

Spring/Summer 2019

# One Church Many Cultures

The Good News of Cultural Diversity

## EXECUTIVE DIRECTOR'S MESSAGE

# CHRIST IS ALIVE, AND HE WANTS YOUNG PEOPLE WHO ARE ALSO FULLY ALIVE

by Mar Muñoz-Visoso, MTS, Executive Director

“Christ is alive and he wants you to be alive!” With these simple but powerful words Pope Francis begins his apostolic exhortation to the young people of the world, to those who minister among them, and to the entire People of God.

*Christus Vivit!* is a beautiful and effective kerygmatic proclamation of the Good News of salvation to young people and to the Church, an invitation to remember that Jesus, always young, is the source of their life and of the eternal youthfulness of the Church's message and mission in the world. It is also an invitation to reflect on the traits and qualities, hopes and expectations that are proper of the young age, and to not let them go to waste by taking “an early retirement” from life. (cf. CV 143)

Beginning with a recount of relevant passages in Scripture, the Holy Father encourages us to remember what the Word of God has to say about young people. Quoting St. Irenaeus, he reminds us that Jesus



Pope Francis at World Youth Day, Panama, January 2019. Photo: Bob Roller, CNS

is “young among the young to be an example for the young and to consecrate them to the Lord” (22), therefore, inviting them to model their lives after Him so that they can

be fully alive. “Every young person who feels called to a mission in this world is invited to hear the Father speaking those same words within his or her heart: “You are my beloved

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child.” (25), the Pope says referring to the scene of the baptism of the Lord.

He encourages us to learn from Mary --the young woman of Nazareth, the “bearer of a promise,” the “great guardian of hope,” the “woman of strength who uttered her ‘yes’, who supports and accompanies, protects and embraces”—“how to say ‘yes’ to the stubborn endurance and creativity of those who, undaunted, are ever ready to start over again.” (45)

Francis also offers us a selection of young saints’ lives to draw inspiration from. “The heart of the Church is also full of young saints who devoted their lives to Christ, many of them even to dying a martyr’s death. They were precious reflections of the young Christ; their radiant witness encourages us and awakens us from our lethargy. The Synod pointed out that “many young saints have allowed the features of youth to shine forth in all their beauty, and in their day, they have been real prophets of change. Their example shows what the young are capable of, when they open themselves up to encounter Christ”. (49) Far from the idyllic images sometimes presented to us, these young Christians were real people with very real sorrows, afflictions and temptations, who nonetheless discovered themselves beloved by Jesus and made a conscious choice to put all their trust in him. I especially appreciated the diversity of ethnic backgrounds, geographical locations, and time in history in which these young saints lived. They represent --and invite us to keep ever present-- the “catholicity” of the Church, the importance of recognizing the holy men and women of every race, language and culture, but also the fact that they belong to the Church universal and, therefore, are models of faith for every Christian, anywhere in the world, in every time and age.

I am always amazed by the Holy Father’s ability to synthesize big and

deep theological truths in the simplest of terms. Chapter Four on the “Great Message for All Young People,” is a perfect example of this. In sum, dear young people: God is love, Christ saves you, He is alive! (and wants you fully alive!) and his Spirit gives you life. Amazing! Every religion teacher, catechist, preacher and seminary professor, please take note.

Those in pastoral ministry know well that knowledge of Scripture and Church teaching needs to be accompanied by a full awareness of the realities that young people --or any people we are called to minister to—face, if our pastoral care is to be effective and those teachings meaningful in their lives. Following, the example of the Master on the road to Emmaus, we are encouraged to meet young people where they are. Jesus comes to the side of the road when the disciples are at their lowest point, moving away from Jerusalem, saddened by the events that just took place there, having lost all hope. The one in whom they had put all their hopes and trust has been abruptly and violently taken away from them. By attentively listening to and dialoging with young people about their sorrows and fears, hopes and joys, and illuminating those realities and experiences in light of Scripture and Tradition as we walk with them, our hope is that they may invite Jesus in and recognize him as Lord in the “breaking of the bread.” The whole experience should lead them and us to become his missionary disciples, who take off in a rush even as it is getting dark, to give testimony.

In *Christus vivit*, Pope Francis helps us to recognize the paths that are proper of youth, and to not being afraid of fully embracing them and taking risks. He also warns of the dangers that afflict that age, particularly those that seek to separate young people from their roots, their families, their faith, and the culture

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and traditions that make them who they are. He challenges young people to not allow themselves “to be uprooted”, to develop a relationship with the elders and to listen to their wisdom, even when recognizing that they are called to live out their mission in the present day and age, and to express their faith in new, creative and courageous ways.

One final thought on synodality. The extensive quoting of the final document of the Synod on Young People demonstrates that Pope Francis listened carefully and studied the recommendations. By making those observations his --in many cases verbatim-- he also elevates them as magisterial teaching, thus enshrining the collective wisdom and discernment of the synod fathers and the young people and ministers whom they consulted in a pontifical text. The Holy Father steers the entire Church in this direction. He expects a pastoral care that is synodal and in which the young people themselves are agents of youth ministry. “Certainly, they

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# CHAIRMAN'S REFLECTION

by Bishop Nelson J. Pérez, Bishop of Cleveland  
Chairman, Committee on Cultural Diversity in the Church



Fall General Meeting, Baltimore, MD,  
Photo Credit: Bob Roller, CNS

Dear brothers and sisters in Christ,

I write to you on this joyful season between Easter and Pentecost Sundays, when the liturgical calendar reminds us of our new life in Christ, which infused with the gift of the Holy Spirit, compels us to proclaim the Good News of salvation to all peoples.

