

SPRING/SUMMER 2020

One Church Many Cultures

The Good News of Cultural Diversity

Building a Catholic Response to Mass Incarceration

By: Dr. Marc DelMonico, USCCB Director of Certification for Ecclesial Ministry and Dr. Harry Dudley, Ambulans Vobiscum Consulting

The U.S. has only 5% of the world's population but we house 25% of the world's prisoners! Since 1970, our incarcerated population increased by 700%. About 2.3 million people [are in prison today](#).

Some have clearly committed terrible crimes and are serving a just sentence, but many more are low-level nonviolent offenders serving disproportionate sentences, and some have even been wrongly convicted. In these cases, the label "mass incarceration" may make it hard to see the *persons* affected.

Here are the personal stakes: Fathers are wearing green. Mothers are wearing orange. Sisters or brothers may be "upstate." Loved ones are spending time in detention centers or being handcuffed and driven away in the back of patrol cars, or worse, being mistreated in police custody or prison.

Persons, families and communities [are being destroyed](#) by our current prison system.

Recent research indicates the negative effects on those who cycle through the system, and on those who are dear to them.

Pope Francis has modeled how Catholics should respond. He visits prisons wherever he travels. [He reminds us of the call](#) in Matthew 25 to do so. He also points out how Catholic Social Teaching challenges us to affirm the dignity of those incarcerated or detained. He doesn't define them by, or write them off because of, the worst thing they may have ever done. He emphasizes that we should accompany the marginalized in our society. Few are more marginalized than those in prison and detention centers, along with their families!

During the 2018 National V *Encuentro* meeting in Grapevine, Texas, the following recommendations [were made](#):

- Educate all Catholics on these needs through a restorative justice lens, and provide financial support for resources and programs
- Provide formation for prison ministry pastoral leaders and volunteers
- Provide access for the incarcerated to the sacraments, services, and resources
- Provide pastoral care to the families and loved ones of the incarcerated.

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In April 2018, 33 different national Catholic organizations met in Washington with bishops and staff from the USCCB, to look at how Catholics could respond to these needs. [The Catholic Prison Ministries Coalition](#) (CPMC) was formed.

CPMC promotes ministry to all those affected by incarceration. It resources, trains, supports and empowers those who feel called to this ministry. It embodies a national Catholic ecclesial response and enables sharing of resources and best practices. CPMC strengthens the Church's mission to advance restorative justice and uphold the dignity of every human person.

CPMC is closely aligned with the [National Association for Catholic Chaplains](#), which has been meeting together with a partner group creating national competencies and formation resources for pastoral care ministers in diverse settings.

Competencies for each of these areas align with the four areas of formation – human, spiritual, intellectual and pastoral – which are found in the USCCB statement on lay ecclesial ministry, [Co-Workers in the Vineyard of the Lord](#).

One critical emphasis of this Partners in Pastoral Care Project is to promote criminal justice ministry competencies, which are now available in [English and Spanish](#).

CPMC has embraced these competencies and produced a growing series of webinars that fulfill important content for an initial offering of what is called "[Prison Ministry 101](#)," a foundational pathway for volunteers to be trained and certified using these competencies.

This formation process is now being piloted. Two other pathways are in the development stage for those in this ministry with leadership responsibilities requiring more formation and accountability.

It is hoped that, through the work of the NACC, the USCCB's [Subcommittee on Certification for Ecclesial Ministry and Service](#), which has already commended this work, will be able to review and

approve all of these pathways of certification as a national resource for dioceses and ministry programs.

While the challenges of mass incarceration are many, these formation resources are being made available to help Catholics follow the example of

Pope Francis and address the recommendations made by the *V Encuentro* for this vital ministry to the marginalized. Please consider [supporting these efforts](#) by learning more about them. If you are already involved in this ministry, share what you are doing and help CPMC to promote your efforts.

Provide pastoral care to the families and loved ones of the incarcerated.

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I have come to set the captives free

By: Mar Muñoz-Visoso, MTS

Dear friends and colleagues in ministry,

You will notice a good portion of the 2020 Spring/Summer issue of *One Church, Many Faces* is dedicated to prison ministry. For some time, we have wanted to reflect on the problem of mass incarceration and the unevenness of the justice system from a pastoral perspective. We also wanted to give voice to those who tend to the spiritual needs of prisoners, their families and those involved in the prison system.

Incarceration is a big problem that affects disproportionately communities of color. Beyond the individual serving a sentence, incarceration affects—and often puts unbearable stress on—families and entire communities. Community and church support is often vital. However, when it comes to prison ministry, “everyone knows the importance; very few are part of the solution,” as one contributor to this issue puts it.

