

Resources

Apostolic Journey of Pope Francis to the United States of America and the United Nations

September 22-27, 2015

**Compiled by: United States Conference of Catholic Bishops; Archdiocese
of Washington; Archdiocese of New York; Archdiocese of Philadelphia**

#PopeInUS #PapaEnUSA

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SCHEDULE OF EVENTS

Here is the schedule for Pope Francis' September 2015 Apostolic Journey to the United States of America as released by the Vatican on June 30, 2015. All times listed are Eastern Daylight Time.

TUESDAY, SEPTEMBER 22 (WASHINGTON, DC)

- **4:00 p.m.** Arrival from Cuba at Joint Base Andrews

WEDNESDAY, SEPTEMBER 23 (WASHINGTON, DC)

- **9:15 a.m.** Welcome ceremony and meeting with President Obama at the White House
- **11:30 a.m.** Midday Prayer with the bishops of the United States, St. Matthew's Cathedral
- **4:15 p.m.** Mass of Canonization of Junipero Serra, Basilica of the National Shrine of the Immaculate Conception

THURSDAY, SEPTEMBER 24 (WASHINGTON, DC, NEW YORK CITY)

- **9:20 a.m.** Address to Joint Meeting of the United States Congress
- **11:15 a.m.** Visit to St. Patrick in the City and Catholic Charities of the Archdiocese of Washington
- **4:00 p.m.** Depart from Joint Base Andrews
- **5:00 p.m.** Arrival at John F. Kennedy International Airport
- **6:45 p.m.** Evening Prayer (Vespers) at St. Patrick's Cathedral

FRIDAY, SEPTEMBER 25 (NEW YORK CITY)

- **8:30 a.m.** Visit to the United Nations and Address to the United Nations General Assembly
- **11:30 a.m.** Multi-religious service at 9/11 Memorial and Museum, World Trade Center
- **4:00 p.m.** Visit to Our Lady Queen of Angels School, East Harlem
- **6:00 p.m.** Mass at Madison Square Garden

SATURDAY, SEPTEMBER 26 (NEW YORK CITY, PHILADELPHIA)

- **8:40 a.m.** Departure from John F. Kennedy International Airport
- **9:30 a.m.** Arrival at Atlantic Aviation, Philadelphia
- **10:30 a.m.** Mass at Cathedral Basilica of Sts. Peter and Paul, Philadelphia
- **4:45 p.m.** Visit to Independence Mall
- **7:30 p.m.** Visit to the Festival of Families Benjamin Franklin Parkway

SUNDAY, SEPTEMBER 27 (PHILADELPHIA)

- **9:15 a.m.** Meeting with bishops at St. Martin's Chapel, St. Charles Borromeo Seminary
- **11:00 a.m.** Visit to Curran-Fromhold Correctional Facility
- **4:00 p.m.** Mass for the conclusion of the World Meeting of Families, Benjamin Franklin Parkway
- **7:00 p.m.** Visit with organizers, volunteers and benefactors of the World Meeting of Families, Atlantic Aviation
- **8:00 p.m.** Departure for Rome

Pope Francis

Jorge Mario Bergoglio was born in Buenos Aires Dec. 17, 1936. He earned a chemical technician's diploma from his high school and entered the Jesuit novitiate in March 1958. As part of his Jesuit formation, he taught literature and psychology at Jesuit high schools in the mid-1960s, and he was ordained to the priesthood Dec. 13, 1969.

In 1973, he was appointed superior of the Jesuit province of Argentina. In 1992, Pope John Paul II named him an auxiliary bishop of Buenos Aires. He was promoted to coadjutor archbishop in 1997 and became head of the archdiocese in 1998; St. John Paul named him to the College of Cardinals three years later.

On March 13, 2013, he was elected at the age of 76 to succeed Pope Benedict XVI and took the name of Francis.

Early in his pontificate, Pope Francis named an international panel of cardinals – including Cardinal Seán P. O'Malley of Boston – as an advisory panel for church governance. Their first ongoing task is to reorganize the Vatican bureaucracy. The pope has accepted the cardinals' recommendations to establish a council and secretariat for economic affairs, a secretariat for communications and a commission to promote child protection.

Eight months after taking office, Pope Francis published his apostolic exhortation, "The Joy of the Gospel," a detailed vision of the program for his papacy and his vision for the church – particularly the Church's outreach and its response to challenges posed by secular culture. In the document, the pope called on Catholics to go out into the world, sharing their faith "with enthusiasm and vitality" by being living examples of joy, love and charity. "An evangelizer," he said, "must never look like someone who has just come back from a funeral."

Pope Francis' visit to Cuba and the United States marks the 10th foreign trip of his pontificate, and it is the first time in his life visiting the United States.

The visit comes in a year packed with important events: the publication in June of "Laudato Si'," his encyclical on the environment; the world Synod of Bishops on the family in October; and the opening Dec. 8 of a special Year of Mercy.

ARCHDIOCESE OF WASHINGTON

PRESS KIT



#PopeinDC

September 22-24, 2015

Media Contacts
301-853-4516
adw.org/popemedia

Chieko Noguchi
Director of Media and Public Relations
301-853-4515 • 301-758-7901 (mobile) • cnoguchi@adw.org

Georgina Stark
Manager
301-853-4517 • gstark@adw.org

Lindsey Frechou
Communications Associate
301-853-4512 • lfrechou@adw.org

ARCHDIOCESE OF WASHINGTON

AT A GLANCE

Located in the U.S. capital, the Archdiocese reflects the vibrant diversity of the Catholic Church in America



- **Active and Thriving:** More than 620,000 Catholics
 - **Schools:** Nearly 27,000 students in 95 Catholic schools
 - **Diversity:** Mass is celebrated in more than 20 languages weekly
 - **Vocations:** 79 seminarians studying to become priests for the archdiocese
 - **Service:** Catholic Charities serves more than 120,000 people annually
-

Archdiocese of Washington Facts

- 139 parishes in Washington, D.C. and five Maryland counties: Montgomery, Prince George's, Charles, Calvert and St. Mary's
- Currently led by Cardinal Donald Wuerl, who was installed as Archbishop of Washington in June 2006
- Established in 1939 by Pope Pius XII. Celebrated its 75th anniversary in 2014
- More than 620,000 parishioners
- Total priests serving the Archdiocese of Washington: 343
- Total number of seminarians: 79
- Washington, DC, is home to national entities such as the United States Conference of Catholic Bishops, the Basilica of the National Shrine of the Immaculate Conception and is the location of three Catholic universities: The Catholic University of America, Georgetown University, and Trinity University

Catholic Education in the Archdiocese

- Total number of students in Catholic schools: Nearly 27,000
- Number of schools: 95, including early childhood centers, elementary and high schools
- Success: 99% of Catholic high school students graduate and 97% of Catholic high school graduates go on to college
- More than 25,000 students in parish elementary and high school religious education programs

Diversity

- Nearly 270,000 Catholics of Hispanic descent; Spanish-language Masses celebrated at 38 locations
- Approximately 100,000 Catholics of African and Caribbean descent
- Mass is celebrated in more than 20 languages weekly
- Languages include French, Spanish, Italian, Tagalog, Vietnamese, Korean, Haitian Creole, and more

Social Service

- Catholic Charities of the Archdiocese of Washington serves more than 120,000 people annually regardless of religion
- Catholic Charities serves 4.2 million meals a year to those in need in the Washington, DC and Maryland region
- Victory Housing provides affordable housing and related social services to more than 2,100 low- and moderate-income senior citizens and families in Washington, DC and Maryland
- St. Ann's Center for Children, Youth and Families has cared for at-risk young mothers and vulnerable children for 155 years

ARCHDIOCESE OF WASHINGTON



HISTORY

- Site of the first Mass in English-speaking North America (March 25, 1634)
 - Religious Act of 1649: first legislation a representative body ever enacted for religious freedom. Yet, from 1690-1776, Catholics suffered under penal laws
 - Home to John Carroll, who in 1789 was appointed the first U.S. bishop
 - Originally part of Baltimore, was established in 1939, with five Maryland counties added in 1948
 - Celebrated its 75th anniversary in 2014
 - Today: 620,000 Catholics, 139 parishes and 95 schools as well as a diverse and extensive network of social services throughout the region
-

Early Years

Catholicism was brought to Maryland in 1634 when Jesuit Father Andrew White celebrated the first Mass held in the original 13 colonies, on the shores of St. Clement's Island. From that humble beginning in St. Mary's County to the thriving, diverse Catholic community which exists today, the story of the Archdiocese of Washington is one of struggle, hope and faith.

Founded as a haven for Catholics and a place of religious tolerance, Maryland was the site of the Toleration Act of 1649 – the first legislation a representative body ever enacted for religious freedom. Sadly, this freedom did not last. Between 1690 and 1776, Catholics in Maryland suffered under oppressive penal laws. They persevered, however, and many became patriots for the cause of American independence.

Despite these early obstacles, the Catholic faith flourished. Historic parishes abound today, including St. Francis Xavier, Newtowne, which dates to 1640; St. Patrick, the first Catholic church in the original Federal City; and St. Augustine, founded by freed slaves in 1858 and canonically established in 1865. Archbishop John Carroll, appointed the first archbishop in the United States in 1789, was born in Upper Marlboro. Georgetown University, the nation's first Catholic college, was founded here in 1789. The archdiocese also is home to The Catholic University of America.

A New Archdiocese Is Established

Originally part of the Archdiocese of Baltimore, the City of Washington was named a separate archdiocese by Pope Pius XII in 1939, under the direction of Baltimore's Archbishop Michael J. Curley. Eight years later, Archbishop Patrick A. O'Boyle was named the first resident archbishop, and Calvert, Charles, Montgomery, Prince George's and St. Mary's Counties joined Washington as part of the new archdiocese. Archbishop O'Boyle immediately began his pioneering work to desegregate Catholic schools and parishes, build new churches and establish new social service ministries. He was elevated to Cardinal in 1967 and retired in 1973.

Meeting the Needs of a Diverse and Growing Community

Archbishop William Baum succeeded Cardinal O'Boyle. Elevated to Cardinal in 1976, he was transferred to the Roman Curia four years later, where he served until 2001. While Archbishop of Washington, Cardinal Baum was joined by the faithful of the archdiocese in welcoming our Holy Father, Pope John Paul II, on his first papal visit to the United States.

In 1980, James A. Hickey, a native of Michigan, was appointed Archbishop of Washington. He was elevated to the College of Cardinals in 1988. Under Cardinal Hickey's leadership, the Archdiocese of Washington built and

renovated churches and schools and he greatly expanded service ministries, establishing programs such as Victory Housing, Birthing and Care and the Archdiocesan Health Care and Legal Networks.

The archdiocese also grew in diversity, with Mass celebrated in over 20 languages, including Chinese, French, Korean, Polish, Portuguese and Vietnamese. Today, Spanish-language Masses are celebrated at 38 locations to meet the needs of the nearly 270,000 Catholics of Hispanic ancestry living in our community. The Archdiocese also is enriched by the gifts of the 100,000 Catholics of African and Caribbean descent.

In November 2000, Cardinal Hickey retired as archbishop. His successor, Archbishop Theodore E. McCarrick, then-Archbishop of Newark, was installed in ceremonies held in early January 2001. Just six weeks later, on February 21, he was elevated to the College of Cardinals in a ceremony held at the Vatican.

Cardinal McCarrick quickly put his mark on the archdiocese, emphasizing vocations and ministry to the diverse cultures within the archdiocese, particularly the Hispanic community. Within his first year, he visited all 140 parishes, opened a new seminary for missionary priests of the archdiocese and started a diocesan-wide stewardship initiative.

In May 2006, Pope Benedict XVI appointed then-Bishop Donald W. Wuerl as the new Archbishop of Washington. He was installed on June 22, 2006. Archbishop Wuerl, the former Bishop of Pittsburgh, is known nationally for his commitment to finding new and innovative ways to keep Catholic education affordable for parents and to ensuring all children have access to a quality education. In his first year, he initiated archdiocesan-wide initiatives to strengthen our Catholic schools, enhance catechetical programs and renew Catholic Charities. He has also made renewing sacramental life a priority, introducing a successful initiative on the Sacrament of Reconciliation in 2007 that has since been adopted by the Catholic bishops for use throughout the United States. He regularly visits parishes, schools and Church programs administering the Sacrament of Confirmation, installing pastors and celebrating anniversaries. His teaching ministry is expressed in his many pastoral letters, including recent ones on the New Evangelization and the Church as well as his many articles and books. The archbishop is active in community and interfaith activities, joining with civic and business leaders to promote education, service to the poor, pastoral assistance to refugees and immigrants as well as interfaith understanding.

As Archbishop of Washington, he also hosted Pope Benedict XVI during the Holy Father's historic visit to Washington, DC in April 2008. While in Washington, Pope Benedict celebrated Mass for nearly 50,000 people from around the nation at Nationals Park, visited the White House, met with the United States bishops and leaders of other faiths, and addressed Catholic educators.

In 2010, Archbishop Wuerl was named to the College of Cardinals and in 2012 was appointed by Pope Benedict XVI to oversee the Vatican Synod on the New Evangelization.

