efforts, and in many cases has grown, and at times existed, separately from diocesan youth ministry offices and mainstream Catholic youth and young adult organizations.

Often left to the initiative of individual parishes and/or religious communities, apostolic movements, Catholic associations, and diocesan ethnic ministry offices, the concerns of these groups rarely make it to the radar

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screen of diocesan planning teams. This underscores the importance of listening to those who work directly and specifically with these populations so that their voice can be heard loud and clear.

Several groups such as the National Black Catholic Congress XII, the annual Tekakwitha Conference, and a joint retreat of African American and Native American youth ministers conducted listening sessions. Some of what we heard through these initiatives was also incorporated into our report. The V National Encuentro on Hispanic/Latino Ministry also has a strong component on youth, and has encouraged high participation of youth and young adults throughout the process, from the parish level to the national gathering. We look forward to the results of the consultation

and the reports of the missionary experiences, as many of the Encuentro questions reflect those contained in the Synod survey.

Heightened awareness of the diverse make up of young Catholics in our country presents educators, diocesan youth ministers and directors, campus ministers, seminaries and religious vocation directors with renewed opportunities to reach out in a more comprehensive and intentional manner to youth and their families who are of various cultures and ethnic backgrounds. Beyond personal interest and initiative, demographic changes and the sheer numbers of youth who are becoming unaffiliated to any major church or religion tell us this is an urgent task and must become a top priority for the Catholic Church in the United States. ■



## INTRODUCING OUR HISPANIC AFFAIRS SPECIALIST

Mr. José Luis (Pepe) Romero, grew up in Guadalajara, Mexico. He has been married since 1974 to Erika and they have 6 children. He has more than 30 years of experience in Church ministry. He has coordinated numerous evangelization teams and was a manager, administrator and Hispanic Coordinator of the Catholic Charismatic Renewal in the Archdiocese of San Antonio.

He has also served as a National Director for the United States and member of the International Council of Schools of Evangelization San Andres from 2006 to 2016. He studied Communication Sciences and is now a staff member of the Secretariat for Cultural Diversity in the Church as Hispanic Affairs Specialist.

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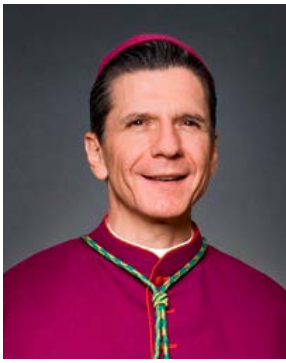
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**Pope Francis, @Pontifex**

Dear young people, you are the hope of the Church. Do you dream about your future? Then take part in **#synod18!**

12 Aug 2017  
Pope Francis on Twitter



## Chairman's Reflection

# ALL ARE CREATED EQUAL

By: Archbishop Gustavo Garcia-Siller, M.Sp.S.

**W**hen the Declaration of Independence and the U.S. Constitution were first adopted, the primary concern of the drafters was male land-owners rather than women and children, the poor, slaves. Since then there has been a growing awareness that the founding principles apply also to those who were here before European colonizers arrived as well as those who have immigrated here through the centuries. However, this inclusionary concept is being severely challenged in our land today.

Racism has deep roots here and extends to all people of color – Blacks, Latinos, Native Americans, Asians and Pacific Islanders. There is also animosity against Jews, Muslims, and communities of faith. A mean-spiritedness in our midst is being stirred up by fringe hate groups and encouraged by politically divisive and inflammatory rhetoric. While the majority of citizens may find this offensive and/or bewildering and prefer to remain silent in their private lives, the chaos into which we are descending demands that everyone stand up, declare, and act upon the belief that *all are created equal*.

As a believer, I firmly hold that *every* human life has intrinsic value, dignity, and rights because everyone is created in the “image and likeness” of God. According to the Bible God’s plan is that all his children – without exception – learn to recognize one another as sisters and brothers and seek the well-being of all our neighbors.

However, insecurity, fear, and lack of true knowledge about “outsiders” lead to bias, prejudice, discrimination, racism. This can all too easily escalate into violence and

even death. These actions cause deep fragmentation, division, and polarization in our society that make it virtually impossible to cope with the rapidly changing world in which we live – with serious political, sociological, psychological, economic, and geopolitical consequences.

Some are advocating and enacting policies that are based on half-truths, emotions, and outright lies. This feeds and deepens attitudes and expressions of racism. There is a tragic lack of knowledge about the reality, the truth of our national life today! Everyone has a responsibility for learning about the truth and disseminating it – not only the media but everyone who communicates, especially those who use social media.

Racism is a moral issue, a radical evil that calls for a radical response. Racism is a social evil deeply rooted in our society with political, social, financial dimensions. It is dividing our populace, competing for scarce resources, demanding huge amounts of money, affecting our national psyche and ethos, keeping us from prospering. As citizens, we need to name racism when we find it and to resist it firmly and courageously, but always in nonviolent ways. We also need to ask God’s forgiveness and mend our ways!

I invite all believers and people of good will to join me in promoting a culture of authentic encounter, dialogue, and inclusion. This will require building bridges – not walls – among peoples. We will have to insist on the truth and on facts rather than on rumors, conspiracy theories, or falsehoods. We can work together in fruitful collaboration for the common good of our society. Let us learn to walk in solidarity with and care for all of our neighbors! ■

“As a believer, I firmly hold that every human life has intrinsic value, dignity, and rights because everyone is created in the ‘image and likeness’ of God.”

# ASIAN AND PACIFIC ISLAND AFFAIRS

by Most Reverend Oscar A. Solis, D.D., Bishop of Salt Lake City, Utah  
Chairman, Subcommittee on Asian and Pacific Island Affairs



## UNITY IN DIVERSITY IN A POLARIZED WORLD

We are living in a factious time. Today, our society is experiencing alarming polarization in various forms and ways that fragmented families, businesses, sports and even religion. This is an alarming situation that our country presently experiences. It poses a greater challenge to the mission of the Church to establish unity as a global nation and a community of families.

Our Church takes seriously her responsibility to be the agent of unity that can bridge the big divide. In light of what is happening, the U.S. Conference of Catholic Bishops (USCCB) Committee on Cultural Diversity in the Church faces a more daunting task of bridging diverse cultural groups that constitute the Church in America and fostering the ecclesial integration and full participation of migrants, refugees and other ethnic groups in the faith life of our parish communities. This highlights the significant works of the several subcommittees under its wing, and especially its pastoral outreach to bring unity and solidarity among different cultural groups in our church parishes.