In 2019 the USCCB Committee on Cultural Diversity in the Church enters the second half of its 2017-2020 Strategic Plan. A good part of our efforts during the next two years will be focused on implementation of prior years' initiatives (V Encuentro-related recommendations, dissemination of the Pastoral Response to Asian and Pacific Island Catholics in the U.S, collaboration with the Ad Hoc Committee Against Racism on the implementation of *Open Wide Our Hearts*, completing an inventory of locations and pastoral services to migrants, refugees and people on the move in U.S. dioceses, etc.).

However, we will put a special emphasis on a couple of goals and objectives to be achieved next, as we walk in synchrony with the entire Bishops' Conference and with

the Holy Father's priorities, particularly on marriage and family life, and on young people and vocational discernment.

Across the board, the Committee on Cultural Diversity and its Subcommittees plan to collaborate with other USCCB departments and Catholic organizations in discerning ways to strengthen the understanding of the vocation to marriage and family life in all ethnic and cultural communities, addressing the issues that affect and put stress on couples and families, with attention to particular communities. Our Committee will redouble its efforts so that the Holy Father's vision in *Amoris Laetitia* (The Joy of Love) is shared and acted upon in the cultural communities under the Committee's mandate.

Also, the final document of the Synod of Bishops on Young People and Pope Francis' Post-synodal exhortation *Christus Vivit* surely will guide the Committee's efforts on evangelization, handing on the faith, and vocational discernment of young people in our country, whose diversity of backgrounds and experiences compel us to take a new look at our outreach efforts, means, methods and programs for young people, and to find ways of enabling them to be protagonists of their peer-to-peer evangelization and faith formation efforts. In 2020 the Committee expects to convene a small gathering of sorts, an encounter with youth and young adult ministers, young adults representing the diversity of cultural and ethnic families in our country, and Catholic organizations who work with young people. More details on this to follow soon.

As you can see, we have our work cut out for us! But with full trust in the Lord's grace and the collaboration of so many of you, I am confident the Committee and the Church will be able to advance these worthy efforts.

As always, I am grateful for all that you do on behalf of the People of God, and I ask that you pray for me. Easter Blessings to all!

Sincerely,

Most Rev. Nelson J. Pérez  
Bishop of Cleveland

*"Dear young people, my joyful hope is to  
see you keep running the race before you ...  
'May the Holy Spirit urge you on as you this race. The Church needs your  
momentum, your intuitions, your faith. We need them!'*

—Pope Francis, *Christus Vivit*, 299

# BLOOD IS THICKER THAN MUD – SYLVESTER STONE

by Donna Toliver Grimes

During the historic meeting with the Black Catholic Community of New Orleans on September 12, 1987, Saint Pope John Paul II said, “I am sure that you share with me a special concern for the most basic human community, the family. Your faithful Christian families are a source of comfort in the face of the extraordinary pressures affecting society. Today, you must rediscover the spirit of family life which refuses to be destroyed in the face of even the most oppressive forces. Surely that spirit can be found in exploring your spiritual and cultural heritage. The inspiration you draw from the great men and women of your past will then allow your young people to see the value of a strong family life. Know that the Pope stands united with the black community as it rises to embrace its full dignity and lofty destiny.”

African American families wrestle with myriad challenges - some endemic to marriage and family life, others emerging from our particular situation. Before tapping out, let’s recognize our families as a prominent source of strength and resiliency. As Andrew and Terri Lyke affirmed, “Black families are holy. Black families matter.” More precisely, “Black families are worthy of the focused attention of the Catholic Church; worthy of the resources; and worthy of a carefully formed, intentional strategy for effective outreach by Catholic Marriage and Family Life ministers. (Read *Marriage on A Lampstand: Exploring a New Paradigm for Modern Christian Marriage*).

Even if the Church at large never offers assistance, the important question concerns whether Black Catholic leaders prioritize marriage and family life ministry; and conceive such through a Black Catholic lens. To echo John Paul II, exploring our spiritual and cultural heritage is a reliable vehicle for rediscovering the spirit of family life.



Image credit: Adobe Stock, by Monkey Business

In *Amoris Laetitia* #79, Pope Francis noted, “[P]astors are to be attentive, by necessity, to how people experience and endure distress because of their condition.” The Subcommittee on African American Affairs (SCAAA) is ramping up efforts in marriage and family life ministry in 2019-2020. Previously, we worked with the junior division of the Knights of Peter Claver, Inc., to understand the perceptions of adolescents and amplify positive images of sacramental marriage. Our 2018 online survey of diocesan liaisons affirmed the need for USCCB and the local church to bolster African American families. Since at least 2002 through a national consultation, Offices of Black Catholics expressed the desire.