The Archdiocese Today

On June 8, 2014, Cardinal Wuerl convoked the first Archdiocesan Synod as he celebrated Mass at the Cathedral of St. Matthew the Apostle on the Solemnity of Pentecost. The statutes and recommendations produced through the Synod preparatory process were based on more than 15,000 suggestions collected from the faithful across the archdiocese through parish listening sessions and online surveys over the past two years. The Synod gave the faithful the opportunity to reflect on the mission of the Archdiocese of Washington as well as to provide their insight on the life of the local Church and how best to carry out its work in the future.

Today, the Archdiocese of Washington is home to over 620,000 Catholics. The 95 Catholic schools educate more than 27,000 children while service agencies, including Catholic Charities and Victory Housing, have made the archdiocese one of the largest private social service providers in the region. Every year, tens of thousands of people receive counseling, shelter, adoption and foster care assistance, health care, immigration and legal aid, affordable housing and more through the care of archdiocesan staff and volunteers.

ARCHDIOCESE OF WASHINGTON



CATHOLIC SCHOOLS

- Nearly 27,000 students in Catholic schools
- 95 schools, including early childhood centers, elementary and high schools
- 99% of Catholic high school students graduate and 97% of Catholic high school graduates go on to college
- 27 schools in the archdiocese have been named as National Blue Ribbon Schools by the U.S. Department of Education
- For the 2014-15 school year, the archdiocese awarded \$5.7 million in tuition assistance to families
- Catholic schools in the District of Columbia and Maryland save taxpayers almost \$400 million a year in per-pupil costs

VOCATIONS

- 79 men studying for the priesthood
- Average age is 25; they range from 18 to 42
- Opened the Saint John Paul II Seminary in Washington in 2011 to accommodate the growing number of men studying for the priesthood in the archdiocese
- A new wing was added to the seminary in 2014, which included 20 additional student rooms, a library and enlarged classroom space
- 474 women religious and 581 men religious serving in the archdiocese

SERVING THE COMMUNITY

- Catholic Charities of the Archdiocese of Washington, founded in 1922, serves more than 120,000 people annually regardless of religion.
 - Serves 4.2 million meals a year to those in need in the Washington, DC and Maryland region
 - Doctors and lawyers provide more than \$16 million in pro bono professional services to Catholic Charities clients
 - The Health Care Network provides nearly 2,000 low-income patients and uninsured patients with critical medical care from pro bono medical specialists, worth more than \$6 million
 - Plays a key part in helping the D.C. government with the crisis of homeless families by helping 140 homeless families move into their own apartments
- Victory Housing, founded in 1979, provides affordable housing and related social services to more than 2,100 low- and moderate-income senior citizens and families in Washington, DC and Maryland at a cost of more than \$31 million a year.
- St. Ann's Center for Children, Youth and Families has cared for at-risk young mothers and vulnerable children for 155 years. Services include the Teen-Mother Residential program, Faith House – transitional housing for young single mothers and their children, an affordable day care and Hope House – housing for homeless mothers and their children.

CARDINAL DONALD WUERL

- Cardinal Donald Wuerl is the Archbishop of Washington
 - Elevated to the College of Cardinals in 2010 by Pope Benedict XVI
 - Participated in the March 2013 conclave that elected Pope Francis
-



Cardinal Donald Wuerl is the Archbishop of Washington and was elevated to the College of Cardinals in 2010 by Pope Benedict XVI. He participated in the March 2013 conclave that elected Pope Francis.

He serves on numerous national and international bodies and is chairman of the Board of Trustees of the Basilica of the National Shrine of the Immaculate Conception, chancellor of The Catholic University of America, chairman of the board of the Pope John Paul II Cultural Foundation and also of The Papal Foundation. He serves on the Vatican Congregation for the Doctrine of the Faith, the Congregation for Bishops, the Congregation for Clergy, the Pontifical Council for Promoting Christian Unity, the Pontifical Council for Culture, and the Administration of the Patrimony of the Apostolic See. He is the former chairman of numerous committees of the United States Conference of Catholic Bishops, including the Committee on Doctrine, and is also a member of the USCCB Committee on Evangelization and Catechesis.

Cardinal Wuerl is known for his teaching ministry and is involved in many education, health care and social service organizations. He is the author of numerous articles and over a dozen books, including the best-selling catechisms, *The Teaching of Christ* and *The Catholic Way*. His recent books include, *New Evangelization: Passing on the Catholic Faith Today* (2013), *The Church* (2013), *The Light Is On For You* (2014), *The Feasts* (2014), *Open to the Holy Spirit: Living the Gospel with Wisdom and Power* (2014) and *The Marriage God Wants for You: Why the Sacrament Makes All the Difference* (2015).

Cardinal Wuerl hosted Pope Benedict XVI in Washington in April 2008 on the Holy Father's historic journey to the United States. He was appointed by the Pope to help direct the October 2012 Synod of Bishops on *The New Evangelization for the Transmission of the Christian Faith*. Cardinal Wuerl was appointed by Pope Francis as a member of the 2014 Extraordinary General Assembly of the Synod of Bishops on *The Pastoral Challenges of the Family in the Context of Evangelization* and the Council of the Ordinary General Assembly of the Synod of Bishops that is preparing for the Synod on *The Vocation and Mission of the family in the Church and in the Contemporary World* to take place during October 2015.

The Cardinal was born in Pittsburgh, Pennsylvania, and received graduate degrees from The Catholic University of America, the Gregorian University in Rome and a doctorate in theology from the University of Saint Thomas in Rome. He was ordained a bishop by Pope John Paul II on January 6, 1986, in Saint Peter's Basilica, Rome. He served as Auxiliary Bishop in Seattle until 1987 and then as Bishop of Pittsburgh for 18 years until his appointment to Washington. His titular church in Rome is Saint Peter in Chains.

THE CATHEDRAL OF SAINT MATTHEW THE APOSTLE

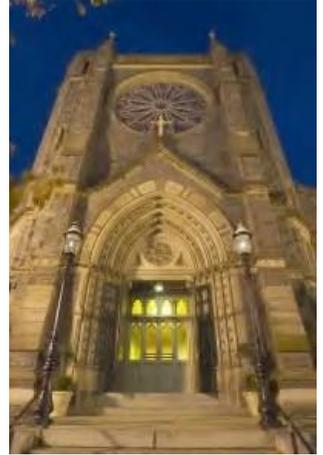
Celebrating 175 Years as a Landmark of Faith in the Nation's Capital



- In a city of monuments, the Cathedral of Saint Matthew the Apostle located in downtown Washington, D.C., at 1725 Rhode Island Ave., N.W., is a landmark of faith in the nation's capital. Its copper-plated dome, rising about 200 feet high, is a familiar part of the Washington skyline.
- The Cathedral of Saint Matthew the Apostle is named for the patron saint of civil servants – Saint Matthew the tax collector who became one of Jesus's apostles – and those who worship there include workers from all three branches of the federal government, and city officials and employees. Every day, Catholics from all walks of life, from across the United States and from around the world, come to pray there.
- The parish was established in Washington, D.C., in 1840, and the present church structure was designed by the noted architect Christopher Grant La Farge, with its cornerstone blessed in 1893 and the first Mass celebrated there in 1895. Saint Matthew was named the cathedral church for the newly formed Archdiocese of Washington in 1939.
- As the cathedral church, it is the mother church for Catholics in the Archdiocese of Washington and the seat of the archbishop, Cardinal Donald Wuerl, who celebrates major Masses there. With its liturgies, educational programs and outreach to the poor, the Cathedral of Saint Matthew the Apostle plays a major role in Catholic life in the nation's capital. This year, the cathedral is celebrating its 175th anniversary with a variety of programs.
- Over the years, the Cathedral of Saint Matthew the Apostle has been a witness to history. In 1945, after Germany and later Japan surrendered to mark the end of World War II, grateful crowds gathered at the cathedral to offer prayers of thanksgiving. On Nov. 25, 1963, the Funeral Mass for President John F. Kennedy, the nation's first Catholic president, was held at the Cathedral of Saint Matthew, three days after the president was assassinated. Heads of state filled the cathedral to mourn the slain president. Crowds of people gathered in sorrow to pray at the cathedral after the Sept. 11, 2001 terrorist attacks on the United States.
- During his first pastoral visit to the United States, Pope John Paul II celebrated Mass on Oct. 6, 1979 at the Cathedral of Saint Matthew. Today, a bronze bust of Saint John Paul II by sculptor Gordon S. Kray commemorates the pope's visit to the cathedral.
- Each year, the Cathedral of Saint Matthew the Apostle hosts the Red Mass on the Sunday before the first Monday in October when the Supreme Court of the United States begins its regular term. At the Red Mass, prayers are invoked to seek the Holy Spirit's guidance and blessings on those who work in administering the law. The Mass, sponsored by the John Carroll Society, a group of Catholic professionals in the Archdiocese of Washington, is typically attended by justices of the Supreme Court, along with members of the president's cabinet, members of Congress, the diplomatic corps, local leaders, and sometimes the president or vice president.

*St. Matthews is located at 1725 Rhode Island Avenue, NW, Washington, D.C.
For more information on the Cathedral of Saint Matthew the Apostle, go to
stmatthewscathedral.org*

SAINT PATRICK CHURCH



The Oldest Catholic Parish in the Federal City

- Saint Patrick Catholic Church, located at 619 Tenth Street, NW, in Washington, DC was the first church of any denomination to be erected in the “Federal City.”
- Saint Patrick’s, which was established to serve the Irish immigrants who came to the city to work on the federal building projects, was named after the “Apostle of Ireland,” St. Patrick. He is the primary patron saint of Ireland and is credited with the conversion of the Irish people. He died on March 17, 461, which is also his feast day.
- The parish was established by Bishop John Carroll in 1794. The initial meeting place of the congregation was a house at the corner of 10th & E Streets, NW. They worshipped in three other locations until the fourth location was blessed on November 3, 1872 and twelve years later, on November 2, 1884, the first Mass was celebrated in the new church. The official dedication took place on December 28, 1884.
- The new church quickly became the venue for national and international events, most notably the First National Eucharistic Congress in 1895. At the same time the parish was fast becoming the “downtown” church of a thriving commercial area.
- The first American to be ordained a priest in the United States, Fr. William Matthews, was named pastor in 1804 and occupied the post for 50 years, during which time he was also President of Georgetown University, Administrator of the Philadelphia Diocese, co-founder of the D.C. Public Library, long-time member of the D.C. Public School Board, as well as founder or promoter of innumerable institutions, including Gonzaga College, Visitation Convent, and St. Vincent’s Orphan Asylum.
- Father Jacob Walter, its fourth pastor, was especially outspoken in the defense of Mary Surratt, a parish member who was convicted of complicity in Lincoln’s assassination. The pastor stood beside her on the gallows at her execution.
- The Victorian Gothic style church underwent renovations in anticipation of its 1994 bicentennial, yet it still retains most of its historical character; the baptistry, holy water fonts, stained glass windows depicting Marian themes and scenes from the life of St. Patrick. Statuary, icons and other works of art executed and dedicated at various times throughout the church’s history still grace the worship space.
- Each year, St. Patrick’s celebrates a St. Patrick’s Day Mass, as traditional Irish music and dance fill the streets of downtown Washington in honor of St. Patrick. The parish also hosts the Blue Mass each year in May to pray for those in law enforcement and fire safety and remember fallen officers.
- As a spiritual and cultural oasis in the heart of a booming neighborhood of office workers and residents, St. Patrick’s continues its grand tradition of liturgy and music, now in its third century of service to the Church and to the Federal City.

*St. Patrick’s is located at 619 Tenth Street, NW, Washington, D.C.
For more information on Saint Patrick’s, go to saintpatrickdc.org*

SAINT JOHN PAUL II SEMINARY

Forming a New Generation of Priests in Our Nation's Capital



- In 2011, the Archdiocese of Washington opened its new Blessed John Paul II Seminary at 145 Taylor Street, N.E., in Washington, D.C., with an inaugural class of 20 seminarians studying to be the next generations of priests who will serve the people in this area.
- The seminary strives to instill the pastoral charity and priestly witness modeled by its patron, Saint John Paul II. Washington Cardinal Donald Wuerl, who founded the seminary and who in 1986 was ordained as a bishop by Pope John Paul II, has said that in a special way, the future priests there would represent a living legacy to Saint John Paul II, who through his life and ministry carried the faith to the ends of the earth, and who “called us to open wide the doors of our hearts to Christ.”
- Located next to the campus of The Catholic University of America, the seminary prepares college-age men and young adults for entrance into major seminary and eventual ordination to the Catholic priesthood. The seminarians residing there attend classes at Catholic University.
- In 2014, about 10 weeks before that April’s canonization of Saint John Paul II, Cardinal Wuerl blessed the seminary’s new wing, D’Aniello Hall, which includes 20 additional student rooms, an expansive library and reading room, an enlarged classroom space, a new common room and an exercise room.
- On the weekend of Saint John Paul II’s canonization that spring, the signs above the seminary’s front entrance and at the entrance to its driveway changed to reflect its new name – Saint John Paul II Seminary. “He’s our patron and our model, and we’re excited to change the name in front,” said Msgr. Robert Panke, the seminary’s rector.
- The chapel at Saint John Paul II Seminary has two relics of the new saint on display – an amice, a liturgical vestment worn by the pope; and the blood of John Paul II stained on the cassock he was wearing when he was shot and critically wounded during an assassination attempt in Saint Peter’s Square in 1981. The priests there also use a chalice once used by their patron saint at Mass.
- The chapel also includes the altar used by Pope Benedict XVI at his 2008 Papal Mass at Nationals Park in Washington, D.C. In the table of the altar is an altar stone used by Archbishop John Carroll, the first Bishop (later Archbishop) of Baltimore, and the first Bishop in the United States. The stone contains the relics of two early martyrs whose identities are not known.
- Today, the expanded Saint John Paul II Seminary is filled to capacity and is home to 47 seminarians – 29 from the Archdiocese of Washington, and 18 from other dioceses.