When we decided upon the editorial focus of this issue many months ago, we did not know that we were going to be in the middle of a pandemic that would bring our lives, our economies and our world to a halt, forcing many families into voluntary and then mandatory self-isolation. Many are unable to say goodbye or to attend funerals for their loved ones, or join in joyful celebrations like weddings, births, baptisms, and graduations. For a minute we hesitated: Was this the right topic for this moment?

Then, we read and watched the very moving meditations for the [Way of the Cross](#) on Good Friday at St. Peter's Square in the Vatican. And learned how the Holy Father had entrusted a prison ministry in Italy with the task of gathering the reflections to for each Station. They included prisoners serving long sentences, teachers working with prisoners, families whose relatives were killed by an inmate, and even a prison guard who is also a deacon. And we decided that, yes, this was the right topic and the right time to bring attention to this issue. In fact, it seems providential that we are bringing it to you when have been forced to take a pause from the external world and limit our “in person” social interaction.

Jesus said: “The Spirit of the Lord is upon me, because He has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed.” (Lk 4:18) We are the Lord's eyes and ears, His heart, hands and feet. We are His witnesses, called to bring the Good News to all.

Congratulations to our chairman,
Most Rev. Nelson J. Pérez,
who was installed as Archbishop of
Philadelphia on February 18, 2020.

May the Lord continue to bless you
and your episcopal ministry among
the faithful of Philadelphia.

Ad multos annos!



Mar Muñoz-Visoso, Archbishop Nelson Pérez, and Rafael Visoso

We are a People of Hope!

By Most Reverend Nelson J. Pérez, Archbishop of Philadelphia



Recently, Christians throughout the world proclaimed, “Jesus is Risen, Alleluia!” The Resurrection of our Savior is the defining event of our faith. It is the wellspring of our eternal hope that the purity of God’s love flowing through us will overcome all things. Given the grip of the COVID-19

pandemic on our global society, that message of hope could not have arrived at a better time.

The arrival of Easter this year found us all living in a surreal landscape. The worldwide outbreak has dramatically impacted the normal course of our lives. As the number of cases, the danger to our health, and the death toll grew, we were starkly reminded that every life is truly a precious gift from God.

Our Lenten experience this year was far from typical. Living out isolation, quarantine, social distancing, and the suspension of public Masses were unimaginable concepts on Ash Wednesday. While necessary for the preservation of public health, these measures have negatively affected people financially, mentally, emotionally, and spiritually. In these times of uncertainty, there is a temptation to sink into despair.

During Lent we were asked to keep our eyes fixed on Christ the crucified and the merciful as a means of inspiration to encounter the world with charity and good will. Now that Easter has arrived, we must keep

our eyes fixed on the outstretched arms of Christ the Resurrected. He inspires us to receive and to give a love that is boundless and pure. It does not discriminate. It is invincible. Neither contagion nor death can conquer it.

In Christ’s triumph on the Cross, God’s great love for us prevails. That love transcends our human understanding. It will never fail us regardless of where life finds us. This particularly difficult time has slowed our world to a near stop. Yet, it has also given us an opportunity to rediscover those things that are truly important.

During this Easter season and beyond, let us look to God with renewed hearts and minds. May His love flow through us and inspire us to encounter one another with tenderness. May that same love strengthen within us the resolve to see value in ourselves and in one another. A new day will dawn and we can rebuild through Him who makes all things possible.

Until we can come together again physically as communities of faith, we can remain united through the blessings of technology and social media. Many local and national initiatives have created fresh opportunities for the faithful to reignite the domestic Church and strengthen their faith lives at home.

Easter brings hope to our lives and inspires us to take actions that build a better community and a better world. May this Easter season bring you peace and joy. Most importantly, may it strengthen our mutual resolve as a people of hope.

Earlier versions of Archbishop Pérez’s Easter message were published by the Philadelphia Inquirer and posted online by America Media.

Mass Incarceration in the USA and Catholicism

By: Reverend Linh Hoang, OFM

The United States has the highest rate of incarceration than any other country in the world. This is a sad reality which sees 4.4 percent of the overall population or approximately 2.3 million citizens locked up. The majority are men with a growing number of women who represent 8 percent of people imprisoned. What is troubling about mass incarceration is that more people of color are imprisoned compared to their number in the general population. For instance, African Americans make up about 13 percent of the US population but they are 40 percent of people incarcerated. Also, Latinos are about 14 percent of the general population but they are 22 percent prisoners. This disproportionate representation by minorities exposes the disturbing part of incarceration which is racism. Adding to the race disparity, poor people are more likely to be imprisoned. It uncovers the reality that mass incarceration comes mainly from the minorities who are already poor and marginalized in the wider society.

