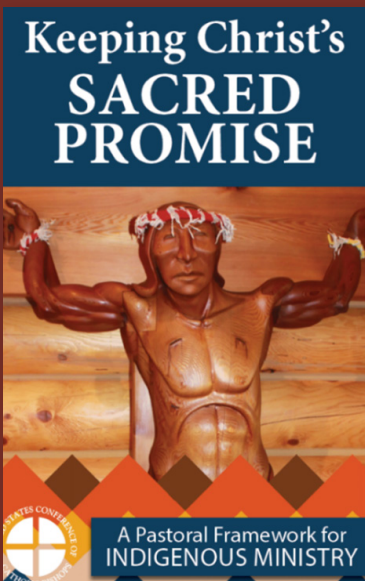




***Keeping Christ's Sacred Promise* a Pastoral Plan for
Indigenous Ministry By: Fr. Michael Carson
Assistant Director, Native American Affairs**



When the Church works with diverse cultural communities, the Church lives out being one and catholic at the same time, and it is better able to realize its mystical union with Christ. Therefore, the steps laid out in this Pastoral Framework seek to promote reconciliation and healing, proclaim the Good News of Jesus Christ, celebrate God's love for Indigenous Peoples and peoples of all cultures, and proclaim our unity in faith in the love of Christ. (Keeping Christ's Sacred Promise, Preface)

Keeping Christ's Sacred Promise, A Pastoral Framework for Indigenous Ministry was approved at the June 2024 Catholic Bishops Plenary assembly. This document was born from the gathering of Catholic Native leaders from across

the country in Phoenix, Arizona in 2019. Catholic Native leaders from various tribes and parts of the country met with the bishops from the USCCB Subcommittee on Native American Affairs and other bishops that have a large Catholic Native population. From that gathering, the Subcommittee has worked with the Catholic Native leaders on the drafting of document. Although it is in the voice of the bishops, the concerns, hopes and especially the way forward in Indigenous ministry have been developed by way of an in-depth synodal dialogue. In this way the Framework reflects the concerns that are paramount to the U.S. Catholic indigenous leaders and sets priorities to refocus and reinvigorate Native Ministry.

The framework includes an apology for the Catholic participation in the Federal

(continued on page 2)

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Native Boarding school program and for any neglect and mistreatment any Native person might have suffered at the hands of Catholic individuals. The Framework also addresses effective ways to build up Native families and Native Catholic ministry. Most importantly, the Framework promotes the idea that evangelization is a partnership of shared responsibility between the clergy and Native Catholics.

From the time it was approved by the Bishops of the United States, it has enjoyed a favorable reception not only with Catholic Native communities, but the larger public as well. Parts of the Pastoral Framework have been quoted in leading newspapers across the country and also in the recent Department of Interior's Second Report concerning Native boarding schools. With the approval from the U.S. bishops, the hard work of implementation at the local level has begun.

The Subcommittee on Native American Affairs is ready to work with dioceses and archdioceses to use the Framework as a template to create regional, diocesan and even parish strategies to advance evangelization, social justice, reconciliation and healing in Native communities. It is hoped that the dialogue with Catholic Native leaders at the

national level will be repeated within each diocese as well.

The development of the Pastoral Framework consisted of numerous listening sessions, thoughtful conversations with Catholic Native leaders and a willingness to engage everyone in a common Catholic vision. This model of synodality has already advanced the priorities of what is important

not only to the bishops but also what is vital for Catholic Native leaders and their ministry. However, because of the vast differences in Native cultures in the U.S., this Pastoral Framework is best utilized as a tool for local Tribes and Native communities to help them to advance local needs and priorities in Catholic Ministry.

This advancement of Catholic Native ministry is not just for today, but a blueprint that advances Indigenous ministry was designed to speak to many future generations.

The printed version of Keeping Christ's Sacred Promise is available through Our Sunday Visitor

Click to order online: <https://www.orderosv.com/product/keeping-christ-s-sacred-promise-a-pastoral-framework-for-indigenous-ministry>. A PDF copy can also be found on the Committee/Subcommittee's website.

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CHAIRMAN'S REFLECTION TRANSITIONS, GRATITUDE, AND HOPE FOR THE FUTURE

By: Most Reverend Arturo Cepeda | Auxiliary
Bishop of Detroit | Chairman of the Committee on
Cultural Diversity

Dear brothers and sisters,

Fall seems like an appropriate time for me to reflect on transitions. At the end of the Bishops' Plenary Assembly in November 2024, I will be handing over the chairmanship of the Committee on Cultural Diversity in the Church to my esteemed brother Bishop Robert Brennan of Brooklyn, who was elected last year to take over the reins this November. He will be forming a new committee with new members and subcommittee chairs. I am very grateful that the bishops elected him, as I know he strives every day to be aware of and responsive to the needs of the different cultural and ethnic communities in his very diverse diocese, while also inviting in their gifts and traditions to help build our one, holy, catholic and apostolic Church. I leave the committee in very good hands indeed!

Before I finish my chairmanship, I want to highlight some of the committee's work over the past three years. It never ceases to amaze me the hard work, dedication and high-quality initiatives and statements that the committee, its subcommittees and staff manage to put together often with impressive results.

As we emerged from the hardships of the pandemic, the CDC Committee continued to find creative ways to accompany the diverse cultural, ethnic, migrant, and "people on the move" communities under our mandate. Nothing exemplifies this better than the completion of the Journeying Together process of dialogue with young adults which bore much fruit.

