

# One Church Many Cultures

The Good News of Cultural Diversity



## EXECUTIVE DIRECTOR'S MESSAGE

# INTERNATIONAL PASTORAL MINISTERS HELP US EMBRACE OUR CATHOLICITY

by Mar Muñoz-Visoso, MTS, Executive Director



Recently I had an opportunity to spend a few days with more than 150 vocation directors and vicars for clergy, religious formation directors and numerous priests and sisters from different parts of the world serving or studying in the United States. This second biannual conference was put together by St. Meinrad Seminary (Indiana) and St. Luke Institute.

The conference looked at Intercultural Competencies for Human Formation, focusing mostly on the assessment, reception and orientation of international candidates (priests, seminarians, religious sisters and brothers). I really appreciated

their effort, since the growing presence of international pastoral ministers in our midst, and their importance in particular local Churches, remind us that we must receive their generous service with gratitude, do a better job to prepare the ministers for service in the United States, and the communities that receive them so that they can welcome and support them.

Currently, there are more than 6,000 international priests and more than 4,000 religious sisters in the United States, according to the Center for Applied Research in the Apostolate (CARA), and a study on International Sisters (2015) done by Trinity Washington University in conjunction with CARA. On average, 30 percent of active priests in this country were born in another country, with some presbyterates

reaching closer to 40 percent. This year's ordination class tells a similar story.

I was invited to present on the blessings and challenges of receiving international pastoral ministers into the United States. To be sure, the presence of missionaries from other lands is not a novelty nor just a pragmatic solution to the diminished number of home grown vocations. Nor is it a distinctive mark of the Church in the United States. On the contrary, it is a part of the DNA of the Church from the very beginning. The USCCB Guidelines for Welcoming Pastoral Ministers in the United States (2014) express this well: "Both our history and a deep sense of our identity as Catholics lead us to embrace the exchange of international pastoral ministers as a gift and a necessity. The

reciprocal giving and receiving of gifts expresses the reality of our communion and our solidarity with one another in Jesus Christ by the power of the Holy Spirit. In other words, the exchange of pastoral ministers manifests a great sign of our catholicity and the gospel-inspired hospitality that flows from catholicity.”

The graces and challenges in this process are both for the international pastoral minister and for the communities that receive them. Thus, the importance of preparing both well.

For the receiving communities, the minister brings much needed pastoral and ministerial assistance, allows that them the opportunity to exercise hospitality and welcome and may expose them to new forms of service; it also helps deepen their sense of the Church’s universality. For the international pastoral minister, the blessings come in the form of an opportunity to serve real needs, enriching their ministerial pastoral skills, and the spiritual growth that is always brought about by the detachment of what is familiar. They too will gain an expanded experience of the Church’s catholicity.

The challenges are real too. At times, the receiving churches struggle with communication when the English language skills (and other languages spoken by the parishioners) are limited, or the pronunciation difficult to understand. Sometimes they may also experience, among some members, a rejection of the culture of the new minister, and even prejudicial or racist attitudes. The newly arrived minister often suffers a cultural shock derived from the difference in language, customs, and even the functioning of the

Church in this country, as different from their place of origin. They experience the real pain that comes from being uprooted from one’s native culture and the difficulty in maintaining foundational relationships with family and friends, and establishing new networks in a new place. All this can, sometimes, lead to loneliness and isolation, or even rejection of the new culture, especially when structures, networks and plans are not in place to assist the new minister with the transition and adaptation process.

While this conference was mostly focused on efforts to better welcome international pastoral ministers, it is also important to remember that, in today’s multicultural context, gaining intercultural competence is important for everyone. Our parishes grow more and more diverse every day; so, the ability to communicate, work and relate across cultural boundaries is a real asset for pastors and their teams. Less and less of our priests and future priests will have the “luxury” (or disadvantage, depending on how you look at it) of being assigned to monolingual, monocultural communities. And we don’t do them any favor by not preparing them to minister and thrive in this diversity. Likewise, culturally speaking, our vocation crisis spreads across the board. We seem to be doing a fairly poor job with our own, very diverse, US born Catholic population. Yes, we are up against strong individualistic and materialistic tendencies in the culture, and a real pull away from traditional “organized” forms or religion. But, in the US Catholic Church, we are also having a hard time communicating with and attracting the younger generation,

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a vast majority of whom is now of Latino heritage. Vocations aren’t coming in droves from any of the other cultural groups: neither from those of Euro American descent, nor the Hispanic or Asian non-immigrant generations. And it seems as if we have given up on African Americans and Native Americans.

So, while we pray that the Lord sends more workers to the vineyard, recovering the connection with families and schools (from elementary and middle grades, where you plant the seed, on), and being more intentional about promoting vocational discernment and recruiting among more diverse populations seems not only important but urgent.

When at the end of our time here, we go to meet the Lord and He asks us, “How well did you do on my command to go and make disciples of all nations?”, how will you and I respond?

# TRANSITIONING FROM MULTICULTURALISM TO INTERCULTURALISM

*By Archbishop Gustavo García-Siller, M.Sp.S.*



St. Justin Martyr described “the seed of reason (the Logos) implanted in every race of men” (2 *Apol.* 8), to which we now refer

as the “seeds of the Word”. It is the action of the Holy Spirit, who works in all hearts where there is a search for truth, goodness and God himself. Throughout history, we see it in every culture, which the paraclete makes fertile soil for the faith to grow, awaiting the light of Jesus Christ for the Good News to flourish. Every people, every culture, at every time in history, is like in expectation for the sparks of encounters that can detonate processes of inculturation of the Gospel that set the world on fire.