For more information on the Saint John Paul II Seminary or on priest vocations in the Archdiocese of Washington, go to www.dcpriest.org

CATHOLIC CHARITIES OF THE ARCHDIOCESE OF WASHINGTON



Catholic Charities is one of the largest private social services providers in the Washington area, serving 120,000 people annually.

- Catholic Charities of the Archdiocese of Washington, formed in 1922 during the Great Depression and incorporated seven years later, continues bringing help and hope to people in the digital age.
- Catholic Charities operates more than 65 programs at 47 locations in Washington, D.C., and in the five surrounding Maryland counties.
- This past year, 8,700 people volunteered to support the work of Catholic Charities and its more than 800 employees
- Serves 4.2 million meals a year to those in need in the Washington, DC and Maryland region
- Doctors and lawyers provide more than \$16 million in pro bono services to Catholic Charities' clients
- The Health Care Network provides nearly 2,000 low-income patients and uninsured patients with critical medical care, worth more than \$6 million, from pro bono medical specialists
- The 700 volunteer lawyers and 60 participating law firms in Catholic Charities' Legal Network annually provide about \$2 million in pro bono legal services for the poor
- Last year, Catholic Charities' programs provided dental, medical and mental health care to 16,000 adults and children in our community
- Catholic Charities played a key role in assisting the D.C. government with the crisis of homeless families by helping 140 homeless families move into their own apartments
- Catholic Charities provides 1,800 beds each night to people who have nowhere else to go, and also offers programs to help the homeless find employment and housing
- Catholic Charities' programs serve adults and children from around the world, including newly arrived immigrants and longtime residents from all different backgrounds and religions
- Catholic Charities annually helps more than 700 adults and children with developmental disabilities
- More than 24,000 people were assisted in Catholic Charities family centers and through Parish Partners
- This past year, over 4,100 volunteers packaged and distributed more than 107,000 breakfasts for the homeless through Catholic Charities' "Cup of Joe" program, and students from 40 Catholic schools, along with local parishes and church groups, collected over 5,700 coats for Catholic Charities' "Joseph's Coats of Many Colors" drive

*Catholic Charities of the Archdiocese of Washington is located at 924 G. St, NW,
Washington, D.C. Learn more about their work at catholiccharitiesdc.org*

THE CATHOLIC UNIVERSITY of AMERICA



The national University of the Catholic Church and the only higher education institution founded by the U.S. bishops



- On May 24, 1888, the cornerstone for Caldwell Hall was laid with President Grover Cleveland as well as members of Congress and the U.S. Cabinet in attendance. On March 7, 1889, Pope Leo XIII formally established Catholic University with his apostolic letter *Magni Nobis Gaudii*.
- Bishop John J. Keane of Richmond, Va., was appointed rector of the fledgling institution, and when the University first opened for classes in November 1889, the curriculum consisted of lectures in mental and moral philosophy, English literature, the sacred scriptures, and the various branches of theology.
- Under the bylaws of the University's Board of Trustees, the archbishop of Washington (currently Cardinal Donald Wuerl) is ex officio the chancellor of the University. He serves as a liaison between the University and the United States Conference of Catholic Bishops, as well as between the University and the Holy See.
- The private and coeducational campus has approximately 3,600 undergraduate and 3,100 graduate students from all 50 states and 86 countries enrolled in 12 schools of architecture and planning, arts and sciences, business and economics, canon law, engineering, law, music, nursing, philosophy, professional studies, social service, and theology and religious studies.
- It is the only American university with ecclesiastical faculties granting canonical degrees in canon law, philosophy, and theology.
- Eighty percent of undergraduates and 57% of graduate students are Catholic. The campus is adjacent to the Basilica of the National Shrine of the Immaculate Conception.
- The University motto is *Deus Lux Mea Est* — God is My Light.
- Catholic University is one of only three universities in the United States to have hosted the Pope on its campus and it is the only one to have done so twice — Pope John Paul II in 1979 and Pope Benedict XVI in 2008. In both cases, the pontiff used the occasion of his visit to address educational leaders gathered from around the United States.
- Since its founding, the University has been led by 15 presidents (earlier known as rectors). The current president, John Garvey, has been at the helm of the university since July 1, 2010.

*The Catholic University of America is located at 620 Michigan Avenue, N.E.,
Washington, D.C. For more information on CUA, go to www.cua.edu.*

BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE



The largest Roman Catholic church in the United States and one of the 10 largest churches in the world

- The basilica is the nation's preeminent Marian shrine, dedicated to the patroness of the United States, the Blessed Virgin Mary, under her title of the Immaculate Conception.
- In 1913, Pope Pius X approved plans for the building of a national shrine in the United States, and its cornerstone was laid in 1920. The first Mass there was celebrated in 1924. The shrine's Crypt Church was completed two years later, and its Great Upper Church superstructure, delayed by the Depression and World War II, was dedicated in 1959.
- Over 70 chapels and oratories – including to Our Lady of Guadalupe, Our Mother of Africa, and Our Lady of Vietnam – have been added to the National Shrine, dedicated by various ethnic groups and religious communities, showing the devotion that American Catholics from different cultures, traditions and ethnic backgrounds have to Mary.
- On Oct. 7, 1979, Pope John Paul II became the first-ever reigning pope to visit the National Shrine, and eleven years later, he elevated it to the status of a minor basilica.
- On April 16, 2008, Pope Benedict XVI visited the Basilica of the National Shrine of the Immaculate Conception on the first full day of his apostolic journey to the United States. He presided over solemn vespers and addressed the bishops of the United States in the Crypt Church.
- Open 365 days a year, the Basilica of the National Shrine receives an estimated one million visitors annually.
- The basilica's exterior includes its Great Dome, which towers over the skyline of northeast Washington, D.C., along with its 329-foot-tall Knights Tower, a gift of the Knights of Columbus.
- Junipero Serra, who will be canonized at the Basilica by Pope Francis on September 23, 2015, has long been represented in the National Shrine. The soon-to-be saint is represented in stained glass in the Great Upper Church Sacristy, where Pope Francis will vest before the Canonization Mass. Junipero Serra is also represented in mosaic on the East Portico of the Basilica, where Pope Francis will canonize the 18th-century Franciscan missionary.

The Basilica is located at 400 Michigan Ave, NE, Washington, D.C.

For more information on the Basilica of the National Shrine, go to www.nationalshrine.com.

POPE FRANCIS

- Pope Francis is the 266th Pope
- Born Jorge Mario Bergoglio in Buenos Aires, Argentina on Dec. 17, 1936 (age 78)
- The first Pope from the Americas and the Jesuit order
- Ordained into the priesthood on Dec. 13, 1969
- Elected to the papacy on March 13, 2013 (at age 76)
- Chose the name Francis in honor of St. Francis of Assisi, reflecting his concern for the poor



A Brief Biography of Pope Francis

Born in Buenos Aires on 17 December 1936, to Italian immigrants. His father Mario was an accountant employed by the railways and his mother Regina Sivori was a committed wife dedicated to raising their five children. He graduated as a chemical technician and then chose the path of the priesthood, entering the Diocesan Seminary of Villa Devoto. On 11 March 1958 he entered the novitiate of the Society of Jesus.

Ordained as a priest in December 1969, Bergoglio began serving as Jesuit provincial of Argentina in 1973. He later returned to his alma mater, the Philosophical and Theological Faculty of San Miguel, where he served as rector (1980-86) as well as a professor of theology.

In June 1992, Bergoglio was named titular bishop of Auca and auxiliary of Buenos Aires, and in February 1998, he became archbishop of Buenos Aires, succeeding Antonio Quarracino. Three years later, in February 2001, he was elevated to cardinal by Pope John Paul II, named the cardinal-priest of Saint Robert Bellarmine. In 2005, he was named president of the Bishops' Conference of Argentina, serving in that position until 2011.

On March 13, 2013, at the age of 76, Jorge Bergoglio was named the 266th pope of the Roman Catholic Church—becoming the first citizen from the Americas, the first non-European and first Jesuit priest to be named pope, and adopting the name Pope Francis (he reportedly took the title after St. Francis of Assisi of Italy, a Catholic preacher during the 12th and 13th centuries). Prior to the 2013 papal election, Pope Francis had served as both archbishop and cardinal for more than 12 years.

Addressing a crowd of tens of thousands in St. Peter's Square, in the Vatican City in Rome, Italy, after his election, Pope Francis stated, "As you know, the duty of the conclave was to appoint a bishop of Rome. It seems to me that my brother cardinals have chosen one who is from faraway. ...Here I am. I would like to thank you for your embrace."

Pope Francis made his first international visit in July 2013, traveling to Brazil. In December 2013, he was named Person of the Year by TIME magazine.

Important Writings

- Encyclical: *Lumen Fidei* (The Light of Faith), 2013
- Apostolic Exhortation: *Evangelii Gaudium* (The Joy of the Gospel), 2013

Pope Francis

Jorge Mario Bergoglio

Is the first pope...

- From the Americas
- From Jesuit order
- To take name Francis

Is known to...

- Take the bus and subway
- Cook his meals
- Have strong devotion to Mary
- Visit the poor
- Be very spiritual
- Have low-key style
- Love soccer and tangos

Speaks

- Spanish, Italian, English, French and German



"Now let's begin this journey, bishop and people... a journey of brotherhood, love and trust among us."

 Dec. 17, 1936 Born in Buenos Aires, Argentina, to Italian immigrant parents	1957 At age 21, falls gravely ill; eventually severe pneumonia is diagnosed, right lung partially removed	March 11, 1958 Enters novitiate of the Society of Jesus
March 12, 1960 Takes first vows as Jesuit	1960 Studies humanities in Padre Hurtado, Chile	1961-1963 Studies philosophy at San Miguel Seminary, Buenos Aires
1964-1965 Teaches high school literature and psychology at Jesuit secondary school in Santa Fe	1966 Teaches at prestigious Colegio del Salvador secondary school in Buenos Aires	1967-1970 Studies theology at San Miguel seminary
 Dec. 13, 1969 is ordained priest	1970-1971 Spends "tertianship," or Third Probation period of Jesuit formation in Spain	1971-1973 Serves as master of novices and vice chancellor, San Miguel seminary
1973 Takes perpetual profession as Jesuit	1973-1979 Serves as superior of Jesuit province of Argentina and Uruguay	1979-1985 Serves as rector of Colegio Maximo and theology teacher
1986 Goes to Germany to finish doctoral thesis	June 27, 1992 Is ordained auxiliary bishop of Buenos Aires	June 3, 1997 Is named coadjutor archbishop
Feb. 28, 1998 Is installed as archbishop of Buenos Aires	2001 Co-presides over Synod of Bishops	Feb. 21, 2001 is elevated to cardinal
2005 Receives second-highest number of votes in conclave that elected Cardinal Joseph Ratzinger as pope	2005-2011 Serves as president, Argentine Bishops Conference	 March 13, 2013 Is elected pope by conclave of 115 cardinals

CATHOLIC NEWS SERVICE | TIM MEKO

POPE BENEDICT XVI'S 2008 VISIT TO WASHINGTON

“Those who have hope must live different lives! (cf. *Spe Salvi*, 2). By your prayers, by the witness of your faith, by the fruitfulness of your charity, may you point the way toward that vast horizon of hope which God is even now opening up to his Church and indeed to all humanity: the vision of a world reconciled and renewed in Christ Jesus, our Savior. To him be all honor and glory, now and forever. Amen.”