In some significant ways, the Subcommittee on Asian and Pacific Islanders Affairs is blessed to have the opportunity to offer an antidote against the polarizing ailments that afflict our country and the world. I am happy to share that the Subcommittee, after undergoing a long process of consultation, is

getting ready to submit to the USCCB Administrative Committee a statement entitled *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters*. This pastoral response was crafted as part of the USCCB Strategic Plan for 2017-2020 as a statement emanating from the body of bishops and will be presented to the U.S. Catholic Bishops General Assembly in June 2018 for approval.

“Thank God for  
our Church and her  
evangelizing mission  
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Body of Christ”

The fidelity of the Church in remaining focused on the growing number of Asian and Pacific Islander Catholics in the United States, and her continuous pastoral outreach for their full integration, active participation and leadership formation, humbly but significantly contributes not only in abating the climate of division in our midst but in fostering the needed unity and solidarity in our midst.

Thank God for our Church and her evangelizing mission where immigrants, refugees, migrants and citizens of this country and of the world are all embraced as members of one Church family, the Body of Christ, brothers and sisters equal in dignity and created in the image and likeness of God. Let us double our prayers and

efforts to breakdown walls of division and distinction, but instead continue to build a culture of welcome and bridges of love, respect, compassion and justice, so that people of every race, culture, language and state in life may --as Christ prayed -- “be one.” ■

# COMMUTER SPIRITUALITY

## *Lessons Learned from Migrant Ministry*

**W**hat can seasonal migrants teach us urban commuters about the life of prayer? As I write this article I am preparing to go celebrate several baptisms and confirmations as well as a wedding! All this will occur near an apple orchard about a half hour from the nearest parish in Mattawa, Washington – a town that has grown from 500 to 5000 people in ten years and where the town is overwhelmingly made up of immigrants from Mexico. Thus, the prayer life of those I serve has been powerfully shaped by the experience of being pilgrims who pray on the move.

Out of this cauldron, I'd like to suggest several attributes that migrants' farmworkers can teach us commuters-on-the-move about the spiritual life: Pray personally; Pray in God's time; Pray as you can; Pray in our environment; Pray in Tribulation; Pray with specific needs; Pray with Mary and the Saints. Pray in Procession. Pray as a Pilgrim.

### **Pray Personally**

What can our migrant Catholics teach us about praying personally? I can't help but recall the prayer practice of one of our retired field workers

who is now pretty elderly. He comes to daily Mass as often as his health permits. When he comes, he comes early. He goes to each and every statue in the church and personally greets each of the saints! They seem to point him back to the tabernacle and then to Mass. He gave me a rosary that now hangs on the mirror of my car.

His is the true "Abba" (from the Aramaic word for "Father") encounter. We pray personally and deeply before a God who understands our language – the language of the heart. We pray before a God who mercifully understands our weakness and our needs better than we do ourselves. We pray personally to a God who shows us his very face in the person of Jesus. Is our prayer personal? Are we fostering an "Abba" relationship with God?

### **Pray in God's Time**

When working the fields, the sense of time can be quite different from the chronological time that runs our calendars and determines our commutes. Cherry harvest, for example, starts at the first crack of light, but cherry harvest ends each day when the temperatures rise – as early as

1:00 in the afternoon. Why? Because the sugars begin to recede from the fruit with the heat!

The Greek language has two different words to capture these different modes of time: "Chronos" and "Kairos." Thus, while the rest of the world operates on a *chronos* time frame – think chronological time – the migrant world operates on a *kairos* – a seasonal time contingent on nature and the weather that looks for the "opportune moment" more than the movement of a clock hand.

Our prayer, like those praying in the field, ought to echo the insight of St. Augustine who noted in his own prayer to God, "You made all times and you are before all times, and not at any time was there no time." Do we see time as a commodity where we become stingy about putting God into our busy schedule? Or do we see worship parallel to the growth of the field where our prayer marks the "kairos" of God working in us throughout every aspect of our lives?

### **Pray As You Can**

The famous St. Teresa of Avila suggested to her sisters that they should pray as they can and not as they ought. We pray as best we can. We

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**Pope Francis, @Pontifex**

Let yourself be guided by the tenderness of God so that you may transform the world with your faith.



pray in the circumstances of our life. We pray on the road. We pray in the busyness. We pray as we can.

Yet when St. Teresa of Avila suggested praying as we can and not as we ought, she was not giving anyone a pass on prayer. To busy people she pleaded, “Promise me a quarter of an hour’s prayer every day, and I, in the name of Jesus Christ, will promise you Heaven.”

This is all to say that we need to attend to our prayer life be that our daily scriptures, the obligation we undertake to pray the Liturgy of the Hours, as well as our attentive care for prayerfully participating in the sacramental life of the Church. Yet, when we are knocked off our routines, we want to remember that we can always pray in whatever circumstance we find ourselves, and that God receives our prayer even when we are on the move. God sees our efforts to recollect ourselves and place ourselves before him no matter our location and no matter the way in which we are called into mission

on his behalf, be that as a migrant worker or a busy commuter.

### **Pray in Your Environment**

Many years ago, while still a seminarian, I was visiting migrant workers in a rural migrant camp outside the small town of Edison, Washington on the edge of the scenic Skagit Valley. Workers there were involved in a diverse set of harvesting activities throughout the spring and summer: berries of all kinds, cucumbers, potatoes, and even tulips! I recall walking into the small “cabina” of one migrant family. There they had hung a life size portrait of “Our Lady of Guadalupe.”

In essence, they turned their common space into a space of prayer and devotion. Each family member was greeted by this sacred image as they came and went. I was struck by how this marking of a devotional space led to the prayer that devout workers would pray, as they stopped for a moment of silence before going off to harvest the fields. Having spent many hours in the freeway traffic

of metro-Seattle I am keenly aware of how trapped commuters can feel inside of a car.

But can our car be a devotional space? Can we have a little religious imagery as we drive? Can we tune into a radio station that helps us pray and become better focused on God? Can we travel with CDs or podcasts that allow us to engage in “Lectio Divina” as we drive? Can we enrich our faith with good spiritual talks that encourage our spiritual life even if we are on the road? In short, can we pray in the environment we are in right now?

### **Pray in Tribulation**

The people who work in our fields often have very hard lives. Some have been working in the fields for many years out of status. Many have no documents. Many have arrived from south of the border due to a lack of economic opportunity, poverty and sometimes violence. They send “remesas” – electronic money transfers – back to their loved ones. Many live with the fear

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of deportation and what this would do to the well-being of those who depend on them back home for their work here. As a result, many in our migrant communities have learned to pray in tribulation.