In our time, we are witnessing dramatic cultural changes in the world, combined with a tremendous demographic transformation of the

Church in the US. We are called to wonder about what the Spirit may have “in the oven.” Nonetheless, we know that Easter only comes after Good Friday. Our risen Lord keeps the marks of the nails and the wound on his sides.

I believe that the present awakening of attitudes that we thought in the past, such as racism, discrimination and irrational violence –by which people of different origins “tolerate” the presence of others in order to coexist and in an attempt of self-reassurance– are the rattles of death of a lack of confidence that denote false identity.

Our Lady of Guadalupe makes way for the wake of a new era in which the Spirit will bring each other to encounters of the heart, made possible by the light of Christ, where each will become more aware of their own cultural identity, as they welcome, promote and celebrate that of others. Cultural identity can only be such when its seed is not weed, but the Word of God. And what once was the tower of



*Adobe Stock image © Bill Perry*

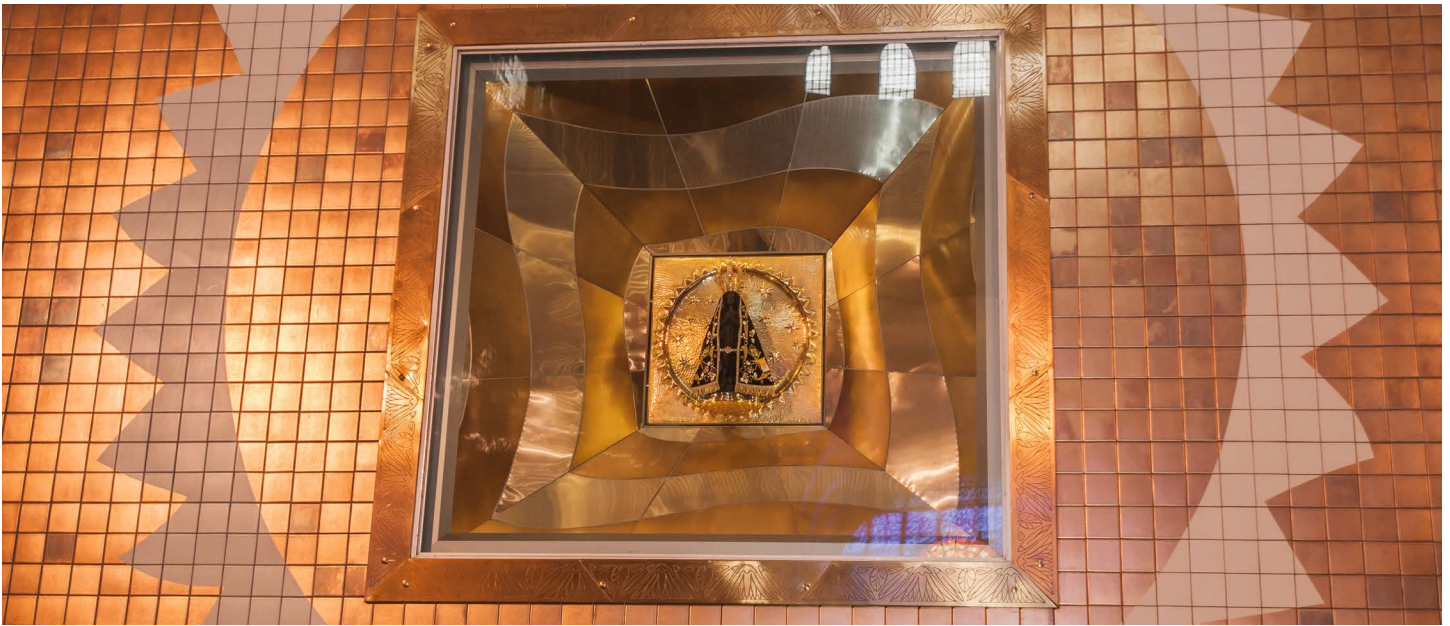
Babel will become the Cenacle at Pentecost. It is up to us to make it happen sooner, rather than later.



**Pope Francis, @Pontifex**

God walks along the dusty paths of our lives and responds to our longing for love and happiness by calling us to joy.

5 Jan 2018, Pope Francis on Twitter



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# BRAZILIAN APOSTOLATE IN THE UNITED STATES

*By Bishop by Most Rev. Edgar Moreira da Cunha, S.D.V., Bishop of Fall River,  
Episcopal Liaison to Brazilians in the United States and Member of the Subcommittee on  
Pastoral Care of Migrants, Refugees and Travelers*

The Brazilian Apostolate in the United States is organized into three regions:

- Northeast region (Massachusetts, New Hampshire, Rhode Island, Connecticut),
- Mid-Atlantic region (New Jersey, New York, in Pennsylvania, Virginia, Maryland) and
- Southern region (Florida, Georgia, South Carolina, North Carolina).

There are many Brazilians in other areas of the country, but there is no organized ministry to them in those areas. In many places, there is no Brazilian priest or Mass in Portuguese.