In February 2019, SCAAA conducted a focus group on the subject. Ongoing consultations with Arusi Network and others skilled in this ministry will shape a vibrant national campaign that is culturally responsive to the needs of Black Catholic families.

*“To work at ending racism, we need to engage the world and encounter others—to see, maybe for the first time, those who are on the peripheries of our own limited view. Knowing that the Lord has taken the divine initiative by loving us first, we can boldly go forward, reaching out to others.”*

— *Open Wide Our Hearts: The Enduring Call to Love  
A Pastoral Letter Against Racism*

# FAMILY AS GIFT IN THE CATHOLIC NATIVE AMERICAN COMMUNITY

by Fr. Michael Carson

*“The central core of Native American cultures is the family, which is centered on marriage. The Catholic Church assists in strengthening marriages and reinforcing the cultural emphasis on the family as a unique place of encounter and love. As populations in these communities’ shift, and questions arise about the nature of marriage, the Church’s understanding of the human person and marriage can deepen the communities’ commitment to safeguarding this institution. Helping young Native Americans to understand the call to love every person, and the importance of marriage as the permanent, faithful, and fruitful union of one man and one woman, is a central element of the Church’s ministry with Native American families. Fostering healthy, stable marriages and families helps ensure the wellbeing, health and stability of Native American communities.”*

— *Two Rivers Unity Report*, USCCB Subcommittee on Native American Affairs 2019

The bishops of the Subcommittee on Native American Affairs recognize that family and marriage is the central part of Native American culture. Family and marriage are gifts that need to be strengthened and protected. The country’s Native American diocesan ministry directors have taken this mandate from the bishops to strengthen families and marriage along with pastors, deacons, parish administrators and Catholic Native American laity. The most important part to strengthening families and marriage is to perceive both as gifts from God. There are many things that are part of our understanding of marriage and family as gifts from God.

One of the most important aspects of the gift of marriage and family is that of passing on culture and heritage. Passing on the narrative of what it means to be a Native American is one of the principal roles of elders and leaders in Native American communities. This role as keepers of the wisdom is a vital link to each generation.

A gift implies sacrifice, an offering of oneself to others. The gifts of family and marriage is the way that love is expressed through compassion and support. Many Native American communities have faced hardships, especially poverty and the struggles associated with poverty. The family structure is crucial to how Native Americans face these challenges. A central part of Native American culture is adaptability and perseverance. These attributes are rooted in the love, compassion and forgiveness that family provides. I have seen how these family attributes are vital to both the culture and the well-being of Native American communities. I have seen how even extended family members are supported and nurtured during my experience working within the Native American communities. The stronger the family, the stronger the tribe, the stronger the Catholic Church.

**“The stronger the family, the stronger the tribe, the stronger the Catholic Church.”**

*“‘The Gospel of the family also nourishes seeds that are still waiting to grow, and serves as the basis for caring for those plants that are wilting and must not be neglected.’ Thus, building on the gift of Christ in the sacrament, married couples ‘may be led patiently further on in order to achieve a deeper grasp and a fuller integration of this mystery in their lives!’”*

—Pope Francis, *Amoris Laetitia*, 76

Background image: Photo by Yolanda Taylor-Burwell, USCCB

# NATIONAL ASSOCIATION OF AFRICAN CATHOLICS IN THE UNITED STATES (NAACUS): UPHOLDS THE VALUE OF MARRIAGE AND FAMILY LIFE

by Sally N. Stovall, NAACUS President

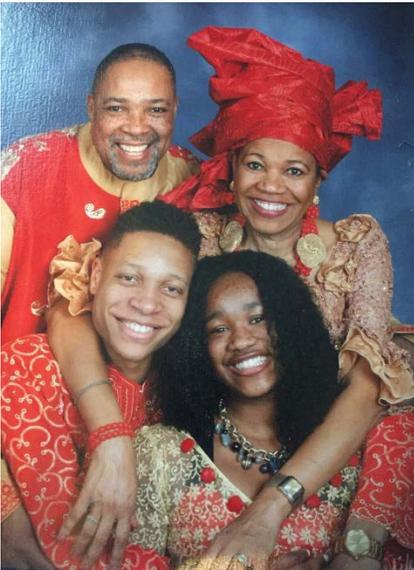


Photo credit: Sally Stovall

In Africa, family plays a vital role as it is viewed as the foundational unit. It also represents unity, solidarity, nurturing and sense of community. An African family consists of the father, mother, the children and elderly. This is accomplished through the marriage of a man and a woman as two families are brought together. Marriage, therefore, becomes the bridge to bring

together two different families. This structure supports the African saying: “I am, because we are and we are, because I am”. The National Association of African Catholics in the United States (NAACUS) seeks to uphold these values we have in our families to strengthen marriage through its mission statement, and more especially, how NAACUS is structured, as well as the formation of various ministries within the NAACUS organization.