The 1997 General Directory for Catechesis provides a helpful insight: “When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. This climate is especially necessary when the catechumen and those to be catechized are confronted with the more demanding aspects of the Gospel and when they feel weak or when they discover the mysterious action of God in their lives.”

Prayer as a “climate” becomes all the more necessary when faced with the uncertainties of life, be they the vicissitudes of nature which can either grow or destroy a harvest or the changing political patterns on immigration which can engender fear and uncertainty. Prayer is often the only antidote to tribulation. When we are confronted with a crisis in our life, a hardship in our family, a collapse of relationships can we respond to this tribulation, thus fostering a climate of prayer?

### Pray with Specific Requests

I am often struck by the many prayer requests I receive – especially when celebrating the Eucharist in an orchard or a field. Often field workers are far away from home, but carry many worries about home with them to prayer. They write names on little pieces of paper. They write needs for loved ones as well. I always have very specific prayer requests.

These humble petitions bring to mind a comment Pope Emeritus Benedict XVI made during World Youth Day where he spoke of “adoration” in its Latin root origin: *ad-oratio* – literally “mouth-to-mouth.” Prayer of adoration is a kind of embrace and intimate breathing of God’s very life into our selves. When we present our needs – humble and simple as they may be – we can move our prayer into all the forms noted in the catechism as well as the General Directory for Catechesis: “adoration, praise, thanksgiving, filial confidence, supplication and awe for God’s glory.”

### Pray with Mary

Mary is huge in the devotional life of our migrant community. Why? Perhaps because the unique Marian apparition to Juan Diego reminds them how Mary wants to show each of them – and each of us – the way to Jesus. The centrality of the rosary – following the life of Jesus through the eyes of Mary – suggests that if we want to follow Jesus in our daily life, we engage in this relationship with Mary who is Mother of God, Mother of Jesus and Mother of us all no matter what kind of journey we are on – be that a back road near a rural orchard or a busy intersection in the middle of the city. Through our devotion to Mary we can learn to follow Jesus.

### Pray in Procession

Here’s a key question we want to ask ourselves during a busy commute: Are we stuck in traffic or are we in a procession? Our migrant workers often are formed to pray in procession, with

a statue, on the way and by the side of a road. Processions with saints are a common feature in rural Mexican life. Processions from church to grave can be routinely seen in rural Mexican spirituality. Even as we have an earthly destination, a procession reminds us of our heavenly destination: eternal life with God.

### Pray as a Pilgrim

The book of Genesis reminds us that Abraham “journeyed in stages” and so do we. Each time we are on the road we are also on one more stage with a new spiritual lesson waiting for our discovery. Commuters are necessarily “back and forth.” So, too, the liturgical life where we go back and forth across the same prayers and the same scriptures allowing those prayers and scripture to “read” us at different stages of our life journey. Yet this requires an attitude of humility. We are but one more pilgrim on the road with other pilgrims wanting to find their way.

Can we pray with the attitude of a pilgrim? It is interesting to note, citing the Catechism of the Catholic Church, that the Congregation of Clergy’s General Directory of Catechesis defines prayer in paragraph 85 as an attitude: “Communion with Christ leads the disciples to assume an attitude of prayer and contemplation which the Master himself had.”

My hope and prayer is that my sharing these tips on prayer while on the road will help us discover that no matter whether we are a migrant worker on the move or a commuter on the road, we travel with each other as pilgrims towards a heavenly destination: eternal life with God. ■



**Pope Francis, @Pontifex**

The Rosary is a synthesis of the mysteries of Christ: we contemplate them with Mary, who allows us to see with her eyes of faith and love.

7 Oct 2017, Pope Francis on Twitter

# AFRICAN AMERICAN AFFAIRS by Donna Grimes, Assistant Director

**K**nowing Jesus Christ as Savior, Brother and Friend compels us to hold the door for others to enter an intimate relationship with Him, too. Thus, we move in joyful hope that activities such as those described here will help form more African American Catholic youth and young adults into missionary disciples today.

In July 2017, the Subcommittee on African American Affairs (SCAAA) promoted Sacramental Marriage at two concurrent events, the Knights of Peter Claver (KPC) Jr. Convention and the XII National Black Catholic Congress (NBCC or Congress). Youth at the KPC Jr. convention completed an electronic survey of Adolescent Perspectives on Marriage. The responses informed us that 67.39% envision marriage in their life plan and 71.74% expect to marry once for life. Also, more than 78% reported that it is somewhat or very important that their future spouse share the same faith. The responses gave us insight into the attitudes of active Black Catholic teens regarding desirable qualities in a spouse, reasons marriages fail and actions the Church could take to support married couples.

Miles away, teens who attended Congress joined an engaging interactive Youth Track co-presented by SCAAA Chairman, Bishop Shelton



Fabre, and consultants, Clinton and Bashaun Wray, from the Archdiocese of Milwaukee. The workshop explored essential elements of a strong marriage. Afterwards, several young adults indicated that they would appreciate a marriage workshop tailored to their needs.

During Congress, the Subcommittee on African American Affairs and the Subcommittee on the Pastoral Care of Migrants, Refugees and Travelers co-hosted a Black Catholic Young Adult Encounter reception and conversation with 60 young adults from the African diaspora and 17 bishops, including the Apostolic Nuncio, Archbishop Christophe

Pierre. The facilitated conversation covered formation, evangelization and culture. Subsequently, a network of committed Black Catholic young adults is quickly emerging.

In August 2017, a collaboration of the African American and Native American Affairs Subcommittees and the USCCB Youth and Young Adult Coordinator resulted in a weekend Youth Ministry Leadership Retreat for emerging and seasoned leaders working with African American and Native American adolescents. This event connected 20 youth ministers from across the country with national and diocesan youth ministry professionals and experts. ■



**Pope Francis, @Pontifex**

We effectively do good when we do it without seeking reward and in the concrete situations of everyday life.

1 Aug 2017, Pope Francis on Twitter



# NATIVE AMERICAN AFFAIRS

by Dr. Brian Collier, Education and American Indian Studies at Notre Dame

Reservation life can be beautiful and it can be a challenge in some communities. Places that lighten the hardships in some reservation communities are the American Indian Catholic schools. These Catholic schools are where cultures, native language, academic excellence and compassion are shared. These schools are places where cycles of hardship can be disrupted and futures transformed. To support this wonderful work, an association of Reservation Catholic schools has been developed called The American Indian Catholic Schools Network (AICSN).

