

SYNTHESIS REPORT

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At the National Encounter of Asian and Pacific Island Catholics

July 15-17, 2024, Indianapolis, IN

Synodality carries a special character in our being together as a Church. It is not just a concept, rather life-bearing. It is not a process, rather life-sustaining. In the last 3 days, we have demonstrated our capacity of not just simply listening to the stories – but extraordinary and dynamic listening – that all my being is engaged in the other. To be actively present demonstrated authentic communion. We were present in the moment invoking openness and genuinely embracing one another. As St. Paul said in his letter to the Romans:

*“... that you and I may be mutually encouraged
by one another s faith, yours and mine.”*

Romans 1:12

The spirituality of listening that was still hidden had begun to unveil out of our being together *“...and therefore it makes sense that in the encounter with the Gospel, the Holy Spirit would transform this jewel of Asian and Pacific Island cultures and make it a blessing to the Church.”* (Encountering Christ in Harmony) **A RADIANT FAITH!**

A listening Church embodies a Trinitarian love. It is a mutual love which we experience God through a community that welcomes, sustains, and challenges one another. Our God is a God of peace, and therefore we respond to and we awaken the peace and life that activates us from within. This is Christ’s example of *his WAY* of thinking, *his WAY* of living and *his WAY* of relating --- it is the GAZE of Christ. The way *he* looks with wonder and awe of seeing his Heavenly Father in the other – the Woman at the Well, to his Mother pierced with her Son’s suffering, to Peter whose faith is repeatedly tested, to the men who lowered the paralytic man from the roof! In Christ’s gaze, he responds to another person faithfully and lovingly, not just reactions or solutions. Jesus naturally drops into a moment of contemplation with the other person. *Your faith, your faith, your faith...* has healed you. This is Christ’s way of listening.

YOU SAID: (ON ENCOUNTERING ONE ANOTHER)

It is challenging but enriching

It represents very good collaboration

Still, there is some discrimination
Racism is still very real.

We still have tendency to seek out comfort

Cliques and silos in communities are real

Mentality of Scarcity as regards to budgets and space in church
versus a holy imagination that brings forth the gifts of the Spirit from
each community and each member of the body.

The personal encounter with Jesus Christ is transformative and leads to a process of conversion, communion, and solidarity. Christ maintains the union and distinctions of our presence. Christ brings the unity in diversity. Without Christ, we are just competing for attention. However, the last three days, competition was far from being conceived! Our Celebration of Cultures, our worship in Liturgy. Our Examination of Culture Prayer experience demonstrated that we can behold the body of Christ in one another. We have given permission to the Holy Spirit to be expressed to be engaged in the assembly. To express among us, through us, despite us --- DESPITE our resistance. This is not merely taking a poll, not simply getting a consensus, not just any kind of consultation process, focus group or the familiar round tables we know to do. This is the way of the expression of the Holy Spirit— the life, breath, and love of the Father and the Son to His people!

Synod is journeying together and arriving at pastoral choices that responds to reality. That is why, almost always, it will not look the same. We are not committed to just one expression of response. We listened to many stories of our ministries in our parishes, of dealing with racial differences and cultural divide. We have witnessed to many successes and many failures. We laughed. We cried. A Pastoral Implementation is a path of discipleship in response to the love of the One who first loved us (1 Jn 4:19). A path, then that makes possible a faith that is lived, experienced, celebrated, and witnessed with joy. It brings to consciousness, it brings to life the joy of the Gospel. The joy of being Christians --- that kind of joy is contagious and a healing agent for the world!

One generation begins something, another generation honors it and develops it. When the gift of a generation becomes a foundation for the succeeding generation, the grafting of two generations bring life to a community. We know this to be true, mindful of the histories and current realities of trauma that involved, i.e. wars, cultural invasions, pandemic, migration, even economic and education prosperity. The influence of culture change comes into play as well as social media, music, arts, local culture and now the reality of a global village. How many of us are still very connected to our family roots in our mother country? I, too, am part of what we call a “sandwich generation” – an adult caring for my 5-year old son and a daughter, caring for her elderly aging parents. I’m the only one responsible to the needs of both generations.