NAACUS was formed in 2008 with a primary aim of serving all Catholics of African origin in the United States. NAACUS provides a sense of unity within our diversified African Communities; bringing all African Catholic Communities under different groups and dioceses together, showcasing and sharing their gifts and talents to the

universal church. For NAACUS to effectively carry forward its mission and goals, NAACUS relies on its Regional Coordinators to help promote the success of NAACUS in each of their respective regions. As a result, NAACUS organized itself into fourteen regional territories based in selected cities across the USA. To accomplish this goal, Regional Coordinators are appointed to represent NAACUS in each of the Regions. The Regional Coordinators are encouraged, mentored and their work cherished.

As NAACUS continues to provide opportunities in strengthening families to grow in love, peace and unity with fellow Catholics of African origin with whom we share a similar faith, NAACUS formed Women’s Ministry, Youth and Young Adults Ministry and Men’s Ministry. This initiative makes it easy to coordinate NAACUS activities, as an African proverb says, many hands make light work. The leaders of these ministries are to fulfill the mission of NAACUS as they carry out spiritual activities and upholding the value of family life. The aim of these ministries is to identify relevant pastoral needs applicable for each ministry that will help to strengthen members, families and communities. As the ministries continue to find ways to identify their pastoral needs, the groups acknowledge the need in upholding African spirituality by continuing to express the way we worship through our native languages and cultures and through a sense of unity among the community.

NAACUS continues to work in deepening faith and cultural heritage, upholding the values of families and thereby strengthen, marriage within the community. Marriage and Family in the African context are intertwined; they are inseparable. Marriage brings families together and family upholds and sustains marriage together.

*“Young people need to have their freedom respected, yet they also need to be accompanied. The family should be the first place of accompaniment. Youth ministry can present the ideal of life in Christ as the process of building a house on rock (cf. Mt 7:24-25). For most young people, that house, their life, will be built on marriage and married love.”*

—Pope Francis, *Christus Vivit*, 242

# FAMILY IS AN INTEGRAL PART OF EVERY ASIAN AND PACIFIC ISLAND COMMUNITY

by The Subcommittee on Asian and Pacific Islanders



Photo credit: iStock

“Family is an integral part of every Asian and Pacific Island community,” this is underlined by the recently approved USCCB document [Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters](#).

The document states, “For many, the cultural value of acknowledging generations past and present parallels an understanding of the Church’s tradition. The beginning of the Gospel of Matthew, for example, lists the many generations that preceded Jesus, stretching back to Abraham and Sarah and continuing through a complex list of colorful characters.”

Acknowledging the many challenges families face due to contemporary trends in U.S. society including “high divorce rate, lack of church participation and the absence of a father or a mother,” that many times lead to family disintegration, the document offers a positive note, making mention that “in general, most Asian and Pacific Island Catholic families remain tightly knitted together.”

The Pastoral Statement’s section on ‘Our Faith Engaged Across Generations,’ offers suggestions for further engagement at the national, diocesan, and parish levels, as the “younger generations of Asian and Pacific Island Catholics find themselves maneuvering through a sea of expectations regarding the faith,” and so there is a need for “a combination of dialogue, support, and understanding from all sides” that “may provide Asian and Pacific communities with the tools for responding to these concerns.”

Pope Francis, in his Apostolic Exhortation, *Christ is Alive!* reminds the young people to honor and give attention to their relationship with the elderly. He says that the young “are also tempted . . . to give little attention to the memory of the past from which they come, in particular the many gifts transmitted to them by their parents, their grandparents, and the cultural experience of the society in which they live.” (CV n. 187) The Holy Father stresses the need to help in a loving way the young people “to appreciate the richness of the past and to treasure its memory.” (187) He further says that “when intergenerational relationships exist, a collective memory is present in communities, as each generation takes up the teachings of its predecessors and in turn bequeaths a legacy to its successors.” (191)

As various activities for dissemination and implementation of the Pastoral Statement *Encountering Christ in Harmony* unfold, Bishop Oscar Solis, chairman of the USCCB Subcommittee on Asian and Pacific Island Affairs (SCAPA) asks for “your continued support for the concrete implementation of the Pastoral Response in all the dioceses and parishes throughout the nation.” He continues, “let us join in prayers and in our efforts so that it will be an effective tool to build bridges in our communities and to promote unity in the midst of diversity” (<http://www.usccb.org/issues-and-action/cultural-diversity/asian-pacific-islander/index.cfm>).

*“During Sunday Eucharist, consider including an intercession within the Universal Prayer that specifically recognizes an upcoming Asian and Pacific Island feast day, e.g., “As we prepare to celebrate the feast of Sts. Andrew Kim Taegon, Paul Chong Hasang, and Companions on September 20, we join in prayer with our Korean brothers and sisters throughout the world, so that our faith may be strengthened by their example of evangelization and prophetic witness.”*

—*Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters*

# RECOMMENDATIONS FOR FAMILY MINISTRY FROM THE V ENCUENTRO CONSULTATION

by Alejandro Aguilera-Titus



V National Encuentro, Texas. Photo credit: Patricia Jiménez, DMin.

The family is the setting where most Christians first encounter God. It is also where children and parents learn to know, love, and serve God. Together, the family as domestic church and the parish as a family of families, are called to bear witness to the Father, Son, and Holy Spirit through lives of personal holiness and evangelizing action as missionary disciples of Jesus Christ. Holy couples and families are the best witnesses for building a culture of life and a civilization of love.