The committee has continued to be a point of national reference through its Building Intercultural Competence for Ministers curriculum and other materials, as dioceses and Catholic institutions continue to come to terms with the diversity present in their midst, the need to reach out to the different communities, invite them in, and equip pastors and pastoral teams to be able to function and thrive in these increasingly pluricultural environments. The committee is currently embarked on making some necessary updates to the decade-old curriculum, but it is happy that the demand for this type of training continues to grow. It is a good sign of vitality in our dioceses and institutions as they strive to go about the mission of the Church to make disciples of all nations, and to build unity in diversity, a distinct mark of our catholicity.

Much of the committee's mandate is advanced through the work of its subcommittees. I am proud that great things have been accomplished during this term:

- Kudos to Bishop Chad Zielinski and the entire Subcommittee on Native American Affairs who worked tirelessly to give us the first ever USCCB Pastoral Framework for Indigenous Ministry: *Keeping Christ's Sacred Promise* (June 2024).

- *Muchas gracias* to Bishop Oscar Cantú and the Subcommittee on Hispanic Affairs for delivering on the promise of a National Pastoral Plan for Hispanic/Latino Ministry (June 2023), the US bishops' response to the process of the V Encuentro, and for the continued efforts to promote the reception and local implementation.

- Thanks to Bishop Joseph Perry and the Subcommittee on African American Affairs for their tireless efforts on behalf of the Black Catholic community. This term saw a close collaboration with the National Black Catholic Congress XIII (July 2023) on evangelization efforts, and the marking of the 40th anniversary of the Black bishops Pastoral Letter, *What We Have Seen and Heard*. (1984)

- *Mahalo* to Bishop Larry Silva of Honolulu and the Subcommittee for their efforts to reach out to the numerous Asian and Pacific Islander Catholic communities in the U.S., and for convening the National API Encounter in Indianapolis this year. Around 350 API leaders and 16 bishops gathered to discern ways to continue to implement the bishops' pastoral response, *Encountering Christ in Harmony*, and to invite the gift and leadership of API Catholics in the local churches. It was a joyful and faith-filled event, and the lead-

(continued on page 4)

EXECUTIVE DIRECTOR'S MESSAGE

JUBILEE 2025: AN OPPORTUNITY TO BE VISIBLE SIGNS OF HOPE

By: Maria del Mar Muñoz-Visoso, M.T.S. | Executive Director, Secretariat of Cultural Diversity in the Church, USCCB



What is hope? What gives you hope and how can you give it to others? In 2025, the Catholic Church invites us to dedicate an entire Jubilee Year to exploring this virtue of hope.

On December 24, 2024, Pope Francis will inaugurate the Jubilee Year 2025 with the opening of the Holy Door at St. Peter's Basilica in the

Vatican, followed by those of the three other major basilicas in Rome. The Holy Year will conclude on the Feast of the Epiphany, January 6, 2026.

Celebrated every 25 years, a Jubilee is a special moment of grace, forgiveness of debts and of reconciliation. We are encouraged to contemplate the mystery of the Incarnation and to examine our relationships with God, with one another, and with God's creation. It is a time to "bring good news to the captives" to dispel whatever it might be that is holding us prisoners, be it physical or spiritual.

The theme chosen by Pope Francis for the Jubilee 2025 is *Pilgrims of Hope*. "Hope does not disappoint," with these words, taken from St. Paul's letter to the Romans (Rom 5:5), the Holy Father opens his official proclamation (*Bull of Indiction*) of the jubilee year. The theme is an invitation to Christians to rediscover the hope that is born from knowing God's love for the individual. To persevere in such hope and spread it to others. It is an invitation to take courage in the pilgrimage of life knowing that the love of

Christ impels us and that we are not alone in the journey. We have certainty in the reward that awaits those who persevere in faith, hope, and love. It also is an invitation to reflect on the reasons for such hope (1 Pet 3:15).

The Apostle Paul, Pope Francis reminded us, encouraged us to "rejoice in hope, be patient in suffering, and persevere in prayer" (Rom 12:12). "Surely", he continues "we need to 'abound in hope' (cf. Rom 15:13), so that we may bear credible and attractive witness to the faith and love that dwell in our hearts; that our faith may be joyful and our charity enthusiastic; and that each of us may be able to offer a smile, a small gesture of friendship, a kind look, a ready ear, a good deed, in the knowledge that, in the Spirit of Jesus, these can become, for those who receive them, rich seeds of hope." (*Spes not confundit*, 18)

The Pope challenges us to not only be "pilgrims of hope" but also "tireless missionaries of joy" (*Message of His Holiness Pope Francis for the XXXIX World Youth Day, November 24, 2024*), because, "Those who hope in the Lord will run and not be weary." (cf. Is 40:31)

As we go about rediscovering and replenishing our hearts with true hope, may the pilgrimages, prayers, penance, abundant works of mercy and good deeds, and any other initiatives we may take part in during the Jubilee 2025, be external signs of an internal pilgrimage to conform ourselves ever more to Jesus Christ, the "door" (cf. Jn 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as "our hope" (1 Tim 1:1). (*SNC*, 1)

May Christians be a sign of hope for the world amid so much suffering and destruction, indifference, acrimony, division, and general disregard for human life and for God's creation.

Let us firmly remain anchored in hope!

ership of the "younger adults" brought us much hope.