It is estimated that there are more than one million Brazilians in the

USA. In the three regions where the Apostolate is organized, and where ministry in Portuguese is provided, there are 66 communities.

For quite some time, the Brazilian Apostolate and the US Bishops' Pastoral Care of Migrants, Refugees and Travelers (PCMRT) have been attempting to connect with the many Brazilians who live in California, probably the state with the largest population of Brazilians without an organized ministry. After many attempts to bring them together, I am happy to share the good news that this coming October 14, 2018, I will be celebrating for the first time in California the Feast of Our Lady Aparecida in the Archdiocese of Los Angeles. This has been a

long-awaited event to bring together the Brazilians living in West Coast.

The celebration of the Feast of Our Lady Aparecida is always a special event to the Brazilian community. This year we celebrate the 301st anniversary of the finding of the small statue of the Blessed Mother, by a group of fishermen, in the Paraiba River, Sao Paulo. Devotion to the Blessed Mother under the title of Our Lady Aparecida has grown in the last 300 years and today the Shrine of Aparecida, is the largest church dedicated to the Blessed Mother in the world. Millions of people visit the church every year, especially during the month of October when the feast of Aparecida is celebrated.



## AMERICAN HOLY ONES HAND IN HAND

*By Bishop Joseph Perry, Auxiliary Bishop, Archdiocese of Chicago*



During business sessions of the US Bishops Conference, a diocesan bishop may rise to commend the life of a Catholic whom he wishes to pass to the Congregation for Causes of Saints in Rome for consideration for the church's highest honors of beatification and canonization. These solemn moments bring assurance to the pastors of the church that the gospel has indeed been sown in the soil of this land as represented by individuals who have lived the gospel of Jesus Christ with heroic seriousness.

Despite the young age of the nation, the Church in the United States has added to the great roster of *sancti et beati, venerabili et servi Dei* our own contributions to *the huge crowd which no one could count from every nation, race, people and tongue ... before the throne and the Lamb, dressed in long white robes and holding palm branches in their hands.* (Rv 7). It stirs our souls to see these great ones depicted in art, statuary and stained glass and titled to the places where we school, pray and serve in Christ-like charity.

I serve as vice-Postulator for the Cause of the Servant of God Father Augustus Tolton (1854-1897), a former slave who is acknowledged as the first priest of African descent in the United States. His *positio*

has been approved by the Roman Historical Commission as of March 8, 2018 which now moves to examine proposed miracles attached to his Cause.

With great hope African American Catholics wait to see which of six pending candidates will surface as the first of our ethnic stripe to be so beatified and canonized. Just one will bring forward to the ears of our vast populace the noble narrative of blacks and their long sojourn of faith through enslavement, segregation, and the current era of questions about dignity and participation in a nation still ambivalent about the contribution of its black neighbors. Thus, we look forward to an improved era of peace, hope and forgiveness in America.



**Pope Francis, @Pontifex**

Jesus changes our sins into forgiveness and our fears into trust. In His Cross our hope is reborn again and again.

27 Mar 2018, Pope Francis on Twitter



# IS THERE A SUCH A THING AS FAITH WITHOUT CULTURE (AND VICE VERSA)?

*By Father Simon C. Kim, Ph.D., Santa Clara University/Jesuit School of Theology in Berkeley*

After the Second Vatican Council, the task of making faith culturally relevant was a welcomed endeavor. However, navigating successfully such cultural encounters, in all their complexity, could not simply be achieved by enthusiasm and goodwill. A better understanding of ‘culture’ and how it works was needed. In many approaches, culture was seen as something apart from faith and thus, separable. A common imagery was the corn with its husk where the former represented faith and the latter, culture. By peeling away the husk, culture could be stripped away from faith and transplanted within another cultural context. Often, the mistake of such thinking is the assumption that there is a true kernel of faith that can be unearthed after centuries of encounters with different cultures. What isn’t mentioned in analogies such as these is the fact that culture

is also viewed in a similar manner—culture is sometimes thought of as the corn, something that can be isolated from all other influences.

This complexity becomes apparent especially in places where Catholic belief is not the majority. A minority status highlights challenges especially when Catholic culture encounters religious beliefs that are embedded to the local culture. The strength of Catholicism then, lies in the way it faithfully continues to adhere to tradition while engaging new cultural realities. More sensitivity is shown today than in the past where local beliefs and practices were simply wiped away. The struggle to embrace local rituals shows a greater level of discernment than before. Therefore, the growth of Catholicism in remote

parts of the world has helped the West to better understand previous assumptions of faith and culture. Rather than separating the two like the corn and the husk, the transmission of faith already includes a cultural reality and the reception of faith does so as well.

As for culture, dare we say that it can be isolated when faith cannot?

Or dare we say that culture can stand alone when religious symbols and meanings have always been with us? It is this

“ The strength of Catholicism then, lies in the way it faithfully continues to adhere to tradition while engaging new cultural realities. ”

author’s belief then, that just as faith cannot be viewed outside a cultural context nor received void of one, culture cannot be understood outside of faith or truly engaged without one.