Many people agree that the prisons are now overcrowded, expensive and dangerous places to punish people. The prison system is fractured but there is little agreement on fixing it. Many prisons have fallen into the hands of private companies that view it for profit. This only adds to the problem. People agree that it is necessary to have places to house people



Image: reewungjunerr / stock.adobe.com

who have committed crimes. But prison conditions differ and the approaches vary based on attitudes towards those imprisoned. The Church is aware and continues to reflect on this problem of mass incarceration.

The Catholic social teachings of Popes Leo XIII and John XXIII emphasize the common good. They describe it as the participation of each and every person to promote the flourishing of everyone. The common good emphasizes human dignity and human rights and offer a vision of interdependent living. Using a common good approach to mass incarceration, we honor prisoners as human beings whose lives have inherent value and who are called to participate in the common good.

The Catholic perspective is that both victims and offenders are children of God whose lives and dignity should be protected and respected. Thus, those who are incarcerated should continue to receive respect since they have not lost their humanity only their relative freedom. What the common good asks of each person is to see also that the prisoner as neighbor who we are called to love. This demands that we recognize our interdependence and the social obligations citizens have to the incarcerated. The common good reframes the goal of incarceration not simply as punishment but as a protection of public order and an opportunity for intervention and rehabilitation.

“After 29 years in prison I have not yet lost the ability to cry, to feel ashamed of my past, and the evil I have done.” In the “non-life” he lived previously, he “always sought something that was life,” he says. Today, strange as it may seem, “prison has become my salvation”

— Excerpted from the 2020 *Via Crucis at the Vatican*

Mass Incarceration: Very Few of Us Are Part of the Solution

By: Jaclyn Curran Coordinator of Multicultural Ministries, Diocese of Harrisburg



Being the Coordinator of Multicultural Ministries and the de facto liaison for Prison & Jail Ministry in my diocese has given me a unique perspective of the prison system and how it disproportionately affects minorities in our country. Inevitably, the topic

of mass incarceration comes up every now and then. I have and still serve what could very well be perceived as the most uncomfortable and challenging ministries for any diocese: respect life, cultural ministries and prison ministry.

Everyone knows the importance; very few are part of the solution. During the early stages of my involvement with prison ministry it is was easy to be overwhelmed and frustrated. Many times, I judged, shook my head, pointed fingers and I got angry. At first you think you have all the answers and you don't. I soon realized that, while I may not be able to solve all the issues with mass incarceration, I can certainly be part of the movement that brings prisoners and all those involved in the prison system closer to Christ.

In 2019, I completed a diocesan-wide survey which confirmed my suspicions: misinformation and prejudice has been affecting how we as Church respond to the mass incarceration problem. Based on my observations, I find that the main reason these men and women find themselves on the wrong side of the law is twofold: broken families and systemic racism. Both have economical, spiritual and ethical ramifications that influence our society as a whole. Unfortunately, many inmates grow up with an absent parent and in poverty pushing desperate individuals to make poor decisions.

As [The Heritage Foundation](#) warned us, in the past 50 years “the rise in violent crime parallels the rise in families abandoned by fathers.” Whereas the same report found that “Neighborhoods with a high

degree of religious practice are not high-crime neighborhoods.” Another alarming fact is that, [according to the NAACP](#), “if African Americans and Hispanics were incarcerated at the same rates as whites, prison and jail populations would decline by almost 40%.” This puts the ball in our court. We as a parish family may not have all the answers, but we can certainly make a meaningful impact in our communities that inspires them to learn and share the Good News. While there is no cookie cutter way to do this, you may begin by answering the following questions:

What do you do? Go beyond coffee and donuts after Mass. Be welcoming to families with children, to minorities, to people from all economic backgrounds and to those who have been incarcerated. Visit those who are still in prison. Don't treat them as outcasts and be intentional. Listen to their concerns and formulate an improvement plan. Invite them to play an important part of parish life; representation truly matters and makes a significant impact in our youth.

Why do it? Christ commanded us to “Go and make disciples of all nations”. All, no exceptions. In addition, as children of God we are called to serve with love and compassion. How can you do it? Prayer with the support and active participation of an entire community is crucial. We must all be part of the solution one way or another whether it is ministry in or outside of prison. You will find that those directly affected by mass incarceration will be open to assist in one way or another. Additionally, contact your diocese. They will gladly guide you and recommend resources.