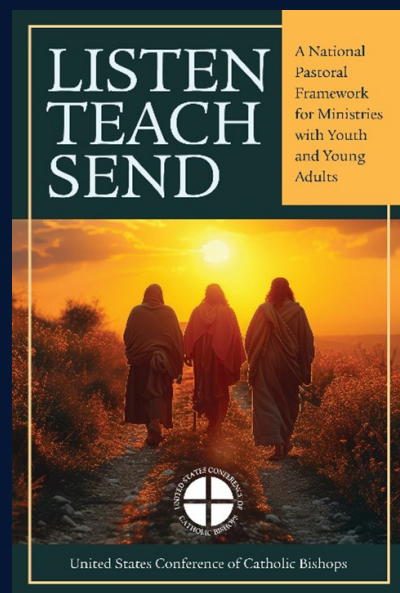
- Finally, my gratitude to Bishop Eusebio Elizondo and companions for always being attentive to the needs of the many different communities under the Pastoral Care of Migrants, Refugees and Travelers. Among other things, this term brought about the resuming of the Episcopal Pastoral Visits to migrant farmworkers, the IV African National Eucharistic Congress (2023) in Washington, DC., and continued efforts to support and strengthen other ministries

such as maritime, airport and truck driver ministries, and apostolates to ethnic immigrant communities for various parts of the world.

There is so much more I could list. I am both immensely grateful and terribly humbled by the experience. It has been my honor to labor alongside all of you: members, consultants, staff and collaborating individuals and organizations. I end my responsibilities as chairman with so much hope for what is to come. As a new term begins, buckle up and roll up your sleeves!

LISTEN, TEACH, SEND: THE U.S. BISHOPS' "EMMAUS APPROACH" TO YOUTH AND YOUNG ADULTS

By: Paul Jarzembowski | Associate Director | USCCB's Committee on Laity, Marriage, Family Life, and Youth



The biblical story of Emmaus (Luke 24:13-35) is so familiar that many Christians can probably recite it from memory. This is certainly a blessing, but also a challenge: the more we hear it, the more likely it becomes “white noise” to our ears.

Yet the U.S. Bishops chose this particular narrative from the Scriptures to underpin *Listen, Teach, Send*, their

national pastoral framework for Catholic ministries with youth and young adults, approved in June 2024 at the USCCB Plenary Assembly. They chose this biblical account because Pope Francis and the delegates at the 2018 Synod on *Young People, the Faith, and Vocational Discernment* kept gravitating to it when reflecting on their pastoral experiences accompanying youth and young adults.

In that post-Resurrection encounter along the road, Jesus journeys with and listens to the two disciples. In response to their stories, Jesus teaches them with great love and reveals himself in the breaking of the bread. His presence then sends them on a mission to share the Good News.

“The Church, in following Christ’s example, is called to do the same,” the U.S. Bishops wrote in the introduction of the framework. “...to *listen* to young people, to teach them the Gospel, and to send them forth into the world, alive in the Spirit.” The Emmaus story, then, is more than just an inspiring text from Scripture, but serves as the foundation stone upon which good ministry is built.

Listen, Teach, Send was developed through consultation

and listening to the voices of young people and those who accompany them. In particular, the intergenerational and intercultural experience of *Journeying Together*, a collaborative initiative led by the Committee on Cultural Diversity in the Church, was impactful for the U.S. Bishops in their reflections leading into *Listen, Teach, Send*.

The document is laid out like this:

A *Preface Letter*, from the bishops to all youth and young adults, gently inviting them to be open to a Church that loves, cares, and wants to walk with them.

An *Introduction*, directed at families and pastoral leaders accompanying young people, which lays out the Emmaus framework and proposes a summons for ministerial renewal.

Part 1 on “*Listening*,” which is realized as: encountering young people; being fully present; understanding across generations; and healing brokenness.

Part 2 on “*Teaching*,” which is done through: proclaiming Jesus Christ; providing for an evangelizing catechesis; sharing the truth in love; and renewing sacramental life.

Part 3 on “*Sending*,” which moves young people to: be bold evangelizing witness; act with charity and justice; discern their vocational call; and live as faithful protagonists.

A *Conclusion*, that encourages readers to work together synodally across ministries, cultures, and communities to engage and invest in youth and young adults.

The U.S. Bishops hope that this framework will not become “a theoretical ideal or the property of a select few professional ministers,” but rather a living document for all Catholics. To that end, the USCCB has been and is developing complementary resources for local implementation.

The document, in both English and Spanish, and the supplemental resources can be found online at www.usccb.org/listen-teach-send. A bilingual English-Spanish hard copy edition is also available for sale through Our Sunday Visitor (OSV) Publications at <https://www.orderosv.com/product/listen-teach-send-a-national-pastoral-framework-for-ministries-with-youth-and-young-adults>.

AFRICAN AMERICAN AFFAIRS

VOCATIONAL DISCERNMENT: CREATING A CULTURE OF VOCATIONS

By: Fr. Robert P. Boxie, III | Catholic Chaplain Sr. Thea Bowman Catholic Student Center at Howard University

The Archdiocese of Washington experienced a history-making event this summer. Cardinal Wilton Gregory ordained sixteen new priests at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., the largest class of priests since 1960, to serve this local Church. Every pew and aisle overflowed with family and friends of the ordained, consecrated men and women, seminarians and lay faithful throughout the archdiocese and beyond. Over 210 priests celebrated the Mass with Cardinal Gregory. The joy was palpable.



spiritual accompaniment, a discovery of one's gifts, and an openness to share them. Finally, one vocation can also entail a "career," although a vocation can never be limited or reduced to a job. If lived well and for the purpose of glorifying God, one's "job" as an educator, doctor, lawyer, etc., can be a means for holiness.