This association is housed with the Alliance for Catholic Education (ACE) at the University of Notre Dame's Institute for Educational Initiatives. The AICSN got its start through the Better Way Foundation and Creighton University. Last year, the AICSN moved to partner with Notre Dame and now consists of five schools and is looking to add additional member schools.

Currently the network serves:

- St. Charles Mission School, San Carlos, Arizona
- St. Michael Indian School, St. Michaels, Arizona
- De La Salle Blackfeet School, Browning, Montana
- St. Augustine Indian Mission School, Winnebago, Nebraska
- Red Cloud Indian School, Pine Ridge, South Dakota

The mission of the network is to create a foundation of mutual leadership that encourages and supports each member school in its ministry, while strengthening our collective ability to fulfill our mission.

Our shared efforts will help us promote awareness of our common goals, address common needs and challenges, leverage best practices and build trust among our members.

The network works to achieve these goals through hosting of professional development opportunities, fundraising workshops, and supporting the distinct missions of each of its member schools.

To learn more about the network please visit: <http://aicsn.org> or feel free to write Dr. Brian Collier who teaches Education and American Indian Studies at Notre Dame at: [Brian.Collier@nd.edu](mailto:Brian.Collier@nd.edu).



**American Indian**  
Catholic Schools Network





## HISPANIC AFFAIRS *by Jose "Pepe" Romero, Hispanic Affairs Specialist*

# TRUST AND OPPORTUNITIES TO CONTRIBUTE KEY FACTORS TO ENGAGE YOUNG PEOPLE

Currently, most Catholics under the age of 30 years old in the United States are Hispanic/Latino. More and more dioceses with Hispanic Ministry, are becoming aware of this important development. However, very few have developed youth ministries that reach out and are tailored to the needs and realities of Latino youth.

The approach we have had with some youth groups has allowed us to know their concerns and desires to have a greater participation in the active life of the church.

Young people are dynamic, creative and, in general, very respectful; but only a few opportunities are offered for them to contribute the richness of their youth.

The problem is that they do not receive enough trust to develop all their capabilities and talents that, no doubt, would refresh the life of the church. Young people can motivate others to be part of the ministries they are developing. Some of them can produce resources of great

help for young people who, at this time, are the target of the media influence in which hedonism, individualism, relativism, secularism, and more is fomented.

It is not enough listening to their concerns. We must cooperate with them and bring them closer to the dioceses, organizations, associations, and ministries. We must trust them so that they can develop their capabilities. We must be with them in their process of formation and give them responsibilities so that they have the opportunity to demonstrate their abilities and to contribute for the benefit of the youth, the Church, and for the greater glory of God.

In my experience, the majority of young people, especially Hispanic/Latinos, are deeply religious, people of prayer, and like to spend time with the Blessed Sacrament. They frequently look for the Sacrament of Reconciliation, and many try to attend the Eucharist during the week. ■

## CONFIANZA Y APERTURA A SUS CONTRIBUCIONES SON FACTORES CLAVE EN LA PARTICIPACION DE LOS JÓVENES

Actualmente la mayoría de los católicos en los Estados Unidos menores de 30 años son Hispanos/Latinos y, cada vez son más las diócesis con pastoral hispana que están atendiendo tan importante ministerio. Sin embargo, aún no se ha desarrollado a ese nivel una "Pastoral Juvenil" que alcance y se enfoque en los jóvenes Hispano/Latinos.

El acercamiento que hemos tenido con algunos grupos juveniles nos ha permitido conocer sus inquietudes y deseos de tener una mayor participación dentro de la vida activa de la Iglesia. Son dinámicos, creativos y, en general, respetuosos; pero son pocas las oportunidades que se les ofrecen para aportar la riqueza propia de su juventud.

Creo que el problema consiste en que no se les brinda la suficiente confianza para que desarrollen toda sus capacidades y talentos que, sin duda alguna, refrescarían la vida de la iglesia. Son capaces de motivar a otros jóvenes para sumarse dentro de los ministerios que van

desarrollando. Muchos de ellos producen recursos para ayudar a los jóvenes que en este tiempo son blanco de la influencia mediática en la que se fomenta el hedonismo, individualismo, relativismo, secularismo y más.

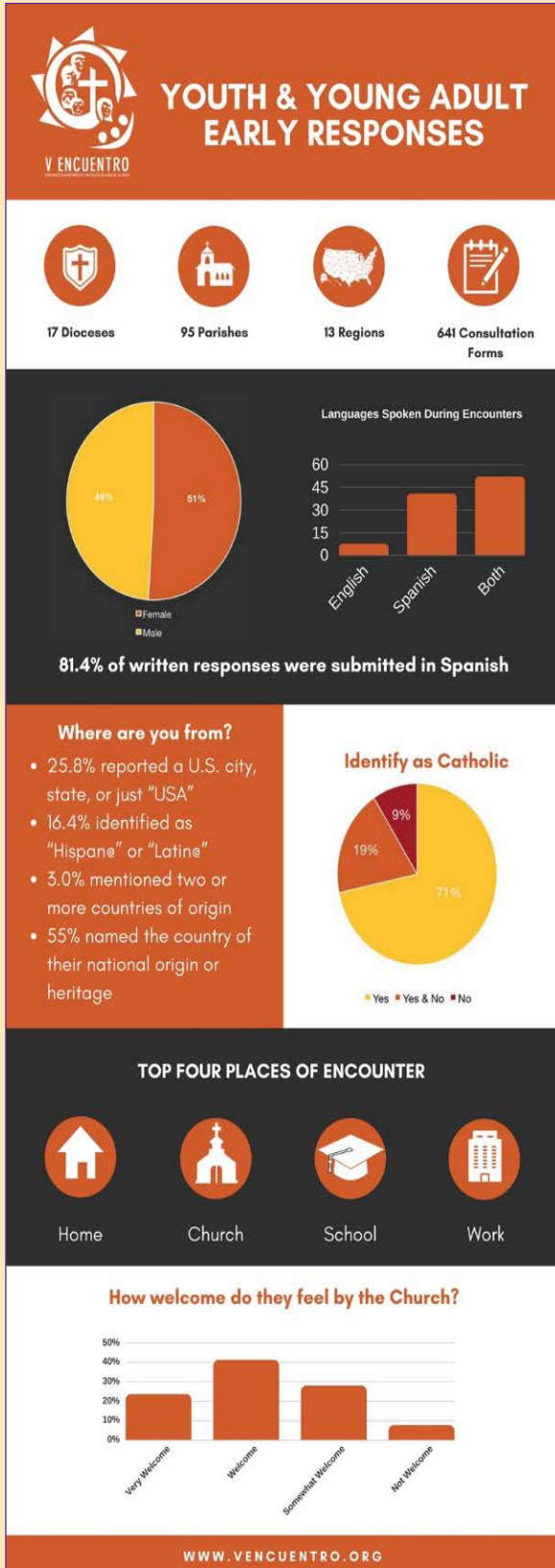
No es suficiente escuchar sus inquietudes. Debemos colaborar con ellos, acercarlos a las diócesis, organizaciones, asociaciones, y ministerios. Confiando en ellos para que puedan desarrollar sus capacidades. Acompañarles en su proceso de formación y darles responsabilidades para que tengan la oportunidad de demostrar sus habilidades y para contribuir en beneficio de la juventud, de la Iglesia y para la mayor gloria de Dios.