# TOWARDS THE V NATIONAL ENCUENTRO

*by Mr. Alejandro Aguilera-Titus, National Coordinator*

Dear Friends on the Journey,



We continue our journey of the V Encuentro process with joy and enthusiasm. Diocesan Encuentros continue to be a reason for personal and pastoral conversion in New York, Portland and other archdioceses. Regional Encuentros are being celebrated throughout the country. What a joy to see the constant and committed participation of our bishops, especially in our Regional Encuentros.

Congratulations to all of you and thank you for your great effort in the planning and implementation of your Encuentros!

The prophetic voices and missionary steps of our people are already underway towards the National Encuentro in Grapevine, Texas. We recommend that you register your delegation to the National Encuentro as soon as possible.

I share with you the good news that Brian Salamanca, a second-generation Latino young person, has joined the V Encuentro team. Brian will be available to support V Encuentro Diocesan Coordinators with any questions they may have pertaining to the delegate registration process. He will also assist the National Encuentro Program and Process Teams.



Thanks to Ken Johnson-Mondragón's research team we know that 39,477 people who have attended the 134 diocesan Encuentros have reported that their numbers with an average attendance of 295. With several diocesan Encuentros remaining to report, Mr. Johnson-Mondragón said, "we feel confident that we will hit 40,000. In light of this, we estimate that the V Encuentro process will have reached about 330,000 people by the end of the diocesan Encuentros phase, roughly composed of 110,000 missionary disciples and 220,000 people encountered in the peripheries."

In Jesus and Mary!

# CELEBRATING AN HISTORIC OCCASION: THE *ROMAN MISSAL* IN SPANISH FOR THE USA



by Carmen Fernandez-Aguinaco, Multicultural Specialist, US Conference of Catholic Bishops

The Catholic Hispanic community in the United States has celebrated the Eucharist in Spanish for many decades, but doing so has always required importing books from a Spanish-speaking country—typically from Mexico. This has been a bit of a nuisance, since the book the priest uses (the *Roman Missal*) varies somewhat from country to country. This situation has also meant that priests who offer Mass in both Spanish and English have had to adapt to differences between the two books, and it has not been very convenient to celebrate the various saints in the liturgical calendar of the U.S.

But this situation has now been remedied, as the Vatican recently approved a Spanish edition of the *Roman Missal* for the U.S. This *Misal Romano* uses the *Misal* from Mexico as its base text, while incorporating adaptations approved by the U.S. Bishops, including the saints' days of the U.S. calendar. This new *Misal* will also have an arrangement that is similar to the English version of the *Missal*, making it more user-friendly for priests. In addition, the new book includes Masses for feast days from various Spanish-speaking countries, which will be helpful for the many different Hispanic communities present here in the U.S. The *Misal Romano* is available for purchase since May 1 from three

different publishers: Catholic Book Publishing, Liturgical Press, and Magnificat. The book is approved for use beginning with Pentecost Day (May 20), and it will be mandatory for Masses celebrated in Spanish in the U.S. starting on the first Sunday of Advent (December 2).

This U.S. *Misal* is a translation of the third edition of the Latin *Missale Romanum*, which was approved by the Vatican in the year 2000. Many parishes in the U.S. have been using Spanish *Missals* based on the second Latin edition, which was released in 1975, but the faithful will find that there are very few changes in their parts of the Mass. One of the changes is that the Memorial acclamations *Por tu cruz y resurrección nos has salvado, Señor* will now be *Salvador del mundo, sálvanos, tú que nos has librado por tu cruz y resurrección*.

Most of the changes to the translation affect the priest's prayers, which will now be closer to the Latin text and of a higher literary quality. Perhaps the most significant difference is the use of the form *ustedes* instead of *vosotros*. Many people will already be familiar with this, since other countries have already adopted that change, and some parishes here in the U.S. have done so as well. Another important change in the priest's prayers is in the sacramental formula for the consecration

of the wine, where the words *por todos* will change to *por muchos*.

In addition, compared with other Spanish-language versions of the *Misal Romano*, the U.S. edition will contain a dramatic increase in the number of texts set to music. The Secretariat for Divine Worship of the USCCB worked with a team of Hispanic/Latino composers to prepare chants for all the texts that are set to music in the English language *Roman Missal*. Hopefully many priests and parishes will take advantage of this resource, which can add beauty and solemnity to the Holy Mass.

The publication of the *Misal* provides a great pastoral opportunity for catechesis towards a deeper understanding of the Mass. For example, both the Instituto Nacional Hispano de Liturgia (INHL) and the Federation of Diocesan Liturgical Commissions (together with the Southwest Liturgical Institute) are offering workshops throughout the country to help in this effort. Dioceses, parishes, and other organizations can also take advantage of this opportunity. The publication of this new *Misal Romano* will not only help unite Spanish speakers across the U.S. with each other, but will also help unite all Catholics in the U.S. in their worship of God.



## CELEBRAMOS UNA OCASIÓN HISTÓRICA: EL *MISAL ROMANO* PARA ESTADOS UNIDOS

Durante muchas décadas, la comunidad católica hispana en Estados Unidos ha celebrado la Eucaristía en español, pero para hacerlo, siempre ha necesitado importar libros de un país de habla hispana—normalmente México. Esto ha sido un poco problemático, ya que el libro que utiliza el sacerdote (*Misal Romano*), varía de país a país. Esta situación también ha significado que los sacerdotes que celebran en español y en inglés, han tenido que adaptarse a las diferencias entre los dos libros, y esto no ha sido muy fácil a la hora de celebrar los distintos santos del calendario litúrgico propio de los Estados Unidos.