Mass incarceration and broken families affect all of us. There are many opportunities to curve those statistics and to contribute to the restoration and rehabilitation of our fellow brothers and sisters. Do not miss the opportunity to change a life. I am an unapologetic believer in the healing power of Christ and His Church. We can do this.

The Problem of Federal Incarceration of Juveniles in Native American Communities

By: Reverend Michael Carson

For most of the country's reservations, the federal government has jurisdiction for the investigation, prosecution and incarceration of crimes involving violence, drug offenses and other major offenses, including crimes involving juvenile offenders. That is the major reason why out of all the cultural groups, Native American kids are vastly over-represented in the federal criminal justice system.



Image: Viacheslav / stock.adobe.com

Native juvenile offenders are more likely to be sent to prison than their non-Native counterparts. They are more likely to have longer prison sentences. They are also less likely to have after-incarceration services. This overrepresentation of Native American juveniles has some unique challenges for those who are addressing federal juvenile incarceration.

- 1) The federal criminal justice system does not have a juvenile component. Therefore, many laws that are addressed to adults are applied to juveniles increasing incarceration time.
- 2) The federal government does not have juvenile detention centers and must contract out juvenile incarceration to states, thereby placing juveniles a long way from home.

- 3) The federal government does not have in-depth after incarceration care for youthful offenders.
- 4) Native American cultural elements are lacking with federal incarceration of Native juveniles.
- 5) Because of jurisdictional issues, sometimes juvenile offenders become lost between tribal, state and federal authorities.
- 6) Although the federal government has been looking at the contract that it has with state authorities that house juvenile offenders on their behavior, treatment of Native American juveniles vary wildly depending on what state is contracted to house the offender.

Native American youth have great challenges that go beyond the federal criminal justice system. Poverty, challenges to the family structure and an inadequate school system. Our faith invites us to journey with the most vulnerable, especially with the young. We are also challenged by our faith to develop better ways to transform youth lives.

“Today, in a special way, I would like to pray for those who are in prison, for our brothers and sisters ... they suffer, and we must be near to them in prayer, asking that the Lord might help them and console them in this difficult moment,”

— Pope Francis. March 11, 2020
Casa Santa Marta

Criminal Justice Reform: A Catholic Perspective

by Donna Toliver-Grimes, Assistant Director



Since 2015, the Subcommittee on African American Affairs (SCAAA) has voiced concern about the damage that the criminal justice system and mass incarceration cause to Black families and communities. A plethora of recent studies, films, books and breaking

news has significantly raised awareness of the many points of attack. Such analyses further awaken the masses to the historical precedence and generational harvest of this great injustice that is fueled by institutionalized racism.

The U.S. Catholic Bishops' 2018 pastoral letter against racism, *Open Wide Our Hearts: The Enduring Call to Love*, took a tangible step toward addressing the problem. As the pastoral letter was being developed and since its approval, SCAAA contributed to ecumenical conferences, webinars, articles and dialog with committed partners. Criminal justice reform, restorative justice and mass incarceration remain a top of mind concern. Consequently, SCAAA will collaborate with additional partners.

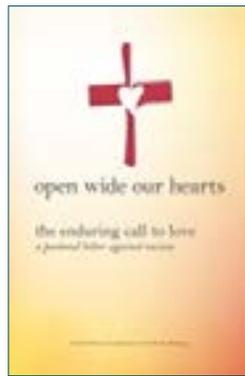
For instance, SCAAA began working with the Committee on Domestic Policy and Human Development on implementing a pastoral approach to gun violence. We are partnering with the Catholic Campaign for Human Development to bring to light hopeful, community-based solutions and share them with our constituency. One of our major partners, the Knights of Peter Claver (KPC), identified criminal justice reform as 1 of 5 social justice focus areas for the Order. We will work with KPC to advance this objective.

Other collaborations extend to the Subcommittee on Lay Ecclesial Ministry Certification which guides the work of prison chaplains; Education and Outreach that develops social justice resources for parishes; and the Catholic Mobilizing Network that seeks to eliminate the death penalty, promote restorative justice practices and advocate for alternatives to incarceration. Here are a few examples of successful local efforts that are transforming lives embroiled in the cycle of poverty and despair.

In Lawrence KS, Justice Matters organized to get officials to place a moratorium on jail expansion pending a study to answer why the county jail population has exploded since 2011. Beyond studying the problem, the group also obtained approval to open a 24/7 Mental Health Crisis Center and is training early childhood professionals to handle childhood trauma.