En mi experiencia, la mayoría de jóvenes, especialmente Hispanos/Latinos, son profundamente religiosos, gente de oración, gustan de visitar el Santísimo, frecuentan el sacramento de reconciliación y muchos tratan de asistir a la Eucaristía durante la semana. ■

# V ENCUESTRO

## View from the National Team of the V Encuentro

by Mr. Ken Johnson-Mondragón, Coordinator of Research for the Consultation



As summer transitioned into autumn, the seasons of the V Encuentro process are also changing! Dioceses across the country are completing their grassroots consultation and missionary action in parishes, schools, and organizations, and they are now preparing for their Diocesan Encuentros. In fact, about 100 U.S. dioceses would have already completed that step by the end of year!

Nevertheless, there are several dioceses that for a variety of reasons had to delay the implementation of the V Encuentro. In some of those cases, a change in diocesan personnel made the delay unavoidable. Whatever the reason, in most regions there is still time to respond and set the process in motion.

So, if you have not yet organized the process for your parish or diocese, please speak to someone about it.

Your Diocesan or Regional Chair (see [www.vencuentro.org/episcopal-regions](http://www.vencuentro.org/episcopal-regions)) should be your first point of contact. If they cannot help, contact the national staff ([contact@vencuentro.org](mailto:contact@vencuentro.org)) and we can explore ways to adapt the process for a shorter time frame.

### Early Fruits of the V Encuentro Process

Without a doubt, the V Encuentro consultation and missionary activities have empowered our Catholic faithful to reach out with love and compassion to neighbors in need, and to stretch their capacity for leadership, organization, and the use of technology to extend the mission of the Church. It has not always been easy, but the benefits are hard to miss:

- There is an increased awareness of the presence and needs of Hispanic Catholics among the clergy and diocesan staff.
- Dioceses are seeing major improvements in the attitudes and concern for Hispanic Catholics, starting with greater engagement of the Bishop.
- New pastoral initiatives are evolving and there is greater collaboration with other diocesan offices, especially Catechesis/Evangelization and Youth & Young Adult Ministry.

As one leader in the Diocese of Jefferson City so eloquently put it, "People who were alienated from the parish **have come closer**. People who have never led a group, **now feel a desire to share their gifts**. The communities and leaders with more experience are realizing that there is great potential in individuals who they have never considered or really seen before." Glory to God!



## RESPUESTAS INICIALES DE LOS JÓVENES



17 Diócesis



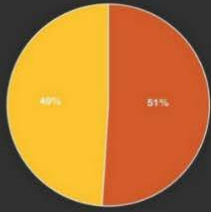
95 Parroquias



13 Regiones



641 Planillas de Consulta

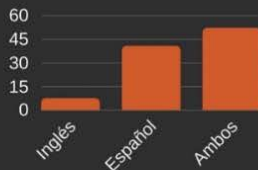


Femenino

Masculino

81.4% de las respuestas escritas se entregaron en español

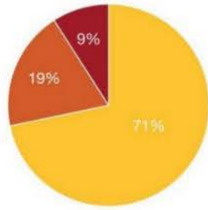
Idiomas hablados durante los Encuentros



### ¿De dónde eres?

- El 25.8% identificó una ciudad, estado o "Estados Unidos"
- 16.4% se identificaron como "Hispane" o "Latine"
- 3% mencionaron dos o más países de origen
- 55% nombró al país de origen o herencia nacional

### Se identifica como católico



Sí Si & No No

### LUGARES PRINCIPALES DE ENCUENTRO



Casa



Parroquia

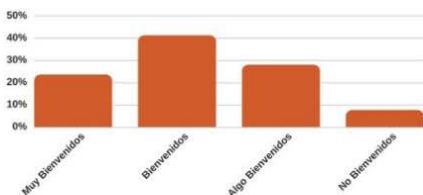


Escuela



Trabajo

### ¿Cuán bienvenidos se sienten por la Iglesia?



WWW.VENCUENTRO.ORG



V ENCUENTRO

DECE LA LOS MISIONEROS TESTIGOS DEL AMOR DE DIOS

## V Encuentro Prayer

God of infinite Mercy,  
you sent your Risen Son  
to encounter the disciples on the way to Emmaus.

Grant us today a missionary spirit

and send us forth to encounter

our sisters and brothers:

to walk with them in friendship,

to listen to their hopes and dreams

with compassion,

and to proclaim your Word with courage,

so that they might come to know you once again

in the breaking of the Bread.

Make us all missionary disciples,

and stay with us always,

as we seek to share the joy of the Gospel

with people of all generations,

from every race, language, culture, and nation.

We ask you this with burning hearts,

filled with the Holy Spirit,

in the name of our Lord Jesus Christ,

and through the loving intercession of

our Blessed Mother Mary,

Our Lady of Guadalupe,

Star of the New Evangelization in the Americas.

Amen.



Pope Francis, @Pontifex

La Iglesia está viva de verdad si es materna, misionera y sale al encuentro del prójimo.

21 de octubre 2017, Papa Francesco en Twitter

# V ENCUENTRO EVENTS

The Diocesan Encuentro is an opportunity to:

- Gather delegates from parishes, apostolic groups and Catholic organizations, together with the guests that the dioceses determine, to share their experiences of reflection, discernment, consultation and evangelization.
- Reflect together on the different social, cultural and pastoral realities experienced by Hispanics / Latinos living in the United States.
- Propose practical responses to specific needs and the aspirations of the Hispanic community, in a process of reflection and diocesan discernment.
- Make concrete commitments as a diocese to advance the New Evangelization by supporting the work of parishes, small communities, ecclesial movements or other groups.
- Celebrate our sharing, in prayer and in the Eucharist.