Pero esta situación se soluciona ahora, ya que el Vaticano recientemente aprobó la edición en español del *Misal Romano* para los Estados Unidos. Este *Misal Romano* utiliza el de México como texto base, pero incorpora las adaptaciones aprobadas por los obispos de los Estados Unidos, incluyendo los días de los santos del calendario estadounidense. El nuevo *Misal* tendrá, además, una estructura similar a la de la versión del *Misal* en inglés, facilitando así su uso a los sacerdotes. Por otra parte, este nuevo libro incluye Misas para los días de fiestas de diversos países de habla hispana, lo cual será beneficioso para las distintas comunidades hispanas presentes aquí en los Estados Unidos. El *Misal Romano* está disponible desde el 1 de mayo de tres casas editoras: Catholic Book

Publishing, Liturgical Press y Magnificat. Su uso está aprobado desde el Domingo de Pentecostés (20 de mayo), y será obligatorio para las Misas que se celebren en español en los Estados Unidos a partir del primer Domingo de Adviento (2 de diciembre).

Este *Misal* de Estados Unidos es una traducción de la tercera edición del *Missale Romanum* en latín, que fue aprobada por el Vaticano en el año 2000. Muchas parroquias de los Estados Unidos han estado utilizando misales en español basados en la segunda edición latina, que se publicó en 1975, pero los fieles notarán muy pocos cambios en sus respuestas de la Misa. Uno de los escasos cambios es el de la Aclamación Memorial *Por tu cruz y resurrección nos has salvado, Señor*, que ahora será: *Salvador del mundo, sálvanos, tú que nos has librado por tu cruz y resurrección*.

La mayoría de los cambios en la traducción afectan a las oraciones del sacerdote que ahora serán más fieles al texto latino y de una calidad literaria superior. Quizá el cambio más significativo es el uso de la forma *ustedes* en lugar de *vosotros*. Muchas personas ya están acostumbradas a esto, ya que otros países ya habían adoptado este cambio, y algunas parroquias aquí en Estados Unidos también lo habían hecho. Otro cambio importante en las oraciones del sacerdote es la fórmula sacramental para la consagración del

vino, en que las palabras *por todos* cambian a *por muchos*.

Además, comparado con otras versiones en español del *Misal Romano*, la edición de Estados Unidos contiene un aumento significativo de textos musicalizados. El Secretariado para el Culto Divino de USCCB trabajó con un equipo de compositores hispanos/latinos en la preparación de los cantos de todos los textos que se habían musicalizado en el *Roman Missal* en inglés. Es de esperar que muchos sacerdotes y parroquias se aprovechen de este recurso que puede añadir gran belleza y solemnidad a la Santa Misa.

La publicación del *Misal* proporciona una gran oportunidad pastoral para la catequesis, con el fin de facilitar una comprensión más profunda de la Misa. Por ejemplo, tanto el Instituto Nacional Hispano de Liturgia Hispana (NHLH) y la Federación de Comisiones Litúrgicas Diocesanas (FDLC) (junto con el *Instituto Litúrgico del Sur Oeste*) ofrecen talleres por todo el país para ayudar en este esfuerzo. Las diócesis, parroquias, y otras organizaciones también pueden beneficiarse de esta oportunidad. La publicación de este nuevo *Misal Romano* no sólo ayudará a los fieles de habla hispana en los Estados Unidos a unirse más unos con otros, sino que también fortalecerá la unión de todos los católicos en los Estados Unidos en su culto a Dios.

# FAITH AND CULTURE RELIGIOUS TRADITIONS

*By José "Pepe" Romero, Hispanic Affairs Specialist*

Throughout the history of Latin American peoples, faith has always played a most important role in the lives of people. It has been handed on from one generation to the next, and it has been accompanied by a series of traditions which aren't always necessarily expressions of an orthodox religiosity. However, both these traditions and others more in accordance with Catholic doctrine, have taken root in the culture of the people so much that many of them have become part of the most important celebrations of the various groups.

In Mexico, for instance, there are three very important pilgrimages which gather millions of people: Our Lady of Guadalupe (Mexico City), the Virgin of Zapopan (Zapopan, Jalisco), and the Virgin of San Juan (San Juan de Los Lagos, Jalisco).

Other traditions that may be remembered are the celebration of the Three Kings (the Epiphany) on January 6, the day of the Candelaria (February 2, the Presentation of Our Lord), when the Child Jesus is taken from the manger), bringing the Baby Jesus after forty days to be presented in the Temple; other traditions are the quinceañeras (sweet 15<sup>th</sup> celebrations) and the Day of the Dead (when altars are made in honor of the beloved who have passed away), patronal feasts, and posadas, among others.

Unfortunately, nowadays with the Sacraments of Initiation (Baptism, Communion, and Confirmation), in many cases the attention is placed more on the godparents



*Basilica of Our Lady of Zapopan, Adobe Stock image © ttinu*

(sponsors) and the reception rather than on the sacrament. Although this has become part of the traditions, they don't necessarily reflect a consistent and mature faith.