The California Catholic Conference is working on legislative initiatives to ensure that pregnant incarcerated prisoners receive prenatal care. Another initiative would expedite CalFresh, a program that enables returning citizens to begin receiving benefits to support their reentry into the community as soon as they are released.

Other CCHD funded groups like the New Orleans Worker Center strive to eliminate cash bail which incarcerates those poor who are unable to pay for pre-trial release. Advocates are attempting to cut exorbitant prices of vending machines and phone calls inside prisons. Some are concentrating on crime prevention, alternatives to incarceration and mentoring programs for formerly incarcerated persons. For those who wish to join this movement, USCCB resources are available to assist. Visit <http://www.usccb.org/about/justice-peace-and-human-development/resources-and-tools.cfm>



The Church That Ran Away with the Circus

By: Reverend Frank Cancro



It is always intriguing to see the tent go up and the cars gather on a site in Anywhere, U.S.A., when a circus comes to town. There is music, acrobatics, daredevils flying through the air and the antics of clowns along with cotton candy and

the thrill of an evening of something a little different. Behind the ring, though, there is an entirely different world of families and individuals who live on wheels and travel down the road without a zip code. They are performers, tent crews, office workers, truck drivers, grooms and floor crews. Some circuses include a cookhouse and a school. Thanks to the pastoral care of the Circus and Traveling Show Ministry, these individuals are also shaped into “church” and can grow in the life of the Spirit as well.

Circus ministry is “roots for the unrooted”: a presence of Christ who simply wants to walk with these individuals on part of the journey. Providing sacramental ministry where appropriate, the CTSM has also historically been a spiritual presence for folks of varied faith expressions who people the more than 40 circuses currently touring the country. The Catholic Church’s ministry to circuses has been the only official denominational ministry to this American treasure for some years.

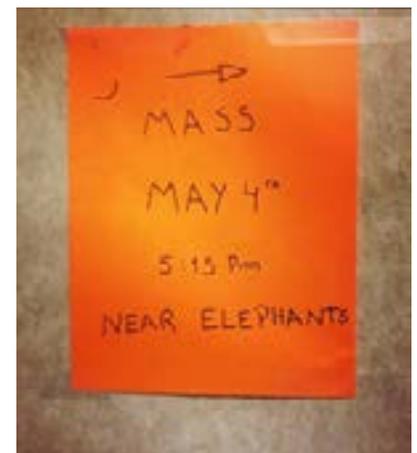
Since it is trusted by the industry, the few priests and sisters who form this team have had a welcomed

presence on any show in any locale. In the past few years, shaping lay ministers for the work has been a priority. In some cases, members of the circus community have stepped forward as lay leaders and in others, individuals have felt a call to come to know the world of the circus and make themselves available to be bearers of Good News with their life. This entails taking on a circus job, traveling with a show for at least part of the season and becoming a ministerial presence to others in the troupe.

Mass might be wedged between concession stands in the middle of the afternoon between two shows, and confessions might occur near the tiger cages. Walking back behind the curtain in an arena or on the lot, the circus chaplain is “part of the family” who can steal those few moments between acts to offer encouragement, give a blessing, listen to a problem or promise prayer for an ailing family member or situation. Religious formation of children and adults for the sacraments of initiation, preparation for marriages, and planning funerals and memorial services makes the circus a unique parish with the tent as its central spire.

CTSM seriously answers Jesus’ call to go and teach all nations, starting in the center ring!

Visit the ministry website by clicking [here](#). If you are interested in joining the Circus and Traveling Show Ministry network or would like to ask for more information, e-mail: pcmrt@uscgb.org. Reference the apostolate in your message.





**JOURNEYING
TOGETHER**
A NATIONAL CATHOLIC INTERCULTURAL ENCOUNTER
FOR MINISTRIES WITH YOUTH AND YOUNG ADULTS

Postponed!

JOURNEYING TOGETHER

A National Intercultural Encounter for
Ministries with Youth and Young Adults Event

Out of concern for everyone's safety, plans to gather at the end of July 2020 for *Journeying Together: A National Intercultural Encounter for Ministries with Youth and Young Adults* have been put on hold due to the current situation with the COVID-19 pandemic. New dates for the gathering will be announced at a later time, when authorities and organizers determine that is safe to convene these types of events. In the meantime, and in order to honor young people's expressed desire to walk and grow together in faith, the Secretariat of Cultural Diversity in the Church, along with other partners and the event's planning team will explore other ways of "coming together."

Go to www.usccb.org/journey2020 to see more information about the event and to see how you can support the event.