## **REGIONAL ENCUENTROS**

**Region 1 - 3/10/2018 & 5/12/2018**

**Region 2 - 6/22-24/2018**

**Region 3 - 4/28/2018**

**Region 4 - 5/19/2018**

**Region 5 - 2/22-24/2018**

**Region 6 - 6/2-3/2018**

**Region 7 - 6/8-10/2018**

**Region 8 - 4/13-14/2018**

**Region 9 - 4/27-29/2018**

**Region 10 - 4/13-15/2018**

**Region 11 - 4/27-29/2018**

**Region 12 - 6/8-10/2018**

**Region 13 - 2/23-25/2018**

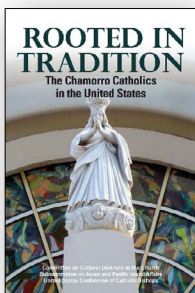
**Region 14 - 2/22-24/2018**

For more information about regional events or to find out what region you live in, please visit

**[vencuentro.org/episcopal-regions/](http://vencuentro.org/episcopal-regions/)**

# Recommend Resources

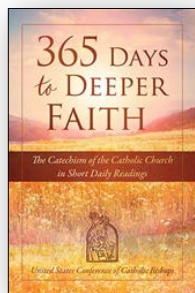
Visit <http://store.usccb.org/default.asp> to browse and order your resources or call 1-877-978-0757. Remember to have the product code number ready when placing your order.



**New! Rooted in Tradition: The Chamorro Catholics in the United States**

Product code 7-572

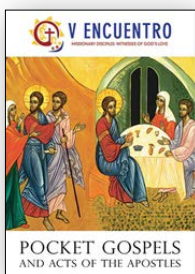
A people indigenous to the Mariana Islands in the western Pacific, the Chamorros have a strong Catholic heritage, which they brought with them to the United States.



**New! 365 Days to Deeper Faith: The Catechism of the Catholic Church in Short Daily Readings**

Product Code: 7-577

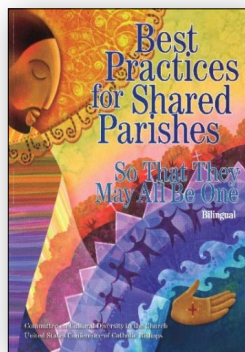
As a yearly guide, 365 Days to Deeper Faith will take you from paragraph 1 to 2,865 with daily readings marking the course of your progress through the teachings of the Catholic Church.



**New! V Encuentro Pocket Gospels and Acts of the Apostles**

Product code 7-569

Carry the Pocket Gospels and Acts of the Apostles with you, and keep the Word of God as your constant guide and inspiration!



**Best Practices for Shared Parishes Bilingual**

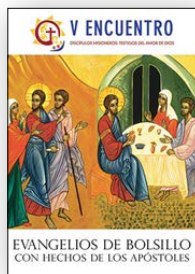
Product code 7-389

Best Practices for Shared Parishes: So That They All May Be One is a guide to assist pastors of culturally diverse parishes in the challenging task of building unity in diversity. The guide identifies pastoral responses and proven best practices in relation to intercultural competencies in attitudes, knowledge, and skills.

**New! V Encuentro Evangelios De Bolsillo y Hechos De Los Apostles**

Product code 7-896

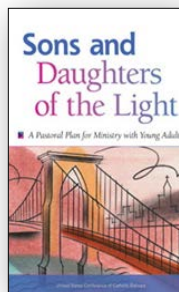
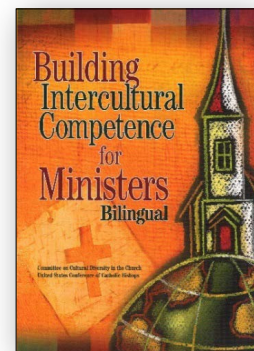
¡Lleva contigo los Evangelios de Bolsillo con Hechos de los Apóstoles y mantén la Palabra de Dios como tu continua guía e inspiración!



**Building Intercultural Competence for Ministers - Bilingual**

Product code 7-887

The Building Intercultural Competence for Ministers manual is designed to help ministry leaders achieve a basic level of awareness and proficiency in the area of intercultural competency.



**Sons and Daughters of the Light (Revised Edition): A Pastoral Plan for Young Adult Ministry**

Product Code: 7-090

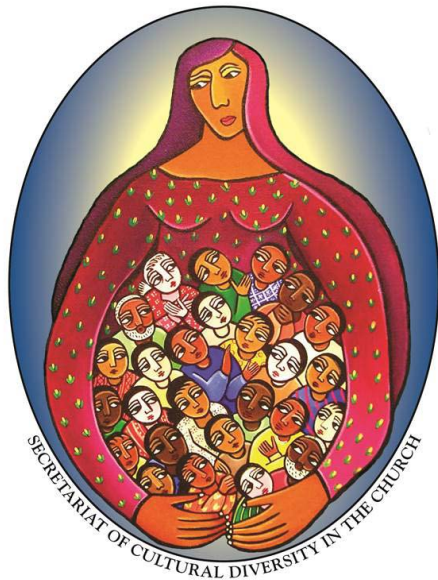
In this comprehensive plan, the bishops offer an effective guide for helping young adults discover the answers to life's most profound questions through a personal relationship with Jesus and the Church.



**Pope Francis, @Pontifex**

Jesus of Nazareth walks at our side and introduces us, by his words and the signs he performs, to the great mystery of the Father's love.

7 Nov 2017, Pope Francis on Twitter



# Meet the USCCB Committee on Cultural Diversity in the Church

## COMMITTEE ON SECRETARIAT OF CULTURAL DIVERSITY IN THE CHURCH

**Term: November 2015 – November 2018**

Archbishop Gustavo García-Siller, MGSpS, Chairman

Archbishop John C. Wester

Most Reverend Oscar A. Solis

Most Reverend Arturo Cepeda

Most Reverend Shelton J. Fabre

Most Reverend Nelson J. Pérez

Most Reverend Joseph J. Tyson

Most Reverend James S. Wall

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# AN ENCOUNTER WITH THE PEOPLE OF TANZANIA

by Mrs. Maria del Mar Muñoz-Visoso, MTS, Executive Director

Ever since I returned home from a summer immersion trip to Tanzania with Catholic Relief Services (CRS), people have asked me about my experiences there. Some are curious about a country and people they know little about; others want to know if the experience had marked or changed me in any way.