Excerpt from the concluding words of Pope Benedict XVI's homily at Nationals Park

- In April 2008, Pope Benedict XVI made his first pastoral visit to the United States, first visiting Washington, D.C., from April 15-17, then traveling to New York, where he concluded his apostolic journey on April 20. The theme of the papal visit was “Christ Our Hope.”
- The highlight of Pope Benedict XVI’s visit to Washington, D.C., came when he celebrated a Papal Mass on April 17 for nearly 50,000 people at the newly opened Nationals Park.
- Welcoming Pope Benedict XVI at the Papal Mass, Washington Cardinal Donald Wuerl said the crowd at the park represented the face of the Catholic Church in the United States: “The Church that welcomes Your Holiness embraces people from every continent and numerous ethnic and cultural backgrounds. All of us at this Mass reflect the breadth of this faith family that includes women and men, young and old.”
- After his “Shepherd One” plane touched down at Andrews Air Force Base in Maryland, Pope Benedict XVI was greeted by dignitaries including President George W. Bush and First Lady Laura Bush, along with Cardinal Wuerl and other Catholic leaders. The next day, President Bush and the first lady welcomed Pope Benedict to the White House. The pontiff said he had come to America “as a friend, (and) a preacher of the Gospel.”
- Also during his Washington visit, Pope Benedict prayed evening vespers with U.S. bishops at the Basilica of the National Shrine of the Immaculate Conception; addressed national Catholic educational leaders at The Catholic University of America; and participated in an ecumenical prayer service at the Pope John Paul II Cultural Center (now the Saint John Paul II National Shrine). Joyful crowds greeted the popemobile as it traveled Washington’s streets.
- Pope Benedict XVI stayed at the Apostolic Nunciature during his visit to Washington, and he was hosted by Archbishop Pietro Sambi, then the apostolic nuncio to the United States. On the morning of April 16, Pope Benedict XVI’s 81st birthday, the pontiff stepped out of the nunciature’s front door and was greeted by students from nearby Annunciation School in Washington, who sang “Happy Birthday” to him in his native German and in English.
- After celebrating Mass at Nationals Park, Pope Benedict XVI met privately with a small group of survivors of priest sexual abuse, and he listened to their stories and prayed with them in the nunciature’s chapel.

- To commemorate the papal visit, Catholics at parishes and schools in the Archdiocese of Washington collected 112 tons of food in Catholic Charities' Hunger to Hope drive honoring the pope.
- During his visit to New York, Pope Benedict XVI prayed at Ground Zero, addressed the United Nations, celebrated Mass at St. Patrick's Cathedral and Yankee Stadium; participated in a rally for seminarians and young people at St. Joseph's Seminary in Yonkers, N.Y.; visited a New York synagogue; and participated in an ecumenical prayer service at the Church of St. Joseph in New York.

SAINT JOHN PAUL II'S 1979 VISIT TO WASHINGTON



“I do not hesitate to proclaim before you and before the world that all human life – from the moment of conception and through all subsequent stages – is sacred, because human life is created in the image and likeness of God. Nothing surpasses the greatness or dignity of a human person.

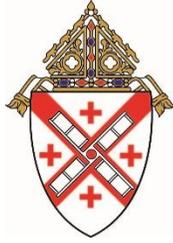
Human life is not just an idea or an abstraction; human life is the concrete reality of a being that lives, that acts, that grows and develops; human life is the concrete reality of a being that is capable of love, and of service to humanity.”

Excerpt from Saint John Paul II's homily during his Oct. 7, 1979 Mass on the National Mall in Washington, D.C.

- In October 1979, one year after his election to the papacy, Saint John Paul II made his first pastoral visit to the United States, which he concluded with a two-day visit to Washington, D.C. The first-ever papal visit to the nation's capital came after the pontiff earlier visited Boston; New York; Philadelphia; Des Moines, Iowa; and Chicago.
- In his week-long trip to the United States, the pope delivered more than 70 speeches, addressing farmers in Iowa, youth in Boston, seminarians in Philadelphia and diplomats at the United Nations. He prayed in small chapels and greeted 80,000 cheering people at Yankee Stadium.
- The highlight of Saint John Paul II's visit to Washington came when he celebrated Mass on the National Mall for 175,000 people on Oct. 7.
- In Washington, Saint John Paul II received a key to the city and became the first pope to visit the White House, where he was welcomed by President Jimmy Carter.
- Also during his visit to Washington, Saint John Paul II celebrated a Mass for clergy at the Cathedral of Saint Matthew the Apostle; met with women religious at the National Shrine of the Immaculate Conception; addressed Catholic educators at The Catholic University of America; prayed with ecumenical leaders at Trinity College's Notre Dame Chapel; and visited the Vatican embassy (the Apostolic Nunciature) and the Organization of American States. Crowds of thousands squeezed along the sidewalks of nearly every stop the pope made.
- The official announcement for the papal visit did not come until late July, so local Catholic officials only had two months to plan for the complex event, which they pulled off with the help of an army of volunteers.
- An exhibit on the pope's life at the Saint John Paul II National Shrine in Washington highlights his visit to Washington, with video highlights of his homily at the National Mall Mass.

The Saint John Paul II National Shrine is located at 3900 Harewood Road, N.E.

For more information, go to jp2shrine.org.



ARCHDIOCESE
of
NEW YORK

ARCHDIOCESE OF NEW YORK

Papal Visits

Papal Events & Venues

The Pope has visited the United States of America nine times. Pope Francis' visit will be the tenth visit of a pontiff to the USA.

In the Archdiocese of New York, Pope Francis will visit:

- St. Patrick's Cathedral (5th Pontifical visit to this site)
- The United Nations (5th Pontifical visit to this site)
- Ground Zero (2nd Pontifical visit to this site)
- Our Lady Queen of Angels Elementary School in Harlem (1st Pontifical visit to this site)
- Madison Square Garden (2nd Pontifical visit to this site)

History of the Papal Visit Sites

St. Patrick's Cathedral

When speaking about St. Patrick's Cathedral, Pope Benedict XVI once said, "Perhaps more than any other church in the United States, this place is known and loved as 'a house of prayer for all peoples.'"

The cathedral has been described as "America's Parish Church." Every year, more than five million people enter through its bronze doors and more than one million prayer candles are lit. Regardless of religion, everyone who visits the cathedral is encouraged to open their heart to God.

Built through the sacrifices of many generations as a symbol of religious freedom in the New World, St. Patrick's is the Mother Church of the Archdiocese of New York and the seat of the Archbishop. Construction of the cathedral began in 1858, it was opened in 1879 and fully completed in 1888. The cathedral underwent a massive restoration from 2012-2015.

Madison Square Garden

Madison Square Garden, commonly known as MSG or the Garden, is a multi-purpose arena located in Midtown Manhattan. It was built on top of Pennsylvania Station on 8th avenue from 31st to 33rd street. The Garden is used for a variety of purposes, including sporting events, shows, circuses, concerts and other entertainment. It is the fourth busiest music arena in the world in terms of ticket sales. The Garden can seat approximately 20,000 people.

His Holiness, Pope John Paul II, visited the Garden on October 3, 1979.

National September 11 Memorial & Museum

The September 11 Memorial & Museum is located at the site of the September 11, 2001 terrorist attacks. It is a place of remembrance for the nearly 3,000 people who died that day at the World Trade Center site, near Shanksville, Pa., and at the Pentagon. It is also a tribute to the six people killed in the February 1993 World Trade Center bombing.

The Memorial features twin reflecting pools in the footprints of where the Twin Towers once stood. The names of every victim from the 1993 and 2001 attacks are etched into panels that surround the pools and provide a powerful reminder of the largest loss of life resulting from a foreign attack on American soil and the greatest single loss of rescue personnel in American history.

Pope Benedict XVI visited the site on April 20, 2008.

Our Lady Queen of Angels Elementary School

True to its tradition of serving the East Harlem Community for over 120 years, Our Lady Queen of Angels School provides students with a high quality, well-rounded education rooted in gospel values and attentive to individual differences. OLQA strives to empower students to strengthen their faith, develop their talents and abilities, and embrace a life-long passion for learning. In doing so, OLQA prepares them to become successful, contributing members of their local and global communities.

Catholic Charities at Our Lady Queen of Angels School

Catholic Charities of the Archdiocese of New York will showcase their services at OLQA for the Papal Visit.

At Our Lady Queen of Angels, Pope Francis will meet and bless a group of immigrants and refugees served by Catholic Charities. New York City and Catholic Charities have long been beacons for those arriving in the United States and seeking refuge and a new life. Catholic Charities is honored that Pope Francis will encourage the newcomers to America whom Catholic Charities assists, with help and hope for living their lives in greater dignity.

Among those newcomers throughout the New York metropolitan area that Catholic Charities works with who will meet with and be blessed by the Pope are day laborers from Westchester, immigrant mothers' peer support groups from Yonkers and East Harlem, "dreamers" seeking the American dream, unaccompanied youth fleeing persecution in Central America and refugees from the Middle East and Africa.

Facts & Figures

April 8, 1808 Pope Pius VII subdivided the premier see of Baltimore and formed the Dioceses of New York, Philadelphia, Boston, and Bardstown (later Louisville, Kentucky)

July 19, 1850 Holy Father Pope Pius IX established the Archdiocese of New York and appointed Bishop John Hughes as the first Archbishop of New York.

The Archdiocese of New York is comprised of the Boroughs of Manhattan, Bronx and Staten Island of the City of New York and the Counties of Dutchess, Putnam, Rockland, Orange, Sullivan, Ulster and Westchester in the State of New York

Parishes

Total number of parishes: 294

Registered Catholics: 2,613,420

Total Population of the Archdiocese of New York: 5,807,600

Sacramental Information

Infant Baptisms: 21,516

Converts: 1,115

Marriages: 4,150

Deaths: 12,568

Catholic Education

Catholic Elementary Schools: 144

Elementary School Enrollment: 41,748

Catholic High Schools: 48

Catholic High School Enrollment: 21,171

Catholic Colleges and Universities: 9

Catholic and University Enrollment: 33,840

Religious Education

Children in Religious Education: 99,793

Diocesan Priests, Deacons, Women and Men Religious, and Lay Personnel in the Archdiocese:

Cardinals: 1

Bishops: 7

Diocesan Priests: 584

Religious Priests: 679

Permanent Deacons: 383

Brothers: 354

Sisters: 2,695

History of the Archdiocese of New York

Created as a diocese April 8, 1808 by Pope Pius VII, the Archdiocese of New York was created July 19, 1850 by Pope Pius IX.

The Diocese of New York was founded when Bishop John Carroll was made Archbishop of Baltimore, and his diocese was divided into four suffragan sees. The first bishop was Richard Luke Concanen, an Irish Dominican who had lived in Rome. Bishop Concanen never reached New York, but died suddenly in Naples on his way to his new diocese. He had already asked Archbishop Carroll to appoint a Vicar General, and the appointee was Fr. Anthony Kohlmann, an Alsatian-born Jesuit. Fr. Kohlmann, S.J., soon established the New York Literary Institute, New York's first Catholic educational institution, and erected St. Patrick's Old Cathedral.

The first resident bishop of New York was a Dominican, Fr. John Connolly, O.P., who arrived on November 24, 1815. It was during his tenure that the Erie Canal was constructed, which made New York a prime East Coast port, and which created communities of largely Irish immigrant workers. New parishes were established in Utica, Syracuse, Auburn, Rochester, and Carthage, but the demand for priests was greater than the supply. Many of the immigrant workers remained in New York City. They lived in appalling poverty in Lower Manhattan, and alcoholism was rampant.

In addition to the Irish, there was a substantial German population on the Lower East Side, and also French-speaking immigrants from France and Haiti. The best-known member of this latter community was a black slave from Saint Domingue, Pierre Toussaint. Toussaint was emancipated in 1807 and became a prosperous hairdresser noted for his generosity to the poor, especially to the children in the Catholic orphan asylum. The institution was operated by the Sisters of Charity from Emmitsburg, Maryland. Their founder was Elizabeth Ann Seton, a widow and a convert from the Episcopal Church. Mother Elizabeth Seton was canonized in 1975.

Bishop Connolly died on February 6, 1825. The diocese was left without a bishop for twenty-one months, and was administrated by Fr. John Power, the Vicar General. Fr. Power established the first Catholic newspaper, the *Truth Teller*, and established a third New York parish and a new orphan asylum.

Contrary to expectations, Fr. Power was not the next bishop, but rather Fr. John Dubois, a Sulpician Order priest from France and founder of Mt. St. Mary's College in Maryland. Despite repeated difficulties with the Irish clergy and laity who could not understand why Fr. Power had not been appointed bishop, Bishop Dubois established several new parishes. He attempted unsuccessfully to establish a seminary. This period marked a rise in anti-Catholic sentiment.

In 1837, Fr. John Hughes was appointed coadjutor bishop of New York. Dubois died in December 1842; and Bishop Hughes immediately succeeded him as fourth Bishop of New York. For the protection of the immigrants, he encouraged the formation of the Irish Emigrant Society, the Emigrant Industrial Savings Bank and an immigrant

commission of the state legislature. In 1847, the diocese was split by the erection of the Sees of Albany and Buffalo. The Diocese of New York was raised to an archdiocese in 1850, and Bishop John Hughes became the first Archbishop of New York. In 1853, the dioceses of Brooklyn and Newark were created. Under Archbishop Hughes, a great number of churches and chapels were erected, St. Joseph's Seminary was established (1840) and St. John's College (1841), both at Fordham. 38 free schools were established during his tenure. St. Vincent's Hospital was established and the cornerstone laid for St. Patrick's Cathedral. Archbishop Hughes died January 3, 1864.

Archbishop Hughes was replaced by Bishop John McCloskey, who had been consecrated coadjutor of New York in 1844, was transferred to Albany as its first bishop in 1847, and installed as fifth bishop and second Archbishop of New York in 1864. He became America's first cardinal in 1875. During his tenure, the number of churches, clergy and schools doubled.