In the session on Family Ministry at the V Encuentro National Event, the discussion groups made a clear call for a comprehensive pastoral plan that responds to the current needs of families in the Hispanic / Latino commu-

nity, including an initial effort to identify

needs and potential responses. This might entail providing formation to pastoral leaders so that they can respond or make referrals for families in crisis situations or to provide accompaniment for particular needs, such as: single parents, bereavement, family members with disabilities, dealing with addictions and codependency, immigration issues, and supporting the pathway to college and/or Catholic education, to name just a few.

Delegates also responded to the perception that many Hispanic / Latino couples are struggling in their commitment or living in conjugal partnership without the benefit of the sacrament of matrimony. They called for a renewal of marriage preparation to respond in constructive ways to the social and cultural challenges facing marriage, as well as for the beautiful Catholic vision for marriage and family life to be incorporated in age-appropriate ways into catechesis at all levels, so that it is not being heard by couples for the first time in the few months before a wedding.

Ongoing support for couples should also be provided to strengthen communication, eliminate violence or coercive control in the relationship, and to help them work through difficulties they may encounter. Inasmuch as many of the difficulties center on forming and guiding their children in faith and life, the Church should provide workshops, support groups, and counseling sessions as needed. Delegates recognized how important it is for all of the services, programs, and events directed to families to be available in both English and Spanish. Strengthening Hispanic / Latino families in these ways will contribute to a cohesive and just society, and it will fortify the Church's mission to bring the Good News to the world.

We are delighted to inform the Bishops that the racial and ethnic contours of the Catholic population in every diocese are now available for review by age group—including estimates of Catholic children for the first time ever. The diocesan reports also include a selection of relevant data from the U.S. Census Bureau to help pastoral leaders at all levels to better understand and respond to needs in their Hispanic/Latino communities. The national-level report and methodological statement can be found on the Results page of the V Encuentro website: <https://vencuentro.org/results/>.

# RECOMENDACIONES PARA PASTORAL FAMILIAR DESDE LA CONSULTA DEL V ENCUENTRO

by Alejandro Aguilera-Titus

La familia es el ámbito en donde la mayoría de los cristianos encuentran a Dios por primera vez. También es donde los niños y los padres de familia aprenden a conocer, amar y servir a Dios. Juntos, la familia como iglesia doméstica y la parroquia como familia de familias, están llamadas a dar testimonio al Padre, el Hijo y el Espíritu Santo a través de vidas de santidad personal y acción evangelizadora como discípulos misioneros de Jesucristo. Los matrimonios y las familias santos son los mejores testigos de la construcción de una cultura de la vida y una civilización del amor.

En la sesión sobre la Pastoral Familiar en el Evento Nacional del V Encuentro, los grupos pequeños pidieron un plan pastoral integral que responda a las necesidades actuales de las familias en la comunidad hispana / latina, en base a una identificación inicial a nivel local de las necesidades y posibles respuestas. Esto implica proporcionar formación a los líderes pastorales para que puedan responder o remitir a los servicios adecuados a las familias en situaciones de crisis o con necesidades particulares, tales como: padres solteros, duelo, miembros con discapacidades, lidiar con adicciones y codependencia, problemas de inmigración y apoyo en el acceso a la educación superior y a la educación católica, por nombrar solo algunos.

Los delegados también respondieron a la percepción de que muchas parejas hispanas / latinas tienen dificultades en su compromiso o viven juntos sin el beneficio del sacramento del matrimonio. Solicitaron una renovación de la preparación matrimonial para responder a los desafíos sociales y culturales que enfrenta la vida conyugal. También pidieron que la bella visión católica del matrimonio y la vida familiar se incorpore a la catequesis en todos los niveles, adecuada a la edad, para que la pareja no escuche esto por primera vez en los meses antes de una boda.

Las parejas deben tener apoyo continuo para fortalecer la comunicación, eliminar la violencia o coacción en la relación, y superar las dificultades que puedan encontrar. En la medida en que muchas de las dificultades se centran en cómo formar y guiar a sus hijos en la fe y en la vida, la Iglesia debe proporcionar talleres, grupos de apoyo y sesiones de asesoramiento según la necesidad. Los delegados reconocieron la importancia de que todos los servicios, programas y eventos dirigidos a las familias estén disponibles en inglés y en español. El fortalecimiento de las familias hispanas / latinas de estas maneras contribuirá a una sociedad más cohesiva y justa, y contribuirá a la misión de la Iglesia de llevar la Buena Nueva al mundo.



Photo credit: Patricia Jiménez, DMin.

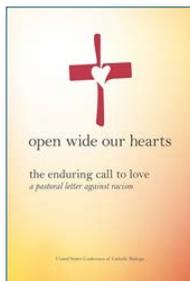


## V ENCUENTRO

DISCÍPULOS MISIONEROS: TESTIGOS DEL AMOR DE DIOS

# RECOMMENDED RESOURCES

Visit <https://store.usccb.org/> 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.