As a Black priest, I have a particular desire to support young Black Catholics discerning the priesthood and religious life. No one can deny the dearth of Black and Brown faces in seminaries, convents, and Church leadership. We can blame the sin

Every ordination I attend brings me back to my own ordination eight years ago at the Basilica in Washington. I remember also my unique path of discernment—studying engineering in college to working abroad, then going to law school and practicing law in Washington, D.C.—and how the universe conspired with God to open my heart to priesthood. Every ordination reminds us that each of us is created by God for a specific role—a vocation—in his marvelous plan of salvation. I am lucky to have found mine.

I serve as part of the vocations team in the Archdiocese of Washington, and one of my duties is to assist young men in discerning their vocation to the diocesan priesthood. Everyone has a vocation, and each of us has a responsibility to properly discern one's vocations, not just priests or religious. The Church teaches that every person has a vocation to holiness, what Vatican II affirmed as the universal call to holiness. Regardless of our state in life or who we are, we are all called to be saints—to live out the life of Christ heroically in all that we do. The "state in life" vocations consist of priesthood, permanent diaconate, religious/consecrated life, marriage, and the single life. These must be specifically discerned through prayer, study,

of racism present in the Church and in her members for that. But as a Church and as a community, we must do better and assist our young people to be open to a life of service in the Church. The Church needs her Black sons and daughters to respond to the radical call to give their lives to serve God and His Church. We need to create (or re-create) a culture of vocations in the Black community, one that promotes, supports, and sustains all vocations in the Church.

We do this by focusing on the family. All vocations begin at home, in the family. They do not simply fall out the sky. I was lucky to grow up in a family with parents who prioritized faith, prayer, and going to Mass, even on vacations. We must encourage families to pray together, attend Mass together, read Scripture together, and do service activities together. Parents have enormous influence on their children, and their encouragement about vocations gives them permission to be open to God's call. It can be the spark that sets in motion a possible vocation that God has already planted in their hearts, over and above their own desires for their children.

(continued on page 7)



We do this by focusing on the family. All vocations begin at home, in the family.

The Church community also has a vital role in the vocational discernment of our young people. The slogan, “if you see something, say something” applies here too. Like my experience, each of the sixteen new DC priests ordained mentioned a family member, mentor, or a priest who was influential in their discernment, who saw something in them and encouraged them to pursue their vocation. Necessary too is for parishes to provide meaningful opportunities for young people to have an encounter with God and to foster a real relationship with Jesus Christ, so that the Gospel can convict their hearts.

Some challenges exist to creating this culture of vocations. The scandals of the Church—especially the sin of racism; the lack of visibility of Black priests and religious; the isolation and lack of sensitivity in seminary and religious formation programs; lack of family support; a diminished sense of religion generally in our culture; more options to pursue careers; the desire for money and material success; and fear. God responds to these challenges with an abundance of grace and never being outdone in generosity. He desires our happiness more than we do and would never call us to something that would make us miserable.

Essential to priestly and religious vocations is the vocation to marriage. None of the other vocations would be possible without it. Sadly, marriage rates in the Black community have been declining, and divorce rates have been rising. Marriage, like the other vocations, begins in the home. Children are formed in marriage by the interactions they see and observe in the home from their own parents and between family members. We must insist upon marriage catechesis for couples and provide robust marriage preparation as well as marriage enrichment. Strong marriages produce strong families; strong families form the backbone of our churches.

Many today think there is a vocations crisis in the Church with the shortage of priests and countless parish mergers and closings. I would disagree. We absolutely need more priests, but I believe there is a response crisis—we are not responding to God’s call. God is in the “calling business” since the days of Adam, Noah, Moses, the Old Testament prophets, the apostles, and the saints. He continues to call people to himself to share in his life. As a Black community, we do a disservice to ourselves and our children, and we impoverish the Church, when we do not promote and encourage vocational discernment. It is the job of everyone. The Church needs the gifts and witness of her Black sons and daughters in all vocations; she is not full herself without them. We pray that we may create a culture of vocations in the Black community, that our families may be strengthened and become places where faith grows and vocations emerge, and that there be a new springtime for our young people to respond to God’s call and discover the joy of living a life in service to God and His Church.



A healthy openness never threatens one’s own identity. A living culture, enriched by elements from other places, does not import a mere carbon copy of those new elements, but integrates them in its own unique way. The result is a new synthesis that is ultimately beneficial to all, since the original culture itself ends up being nourished.

Pope Francis, *Fratelli Tutti*, 148

ASIAN AND PACIFIC ISLANDERS

THE LOVE OF GOD IMPELS US AT THE NATIONAL ENCOUNTER OF ASIAN AND PACIFIC ISLAND CATHOLICS

By: Clarissa Martinez | Associate Director, Office for the Permanent Diaconate, Diocese of San Diego



I preface my reflection with a snapshot of my family's faith journey. Twenty-seven years ago, my young parents in their 40s braved the move to America to face the unknown. It was not easy. Hope mixed with fear, determination amidst weariness and emotional fatigue – there was a sense of nearly overwhelming respon-

sibility. I would imagine that as young parents, their choices required continual openness and perpetual mutual encouragement. And so, here I am.