Cardinal McCloskey died on October 10, 1885 and was succeeded by his coadjutor, Bishop Michael A. Corrigan, who established the fifth diocesan synod, which organized the diocesan administration. During his tenure, the Catholic population doubled, St. Joseph's Seminary in Dunwoodie was built and the cathedral spires and the Lady Chapel of the Cathedral were completed. Archbishop Corrigan died in 1902.

Auxiliary Bishop John M. Farley was installed as fourth archbishop on October 8th, 1902. He established more than 100 churches, over a third for Italian-Americans. Archbishop Farley was created a cardinal in 1911. During his tenure, the almost 2,000 Catholic school teachers were united in an association called The Workers for God and Country, the Catholic Encyclopedia was compiled largely under his patronage, and a local Society for the Propagation of the Faith was established.

On March 10, 1919, Auxiliary Bishop Patrick J. Hayes was appointed fifth Archbishop of New York. He was made a cardinal five years later. He founded Catholic Charities of the Archdiocese of New York to incorporate all of the Catholic welfare agencies of the Archdiocese. He introduced the Catholic Youth Organization (CYO) to the archdiocese.

Bishop Francis J. Spellman, Auxiliary Bishop of Boston, succeeded Cardinal Hayes in 1939. He thoroughly reorganized the chancery and marriage tribunal, convoked a diocesan synod and established a central purchasing agency, insurance service and building commission for the diocese. He established 30 new parish units especially in the suburbs, and created the Office of Coordinator of Spanish Catholic Action to accommodate the needs of a burgeoning Puerto Rican community.

The world reputation and influence Cardinal Spellman gained in this position eventually resulted in a large number of worldwide relief agencies such as NCWC Catholic Relief Services, the Catholic Committee for Refugees, the Catholic Near East Welfare Association (CNEWA) and the Society for the Propagation of the Faith. In addition, he reorganized and revitalized Catholic Charities and sponsored the New Catholic Encyclopedia. Cardinal Spellman welcomed Pope Paul VI, the first pope to visit the

United States, to the Archdiocese of New York on October 4, 1965. He died on December 2, 1967.

Cardinal Spellman was succeeded as seventh Archbishop of New York by his auxiliary, Bishop Terence J. Cooke, who was appointed archbishop on March 8, 1968, and installed on April 4th. He was elevated to the College of Cardinals on April 30, 1969.

In 1970, Cardinal Cooke established the Catholic Charities and Education Appeal, now known as the Cardinal's Appeal. 1979 marked the 100th Anniversary celebration of St. Patrick's Cathedral, and 1983 marked the 175th Anniversary of the Archdiocese of New York. In September, 1981, the first issue of the Archdiocesan newspaper, *Catholic New York* was published. Cardinal Cooke hosted a Papal Visit of Pope John Paul II in October, 1979.

During the administration of Cardinal Cooke, St. Patrick's Cathedral was restored. New shrines in honor of St. Elizabeth Seton and St. John Neumann were built; the Sacred Heart Altar and the baptistery were moved to a prominent position in the transept. Statues of Saints Peter and Paul and St. Stanislaus Kostka were added, as well as a statue of St. Jude; and images of Popes Paul VI and John Paul II were erected.

Cardinal Cooke died on October 6, 1983, following a long bout with cancer. His inspiring life and death lead to the introduction of his cause for canonization one year after his death.

Cardinal Cooke was succeeded by Bishop John J. O'Connor, Bishop of Scranton. He was appointed Archbishop of New York on January 31, 1984 and was installed on March 19. He was named to the College of Cardinals on April 24, 1985, and was created Cardinal on May 25.

During his tenure as Archbishop of New York, Cardinal O'Connor provided strong and public leadership for the Catholic Church. He wrote several books, including *In Defense of Life* and *His Eminence and Hizzoner* (the latter with Mayor Edward I. Koch). Cardinal O'Connor ministered especially to the handicapped, particularly handicapped children, as well as to the physical and spiritual needs of AIDS patients, and was a frequent visitor to their bedsides.

Cardinal O'Connor was diagnosed with a brain tumor in 1999. He continued to serve as Archbishop of New York until his death on May 3, 2000.

Cardinal O'Connor was succeeded by Bishop Edward Michael Egan, Bishop of Bridgeport, on May 11, 2000. He was installed in the position on June 19, 2000. He was elevated to the College of Cardinals on February 21, 2001.

Soon after his appointment, Cardinal Egan made it a priority to encourage vocations to the priesthood and to restructure the faculty at St. Joseph's Seminary in Yonkers. He also established the John Cardinal O'Connor Residence for retired priests in the Riverdale section of the Bronx.

At the request of Mayor Giuliani, Cardinal Egan was a constant presence in the wake of the September 11th attacks. He began his service at St. Vincent's Hospital where he met with the injured and their families. Cardinal Egan continued to offer daily Mass at St. Patrick's Cathedral, and visited Ground Zero several times during the initial aftermath. The Archdiocese of New York continued to serve the community in any way possible during this tragic time period. Cardinal Egan welcomed Pope Benedict XVI to the Archdiocese in April of 2008.

Cardinal Egan officially resigned from his position on February 23, 2009. He was the first Archbishop of New York to retire. During his retirement, Cardinal Egan lived in New York where he continued to assist the Archdiocese and serve on several offices of the Vatican. He died on March 5, 2015.

Cardinal Egan was succeeded by Archbishop Timothy Michael Dolan, then serving as Archbishop of Milwaukee, who was formally installed on April 15, 2009.

During his tenure Cardinal Dolan has served as Chairman of Catholic Relief Services (CRS), the President of the United States Conference of Catholic Bishops (USCCB) and has spent much of his time as Archbishop of New York providing necessary aid to those in need and those affected by disaster. Known for his friendly demeanor, Cardinal Dolan seeks to minister to his flock in an approachable manner.

In 2012, His Eminence oversaw the start of a comprehensive top to bottom restoration effort for St. Patrick's Cathedral which will be mostly completed (with the exception of the geothermal mechanical plant) in July 2015, ahead of its scheduled December 2015 date.

After New York felt the devastation of Hurricane Sandy in 2013, Catholic Charities immediately began to provide food, shelter, and medical aid to some of the worst affected areas. The organization also manages the New York State Disaster Case Management Program, providing disaster information to nearly 22,000 households. The Archdiocese of New York continues to lead the recovery effort, providing assistance to families and communities still healing from the storm.

In 2015, the Archdiocese of New York is proud to welcome His Holiness, Pope Francis, during his trip to the United States.

His Eminence, Timothy Cardinal Dolan

Tenth Archbishop of New York



Timothy Dolan was named Archbishop of New York by Pope Benedict XVI on February 23, 2009.

He had served as Archbishop of Milwaukee, appointed there by Pope St. John Paul II on June 25, 2002.

Born February 6, 1950, Cardinal Dolan was the first of five children born to Shirley and Robert Dolan. His education began at Holy Infant Parish School in Ballwin, Missouri, and continued through the high school and college seminaries in Saint Louis. He then completed his priestly formation at the Pontifical North American College in Rome, where he earned a License in Sacred Theology at the Pontifical University of St. Thomas Aquinas.

Ordained to the priesthood for the Archdiocese of Saint Louis on June 19, 1976, he served as associate pastor at Immacolata Parish in Richmond Heights, Mo., until 1979 when he began studies for a doctorate in American Church History at The Catholic University of America.

On his return to St. Louis, Cardinal Dolan again served in parish ministry from 1983-87, and then was appointed to a five-year term as secretary to the Apostolic Nunciature in Washington, D.C. When he returned to St. Louis in 1992, he was appointed vice-rector and professor of Church History at Kenrick-Glennon Seminary, as well as an adjunct professor of theology at Saint Louis University.

In 1994, he was appointed rector of the Pontifical North American College in Rome, where he remained until June 2001. While in Rome, he also served as a visiting professor of Church History both at the Pontifical Gregorian University and the Pontifical University of St. Thomas Aquinas.

On June 19, 2001—the 25th anniversary of his ordination to the priesthood—then Monsignor Dolan was named the Auxiliary Bishop of St. Louis by Pope St. John Paul II, choosing for his Episcopal motto the profession of faith of St. Peter: *Ad Quem Ibimus*, “To Whom Shall We Go?” (Jn 6:68).

Cardinal Dolan served as chairman of Catholic Relief Services, and is a member of the Board of Trustees of The Catholic University of America. He is also a member of the Pontifical Council for Promoting New Evangelization, the Pontifical Council for Social Communications; and, at the Vatican, the Congregation for Eastern Churches, and the Congregation for the Evangelization of Peoples.

Cardinal Dolan was elected to a three year term as president of the United States Conference of Catholic Bishops, in November, 2010. He now serves as chair of the Bishops' Committee on Pro-Life activities.

On January 6, 2012, His Holiness Pope Benedict XVI announced that Timothy Dolan was to be appointed to the College of Cardinals.

Following the resignation of Pope Benedict XVI, Cardinal Dolan participated in the Conclave that elected Pope Francis in March, 2013.

Auxiliary Bishops

The Most Reverend Dominick J. Lagonegro



The Most Reverend Dominick J. Lagonegro was born on March 6, 1943. He is the only child of parents Dominick R. Lagonegro and Diamantina Morgado.

Bishop Lagonegro was born and raised in White Plains, New York where he attended public school. He was baptized at St. John's Church in White Plains and he made his first Holy Communion and Confirmation at Our Lady of Mount Carmel, White Plains.

In 1957, Bishop Lagonegro entered Cathedral Preparatory Seminary in New York where he completed four years of high school, and two years of college at Cathedral College in Douglaston. After graduating, Bishop Lagonegro entered St. Joseph's Seminary in Yonkers.

In 1968, Bishop Lagonegro was ordained a Deacon and assigned to St. Theresa of the Infant Jesus in the Bronx. After one year of service at St. Theresa of the Infant Church, Bishop Lagonegro was ordained a priest at St. Patrick's Cathedral on May 31, 1969.

Since his ordination in 1969, Bishop Lagonegro was appointed to various parishes throughout the northern counties of New York. Bishop Lagonegro was appointed to St.

Vito's in Mamaroneck; St. Joseph's in Kingston; Holy Trinity in Poughkeepsie, and served as Pastor to the churches of St. Denis and was the founding pastor of St. Columba in Hopewell Junction, New York.

Bishop Lagonegro also served on many commissions and committees throughout his ministry. He was a member of the Knights of Columbus, the Human Rights Commission in Mamaroneck, Kingston, and Hopewell Junction, and a member of the Kingston and LaGrange Rotary Clubs.

As a Chaplain, Bishop Lagonegro served the Sons of Italy Lodge in Mamaroneck, the Dutchess County Boy Scout Council, and the Police Department in both the City of Poughkeepsie and the City of East Fishkill.

In 1997, Bishop Lagonegro was appointed Vicar for the Vicariate of Dutchess County and on December 12, 2001 he was ordained Auxiliary Bishop of the Archdiocese of New York and Titular Bishop of Modruš.

In 2002, Bishop Lagonegro was named pastor of Sacred Heart Church in Newburgh and the Vicar of Orange County. He is a member of the New York State Coalition Public Policy Committee.

In 2009, he was named the Episcopal Vicar of the Northern Vicariates (Dutchess, Orange, Sullivan, Ulster), with residence in Sacred Heart Church in Newburgh.



The Most Reverend Gerald T. Walsh

The Most Rev. Gerald T. Walsh was born on April 25, 1942 in New York City. He attended Good Shepherd Elementary School in New York City, St. Charles High School in Baltimore, and graduated in the Class of 1959 from Power Memorial Academy, New York City.

Bishop Walsh attended Iona College in New Rochelle in 1959, and in 1961 entered St. Joseph's Seminary in Yonkers, New York. In 1963, he earned a BA in Philosophy and a Master's of Divinity from St. Joseph's Seminary in 1967.

During the summers of 1966 and 1967, he studied at the Institute for Intercultural

Communication at the Catholic University in Ponce, Puerto Rico.

On May 27, 1967, Francis Cardinal Spellman ordained him to the priesthood at St. Patrick's Cathedral in New York City.

Following his ordination, Bishop Walsh was assigned as Parochial Vicar of Holy Trinity Church in New York City. He held several part-time assignments with the Cathedral Preparatory Seminary, the Ladies of Charity, and the New York Chapter of the Knights of Columbus. In 1980, he joined the staff of Catholic Charities as the Director of Family and Children's Services. Bishop Walsh received a Master's degree in social work from Fordham University in 1983.

In 1989, Bishop Walsh was named Pastor of the Church of the Incarnation. He is presently a member of the Priest Council as well as the College of Consultors of the Archdiocese of New York.

In 1990, Bishop Walsh was named a Prelate of Honor to His Holiness and in 1996, John Cardinal O'Connor appointed him to serve as Secretary to the Cardinal. He was named Pastor of the Church of St. Elizabeth in 1998 and Regional Vicar of North Manhattan.