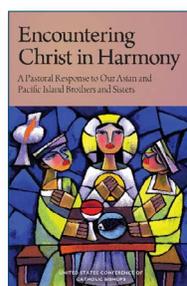


## OPEN WIDE OUR HEARTS: THE ENDURING CALL TO LOVE

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>

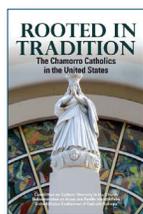


## ENCOUNTERING CHRIST IN HARMONY: A PASTORAL RESPONSE TO OUR ASIAN AND PACIFIC ISLAND BROTHERS AND SISTERS (2018)

Product code 7-576

*Encountering Christ in Harmony* hopes to advance 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.

<http://store.usccb.org/encountering-christ-in-harmony-p/7-576.htm>

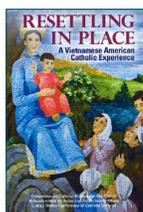


## ROOTED IN TRADITION: THE CHAMORRO CATHOLICS IN THE UNITED STATES

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>

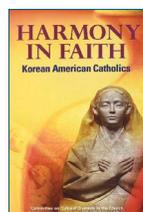


## RESETTLING IN PLACE: A VIETNAMESE AMERICAN CATHOLIC EXPERIENCE

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>

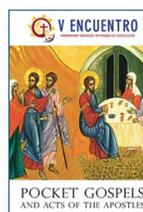


## HARMONY IN FAITH: KOREAN AMERICAN CATHOLICS

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>

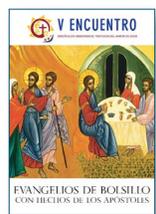


## V ENCUESTRO POCKET GOSPELS AND ACTS OF THE APOSTLES

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!

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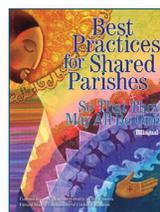


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Product Code 7-896

¡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".

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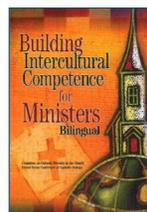


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*Best Practices for Shared Parishes: So That They All May Be One* is a guide to assist pastors of culturally diverse parishes in the challenging task of building unity in diversity. The guide identifies pastoral responses and proven best practices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

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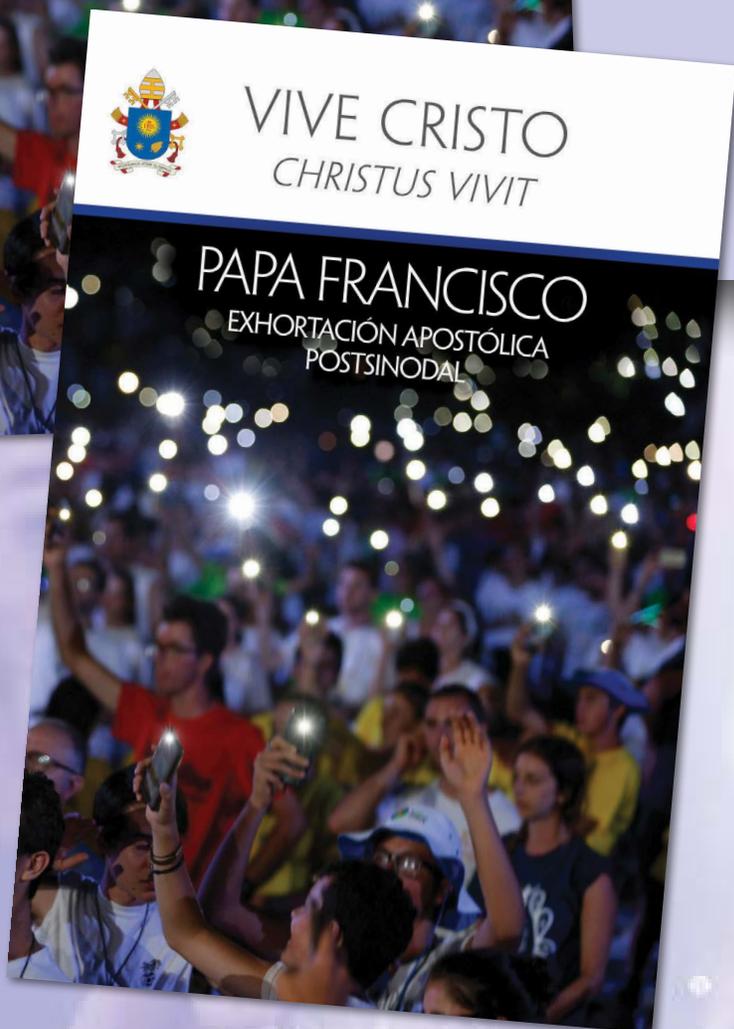
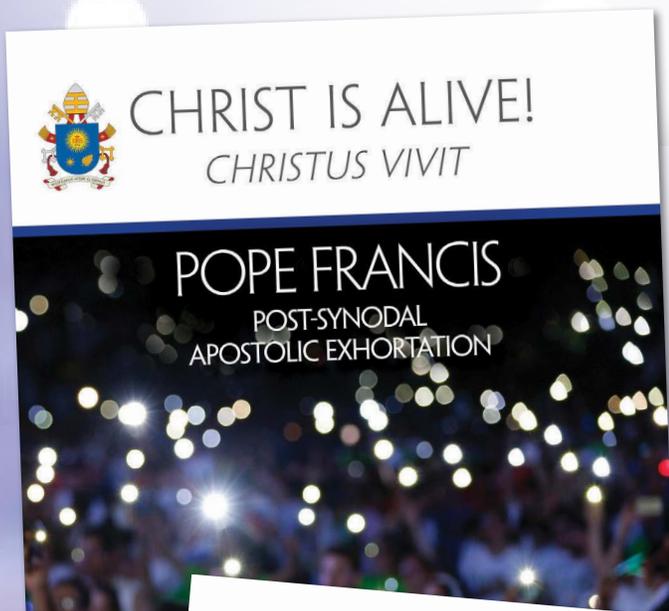
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The *Building Intercultural Competence for Ministers* manual is designed to help ministry leaders achieve a basic level of awareness and proficiency in the area of intercultural competency. (electronic version)