—YOUNG PEOPLE, PLEASE STAND. I’D LIKE TO INVITE YOU TO SHARE THIS EXPRESSION WITH ME—

Letter of St. Paul to the Romans 2:17
*‘It will come to pass in the last days, God says,
that I will pour out a portion of my spirit upon all flesh.
Your sons and your daughters shall prophesy,
your young men shall see visions,
your old men shall dream dreams.*

Intercultural realities no longer just pertain to racial cultures. Now, generations are cultural expressions. Differences between generations are clearly identifiable. And these implicate various spiritual realities and faith expressions —**#my version of God is different than your version of God.**

But I love this quote of Pope Francis on Let us Dream — *“To dream of a different future we need to choose fraternity over individualism as our organizing principle. Fraternity, the sense of belonging to each other and to the whole of humanity, is the capacity to come together and work together against a shared horizon of possibility.” — “Solidarity acknowledges our interconnectedness: we are creatures in relationship, with duties toward each other, and all are called to participate in society. That means welcoming the stranger, forgiving debts, giving a home to the disabled, and allowing other people’s dreams and hopes for a better life to become our own. We do not just act for the poor but with them.”*

THERE IS NO SUCH THING AS BAD CULTURE! It is not the culture itself that seem dim, it is a legacy burden that gets passed down through the modality of a culture... like a hitchhiker being inadvertently transported within the culture. Legacy is a treasure. A true gift but along with the legacy package are sometimes burdens that grip and intertwine.

Let us not be chained to deeply rooted broken parts of our past but break free and marvel at the wonder of tiny seed that has been planted and now sprouting— a symbol of new seasons.

—ACKNOWLEDGE THE PRESENCE OF YOUNG PEOPLE AND ASK THEM TO SIT —

If we honor the legacy of the culture it loosens the grip of that burden. When we show respect it magically loses its grip. *Honor your father and mother and you will prosper in your land...* this is the scriptural promise that is in the grafting of two generations.

A word that comes to mind now is TRANSFORM....

To Transform... to transfigure

“I saw a new heaven and new earth. Behold I make all things new.” (Revelations 21)

TRANS - the ability to move, that we are pilgrim people, journeying together

FORM - shaped, designed, inspired — in God. The artistry of the Holy Spirit.

Our **IDENTITY**— is the artistry of the Holy Spirit... our inherent dignity is that we are the very masterpiece of God... Adam. And He said... it's good but wait... there's more! Then Eve came— the MOTHER of **all LIVING**. Adam and Eve is the potential of Christ embodied in human nature.

Colossians 1:26-27

*the mystery hidden from ages and from generations past.
But now it has been manifested to his holy ones,
to whom God chose to make known the riches of the glory
of this mystery among the Gentiles;
it is Christ in you, the hope for glory.*

To respond and embrace the future of transformations, first and foremost calls for an attitude of not dreading the idea of change. The good news is we don't need to transform on our own, because the capacity is already in us. It is the release of the glory of God expressed in our culture and in relationship with others that allows the transformation to ease up and loosen up and to allow us to be liberated for more faith, more trust and more love. Transforming is not being recreated, not new learning definitely not new programs. It is uncovering of what's already within — hidden from ages and generations past.

YOU SAID:

In our group we had the presence of adults and a young adult. To have a good leadership it is necessary to understand the culture of your members, and the organization. To have a cultural intelligence, understanding the "why" people are the way they are and not to impose the do's and don'ts", rather to know the reasons behind their actions.

Mental Health and Communications
Role of the First and second generations

Attitudes that reinforce stereotyping and generalizations or preconceived expectations. Lack of attention from the archdiocese to integrate different ethnic ministries together.

Advance technology has taken away the interests from young adults to grow and learn their culture, values and traditions.
The intergenerational may continue to increase.