For more information about the event, please contact us at 202-541-3150 or at diversity@usccb.org

Quotes from Young Adults Participating in JOURNEYING TOGETHER



"Journeying Together is a beautiful effort to recognize each other's realities and gifts as we unify the mystical body of Christ to build a civilization of love and justice. Pope Francis truly believes we young people can make a difference to revitalize the Church but this cannot happen without all members moving together in the same direction.

Journeying Together is a step moving forward for us Catholic diverse young people "to dream great things, to seek vast horizons, to aim higher, to take on the world, to accept challenges and to offer the best of themselves to the building of something better." (Christus Vivit, 15)

— Brenda Noriega, Diocese of San Bernardino



"For me coming from Africa and having the opportunity to see different cultures and continents, and how the church is to them and mass is celebrated, it confirms the universality and the diversity of the church. An event such as Journeying Together, will be a golden opportunity for the Young Adults and all other participants to share ideas,

network, learn and understand each other's unique culture and values.

Recognizing and appreciating our diversity will go long way to enhance the future as young people and future leaders of the church. Also, this will be the chance to pray and celebrate together because the family that Prays Together Will Always Stay Together no matter what comes their way."

— Kwadwo Mireku, Archdiocese of Washington



"Pope Francis encourages us in Christus Vivit to make the most of these years of our youth and not to observe life from a balcony. (CV 143). The Church provides an opportunity through the Journeying Together event to help young people to come forward, step up, and engage in the NOW of our faith. By celebrating our common bonds and our

unique cultural gifts, we strengthen each other and therefore the Body of Christ. Coming together allows us to get involved and be the catalysts the Church and our world so desperately needs in this moment in time."

— Diana Hancharenko, Diocese of Youngstown



"I am excited to participate in Journeying Together because it will be a wonderful opportunity to deepen my kinship with other young adults of all cultures across the nation. Now more than ever we are being called to be the Church. For me it begins with being connected to all of my sisters and brothers of faith."

— Terra Starr Young, Archdiocese of Chicago



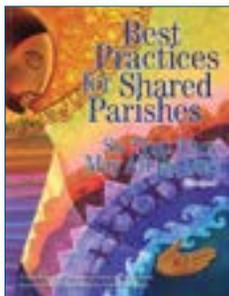
"It's appealing to me that the diversity of the Church, especially in the United States where white Christianity is so prevalent, be celebrated. It is important as we strive to better ourselves to be more understanding and nurturing towards the spiritual, social, and liturgical needs of different ethnic communities. It is also an invaluable

opportunity to meet adults and young adults to whom the future of the Church is important, and that's not a room that I find myself in often!"

— Vince Pecchia Jr., Diocese of Youngstown

Recommended Resources

Visit <https://store.usccb.org/> to browse and order your resources or call 1-800-235-8722 or css@usccb.org. Remember to have the product code number ready when placing your order.



Best Practices for Shared Parishes, Bilingual

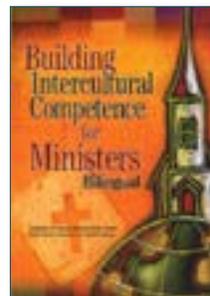
Product code 7-389

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>

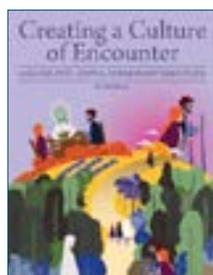


Building Intercultural Competence for Ministers, Bilingual

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>



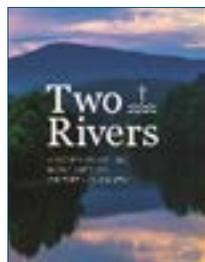
Creating a Culture of Encounter: A Guide for Joyful Missionary Disciples (BILINGUAL)

Product Code 7-629

Creating a Culture of Encounter: A Guide for Joyful Missionary Disciples offers an organized five-week parish encounter process to help small groups to dig deeper into the Church's evangelizing mission. In each session, participants take up a new aspect of Jesus' encounter with the disciples on the road to

Emmaus and focus on a different element of the evangelical call to spread the Gospel, inspired by Pope Francis's *Evangelii Gaudium*. The five-week guide invites participants to See, Judge, Act, Celebrate, and take Missionary Action each week.

<http://store.usccb.org/creating-a-culture-of-encounter-p/7-629.htm>



Two Rivers A Report on Catholic Native American Culture And Ministry

The feast day of St. Kateri Tekakwitha is July 14. It is also a celebration of Catholic Native American Ministry. The USCCB continues its commitment to Catholic Native American Ministry by publishing a new report. The report, entitled "Two Rivers A Report on Catholic Native American Culture And Ministry" is

about the merging of Native American faith and culture and also examines the gifts of Catholic Native American ministry.