In his letter, Saint James says: "So also faith of itself, if it does not have works, is dead" (2:17). The majority of these celebrations have become great parties in which there is lots of food, alcoholic beverages, music and dance, which do not reflect the deep meaning for which they were created. As for the sacraments, a great majority of people seek them, without really knowing about the grace contained in them, and sadly, as Saint John Paul II said, there has not been "a personal encounter, alive, with eyes wide open and burning hearts, with the Risen Christ".

Many of our Hispanic/Latino brothers and sisters live out this type of faith which is custom informed

and inherited. Parents or grandparents, repeat prayers with their children without paying much attention to their meaning, and that is because of lack of knowledge and formation. We need to become, then, a church on the move, missionary, with the smell of sheep, and bring to people the joy of the Gospel anew, as Pope Francis urges us to do, so that our brothers and sisters may have an opportunity to have a personal encounter with the Risen Christ.

I would invite everyone to look in their diocese, parish or church movement, for a retreat of initiation, evangelization, or a Life in the Spirit seminar, so that they can take that first step to encounter the Risen Jesus.

# FE Y CULTURA

## TRADICIONES RELIGIOSAS

A lo largo de la historia de los pueblos latinoamericanos, la fe siempre ha tenido un papel muy importante en la vida de sus habitantes. Se ha transmitido de generación en generación, acompañada de una serie de tradiciones que, en muchos casos, no son necesariamente expresiones de una religiosidad ortodoxa. Sin embargo, tanto éstas como otras que van más acordes a la doctrina católica, culturalmente se han arraigado profundamente en los pueblos que algunas se han convertido en sus celebraciones más importantes.

En México hay tres peregrinaciones muy importantes que convocan a millones de personas, Nuestra Señora de Guadalupe (Ciudad de México), Virgen de Zapopan (Zapopan, Jalisco) y Virgen de San Juan (San Juan de los Lagos, Jalisco).

Otras tradiciones que recuerdo son la celebración del día de Reyes (6 de enero), día de la Candelaria cuando se “levanta al niño” (2 de febrero, Presentación del Señor), llevar al recién nacido a los cuarenta

días para presentarlo en el templo, quinceañeras, día de los muertos en que se preparan altares para los seres queridos que han partido, fiestas patronales y posadas entre otras.

Ahora bien, si a esto agregamos los Sacramentos de Iniciación: Bautismo, primera Comunión y Confirmación, en los que en muchos casos se le da más importancia a los padrinos y a la recepción, éstos solo se han convertido en parte de las celebraciones religiosas, pero no son necesariamente representativos de una fe madura y congruente.

El apóstol Santiago en su carta dice: “Lo mismo pasa con la fe: si no va acompañada de las obras, está completamente muerta” (2, 17). La mayoría de estas celebraciones se han convertido en grandes festividades en las que lo que abunda es la comida, bebidas alcohólicas, música y baile. Todo menos el sentido por las que fueron creadas. Y en cuanto a los sacramentos, igualmente la gran mayoría los procura sin conocer la gracia santificante que se obtiene

en cada uno de ellos y tristemente porque como San Juan Pablo II dijo, no se ha experimentado un encuentro personal, vivo, de ojos abiertos y corazón palpitante, con Cristo resucitado.

Muchos de nuestros hermanos hispanos/latinos viven este tipo de fe que más bien es una costumbre heredada de sus padres y/o abuelos, la repiten en sus hijos sin sentido y solo por falta de conocimiento y formación. Seamos pues una iglesia de salida, misionera, con olor a oveja y llevémosles la alegría del evangelio como nos exhorta Su Santidad el Papa Francisco, para que nuestros hermanos tengan la oportunidad de tener su encuentro personal con Jesús resucitado. Te invito a que busques en tu diócesis, parroquia o movimiento eclesial, un retiro de iniciación, evangelización o seminario de vida en el Espíritu para que des ese primer paso de encontrarte con Jesús resucitado.



**Papa Francisco, @Pontifex\_es**

**Podemos sostenernos los unos a los otros y afrontar, armados solamente con Jesús, cualquier desafío con valor y esperanza.**



Adobe Stock image © Krzysztof Wiktor

# SPIRITUALITY AND CULTURE

*By Deacon Marlon Leneagh Sr, Diocesan Director, Native American Ministry for the Diocese of Rapid City*

At the very dawn of creation was God. God spoke his Word and the Spirit swept over the darkness of the waters and life began. It all began with the simplest of words and yet authoritative words, “Let there be light” and there was light. Then God also said, “Let us make man in our image”.

The same is true from the Lakota creation story that everything came from Wakantanka, “the Great Mystery”. All cultures or people have creation stories and they are all connected with a common thread; a Creator, a supreme spiritual.

All nations have experiences and accounts of how God reveals himself in a way that they could understand. God heard the prayers of all those

seeking strength and wisdom from hilltops as they sought visions and he heard the prayers as sacrifices were made on for all the people as pierced warriors pleaded and sang their songs in the Sundance Circle. The same message has constantly reverberated throughout the centuries; “God is with his people.”