My immediate response is that the people of Tanzania have left a deep impression in my heart. I went from knowing very little about them to having a profound love and respect for them. Their joy and sense of *karibu* (welcome) are heartwarming and contagious! Learning to see the world through Tanzanian eyes and accompanying people in their daily journey, even if for a brief period of time, also taught me a lot about us. In the United States we take many things for granted that many people around the world don't—such as access to water, food, sanitation and education. It also made me ponder about the choices I make every day, from the use (and abuse) of natural resources, to global solidarity or even my sources of information.

So, what did I learn? First, I learned that mothers are mothers, everywhere, no matter what. Of the eight women in our delegation, five of us have children of our own. So, when we visited with young nursing mothers and their children in the Northern region of Mwanza, there was an immediate connection despite the language and cultural barriers. After witnessing their lesson of the day about elements of a balanced nutrition and good hygiene habits, we engaged in an animated dialogue and exchanged advice on raising children. It felt like we were neighbors at a town hall meeting in a close-knit community, or parents at a school meeting discussing matters of concern for the whole community. In the best *V Encuentro* fashion, it was a



true “encounter” of the kind called for by Pope Francis in the Joy of the Gospel.

The next morning we visited a village miles away, and experienced how effective word of mouth and community organizing can be. A leader who had attended the dialogue the afternoon before, had gathered her neighbors and told them all about our visit. We were astonished to hear another village woman recite back to us advice on the importance of talking to the child while still in the womb that we had shared during the exchange. Apparently, this was an interesting new discovery for them, and we were simply amazed at how fast the news had spread.

At a different village, we visited a group holding a health and nutrition training for community leaders. I learned that there are eight steps to washing your hands correctly (and without wasting a single drop of water, a precious commodity in the area.) Washing hands will never be the same after Tanzania! Before leaving, I inquired about the meaning of a beautiful melody the women sang at the conclusion of their meeting. I was told this was a traditional song of the Sukuma tribe that the participating women sang to celebrate their learnings of the day. In

beautiful harmony they repeated *Kuyala cha wiza, Kuyala cha wiza* (which means “giving birth to a baby is so good”). At that moment it dawned on me how profoundly pro-life CRS’ work is. This program, called THRIVE, which promotes health and nutrition, is all about celebrating and protecting new life, offering both mother and child an opportunity to have a healthy and dignified chance at it.

At a different region in the South, Mbeya, we were surprised to learn that the region known as the “breadbasket” of the country also has one of the highest rates of stunting. This condition refers to children’s lack of physical growth mostly due to malnutrition and poor hygiene habits. It may also affect brain development when it becomes chronic. Surprisingly, this problem is prevalent even in communities that have substantial agricultural production. Beyond poverty, lack of information and education about proper and balanced nutrition can cause severe health problems in entire populations. CRS has been very successful in reducing the prevalence of stunting among children 5 years and younger. They have done so by promoting nutritional education for women and helping them improve



the nutritional value of traditional recipes while using ingredients readily available at home or in their immediate surroundings. CRS teams are on track to meet their goal of reducing stunting from 44% in 2013 to 35% in 2019 (an impressive 3.4% average annual reduction rate!) They currently work in 497 villages located in three different regions of Tanzania: Mbeya, Iringa and Njombe.

Wealth creation and economic development are also achieved by assisting local small farmers with crop diversification and the creation of Saving Investing and Lending Communities (SILC). I was impressed with the efficiency, transparency and accountability with which these micro lending communities are run. They have a social fund to help members in emergencies, and a lending fund to promote savings and investment in their mostly agricultural businesses. In the village of Itumpi, members shared with pride the benefits that joining the local SILC had brought them. Mr. Ngaya, said that for the first time he learned to “keep money”. After saving 300 shillings, he used it to buy fertilizer for soya and maize production. And with the money he made with the crops he was able to buy two goats (apparently, an important marker of status). A woman, Lucy, had borrowed from the fund to buy agricultural inputs (seeds) to plant soya and cumin beans. With the benefits from selling her crops, she had managed to increase her savings, buy a mattress (first time she owned one) and contribute to social improvement projects in the village. On the other hand, the social fund has created a safety net for members in their hour of need — such as paying for a funeral, a hospital bill or secondary school fees. After visiting a number of villages, one could see a definite contrast between those who had SILC communities and those who did not. After two years in existence, this particular SILC had begun to attract young male members as well, encouraged by the women’s apparent progress and success.

In the end, I learned why CRS is so good and successful at what it does on

our behalf. As an institution, they have mastered the art of applying the principles of Catholic social teaching, in beautiful equilibrium, through the pursuit of an integral human development that always puts people first. They don’t come to the table with a predetermined plan, but always ask local people what their needs are, help them analyze their environment, assets and vulnerabilities, and work with them to come up with goals and strategies to address them. It is community organizing at its best; local people helping one another and taking responsibility for improving their communities.

Due to the vibrancy of the local Church about 80% of CRS’ programs in Tanzania are managed through Church institutions, from local parishes to diocesan offices. This has allowed the local Catholic church to shine as a beacon of hope for many. Yet, even the non-Catholic employees at the central office in Dar es Salaam exhibited great pride in being part of the CRS family. When asked what set CRS apart from other humanitarian and foreign aid agencies, they responded that “faith values inform CRS’ everyday work” and set them apart from other government and non-government groups. Even among the faith-based agencies, the difference, they said, is that CRS helps and welcomes everyone, without distinction of creed or nationality. No one is excluded or asked to convert in order to get help.

In the context of the V Encuentro, CRS made it possible for a group of ten Latinos to have a mission experience that took us to faraway places and out of our comfort zones. As is usually the case, it was us who were encountered and transformed by the beautiful people of Tanzania. Along the way, we made new friends and learned more about the extraordinary work of CRS. And, simply put, we became part of the family!

Asante sana, Tanzania! Asante sana CRS! Mungu awa bariki!

(Thanks very much Tanzania! Thank you very much CRS! May God bless all of you!)