On July 15-17, 2024, in Indianapolis, close to 350 Asian and Pacific Island Catholics, lay, clergy and religious gathered for three days to demonstrate an extraordinary and dynamic encounter in "Radiant Faith: The Witness of Asian and Pacific Island Catholics." We experienced God through a community that welcomed, sustained, and challenged one another. We listened to many stories of our past, we dined together, and vulnerably shared harsh realities like racial prejudice. We laughed and cried about life's successes and failures. We dared to speak of reconciliation between generations. We discovered in our togetherness the emerging pathways for the implementation of the U.S. Bishops' pasto-

ral statement, *Encountering Christ in Harmony*.

From the outside looking in, one would ask, what is the common thread of these lively and diverse expressions? There is a singular answer: Christ. Christ who sustains the union and distinctions of our presence. Without Christ, we are just competing for attention. In the three days of being together, competition was unseen! Our Celebration of Cultures, our young-adult-led prayer experience that got us out of our seats and steered us to walk around the worship space, demonstrated that we can behold the body of Christ engaged with one another. We have given permission to the Holy Spirit to work among us, through us, and despite us.

The intricacies of generations also emerged in our conversations. Woven into our histories and current realities, i.e. political wars, pandemic, even economic and education prosperity, these are significant cultural shifts. The reality of a global village and global family is evident: many of us are still connected to our roots, either to pay homage to the ones who provided for us or an imminent reality of a new type of 'broken family', parents working overseas to provide better lives for their children left 'at home' (i.e. the mother country). Even so, I am part of a so-called 'sandwich generation' – I am both a parent of a 5-year-old son and a daughter of elderly aging parents, caring for both generations.

To embrace transformation is knowing that we don't need to do it ourselves, because transformative faith is the release of the glory of God expressed in our own cultures. To undergo transformation is not to recreate, not to generate, not installing programs. It is unearthing and fostering the gift that is already within — hidden from ages and generations past. [Colossians 1:26-27]

We don't have gifts – we are the gift! So, through conversations we open new grounds and explore new pathways of conversion. On our own it's not easy. Mothers know that bearing life in the womb is not easy. It's not for the faint of heart! It involves full and active participation in the greater life-transformation that happens at every second! Attuned to the inner heartbeat, let us stay rooted with Christ within.

The Church is a new Bethlehem, where the child Jesus on a lowly manger was welcomed by the stranger. We are welcomed to live with a purpose. Our mission is to continually welcome sojourners. We did it in the three days we gathered, not just for ministry of presence – but to be REAL presence. We are manifestations of harmonious encounters and real presence of Christ. This is who we are as a synodal church.



Back Row: Arnell Bailon, Sr. Myrna Tordillo, and Claudia Bartolini
Middle Row: John Michael Reyes
Front Row: Fr. Ricky Manalo and Clarissa Ann Martinez

PASTORAL CARE OF MIGRANTS, REFUGEES & TRAVELERS

MY EYES WERE OPENED

By: Polly Duncan Collum Director of Justice, Peace and Integrity of Creation for Glenmary Home Missioners

Each year, the PCMRT Subcommittee organizes a pastoral visit in a different diocese among migrant farmworkers and diocesan/local leaders who accompany them, to learn about the needs and realities of the local community, discuss best practices and how to grow and strengthen ministry efforts, and to pray together as the Body of Christ. Polly Duncan Collum, a visiting team leader who participated in the 2024 Pastoral Visit in the Diocese of Raleigh, shares her reflections on the experience:

“You know what we are thinking about all day long, don’t you?” a tobacco farmworker in Colerain, North Carolina asked me in Spanish. “Our families.” He pulled out his phone and proudly showed me photos of his wife and young children. A wife and mother who works processing crabs in Mattamuskeet, North Carolina also searched for family photos to show me soon after we began talking. As a wife and mother myself, I can’t stop thinking about these two and the other migrant farmworkers we met who are away from their families most of the year. Since our delegation visited migrant camps with PCMRT in August, these migrant farmworkers and their families have been very present in my heart and prayer.

I had visited the Colerain farm and the seafood processing plant previously, as both are served by Glenmary Home Missioners. I have been involved in Hispanic-Latino ministry and I am a member of the core group of the USCCB’s Justice for Immigrants initiative. As such my focus has been on the struggles of undocumented persons and the need for immigration reform. But my eyes were opened when I learned during the PCMRT pastoral visit just how dehumanizing living and working conditions can be for



seasonal farmworkers in the U.S. **legally**. The description of the loneliness many migrant farmworkers experience touched me especially, and the isolated locations of many migrant camps throughout the U.S. strikes me as a situation ripe for exploitation.

Of course many farm owners and managers treat their workers as they should. But when that is not the case, who is watch-

ing to ensure that the basic human rights of the people who grow and harvest our food (those with and without work visas) are being respected? Apparently, the US Department of Labor does not have the capacity to closely monitor all farming operations.

Mostly I keep asking myself how we in the Church might better support migrant farmworkers by connecting them with our Catholic parishes-- to give them pastoral care, community, and spiritual nourishment, as well as practical help such as transportation to buy groceries.

Endeavoring to strengthen connections between migrant farmworkers and the parish communities in the rural South served by Glenmary Home Missioners has become a hope of mine. In North Carolina I was grateful to meet ministry leaders from around the U.S. who have been involved in migrant ministry for many years; they are a wonderful resource for Glenmary as we consider how we might deepen our accompaniment of migrant farmworkers in the areas where we serve. As Glenmary Brother David Henley commented about the PCMRT pastoral visit, “Hearing the testament of people involved in migrant ministry a long time was very educational—not simply to welcome migrants, but how to walk with them and serve them and their needs.”