Bishop Walsh was appointed Vicar for Development at the Archdiocese of New York in November 2003, and on September 21, 2004, he was ordained Auxiliary Bishop of the Archdiocese of New York and appointed Titular Bishop of Altiburis. He was named rector of his alma mater of St. Joseph's Seminary in 2007.

Effective July 15, 2012, Bishop Walsh was named Vicar for Clergy and Episcopal Vicar for Rockland, Central Westchester, South Shore, and Yonkers vicariates.

Beginning in 1979 until present, Bishop Walsh had served and continues to serve as a Board member to a diverse number of Catholic and community agencies:

- All Hallows High School, Bronx, NY
- A.R.C. Fort Washington Senior Center, New York, NY
- Cardinal McCloskey Services, White Plains, NY
- Catholic Charities Community Services, New York, NY
- Incarnation Children's Center, New York, NY
- Isabella Geriatric Center, New York, NY
- Leo House, New York, NY
- Mother Cabrini High School, New York, NY
- Notre Dame School, New York, NY
- St. Patrick's Home for the Aged, Bronx, NY

The Most Reverend John O'Hara



The Most Reverend John O'Hara was born to John and Helen (Quinn) O'Hara in Jersey City, New Jersey on February 7, 1946.

He attended Our Lady of Mount Carmel Elementary School in Ridgewood, New Jersey and Don Bosco High School in Ramsey, New Jersey. In 1967, he earned a bachelor of arts (BA) degree from Seton Hall University in South Orange, New Jersey, with a concentration in English.

From 1967 through 1980, Bishop O'Hara was employed in the field of journalism and broadcasting.

In 1980, he entered the archdiocese's major theologate, St. Joseph's Seminary, in Yonkers, New York. Ordained to the priesthood in St. Patrick's Cathedral on December 1, 1984, by Archbishop John O'Connor, his first assignment was as parochial vicar for St. Augustine's Parish in New City, New York.

Bishop Patrick Sheridan, with the permission of Cardinal O'Connor, appointed Father O'Hara archdiocesan scout chaplain in 1988. That same year, Cardinal O'Connor transferred him to St. Charles Parish on Staten Island, New York, as parochial vicar.

Four years later, in 1992, Bishop O'Hara was appointed by Cardinal O'Connor as parochial vicar of St. Teresa of the Infant Jesus Parish, also on Staten Island. With the illness of Cardinal O'Connor in 2000, Bishop Robert Brucato, as apostolic administrator, appointed him pastor, where served until his appointment in 2012 to assist with the pastoral planning process, Making All Things New, which he has led since 2013.

The Most Reverend John Jenik



The Most Reverend John Jenik was born to John and Helen (Kelly) Jenik in Manhattan, New York on March 7, 1944.

He attended Immaculate Conception Elementary School and Cathedral College High School, both in Manhattan. In 1962, he entered Cathedral College and, in 1964, the archdiocese's major theologate, St. Joseph's Seminary, in Yonkers, New York, during which time he earned a bachelor of arts (BA) degree.

Bishop Jenik was ordained a priest by Cardinal Terence Cooke in St. Patrick's Cathedral on May 30, 1970. In June, Cardinal Cooke appointed him to the Catholic University of Ponce, Puerto Rico for the summer months to learn the Spanish language and culture. That September, Cardinal Cooke appointed him as parochial vicar for St. Jerome's Parish in Bronx, New York. In 1974, Cardinal Cooke reassigned Bishop Jenik to St. Thomas Aquinas Parish, also in the Bronx, where he soon became involved in what has become a near forty-year dedication to providing housing for the poor and fighting crime, corruption, drugs, and prostitution.

In 1974, Bishop Jenik earned a master's degree in education (M.Ed.) from Fordham University, at the Rose Hill (Bronx) campus.

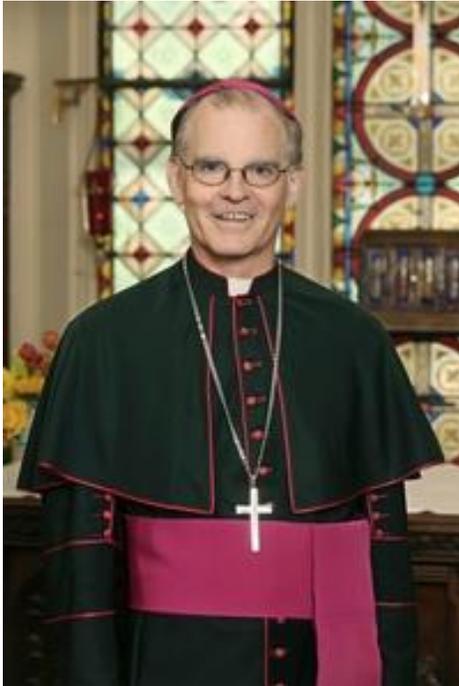
Cardinal Cooke, in 1978, appointed Bishop Jenik as parochial vicar for Our Lady of Refuge Parish in Bronx, New York. Seven years later, in 1985, he was appointed pastor of the parish by Cardinal John O'Connor, where he still serves.

Ten years after his appointment as pastor of Our Lady of Refuge, Monsignor Jenik was appointed a prelate of honor to His Holiness.

In 2006, Cardinal Egan named him vicar for the Northwest Bronx, and he continues to serve in this position.

Throughout his priesthood, and at various times, Bishop Jenik has been elected to the presbyteral council; has been appointed to the college of consultors; and has been named to a number of special archdiocesan committees, including education, healthcare, and housing. Monsignor Jenik was instrumental in the work of the committee for regionalizing Catholic schools in the archdiocese in order to preserve and strengthen its school system.

The Most Reverend Peter Byrne



The Most Reverend Peter Byrne was born to John and Dorothy (Nolan) Byrne in Manhattan, New York on July 24, 1951.

He attended Immaculate Conception Elementary School in Manhattan and Cardinal Hayes High School in Bronx, New York. In 1983, he earned a bachelor of arts (BA) degree from Fordham University, the Rose Hill (Bronx) campus, with a concentration in history/social studies.

Bishop Byrne entered the archdiocese's major theologate, Saint Joseph's Seminary in Yonkers, New York in 1974, and was granted a leave of absence in 1977. Between 1977 and 1984, he taught at Holy Name of Jesus Elementary School in Valhalla, New York and Bishop Ford High School in Brooklyn, New York. He returned to Saint Joseph's Seminary in 1983, and on December 1,

1984, was ordained a priest by Archbishop John O'Connor in Saint Patrick's Cathedral. His first assignment was as parochial vicar for Holy Family Parish in the Bronx.

In 1992, Cardinal O'Connor appointed Bishop Byrne as administrator for Saint Thomas Aquinas Parish in the Bronx, with Bishop Francisco Garmendia as pastor and episcopal vicar. Two years later, in 1994, Cardinal O'Connor appointed him administrator of Immaculate Conception and Saint John the Baptist Parishes on Staten Island, New York, becoming pastor in 1995. Since July 2013, he has served as pastor of Saint Elizabeth Parish in Manhattan.

Following the World Trade Center tragedy of September 11, 2001, Father Byrne volunteered his priestly service to bereaved families for many weeks at the Ground Zero Morgue.

Bishop Byrne is fluent in English, Spanish, and French.

Retired Auxiliary Bishops

The Most Reverend Robert A. Brucato



The Most Reverend Robert A. Brucato was born in Bronx County, New York City on August 14, 1931, the second son, and middle child, of Anthony and Yolanda (nee Vento).

Bishop Brucato was raised in the Northeast Bronx, attended P.S. 97 and Cardinal Hayes High School, and was active in Holy Rosary Parish.

He entered the seminary system for the Archdiocese of New York in September 1949, attended Cathedral College (New York City) and St. Joseph's Seminary (Dunwoodie), Yonkers, New York. Cardinal Spellman ordained him a priest on June 1, 1957. After his ordination he served the parishes of St. Charles Borromeo, Dover Plains, New York and St. Anthony's in West Harrison, New York. He was transferred to St. Ann's, Ossining, New York until he was commissioned into the United States Air Force on May 13, 1960 as a Chaplain, First Lieutenant.

The ensuing twenty-two years the Bishop served at twelve military installations around the world, in the USA, Asia, Europe, as well as the arctic and the tropics. His assignments included Director of Chaplain Services for the Air Forces in Europe, and Cadet Chaplain, United States Air Force Academy, Colorado Springs, Colorado.

He has a Master's Degree in Education (1970) with a concentration in psychology and counseling from Our Lady of the Lake College, San Antonio, Texas. On May 13, 2006, Bishop Brucato received an honorary doctorate from Saint John's University in Staten Island.

Upon retirement from the Air Force in June 1982, he served at St. Gabriel's Parish, Riverdale, New York and as pastor at Holy Rosary Parish, Staten Island and subsequently at St. Benedict's Parish, Bronx. He also served as Episcopal Vicar for the East Bronx.

In January 1994, Bishop Brucato began his appointment as Chancellor of the Archdiocese of New York.

He was ordained Auxiliary Bishop of the Archdiocese of New York on August 25, 1997.

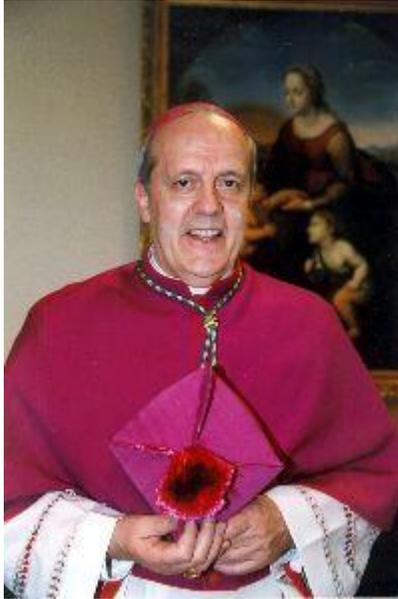
As of January 1, 1998, Bishop Brucato's assignment has been Vicar for Pastoral Guidance, with offices at St. Joseph's Seminary, Dunwoodie, Yonkers, New York.

On September 21, 1999, Bishop Brucato was appointed Vicar General of the Archdiocese. During the vacancy of the Archbishopric, due to the Cardinal's death, the

Holy Father appointed him as Apostolic Administrator. The newly installed Archbishop again appointed him as Vicar General. In addition to his appointment as Vicar General, Bishop Brucato was Pastor of St. John the Evangelist Church in Manhattan.

In July of 2007, Bishop Brucato retired and is now living at the John Cardinal O'Connor Clergy Residence.

The Most Reverend Josu Iriondo



The Most Reverend Josu Iriondo was born on December 19, 1938 in Basque County, Spain where he was raised as the fourth son of seven children of parents Rufino Iriondo (an industrial worker) and Maria Leona Zabaleta.

Bishop Iriondo entered the order of Christian Brothers and Canons Regular of the Lateran from 1958 until 1962. He studied at the Gregorian University in Rome and was ordained a priest on December 22, 1962 at San Sebastian (Donostia). He served in New York as a priest since 1968 serving as Chaplain of the Sisters Servants of Mary.

In 1969, he served as Assistant at St. Joseph's Church in Middletown and guided immigrants in Warwick Valley. After three years at St. Joseph's Church in Middletown, Bishop Iriondo served as the Associate at St. Lucy's Church in Manhattan in 1973.

In 1974 – 1976 he served as Associate at Holy Rosary Church in Manhattan; subsequently, in 1976 he served as Associate for two years at Our Saviour Church in the Bronx and became Pastor of Our Saviour for 12 years.

In 1990 Bishop Iriondo became the Director of the Charismatic Renewal and of the Charismatic Center of the Archdiocese of New York.

In 1991, Bishop Iriondo became Administrator of St. Anthony of Padua Church in the Bronx and in 1996 Bishop Iriondo was incardinated into the Archdiocese of New York. One year later, Bishop Iriondo was appointed Vicar for Hispanic Affairs.

In 1999, Bishop Iriondo was named Honorary Prelate to the Holy Father. He was appointed Pastor of St. Anthony of Padua Church in the Bronx on October 10, 2000 and in his capacity as Pastor, served on several committees and commissions:

- Commission of Inter-Parish Financing
- Member of the Priest Council
- Member of the Planning Board #6

- President of La Coa Housing Corporation
- Member of the Board of “Ministerio Vida Cristiana”
- Member of the Board of “El Camino” newspaper
- Founding Member of ASH (Asociacion Sacerdotes Hispanos)
- Member of ANSH (Asociación Nacional Sacerdotes Hispanos)

On December 12, 2001, he was ordained Auxiliary Bishop of the Archdiocese of New York and named Titular Bishop of Alton

Biographies of Important Figures in the History of the Archdiocese of New York

Saint Isaac Jogues

Isaac Jogues was born in Orleans, France in 1607. Jogues entered the Jesuit novitiate at Rouen at the age of seventeen, then studied at the royal college of Laflèche. After his ordination, he was appointed to Canada and sailed with the governor of New France, Huault de Montmagny. In 1642, Huron country, where Jogues lived, was in great distress due to poor harvests. Jogues was chosen to lead the expedition to Quebec where there were vast arrays of supplies. The expedition reached its objective safely and started back well supplied with goods for the mission, but the Iroquois, the bitter enemies of the Hurons, and the fiercest of all Indian tribes, ambushed the returning expedition. Jogues remained a slave among the Mohawks, one of the Iroquois tribes. He owed his escape to the Dutch who learned of his imprisonment and set out to rescue him.