“So, when we as Native People read the Gospel, we must read it as Native People, for this is who we are. We can no longer try to be what we think the dominant society wants us to be. As Native Catholic people, we must set out with open minds and hearts; then we will encounter Jesus Christ. When we can do this, we shall meet Jesus as our brother and recognize him as

the one who has been with us all along as the quiet servant, the one who has strengthened us through these centuries. Then we will know that the cry of Jesus Christ from the cross was the cry of our people at Wounded Knee, Sand Creek and other places of the mass death of our people. He was our companion during these years of our invisibility in this society. This same Jesus is the one who challenges us to grow beyond ourselves. This is the challenge of evangelization. If we take up the challenge, we shall sense that the Holy Spirit is with us and be glad. This is the heart and core meaning of the Gospel.” (Taken from *The People*, National Catholic Educational Association, 1992.)



**Pope Francis, @Pontifex**

When you meet other people in the Lord, you can be sure God's surprises will follow.

4 Mar 2018, Pope Francis on Twitter

## MEET THE STAFF



# USCCB COMMITTEE ON CULTURAL DIVERSITY IN THE CHURCH

## COMMITTEE ON CULTURAL DIVERSITY IN THE CHURCH

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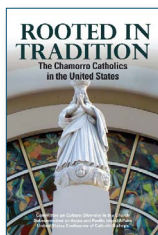
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# RECOMMENDED USCCB RESOURCES

Visit <http://store.usccb.org/default.asp> to browse and order your resources or call **1-800-235-8722** or [css@usccb.org](mailto:css@usccb.org). Remember to have the product code number ready when placing your order.

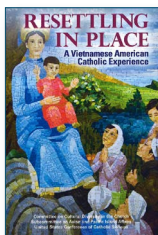


## ROOTED IN TRADITION: THE CHAMORRO CATHOLICS IN THE UNITED STATES

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.

<http://store.usccb.org/rooted-in-tradition-p/7-572.htm>

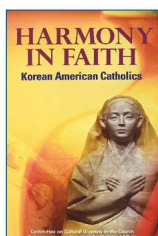


## RESETTLING IN PLACE: A VIETNAMESE AMERICAN CATHOLIC EXPERIENCE

Product Code 7-480

This small book is a snapshot description about a community who rebuilt their faith life by sustaining family values, culture and Catholic devotional practices.

<http://store.usccb.org/searchresults.asp?Search=Resettling+&Submit=Submit>

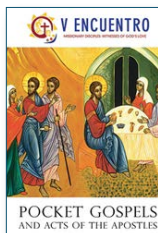


## HARMONY IN FAITH: KOREAN AMERICAN CATHOLICS

Product Code 7-479

This small book on Korean American Catholics connects each believer to their roots in Korea, weaving through thick layers of their history of faith.

<http://store.usccb.org/Harmony-in-Faith-p/7-479.htm>

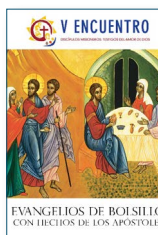


## V ENCUENTRO POCKET GOSPELS AND ACTS OF THE APOSTLES

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!

<http://store.usccb.org/pocket-gospels-and-acts-of-the-apostles-p/7-569.htm> (electronic version)

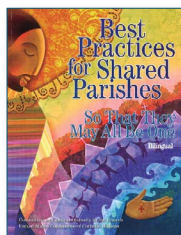


## V ENCUENTRO EVANGELIOS DE BOLSILLO CON HECHOS DE LOS APOSTLES

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! El papa Francisco les pidió a los fieles que lean un pasaje cada día, diciendo "esta es la Palabra de Jesús".

<http://store.usccb.org/Evangelios-De-Bolsillo-p/7-896.htm>

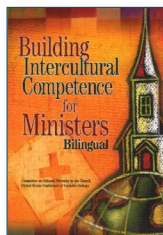


## BEST PRACTICES FOR SHARED PARISHES BILINGUAL

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.

<http://store.usccb.org/best-practices-for-shared-parishes-p/7-389.htm>

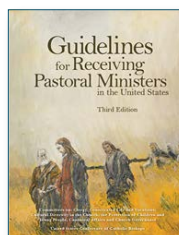


## BUILDING INTERCULTURAL COMPETENCE FOR MINISTERS - BILINGUAL

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. (electronic version)

<http://store.usccb.org/Building-Intercultural-Competence-for-Ministers-p/7-887.htm>



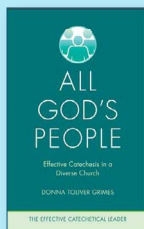
## GUIDELINES FOR RECEIVING PASTORAL MINISTERS IN THE UNITED STATES

Product code 7-462

This resource provides guidelines for the preparation and process of welcoming international pastoral ministers from other lands and cultures.

<http://www.usccb.org/about/clergy-consecrated-life-and-vocations/usccb-guidelines-for-receiving-pastoral-ministers-in-the-us-third-edition.cfm>

## OTHER RECOMMENDED RESOURCES



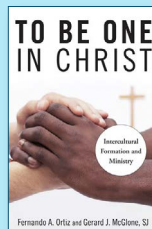
### ALL GOD'S PEOPLE: EFFECTIVE CATECHESIS IN A DIVERSE CHURCH

by Donna Toliver Grimes

<https://www.loyolapress.com/products/parish-ministry/catechist-formation/all-gods-people>

ISBN: 978-0-8294-4534-3

Disciples of Christ come in all ages and colors, but they also come from different backgrounds and bring with them diverse gifts, needs, opportunities, and challenges. As a result, catechesis must never take the form of one-size-fits-all.