We must put human dignity back at the center and on that pillar build the alternative social structures we need.”

Pope Francis, *Fratelli Tutti*, 168

HISPANIC AFFAIRS

THE HISPANIC PRESENCE IN CHURCH AND SOCIETY: A GROWING FORCE FOR GOOD

By: Alejandro Aguilera-Titus | Assistant Director, Hispanic/Latino Affairs

As we celebrate Hispanic Heritage Month, it's crucial to recognize the profound impact of the Hispanic/Latino community on both the Catholic Church and American society at large. The Hispanic presence is not just a demographic shift; it's a blessing that brings unique gifts, vibrant faith, and cultural richness to our nation.

Key points to consider:

- Hispanics are becoming the emerging majority in the U.S. Catholic Church
- 45% of all parishes in the U.S. offer Masses in Spanish or have some form of Hispanic ministry
- 99% of dioceses have multiple parishes with established Hispanic/Latino ministries
- Hispanics/Latinos contribute strong family values, work ethic, and entrepreneurial spirit to American society
- The current generation of Hispanics/Latinos is the most bilingual and educated to date

The U.S. Conference of Catholic Bishops' (USCCB) Subcommittee on Hispanic Affairs recently conducted a comprehensive survey that provides valuable insights into the Hispanic presence in our parishes. The results are both encouraging and eye-opening:

- 100% of Latin Catholic (arch)dioceses in the United States participated in the survey
- Out of 16,279 reported parishes, 4,479 offer Sunday Mass in Spanish
- An additional 2,760 parishes have a Hispanic presence or ministry without Spanish Mass
- 99% of surveyed dioceses have multiple parishes offering Mass in Spanish

These statistics paint a picture of a Church that is actively responding to the needs of its Hispanic faithful. However, the impact of the Hispanic community extends far beyond the walls of our churches.

Hispanics are making significant strides in education, with 20% of all college and university students in the U.S. being of Hispanic origin. This educated, bilingual generation is uniquely positioned to bridge cultures and contribute to the nation's progress. They value their cultural and ethnic identity while embracing their American identity, truly embodying the best of both worlds.

In the economic sphere, Hispanics are increasingly entrepreneurial and are steadily moving up the economic ladder. Their strong work ethic and family values contribute to the fabric of American society, reinforcing core principles that have long been cherished in our nation.

The Catholic Church recognizes the importance of ministering to this growing community. Bishop Oscar Cantú of San Jose, chairman of the USCCB's Subcommittee on Hispanic Affairs, emphasizes the need to address common obstacles in Hispanic/Latino ministry, such as the shortage of bilingual priests and limited resources. The Church is committed to serving the thriving Hispanic/Latino community and responding to the needs of Spanish-speaking Catholics.

To further illustrate the impact of the Hispanic/Latino community, the USCCB's Secretariat of Cultural Diversity in the Church has developed a comprehensive resource. This document provides detailed information on population growth, generational shifts, and the increasing percentage of Hispanic Catholics among younger generations.

As we look to the future, it's clear that the Hispanic/Latino presence in both the Church and society will continue to grow and evolve. The most recent data shows that Hispanics constitute a significant portion of Millennial and Gen Z Catholics, indicating that their influence will only increase in the coming years.

The Catholic Church in the United States is embracing this change, recognizing it as an opportunity for renewal and growth. By fostering deeper connections and understanding, we can create a more integrated and united Catholic community that reflects the diversity and strength of our nation. As Catholic leaders, it is our responsibility to welcome, support, and empower our Hispanic/Latino brothers and sisters. Their presence enriches our faith communities, strengthens our society, and reminds us of the universal nature of the Catholic Church. Let us celebrate the gifts they bring and work together to build a Church and a nation where all can flourish.



HISPANIC AFFAIRS

LA PRESENCIA HISPANA EN LA IGLESIA Y EN LA SOCIEDAD: UNA CRECIENTE FUERZA PARA EL BIEN

By: Alejandro Aguilera-Titus | Assistant Director, Hispanic/Latino Affairs

Al celebrar el Mes de la Herencia Hispana, es fundamental reconocer el profundo impacto de la comunidad hispana/latina tanto en la Iglesia católica como en la sociedad estadounidense en general. La presencia hispana no es sólo un cambio demográfico; es una bendición que trae dones únicos, una fe vibrante y riqueza cultural a nuestra nación.

Puntos clave a considerar:

- Los Hispánicos se están convirtiendo en la mayoría emergente en la Iglesia católica de Estados Unidos
- El 45% de todas las parroquias en los Estados Unidos ofrecen Misas en español o tienen alguna forma de ministerio hispano
- El 99% de las diócesis tienen múltiples parroquias con ministerios hispanos/latinos establecidos
- Los hispanos/latinos aportan sólidos valores familiares, ética laboral y espíritu emprendedor a la sociedad estadounidense
- La generación actual de hispanos/latinos es la más bilingüe y educada hasta la fecha

El Subcomité de Asuntos Hispánicos de la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) realizó recientemente una encuesta integral que proporciona información valiosa sobre la presencia hispana en nuestras parroquias. Los resultados son alentadores y reveladores:

- El 100% de las (arqui)diócesis católicas latinas en Estados Unidos participaron en la encuesta
- De 16,279 parroquias reportadas, 4,479 ofrecen Misa dominical en español
- Otras 2,760 parroquias tienen presencia hispana o ministerio sin Misa en español
- El 99% de las diócesis encuestadas tienen múltiples parroquias que ofrecen Misa en español

Estas estadísticas pintan un retrato de una Iglesia que está respondiendo activamente a las necesidades de sus fieles hispanos. Sin embargo, el impacto de la comunidad hispana se extiende mucho más allá de los muros de nuestras iglesias.