Jogues returned to Quebec, but he left behind a box of religious articles because he was resolved later to return to the Mohawks as a missionary. This box proved the immediate cause of his martyrdom. The Mohawks believed the box was full of evil, so when Jogues returned the Mohawks tortured him.

Saint Issac Jogues was the first priest to pass through Dutch New Amsterdam which occurred in 1643. He and his confreres, Rene Goupil and John Lalande, who were later proclaimed saints also, were the first and so far the only martyrs who died in what is now New York State. Jogues died October 18, 1646. Issac Jogues was canonized in 1930.

Saint Kateri Tekakwitha

Kateri Tekakwitha was the first North American Indian candidate for canonization. She was born in Ossernenon (Auriesville), N.Y. in 1656. Her mother was a Christian Algonquin who was raised among the French at Three Rivers, taken captive by the Iroquois, and made the wife of a pagan chief of the Mohawk tribe. This marriage created two children, Tekakwitha and a younger boy. After losing her father, mother, and brother from a small pox epidemic, Kateri was taken into the home of her uncle at age 4. The disease left her disfigured and with impaired eyesight. In 1667 she had her first meeting

with Christian missionaries, but it was not until 1675 and she met Rev. Jacques de Lamberville, who instructed her in the Christian faith and baptized her on Easter, April 5, 1676, giving her the name of Kateri, or Katharine.

Katharine's conversion and her exemplary life stirred up so much opposition that the priest advised her to flee to the Christian Indian village on the St. Lawrence River, where she would be able to grow in virtue without external hindrance. After a trek of nearly 200 miles, she arrived at Sault St. Louis, near Montreal, in October 1677; she received her first Holy Communion there on Christmas Day. For the next 3 years, under the direction of Rev. Pierre Cholonc, and with the encouragement of an older Iroquois woman, Anastasia Tegonhatsihongo, she led a life of great austerity and charity.

On March 25, 1679 Katharine gave herself completely to Christ by a private vow of chastity which was a most exceptional act for an Indian woman, whose maintenance depended upon getting a husband. Her death at the age of 24, on April 17, 1680 in Caughnawaga, Canada, served as an inspiration to the Indian community and was followed by an extraordinary outburst of religious fervor among them. The three missionaries who knew her best, Jacques de Lamberville, Claude Chauchetiere, and Pierre Cholonc, left a collection of biographical data, written during the 35 years following her death. This together with other sources provided the documentation for her cause of beatification, which was introduced in Rome on July 11, 1932. The Tekakwitha League, located in Auriesville, publishes a quarterly and directs other activities to disseminate knowledge of her. Katharine Tekakwitha was beatified June 22, 1980 and canonized October 21, 2012.

Saint Elizabeth Bayley Seton

Born in New York City, August 28, 1774, Elizabeth Bayley Seton was raised Episcopalian, and received a good education and careful character training. In 1794, she married a wealthy merchant, William Magee Seton. They had five children. Her husband lost his great fortune, and they undertook a sea voyage to Italy, where they stayed in the home of the Filicchi family, a devout Roman Catholic family. After her husband's death, Elizabeth came to know and appreciate the Catholic faith under the tutelage of the Filicchi's. She returned to New York in 1803, and despite opposition from family and friends, was received into the Roman Catholic Church at St. Peter's on Barclay Street on March 4, 1805. Abandoned by family and deprived by prejudice from earning a livelihood, she went to Canada. In 1807, she was invited to come to Baltimore to found a school for girls. Shortly thereafter, Father William Dubourg, a Sulpician and Bishop John Carroll allowed her to admit subjects to the sisterhood. She moved to Emmitsburg, Maryland, in 1809 and revised her rule according to that of the Sisters of Charity founded by St. Vincent de Paul. It was during these years that she laid the foundation for the parochial school system. She sent sisters to an orphanage in Philadelphia in 1814 and in 1817 to one in New York City. She died on January 4, 1821. She was declared venerable on December 18, 1959, beatified on March 17, 1963 and canonized on September 14, 1973.

Saint John Neumann

Born in Bohemia on March 18, 1811, John Neumann was educated in Bohemia at the gymnasium of the Pious Workers and entered the diocesan seminary in 1831. Two years later he transferred to the school of theology at the Charles Ferdinand University in Prague. He completed his studies in 1835, but was not immediately ordained because the Diocese of Budweis was sufficiently staffed with priests. Resolved to become a missionary in America, he set out for New York unordained and with a suit of clothes and a dollar. He was ordained by Bishop John Dubois for the Diocese of New York on June 25, 1836. After serving four years near Buffalo, he entered the Redemptorist in Baltimore and was the first Redemptorist to be professed in America. Eventually he became viceregent and later vice provincial of the Redemptorist. He placed the Redemptorist at the forefront of the parochial school movement. He became bishop of Philadelphia in 1852. During his tenure over 80 churches were constructed in the diocese. He established Forty Hours devotion there, and visited every parish annually. He died January 5, 1860, and became the first American bishop to be beatified on October 13, 1963. He was canonized January 19, 1977.

Saint Frances Xavier Cabrini

Born in Italy on July 15, 1850, Frances Xavier Cabrini was educated at first by her sister, a village teacher, and then by the Daughters of the Sacred Heart. She was refused entrance to the Daughters of the Sacred Heart because of frailty due to smallpox. She taught at Vidardo; and in 1874, Don Antonio Serrati encouraged her to do charitable work at the House of Providence orphanage in Cadugno. There she assumed the religious habit and made vows in September, 1877.

The orphanage closed in 1880, and the Bishop made her prioress of the Institute of Missionary Sisters of the Sacred Heart. The foundation was formally approved by Rome in 1888. At the insistence of Pope Leo XIII and Bishop Giovanni Battista Scalabrini of Piacenza, she went to the United States; and on March 23, 1889, she sailed for New York with six sisters.

In New York, Mother Cabrini worked among the Italian immigrants, establishing orphanages, schools and adult classes in Christian doctrine. She founded Columbus Hospital, which became state approbated in 1895. She became a naturalized citizen in 1909 and was elected superior general for life in 1910. She founded convents, schools, orphanages and hospitals across the United States and in South America and Europe. Despite poor health, she crossed the sea 30 times and established 67 houses with 1500 sisters worldwide in 35 years. She died of malaria in Columbus Hospital, Chicago. Her body is preserved in the chapel of Mother Cabrini High School in New York City.

Mother Cabrini was canonized on July 7, 1964 by Pope Pius XII.

Venerable Fulton John Sheen

Venerable Fulton John Sheen was born on May 8, 1895 in El Paso, Illinois. Before his ordination in September 1919, Sheen studied at the Saint Paul Seminary in Minnesota, and later continued his academic pursuits at Catholic University in Washington, D.C. He was consecrated a bishop on June 11, 1951 and served as Auxiliary Bishop of the Archdiocese of New York from 1951 to 1965.

Archbishop Sheen began his career in media with a weekly Sunday night radio broadcast in 1930 called, The Catholic Hour. After two decades, the broadcast had a weekly listening audience of four million. Archbishop Sheen switched his medium to television in 1951 and began a weekly television program called Life is Worth Living, challenging the ratings of entertainment giants like Frank Sinatra. He won an Emmy Award for the program in 1952.

Archbishop Sheen also served as the national director of the Society for the Propagation of the Faith, and was later appointed the Archbishop of Rochester in 1966 where he continued to work in television. He died of heart disease on December 9, 1979, and was buried in the crypt of St. Patrick's Cathedral. Archbishop Sheen's cause for canonization was officially opened in 2002.

Venerable Pierre Toussaint

Pierre Toussaint was born in slavery on June 27, 1766. At that time, Haiti, then known as Saint Domingue, was in the midst of slave rebellion in the aftermath of the French Revolution. Pierre's master took his wife and five slaves to New York to live. One of those slaves was Pierre Toussaint. He apprenticed Pierre to a hairdresser, and Pierre showed himself to be a master at the trade. After his master's death, it was Pierre who supported his master's widow and her household.

During this time, Pierre Toussaint daily attended St. Peter's Church on Barclay Street. When his master's widow became gravely ill and was near death, she arranged for Pierre's freedom. After her death, Pierre continued to live in the household, and from time to time managed to purchase the freedom of other slaves. In 1811, he married Juliette Noel. Their home was noted as a refuge for orphan black children, and they found jobs for them and found them trades. During the various plagues of yellow fever and cholera in New York City, Pierre went through barricades to nurse the sick. Throughout his life he continued to help orphans, priests, and all who were in need. He died on June 30, 1853. He was buried in Old Saint Patrick's Cathedral on Mott Street.

On December 5, 1989, Cardinal O'Connor officially began the cause of Pierre Toussaint's canonization.

His remains were re-interred in St. Patrick's Cathedral on December 8, 1990.

Servant of God Dorothy Day

Born in Brooklyn, New York on November 8, 1897, Dorothy Day was raised in an Episcopalian household by her middle class parents in both San Francisco and Chicago. After two years at the University of Illinois at Urbana-Champaign, Day relocated to New York City on the Lower East Side. Day began to explore her passion for religion between 1925 and 1929, around the time of the birth of her daughter, Tamar Teresa. Day was baptized in the Catholic Church in 1927. Day supported herself and her daughter through a career in journalism, and it was during an assignment watching protestors in Washington DC where Day decided to take a greater role in social activism. In 1933, Day co-founded *The Catholic Worker*, a newspaper promoting Catholic teachings and tackling societal issues. The newspaper spawned the Catholic Worker Movement, which aimed to fight social injustice with religious principle. The movement supported labor unions, human rights, and the development of a nonviolent culture. As a result of the movement's emphasis on hospitality, Day helped establish homes for the poor that helped provide shelter, food, and clothing.

Day dedicated her life to Catholicism and her social beliefs. She died on November 29, 1980 in one of the very homes she had helped establish. Cardinal O'Connor opened her cause for sainthood in March 2000, which was granted by Pope John Paul II. The nomination received its endorsement from the United States Conference of Catholic Bishops in November 2012.

Servant of God Terence Cardinal Cooke

Born March 1, 1921, on the Upper West Side of Manhattan, Terence Cooke was baptized in Corpus Christi Church. He was ordained to the priesthood by Francis Cardinal Spellman on December 1, 1945.

On September 15, 1965, he was appointed Auxiliary Bishop of New York and Titular Bishop of Summa. He was consecrated Bishop at St. Patrick's Cathedral on December 13. On March 8, 1968, he was named Seventh Archbishop and Tenth Bishop of New York. He was installed April 4 at St. Patrick's Cathedral. On May 1, 1969, he was created Cardinal by Pope Paul VI. He was the first Cardinal Archbishop of New York to have graduated from St. Joseph's Seminary. In 1970, Cardinal Cooke established the Catholic Charities and Education Appeal, and in October 1970, he created the Office of Pastoral Research. In 1971, he announced the Catholic Center—a consolidation of Cathedral High School, St. John the Evangelist Church and the office of the Archdiocese of New York at 1011 First Avenue. In 1974, Trinity Retreat for clergy was established in Larchmont, N.Y. 1979 marked the 100th anniversary celebration of St. Patrick's Cathedral, and 1983 marked the 175th anniversary of the Archdiocese of New York. In September, 1981, the first issue of the Archdiocesan newspaper, *Catholic New York*, was published. Cardinal Cooke hosted a Papal Visit of Pope John Paul II in October 1979.

During the administration of Cardinal Cooke, St. Patrick's Cathedral was restored, inside and outside, and several new shrines were added.

Cardinal Cooke died on October 6, 1983, following a long bout with cancer. His inspiring life and death lead to the introduction of his cause for canonization one year after his death.

Servant of God Isaac Hecker

Isaac Thomas Hecker was born on December 18, 1818 in New York City, the youngest child of Protestant German immigrants. A deeply religious young man, Hecker was baptized into the Roman Catholic Church in 1844 and was ordained as a priest in London in 1849. Hecker was determined to bring the Catholic Church to the United States. While in Rome, Hecker thought the best way to serve the church would be to establish a congregation of priests focused on conversion in the US. Pope Pius IX approved his plan, and the Missionary Priests of St. Paul the Apostle was formed. The group was popularly known as the Paulists, and was given a parish on 59th Street.

Between 1867 and 1869, Hecker delivered more than 56 lectures, traveling throughout the United States from Boston to Missouri and from Chicago to Hartford. During one Western tour, he traveled more than 4,500 miles and spoke to more than 30,000 people, two-thirds of whom were non-Catholics.

Hecker was stricken with leukemia in 1870, and could not continue his work as the Paulist director. He passed away from the disease in 1888. Cardinal Edward Egan formally opened Hecker's cause for sainthood in 2008, and he is now officially known as Servant of God Isaac Thomas Hecker.

ARCHDIOCESE OF PHILADELPHIA

Papal Itinerary Locations

Atlantic Aviation

Atlantic Aviation is a fixed-base operator which has been granted the right by the Philadelphia International Airport to serve private, corporate and general aviation aircrafts on the airport's premises. It is where Air Force One and Air Force Two land when the President and/or Vice President visit Philadelphia. Atlantic Aviation offers standard services like on-site customs, private parking and screening facilities for large group charters.