The Season is here and now. A new springtime of the Witness of Radiant Faith of the Asian and Pacific Island Catholics in the United States is now a living presence of vital life in the parish. It is to be appreciated, to be respected, to be reinvigorated.

We are the gifts, not what kind of gifts. We are the vitality and the catalyst. We open the pathways of conversions through conversations that grow.

Coresponsibility of Laity and Pastoral Leadership

The dance of the artistry of the Spirit

Truth and life meet= Love

Co-Responsibility Recommendation #1

Lay ecclesial movements revitalized

Parish and diocesan leadership are to help and be co-responsible in the life of the parish as an extension of the pastor shepherd and foster communities in synodal journey. They will create pathways for their own fruitfulness based on their cultural identity. Not just racial cultural but also generational culture.

**Lay Ministries and Ecclesial communities:
we must stay rooted and in close proximity to our pastors, bishops.**

Office of Intercultural Affairs revisited

Our dear bishops: the intercultural affairs that are already established in your dioceses have been established as a growing garden of all that we have just mentioned.

**Be attentive to the artistry of the Holy Spirit in the communities that your intercultural ministries live and incarnate... this is being a synodal bishop.
Dignity and mutual care is the new face of mission.**

Our Intercultural affairs office in our parishes or dioceses, we hope, become a wellspring that provides an on-going restorative living to end isolation and lostness in the community. Let us be BICM practitioners. Let us uphold the Office of Inter-cultural affairs who safeguard the dignity and jewel that the API community is to the U.S. Church. To not bury the treasure but jewel “adorned” as a bride of Christ.

You Said:

I feel that the Lord has called me:

- To be a bridge of communication between intergenerational families, mainly between parents and their children.
- To further help ethnic parents, and their American raised children
- To be a servant leader that gathers people together to further understand ourselves.
- To evangelize others, to share our faith with perseverance despite turmoil and challenges that we have faced
- To be grateful for priests/pastors who were persistent and who never gave up on us.

Let us breakthrough!

Our parents braved to uproot us out of our homeland to make America our home... a dwelling place. Let us break grounds and pave the pathways so we can see the fruitfulness of the Church. I, myself is a living testimony of going through a not-easy pathway in the kingdom of God. In my more than 20 years of ministry in the Church, I am who you call a “high functioning” “high performing” minister. 5 years ago, I was officially diagnosed and finally acknowledged my life long struggle of depression and anxiety. Last year, May of 2023, at the height of my ministry, deep into my service to God, I found myself locked in a mental institution for a “51-50” a person who is inflicting harm, to oneself. Many get shocked when they hear my story but I am one of many. And I do not have the heart to tell my mom to this day because it will be too hard for her to process. This is one of many of our stories.

And we know it won't be easy. It's not for the faint of heart. Mothers know bearing life in the womb is not easy. It involves full and active participation in the transformation that happens at every second! Attuned to the heartbeat... a union of two hearts (maybe 3 in case of multiples) until it beats in cadence... Likewise, we as the mystical bride of Christ likewise must awaken to this mystery! Now let us stay rooted in Christ, in accord with Christ. That involves a continual mutual response to one another's movements and actions. We are constantly interconnected, interunited.

The Church is a Bethlehem... translated as the house of bread. A vacancy where the child Jesus was welcomed by the stranger. Our history of continual vulnerability— do not forget who we are. That we are welcomed so we can live with a purpose. A mission to continually welcome sojourners.

Are we ready as a church ready to open the door with no condemnation with no judgement with no prejudice. When we say all are welcome are we really truly ready to welcome them and their stories and their gifts of their personhood hidden or seen and yet to be revealed... the glory of God hidden from ages past.

We did it in the last three days and we gave Christ a chance. We listened with compassion. And we'd be surprised — that alone is enough. And if we have created a safe space, then we pave a way of Trans-Formed Church, a dwelling place of God, a resting place, a place of sabbath where God dwells. Are we a dwelling house of God. We are peace and life to the world. This is who we are as a synodal church.