Los hispanos están logrando avances significativos en educación: el 20% de todos los estudiantes universitarios y de escuelas superiores de los Estados Unidos son de origen hispano. Esta generación educada y bilingüe está en una

posición única para unir culturas y contribuir al progreso de la nación. Valoran su identidad cultural y étnica al tiempo que abrazan su identidad estadounidense, encarnando verdaderamente lo mejor de ambos mundos.

En el ámbito económico, los hispanos son cada vez más emprendedores y están ascendiendo constantemente en la escala económica. Su sólida ética de trabajo y sus valores familiares contribuyen a la estructura de la sociedad estadounidense, reforzando principios fundamentales que han sido apreciados durante mucho tiempo en nuestra nación.

La Iglesia católica reconoce la importancia de atender pastoralmente a esta comunidad en crecimiento. El Obispo Oscar Cantú de San José, presidente del Subcomité de Asuntos Hispánicos de la USCCB, enfatiza la necesidad de abordar los obstáculos comunes en el ministerio hispano/latino, como la escasez de sacerdotes bilingües y los recursos limitados. La Iglesia está comprometida a servir a la próspera comunidad hispana/latina y responder a las necesidades de los católicos de habla hispana.

Para ilustrar aún más el impacto de la comunidad hispana/latina, el Secretariado de Diversidad Cultural en la Iglesia de la USCCB ha desarrollado un recurso integral. Este documento proporciona información detallada sobre el crecimiento de la población, los cambios generacionales y el creciente porcentaje de católicos hispanos entre las generaciones más jóvenes.

Al mirar hacia el futuro, está claro que la presencia hispana/latina tanto en la Iglesia como en la sociedad seguirá creciendo y evolucionando. Los datos más recientes muestran que los hispanos constituyen una porción significativa de los católicos de la generación del Milenio y la generación Z, lo que indica que su influencia solo aumentará en los próximos años.

La Iglesia católica en los Estados Unidos está abrazando este cambio, reconociéndolo como una oportunidad de renovación y crecimiento. Al fomentar conexiones y comprensión más profundas, podemos crear una comunidad católica más integrada y unida que refleje la diversidad y la fortaleza de nuestra nación. Como líderes católicos, es nuestra responsabilidad dar la bienvenida, apoyar y empoderar a nuestros hermanos y hermanas hispanos/latinos. Su presencia enriquece nuestras comunidades de fe, fortalece nuestra sociedad y nos recuerda la naturaleza universal de la Iglesia católica. Celebremos los dones que traen y trabajemos juntos para construir una Iglesia y una nación donde todos puedan florecer.



FAREWELL TO SISTER MYRNA TORDILLO, MSCS

After serving 17 years at the US Conference of Catholic Bishops, Sr. Myrna Tordillo, MSCS will retire from the USCCB at the end of this year. Sr. Myrna, a member of the Missionary Sisters of St. Charles Borromeo (Scalabrinian Sisters), is the Assistant Director for the Secretariat of Cultural Diversity in the Church at the United States Conference of Catholic Bishops (USCCB), and staff to the Subcommittee on Asian and Pacific Island Affairs since 2015.

She joined the USCCB in 2007 as a program specialist for the Pastoral Care of Migrants and Refugees under the department of Migration and Refugee Services. In 2008, with a restructured USCCB and the creation of the Secretariat of Cultural Diversity in the Church, Sr. Myrna became assistant director, serving the bishops' Subcommittee on the Pastoral Care of Migrants, Refugees and Travelers.

In 2014, Sr. Myrna named the Assistant Director for Asian and Pacific Island Affairs. One of her biggest accomplishments was the completion and implementation of The U.S. Bishops' statement *Encountering Christ in Harmony, A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters* (2018) and creating and distributing the small books series which includes:

- *Partners in Evangelization - Chinese American Catholics* (2021)
- *A Treasured Presence: Filipino American Catholics* (2020)
- *Harmony in Faith: Korean American Catholics* (2015)
- *Resettling in Place: A Vietnamese American Catholic Experience* (2015)

She will be greatly missed by her Secretariat of Cultural Diversity in the Church and other USCCB colleagues, and by many friends across the country.

We pray for abundant blessings on Sister Myrna as she continues in pursuit of her excellent service to the Lord and to the church. Well done, good and faithful servant!