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

# Christ Is Alive!



Pope Francis's new Post-Synodal Apostolic Exhortation *Christus Vivit* addresses young people and all the People of God, both pastors and the faithful, and urges all to seek the youthful newness of life in Christ! *Christus Vivit* is vital for youth and young adults, as they live out their vocation in the Church and their mission in the world.

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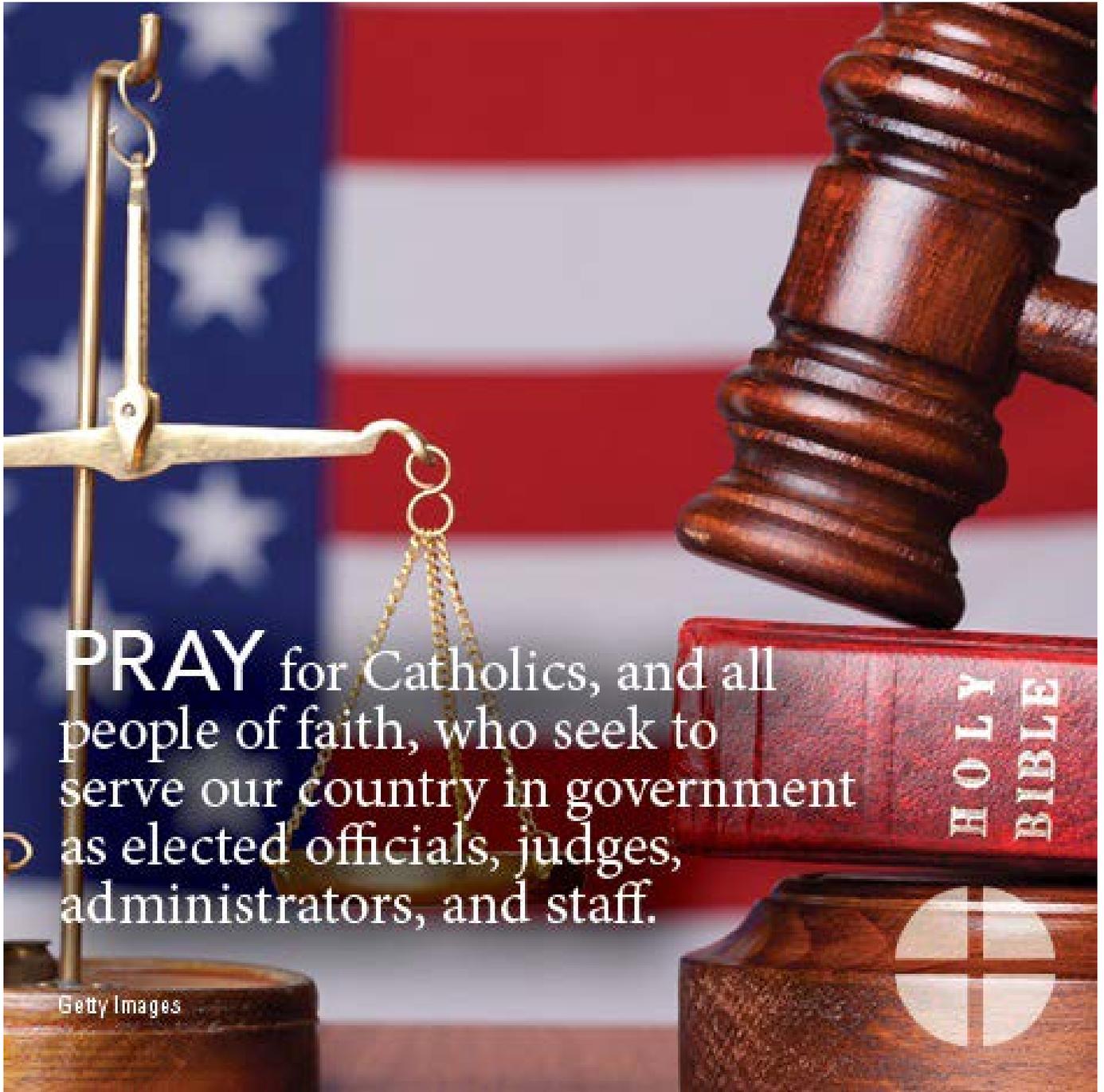