### TO BE ONE IN CHRIST, INTERCULTURAL FORMATION AND MINISTRY

By Fernando A. Ortiz and Gerard J. McGlone, SJ

<https://litpress.org/Products/4805/To-Be-One-in-Christ>

ISBN: 978-0-8146-4805-6, 4805

The priests and pastoral ministers of our day increasingly reflect the multicultural, multiethnic, and multilingual nature of the church in the United States. For a variety of reasons, they come from diverse ethnic backgrounds and countries of origin.

# NATIONAL EVENTS

**June 2018:** Immigrant Heritage Month celebrated in the United States

**June 6-10, 2018:** Unity Explosion Region X 2018 Conference hosted by the Archdiocese of San Antonio

**June 9, 2018:** National Center for Haitian Apostolate Annual Conference, New Jersey

**June 12, 2018:** Bishops Meeting - Ft. Lauderdale, FL

**June 19-23, 2018:** Archbishop James P. Lyke Conference "Walk Together Children"

**June 20, 2018:** World Refugee Day

**June 23-26, 2018:** Igbo Catholic Community USA Annual Convention, Baltimore, MD

**June 25-July 13, 2018:** Institute for Black Catholic Studies (IBCS) at Xavier University of Louisiana

**July 16-19, 2018:** National Conference of Catholic Airport Chaplains (NCCAC)

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

**July 22-25, 2018:** National Diaconate Congress – New Orleans

**July 27-29, 2018:** National Black Catholic Women's Gathering sponsored by the National Black Sisters' Conference

**July 31-August 4, 2018:** African Conference of Catholic Clergy and Religious in the United States, Phoenix AZ

**August 10-12, 2018:** Interregional African American Catholic Evangelization Conference (IAACEC)

**August 14-18, 2018:** North American Maritime Ministry Association Conference, Annual Conference Baltimore, MD

**August 26, 2018:** National Polish-American Apostolate Committee Celebration at the National Shrine of Our Lady of Czestochowa in Doylestown, Pa.

**August 29, 2018:** Anniversary of the Chapel of Our Lady of Hungary, Basilica of the National Shrine of the Immaculate Conception, in Washington, DC.

**August 31 – September 2, 2018:** Annual Gathering of the National Conference of Burmese-American Catholics (NCBAC)

**Sept. 1, 2, 3 (Labor Day Weekend) & Sept. 8 & 9, 2018:** Polish American Family Festival & Country Fair of the National Shrine of Our Lady of Czestochowa in Doylestown, Pa.

**September 9, 2018:** Croatian Catholic Community Pilgrimage at the Basilica of the National Shrine of the Immaculate Conception, in Washington, DC.

**Sept 15-17, 2018:** Weekend Celebration of the 100 Year Anniversary of the Independence of Poland at the Polonia Center and Polish SS. Cyril and Methodius Seminary in Orchard Lake, Michigan

**September 18-21, 2018:** National Association of Black Catholic Administrators (NABCA) Annual Meeting

**September 20-23, 2018:** V National Encuentro, Grapevine, TX

**September 27, 2018:** World Tourism Day

**September 27, 2018:** Feast of Our Lady Star of the Sea - Washington DC

**October 2018:** Polish American Heritage Month celebrated in the United States

**October 12, 2018:** Our Lady of Aparecida, Patroness of Brazil

**October 14, 2018:** Mass of Our Lady of Aparecida, Los Angeles

**October 25-27, 2018:** US Catholic Mission Association Annual Conference Boston MA

**November 11-15, 2018:** Bishops General Assembly Meeting, Baltimore, MD

**November 21, 2018:** World Fisheries Day

**December 8, 2018:** Haitian Apostolate Pilgrimage at the Basilica of the National Shrine of the Immaculate Conception, in Washington, D.C.



**Religious Freedom Week** will take place from June 22–29, 2018. It begins with the feast day of Sts. Thomas More and St. John Fisher, includes the Nativity of St. John the Baptist, and ends with the feast of Sts. Peter and Paul. The theme for this year is *Serving Others in God's Love*.



PRAYER FOR THE CANONIZATION OF FATHER AUGUSTUS TOLTON

O God,

We give you thanks for your servant and priest, Father Augustus Tolton, who labored among us in times of contradiction, times that were both beautiful and paradoxical. His ministry helped lay the foundation for a truly Catholic gathering in faith in our time.

We stand in the shadow of his ministry. May his life continue to inspire us and imbue us with that confidence and hope that will forge a new evangelization for the Church we love.

Father in Heaven,  
Father Tolton's suffering service sheds light upon our sorrows; we see them through the prism of your Son's passion and death. If it be your Will, O God, glorify your servant, Father Tolton, by granting the favor I now request through his intercession

*(mention your request)*

so that all may know the goodness of this priest whose memory looms large in the Church he loved.

Complete what you have begun in us that we might work for the fulfillment of your kingdom. Not to us the glory, but glory to you O God, through Jesus Christ, your Son and our Lord; Father, Son and Holy Spirit, you are our God, living and reigning forever and ever. Amen

2010 *Imprimatur*  
Francis Cardinal George, OMI  
Bishop Joseph N. Perry Archdiocese of Chicago

To report any spiritual or physical favors granted through prayer in Father Tolton's name, please write:

Office of the Cardinal  
Archdiocese of Chicago  
835 North Rush Street  
Chicago, Illinois 60611

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