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Alejandro Aguilera-Titus, Fr. Michael Carson, Sr. Myrna Tordillo, Sr. Joanna Okereke, Mar Muñoz-Visoso, and Dr. Ansel Augustine pose in the Secretariat of Cultural Diversity's offices. Photo credit: Yolanda Taylor-Burwell

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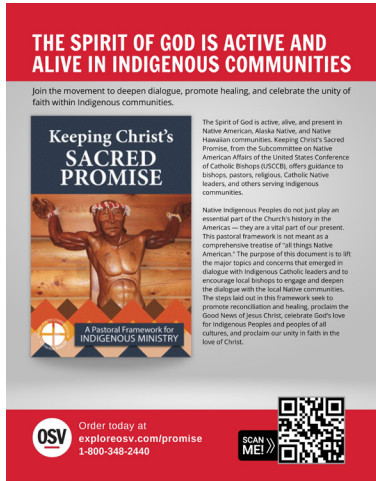
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SECRETARIAT RECOMMENDED RESOURCES



Click for Secretariat Resources:

<https://www.usccb.org/committees/cultural-diversity-church/resourcesbooks> "Secretariat Resources"

One Church Many Cultures Newsletter: <https://www.usccb.org/committees/cultural-diversity-church/newsletter>

Keeping Christ's Sacred Promise A Pastoral Framework for Indigenous Ministry

The Spirit of God is active, alive, and present in Native American, Alaska Native, and Native Hawaiian communities. The Subcommittee on Native American Affairs is pleased to present this Pastoral Framework to offer guidance to bishops, pastors, religious, Catholic Native leaders, and others serving Indigenous communities. Click to order online: <https://www.orderosv.com/product/keeping-christ-s-sacred-promise-a-pastoral-framework-for-indigenous-ministry>

Hispanic Affairs Subcommittee Releases Resource Kit on Hispanic/Latino Communities and Ministries

To help illustrate the profound impact of the Hispanic/Latino community within the Catholic Church in the United States, a resource has been developed by the U.S. Conference of Catholic Bishops' (USCCB) Secretariat of Cultural Diversity in the Church. The document is part of the implementation of the National Pastoral Plan for Hispanic/Latino Ministry and underscores the ongoing commitment of the USCCB's Subcommittee on Hispanic Affairs to recognizing and celebrating the rich cultural heritage and contributions of Hispanic/Latino Catholics.

For more information on Hispanic ministry and to access the resource kit, click:

<https://www.usccb.org/committees/hispaniclatino-affairs>

Diocesan Survey on Parishes and Hispanic/Latino Ministry

The Subcommittee on Hispanic Affairs has released the results of a recent diocesan survey it conducted on parishes and Hispanic/Latino ministry. The survey aligns with the launch of the National Pastoral Plan for Hispanic/Latino Ministry and serves as a baseline for implementing it as a 10-year plan.

The survey featured three questions regarding the number of parishes in each diocese, the number of parishes offering Mass in Spanish, and the number of parishes with a Hispanic/Latino presence or ministry without a Mass celebrated in Spanish. The data was self-reported by the dioceses.

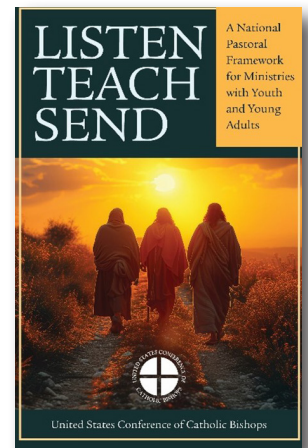
For more information on Hispanic ministry and to access the resource kit, click:

<https://www.usccb.org/committees/hispaniclatino-affairs>

Listen Teach Send A National Pastoral Framework for Ministries with Youth and Young Adults

This framework, approved by the United States Conference of Catholic Bishops in June 2024, gives guidance for the Catholic Church in accompanying and evangelizing young people: youth (in junior high and high school) and young adults (in their late teens, 20s, and 30s). The methodology is rooted in the Gospel story of the road to Emmaus (Lk 24:13-35) and invites pastoral leaders and families, in their engagement with young people, to imitate Jesus who listens attentively, teaches from the heart, and sends disciples into the world.

The document begins with a preface letter addressed directly from the U.S. Bishops to youth and young adults and continues with the three-part framework text for pastoral ministers, families, and young leaders in the Church.





Subcommittee on Hispanic Affairs recognizes four individuals for contributions to Hispanic Ministry

The Encuentros Award

As a priest, Cardinal Sean O'Malley pioneered Hispanic Ministry in the Archdiocese of Washington by founding El Centro Católico in the late 1970s. He has been a champion of the Encuentro process and Hispanic/Latino ministry ever since.

Encuentros Award 2024 Recipients:



Pioneer - Sean Cardinal O'Malley, OFM

As a priest, Cardinal Sean O'Malley pioneered Hispanic Ministry in the Archdiocese of Washington by founding El Centro Católico in the late 1970s. He has been a champion of the Encuentro process and Hispanic/Latino ministry ever since.



Visionary - Bishop Gerald R. Barnes

Under Bishop Barnes' leadership, the Fourth Encuentro was convened and later evolved into Encuentro 2000. Nearly two decades later, while serving as Chairman of Hispanic Affairs, he initiated the convening of the V Encuentro.



Companion - Sr. Ana María Pineda, R.S.M.

Sr. Ana María Pineda is among the few individuals who have participated in all five Encuentros. She has distinguished herself through her consistent ability to accompany the Encuentro process.



Gente Puente - Carmen Aguinaco

As president of National Catholic Council for Hispanic Ministry (NCCHM), Carmen Aguinaco served as a bridge builder, not only among Hispanic Ministry organizations but also between the Subcommittee on Hispanic Affairs and other USCCB offices.



THE JUBILEE PRAYER 2025

Father in heaven,
may the faith you have given us
in your son, Jesus Christ, our brother,
and the flame of charity enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed hope
for the coming of your Kingdom.

May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.

May the grace of the Jubilee
reawaken in us, Pilgrims of Hope,
a yearning for the treasures of heaven.

May that same grace spread
the joy and peace of our Redeemer
throughout the earth.

To you our God, eternally blessed,
be glory and praise for ever.

Amen.