## NATIONAL EVENTS 2017

**Nov. 21, 2017:** World Fisheries Day

**Dec. 12, 2017:** Feast Day of Our Lady of Guadalupe

**Dec. 18, 2017:** International Migrants Day

## 2018

**Jan. 4-7, 2018:** XXVI National Gathering of the Circus and Traveling Show Ministries, St. Martha’s Catholic Church, Sarasota, FL

**Jan. 7-13, 2018:** National Migration Week

**Jan. 14, 2018:** 104th World Day of Migrants and Refugees 2018

**Feb. 3-6, 2018:** Catholic Social Ministry Gathering

The Secretariat of Cultural Diversity in the Church will present **two breakout sessions** during the Catholic Social Ministry Gathering:

- Understanding Social Issues of the Native Americans in the United States, and How Social Issues Effect the Lives of Native Americans on the Pine Ridge Reservation in South Dakota, Fr. Michael Carson
- V Encuentro: Getting Involved and Bearing Fruit for Justice, Mr. Alejandro Aguilera-Titus

**Feb. 8, 2017:** St. Josephine Bakhita Day of Prayer to Stop Human Trafficking/Modern Day Slavery

**Feb. 15-17, 2018:** Building Intercultural Competencies for Ministers (BICM): Training of Trainers, at **Mid-Atlantic Congress**, Baltimore, MD

**Feb. 16-17, 2018:** Asian and Pacific Island Catholics Gathering at Mid-Atlantic Congress, Baltimore, MD.

**Feb. 18 – March 2, 2018:** Houston Maritime Ministry Training Program at the Houston International Seafarers’ Center. Contact [pcmrt@uscbb.org](mailto:pcmrt@uscbb.org) for more information.

**July 18 -22, 2018:** Tekakwitha Conference (Native American Catholics), Tacoma, WA

**July 27-29, 2018:** National Black Sisters’ Conference’s Black Catholic Women’s Gathering in New Orleans, LA

**Sept. 20-23, 2018:** V National Encuentro, Grapevine, TX (Dallas-Fort Worth area)



# REGISTER NOW FOR THE 2018 CATHOLIC SOCIAL MINISTRY GATHERING!

## Building Community: A Call to the Common Good

**February 3-6, 2018 Omni Shoreham Hotel, Washington, DC**

**Special early bird registration rate ends November 27.**

Don't miss this transformative annual gathering for leaders in Catholic social ministry and advocacy!

Connect with current and emerging leaders sharing new energy and ideas. Dynamic and thought-provoking plenary presentations, briefings, and workshops will focus on how we as a Church can respond mercifully to pressing domestic and international social concerns. Then, lend your voice to our advocacy for the common good with members of Congress.

Act now to be part of our special initiatives developing *diverse leaders* and *young leaders* in Catholic social ministry.

To register or for more information visit [www.CatholicSocialMinistryGathering.org](http://www.CatholicSocialMinistryGathering.org).  
Join the discussion and be part of the solution!

## The Catholic Social Ministry Gathering announces its Diversity Outreach Initiative Scholarship Application Deadline: November 10

The Catholic Social Ministry Gathering is proud to announce its Diversity Outreach Initiative Scholarship, open to individuals from diverse cultures, backgrounds, and abilities. DOI participants bring a richness of perspectives, skills, voices, and vision to the Gathering, enhancing the interaction of Catholic social ministry colleagues from around the country and world. We are committed to fostering meaningful and mutually beneficial relationships, for the good of our Church and world. Scholarships provide registration and hotel financial assistance current and emerging leaders from under-represented ethnic, cultural, and disability communities who are active in the Catholic community.

CSMG is an annual event in Washington, DC, organized through the partnership of national Catholic organizations and rooted in the sacraments, Word of God, and the Church's living Catholic social teaching tradition. CSMG provides dynamic and thought-provoking plenary presentations, briefings, workshops and strategy sessions, which address current topics essential to our various ministries, and better prepares social ministry professionals for the challenges of our mission. Our diversity is a core element of our mission and community, and strengthens our ministry and advocacy.

To apply, submit a completed application and recommendation form no later than **November 10, 2017**. Forms and further information are available from the CSMG website at:

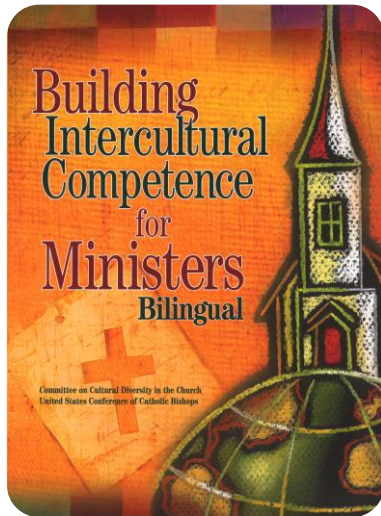
[www.CatholicSocialMinistryGathering.org](http://www.CatholicSocialMinistryGathering.org)

**Building Intercultural Competence for  
Ministers (BICM)  
*Training of the Trainer Workshop*  
February 15-17, 2018  
@ The Mid-Atlantic Congress Baltimore, MD**



*Training of the Trainers workshop* provides an opportunity for ministers to attain a foundational level of competence in intercultural relations and communications. It is also designed to orient trainers to methodology, strategies, and activities suited to teach the content of the program.

The two-day workshop aims to prepare the ministry leader to:



- Articulate the general outlines of a theology and spirituality of ministry in intercultural settings, with special attention to concepts of evangelization and inculturation.
- Seek an understanding of cultures and how they work.
- Communicate *appropriately* and *effectively* with persons and groups in cultures other than your own.
- Gain the ability to identify and articulate obstacles that impede group interaction.
- Provide a rationale for the inclusion and integration of diverse cultural groups life and mission of your parish and diocese.
- Teach the five modules with confidence.

**Register today at**

**<http://www.midatlanticcongress.org/>**

Questions about the training? Contact: Yolanda Taylor-Burwell at [diversity@usccb.org](mailto:diversity@usccb.org)

**HOPE**

February 15-17, 2018  
Hilton Baltimore, Maryland



@ The Baltimore Hilton  
at the Inner Harbor in  
Baltimore, MD

This program is for *all*  
ministers and persons in  
church leadership  
positions

\$185.00 per person  
(includes MAC & BICM  
registration fees & lunch  
for 2 days)!

Learn about the 5  
modules and present  
them to your colleagues!

Gain access to great  
materials and a network  
of colleagues working in  
intercultural settings!

Questions about  
registration? Contact  
Mid-Atlantic Congress at  
410-988-2926



## *Our Mother of Africa Prayer*

Mary Our Mother of Africa,  
Hear the drumbeat of our prayers  
May your son, Jesus continue  
To bring us joy, relive our tensions,  
And forgive us our sins.  
Help us to walk in His light.  
Help us to help others do the same,  
And bring us to life everlasting  
With the Holy Saints and Angels.  
Amen.

Photo credit: A new chapel in honor of Our Mother of Africa was dedicated at the Basilica of National Shrine of the Immaculate Conception in Washington, DC on September 17, 2017.

**Socialize with us**

[www.usccb.org](http://www.usccb.org)  
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SECRETARIAT OF CULTURAL DIVERSITY IN THE CHURCH

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