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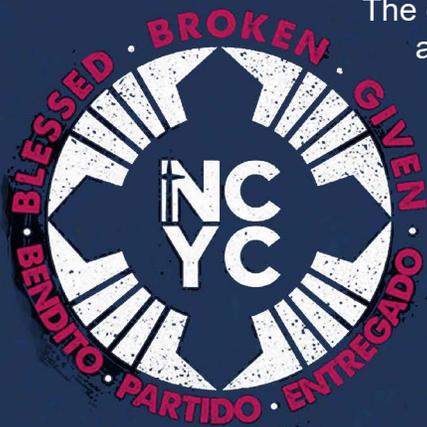
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# Are you participating in the National Catholic Youth Conference in November 2019 in Indianapolis?

## If so, we want to hear from you!

The USCCB Secretariat of Cultural Diversity in the Church, along with the USCCB Youth and Young Adult Ministry Office, and the National Federation for Catholic Youth Ministry (NFCYM) will host listening sessions with selected participants of diverse cultural and ethnic backgrounds in conjunction with the NCYC. It will be a great opportunity for young people and youth ministers to reflect together on Pope Francis' Apostolic Exhortation *Christ is Alive!*, and to discuss hopes and dreams as well as the state of Catholic youth ministry in our country from a diversity of experiences and perspectives.



The event hopes to gather participants of the various heritages present among young Catholics in our country today, including those of Asian and Pacific Island, African, African American and Afro-Caribbean, European, Hispanic/Latino and Native American ancestry, as well as migrants and refugees.

If you are interested in nominating one or more members of your delegation to participate in this dialogue, or for more information, please contact David Corrales at [DCorrales@usccb.org](mailto:DCorrales@usccb.org).

**We look forward to seeing you there!**



LEADERSHIP  
ROUNDTABLE

## LEADERSHIP ROUNDTABLE TO LAUNCH INITIATIVE SUPPORTING CATHOLIC LATINO PASTORAL LEADERS

Leadership Roundtable has received a grant of \$1 million over three years to help establish the Latino Pastoral Leaders Initiative. It is part of Lilly Endowment Inc.'s Thriving in Ministry, an initiative that supports a variety of religious organizations across the nation as they create or strengthen programs to help pastoral leaders build relationships with experienced colleagues and guide them through key leadership challenges in parish ministry.

As part of the initiative, Leadership Roundtable has formed a national Advisory Committee of subject matter experts who will partner with Leadership Roundtable to guide the initiative. Advisory Committee members currently include Dr. Arturo Chávez, President of the Mexican American Catholic College; Mar Muñoz-Visoso, M.T.S., Executive Director, Secretariat of Cultural Diversity in the Church, United States Conference of Catholic Bishops; Javier Bustamante, Director of the Center for Cultural Engagement at Catholic University of America; Fr. Allan Figueroa Deck, SJ, Professor of Pastoral Theology and Latino Studies at Loyola Marymount University; Sr. Teresa Maya, CCVI, Congregational Leader, Sisters of Charity of the Incarnate Word; Darius A. Villalobos, Director of Multicultural Ministry, National Federation for Catholic Youth Ministry. Leadership Roundtable has launched a nationwide search for a program manager to oversee and coordinate the initiative.

**For more information about Leadership Roundtable, visit [www.leadershiproundtable.org](http://www.leadershiproundtable.org)**



Pope Francis at World Youth Day, Panama, January 2019. Photo: Bob Roller, CNS

need to be helped and guided, but at the same time left free to develop new approaches, with creativity and a certain audacity. (203)

“Youth ministry has to be synodal; it should involve a “journeying together” that values “the charisms

that the Spirit bestows in accordance with the vocation and role of each of the Church’s members, through a process of co-responsibility...” (206)

“In this way, by learning from one another, we can better reflect that wonderful multifaceted reality that

Christ’s Church is meant to be. She will be able to attract young people, for her unity is not monolithic, but rather a network of varied gifts that the Spirit ceaselessly pours out upon her, renewing her and lifting her up from her poverty.” (207)

*“Any program of youth ministry should clearly incorporate various means and resources that can help young people grow in fraternity, to live as brothers and sisters, to help one another, to build community, to be of service to others, to be close to the poor. If fraternal love is the “new commandment” (Jn 13:34), “the fullness of the Law” (Rom 13:10) and our best way of showing our love for God, then it has to have a primary place in every project of youth formation and growth to maturity.”*

—Pope Francis, *Christus Vivit*, 215

# Prayer for Families



Jesus, Mary and Joseph, in you we contemplate the splendor of true love, to you we turn with trust.

Holy Family of Nazareth, grant that our families too may be places of communion and prayer, authentic schools of the Gospel and small domestic Churches.

Holy Family of Nazareth, may families never again experience violence, rejection and division: may all who have been hurt or scandalized find ready comfort and healing.

Holy Family of Nazareth, make us once more mindful of the sacredness and inviolability of the family, and its beauty in God's plan.

Jesus, Mary and Joseph, graciously hear our prayer.

Amen.

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