Download a complimentary copy at <http://www.usccb.org/issues-and-action/cultural-diversity/upload/Two-Rivers-On-Catholic-Native-American-Culture-and-Diversity.pdf>

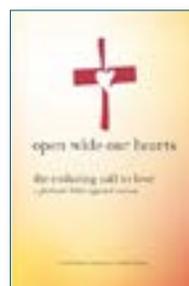


Abramos Nuestros Corazones: El Incesante Llamado al Amor

Product code 7-915

En *Abramos Nuestros Corazones: El Incesante Llamado al Amor* los obispos católicos de los Estados Unidos invitan al lector a reconocer las formas en que el mal del racismo impacta profundamente las vidas de muchas personas en los Estados Unidos. La carta pastoral reflexiona sobre la dignidad de cada persona humana y establece el imperativo moral de la Iglesia para combatir el racismo como un problema que afecta la vida y la dignidad de las personas.

<http://store.usccb.org/open-wide-our-hearts-p/7-915.htm>



Open Wide Our Hearts The Enduring Call To Love

Product code 7-606

In *Open Wide Our Hearts: The Enduring Call to Love*, the Catholic bishops of the United States invite the reader to recognize the ways in which the evil of racism profoundly impacts the lives of many people in the United States. The pastoral letter reflects on the dignity of every human person and establishes the Church's moral imperative to combat racism as a life issue

<http://store.usccb.org/open-wide-our-hearts-p/7-606.htm>

As a Church, may we never fail to weep before these tragedies of our young.
May we never become inured to them, for anyone incapable of tears cannot be a mother.

– Pope Francis, *Christus Vivit*

Resources, continued



V ENCUENTRO PROCEEDINGS & CONCLUSIONS – English **Product code 7-643**

Through the pages of these Proceedings and Conclusions, you are invited to enter into the experience of the Five Moments of the V Encuentro National Event that brought

the consultation process to a conclusion: Taking the First Step, Getting Involved, Accompanying, Bearing Fruit, and Rejoicing. These are the steps that our Holy Father Pope Francis has identified to help every one of us to embrace and experience what it means to be a Church that goes forth in joy to evangelize the spiritual and existential peripheries of the world.

<http://store.usccb.org/ve-proceedings-p/7-643.htm>

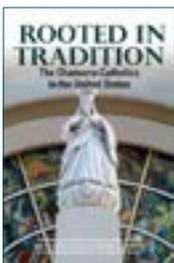


V ENCUENTRO MEMORIAS Y CONCLUSIONES – Spanish **Product Code 7-916**

Por medio de las páginas de estas Memorias y conclusiones, los invitamos a entrar en la experiencia de los Cinco Momentos del V Encuentro Nacional que

cerró el proceso de consulta: primerear, involucrarse, acompañar, fructificar y festejar. Estos son los pasos que nuestro Santo Padre, el Papa Francisco, ha identificado para ayudarnos a cada uno de nosotros a acoger y experimentar lo que significa ser una Iglesia que sale con alegría para evangelizar a las periferias espirituales y existenciales del mundo.

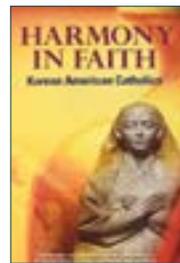
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A people indigenous to the Mariana Islands in the western Pacific, the Chamorros have a strong Catholic heritage, which they brought with them to the United States.

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Harmony in Faith: Korean American Catholics **Product Code 7-479**

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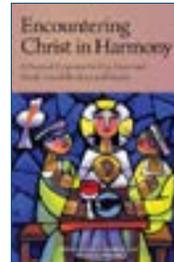
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This small book is a snapshot description about a community who rebuilt their faith life by sustaining family values, culture and Catholic devotional practices.

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Encountering Christ In Harmony: A Pastoral Response To Our Asian and Pacific Island Brothers and Sisters **Product code 7-576**

Encountering Christ in Harmony advances the Church's mission of evangelization to specific cultural groups; assist dioceses, parish leaders, other Catholic entities, and the faithful in pastoral outreach to Asian and Pacific Island Catholics; and provide resources and information about Asian and Pacific Island Catholic communities.

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FIRST STATION: JESUS IS CONDEMNED TO DEATH

“The commandment to perform acts of charity to us is a kind of salvation: we do not want to surrender to evil. God’s love is truly capable of renewing life because, before us, his Son Jesus underwent human suffering so as to experience true compassion.”

— Excerpted from the 2020 Via Crucis at the Vatican



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Committee Chairman with Executive Director and Assistant Directors of the Secretariat of Cultural Diversity in the Church. From left to right: Alejandro Aguilera-Titus, Mar Muñoz-Visoso, Archbishop Nelson Pérez of Philadelphia, Sr. Joanna Okereke, Fr. Mike Carson, Donna Grimes and Sr. Myrna Tordillo. Photo Credit: Tyler Orsburn, CNS

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June 22–29, 2020

Beginning June 22, the Feast of Saints Thomas More and John Fisher, the United States Conference of Catholic Bishops celebrates Religious Freedom Week. Join us in promoting religious freedom For the Good of All.

All people desire to know their Creator. All people have a natural impulse to seek the good and to live in accordance with that good. All people can flourish when they pursue the truth about God and respond to the truth.

Religious freedom means that all people have the space to flourish. Religious freedom is both an American value and an important part of Catholic teaching on human dignity. When we promote religious freedom, we promote the common good and thus strengthen the life of our nation and the community of nations.



(CNS composite photo/Public domain)

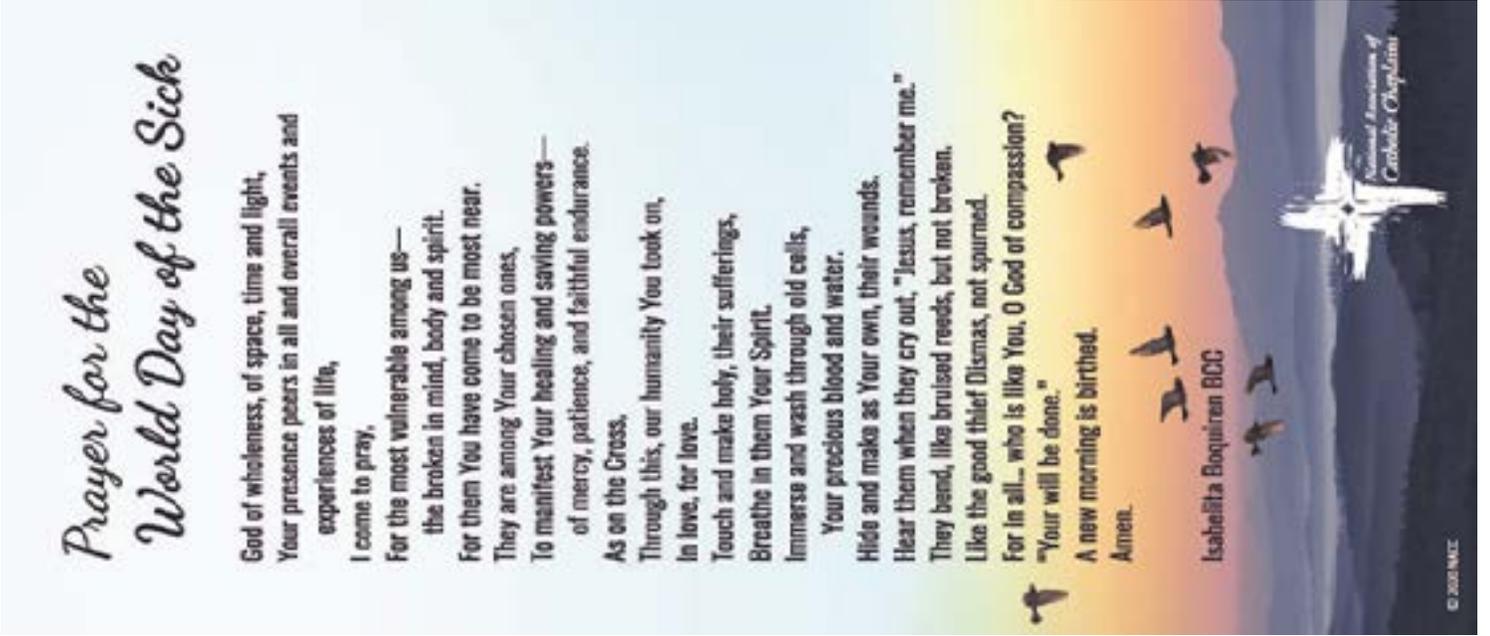
Learn more at www.usccb.org/ReligiousFreedomWeek!

www.usccb.org/freedom

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For text and action alerts, text "FREEDOM" to 84576





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