Although operating since 1950, Atlantic Aviation opened a new executive terminal and two hangars for corporate aircraft weeks prior to the Republican National Convention in 2000.

The Cathedral Basilica of Saints Peter and Paul

Considered Pennsylvania's largest cathedral, the Cathedral Basilica of Saints Peter and Paul serves as the mother church of the Archdiocese of Philadelphia as it houses the chair or "cathedra" of the Archbishop. Additionally, the Cathedral is the largest and most architecturally-eminant structure brownstone in the City of Philadelphia with its Roman-Corinthian style, majestic facade, vaulted dome, eight (8) impressive side chapels and main sanctuary. It was designed by Napoleon LeBrun, known for his work on the Philadelphia Academy of Music, and John Notman, designer of St. Mark's Episcopal Church in Philadelphia.

Modeled after the Lombard Church of Saint Charles (*San Carlo al Corso*) in Rome, the cathedral is central to the history of the Archdiocese of Philadelphia. The great dome is a recognizable sign of this religious landmark among the many civic ones on the Benjamin Franklin Parkway. Completed in 1864, the Cathedral Basilica seats approximately 1,500 people.

The Cathedral Basilica has been the site of many of the most important and solemn events in the life of the Church of Philadelphia. It is the final resting place of seven of Philadelphia's ten bishops. In 1976, Pope Paul VI raised the Cathedral Church of Saints Peter and Paul to the dignity and honor of a Basilica. Then, in 1979, Pope John Paul II visited the Cathedral Basilica during his first papal visit to the United States. It is listed on the National Register of Historic Places.

Saint Charles Borromeo Seminary

Saint Charles Borromeo Seminary, established in 1832 by Philadelphia's third Bishop, is the oldest Catholic institution of higher learning in the Archdiocese of Philadelphia. It has

served as a leading institution in the formation of Catholic men for the Priesthood in the Archdiocese of Philadelphia and dioceses throughout the country for more than 180 years. As a center of enrichment for the larger Church community, Saint Charles provides ongoing academic and pastoral programs to priests, deacons, religious and lay men and women through the School of Diaconal Studies and the Graduate School of Theology. Saint Charles occupies 75 acres of ground and is comprised of 19 buildings.

Past dignitary visitors include four future Popes: Pius XII as Cardinal Pacelli, Paul VI as Cardinal Montini, John Paul II, twice as Cardinal Wojtyla and a third time as Pope, and Benedict XVI as Cardinal Ratzinger. Additional visitors who have received honorary degrees at Saint Charles include Blessed Mother Teresa of Calcutta, Mother Angelica, and Avery Cardinal Dulles.

The renovated Anthony Cardinal Bevilacqua Theological Research Center at Ryan Memorial Library opened in 2005, with a rare book collection of 20,000+ volumes dating as far back as the Middle Ages. The fine arts collection of more than 750 pieces is distributed throughout the Seminary and includes European paintings, original prints and Thomas Eakins portraits.

The Chapel of Saint Martin of Tours at Saint Charles Borromeo Seminary

The facade of Saint Martin's Chapel is modeled after the Church of Santa Maria della Pace in Rome. The spiritual home of the College Division since its opening in 1928, Saint Martin's features a four-manual Moller pipe organ with over 2,500 pipes. It was donated by Albert Greenfield, a prominent Philadelphian and friend of Cardinal Dennis Dougherty. Behind the altar are paintings depicting the life of Saint Martin of Tours, the 4th-century Roman soldier-turned-bishop. Pope John Paul II, during his visit to Philadelphia in 1979, met with the seminarians of Saint Charles in Saint Martin's Chapel.

Independence Hall

Independence Hall is the centerpiece of Independence National Historic Park in Center City Philadelphia. The United States of America was born within the walls of Independence Hall, as it is the location where the Declaration of Independence was adopted on July 4, 1776. In 1787, the Constitution of the United States, which forms the framework for our government, was signed in the very same building. Independence Hall is a fundamental icon of United States history. It is the home of America's universal principles of human dignity, religious freedom and democracy.

The building was completed in 1753 as the colonial legislature (later [Pennsylvania State House](#)) for the Province of Pennsylvania. It became the principal meeting place of the [Second Continental Congress](#) from 1775 to 1783 and was the site of the [Constitutional Convention](#) in the summer of 1787. The building is part of [Independence National Historical Park](#) and is listed as a World Heritage Site.

The Benjamin Franklin Parkway

Inspired by Paris' Avenue des Champs-Élysées, the Benjamin Franklin Parkway is a breathtaking boulevard that runs through the cultural heart of Philadelphia. Stretching from City Hall to the Philadelphia Museum of Art, the Benjamin Franklin Parkway is a scenic, tree-lined boulevard flanked by some of Philadelphia's most acclaimed tourist destinations, leading the way to a cultural mecca of world-class museums and educational institutions. The Parkway also provides access to Fairmount Park, consisting of 63 parks across 9,200 acres. Fountains, small parks, statues and monuments all give the Parkway its own special characteristic, unique to the City of Brotherly Love.

In 1979, Pope John Paul II celebrated Mass for more than one million people at Logan Circle, located in front of the Cathedral Basilica of Saints Peter and Paul on the west end of the Parkway.

Curran-Fromhold Correctional Center

Opening in 1995, Curran-Fromhold Correctional Facility (CFCF) is the largest Philadelphia Prison System facility. The prison was named in honor of Warden Patrick Curran and Deputy Warden Robert Fromhold, who were killed at Philadelphia's Holmesburg prison in the line of duty in 1973. The 25-acre prison consists of four (4) housing buildings and processes nearly 30,000 males annually.

Biographies

Archbishop Charles J. Chaput, O.F.M. Cap., Archdiocese of Philadelphia



Archbishop Charles J. Chaput was installed as the 13th bishop and ninth archbishop of Philadelphia on September 8, 2011. Prior to assuming this responsibility, he served as Bishop of Rapid City, South Dakota and as Archbishop of Denver, Colorado. As a member of the Prairie Band Potawatomi Tribe, Archbishop Chaput was the second Native American to be ordained a bishop in the United States, and the first Native American archbishop.

Born in Concordia, Kansas, he attended Saint Francis Seminary High School in Victoria, Kansas and joined the Order of Friars Minor Capuchin, Saint Augustine Province, in 1965.

After earning a Bachelor of Arts in Philosophy from Saint Fidelis College Seminary in Herman, Pennsylvania, in 1967, Archbishop Chaput completed Studies in Psychology at Catholic University in Washington D.C., in 1969. He

earned a Master of Arts in Religious Education from Capuchin College in Washington D.C., in 1970 and was ordained to the priesthood on August 29, 1970.

Archbishop Chaput received a Master of Arts in Theology from the University of San Francisco in 1971. He served as an instructor in theology and spiritual director at Saint Fidelis from 1971-1974 and as executive secretary and director of communications for the Capuchin Province of St. Augustine in Pittsburgh from 1974-1977.

In 1999, Archbishop Chaput founded Saint John Vianney Theological Seminary, an affiliate of the Pontifical Lateran University. From 1998 to 2011, Archbishop Chaput ordained 71 men for the Archdiocese of Denver. Nearly half of the diocesan priests in active duty for the archdiocese were ordained by him.

Assisted by his Auxiliary Bishop José Gomez, Archbishop Chaput founded Centro San Juan Diego in 2002, in response to the pastoral and educational needs of the growing Hispanic community in Colorado. He later co-founded the national Catholic Association of Latino Leaders (CALL) and helped in the founding of ENDOW, a leadership initiative of Catholic women to “Educate on the Nature and Dignity of Women.”

Archbishop Chaput served on the U.S. Commission on International Religious Freedom, 2003-2006. Duties included religious freedom fact-finding missions to China and Turkey, and annual reports monitoring global trends in religious liberty mandated by 1998 federal law. In 2005, he was named a member of the official U.S. delegation to Cordoba, Spain, for the “Conference on Anti-Semitism and Other Forms of Intolerance,” sponsored by the Organization for Security and Cooperation in Europe (OSCE). The national Becket Fund for Religious Liberty awarded him the 2009 Canterbury Medal for his work in advancing religious freedom.

For the United States Catholic Conference of Bishops, Archbishop Chaput is currently Chair of the Subcommittee on Native American Catholics; a member of the Committee for Cultural Diversity in the Church and the Task Force for Health Care; a member of the Ad Hoc Committee for Religious Liberty; and a consultant to the Committee for Pro-Life Activities. He formerly served on the Committee for Divine Worship, the Committee for Migration, the Committee for Laity, Marriage, Family Life and Youth, the Committee on Domestic Justice and Human Development, and the Task Force on Strengthening Marriage.

Archbishop Chaput served the Holy See as an Apostolic Visitor to U.S. seminaries, (2005–2006); the Diocese of Toowoomba, Australia, (2007); and the Legion of Christ for Canada and the United States, (2009 – 2010). In February 2014 he was appointed to the Pontifical Council for the Laity by Pope Francis.

Bishop Timothy C. Senior, Auxiliary Bishop, Archdiocese of Philadelphia

Timothy C. Senior was appointed Auxiliary Bishop of Philadelphia in July 2009 by Cardinal Justin Rigali. Bishop Senior was appointed Rector of Saint Charles Borromeo Seminary, Overbrook in July 2012.

Prior to assuming this responsibility, Bishop Senior served as Moderator of the Curia from 2009 to 2012, assisting the Archbishop in the governance of the Archdiocese. Prior to this appointment, Bishop Senior served as Vicar for Clergy for the Archdiocese of Philadelphia from June of 2004 to July of 2009. As Vicar for Clergy, he oversaw all aspects of clergy personnel of the Archdiocese. From 1992 - 2004, Bishop Senior served in the Archdiocesan Secretariat for Catholic Human Services, both as Deputy Secretary and then Secretary. In that role, he had the responsibility for the governance and operation of the network of Catholic health care and social services ministries sponsored by the Archdiocese of Philadelphia.

A 1977 graduate of Lansdale Catholic High School, Lansdale, PA, Bishop Senior is a classically trained pianist and the youngest of three children. He was ordained a priest of the Archdiocese of Philadelphia in 1985. He earned a Master's of Divinity and Master of Arts in Theology from Saint Charles Borromeo Seminary, Wynnewood, PA in 1988, served as an assistant pastor at a parish in Bucks County and taught religion in an Archdiocesan high school before pursuing full-time graduate studies at Boston College.

After earning his Master's in Social Work and Master's in Business Administration from Boston College in 1992, Bishop Senior served as Deputy Secretary for Catholic Human Services from 1992 until 1997 when he was appointed Secretary. In 1998, he was named Chaplain to His Holiness, Pope John Paul, II, with the title "Reverend Monsignor." In 2004, he was named Vicar for Clergy by Cardinal Justin Rigali, and in 2005, was named a Prelate of Honor by the late Pope John Paul II.

Bishop John J. McIntyre, Auxiliary Bishop, Archdiocese of Philadelphia

John J. McIntyre was appointed Auxiliary Bishop of Philadelphia in June 2010 by Cardinal Justin Rigali. He had served as Secretary to Cardinal Rigali prior to this appointment.

Born in the Germantown section of Philadelphia, Bishop McIntyre attended Father Judge High School, Philadelphia, for three years before deciding to study for the Redemptorists and attended Saint Mary's High School Seminary located within the Diocese of Erie. He graduated from Saint Alphonsus Seminary in Connecticut in 1986. He served as a lay teacher for two years at Saint Benedict School in Philadelphia before entering Saint Charles Borromeo Seminary. He earned a Master's of Divinity from Saint Charles in 1991. He was ordained a priest in 1992.

He served as parochial vicar at Saint Dominic Parish, Philadelphia, followed by four years in a similar capacity at Saint Mark Parish in Bristol, Bucks County.

Bishop Joseph Fitzgerald, Auxiliary Bishop, Archdiocese of Philadelphia

Michael Joseph Fitzgerald was ordained as Auxiliary Bishop of Philadelphia in August 2010 by Cardinal Justin Rigali. He served as Vice-Rector of Saint Charles Borromeo Seminary from 2004 until 2007 before serving as Judicial Vicar of the Archdiocese of Philadelphia.

Born in Montclair, New Jersey and one of nine children, Bishop Fitzgerald received his Bachelor of Arts from Temple University in 1970 and his law degree from Villanova University School of Law in 1973. He earned a Master's of Divinity from Saint Charles Borromeo Seminary in 1980 and was ordained a priest in May 1980.

Bishop Fitzgerald served as parochial vicar at Immaculate Heart of Mary Parish, Philadelphia, from 1980 to 1981, and as parochial vicar at Saint Callistus Parish, Philadelphia, from 1981 to 1982. He served as Judge for the Metropolitan Tribunal from October 1982 until June 1987. Bishop Fitzgerald received a Licentiate in Canon Law from the Catholic University of American in 1989 and a Doctorate in Canon Law from Pontifical Gregorian University in Rome in 1991. Bishop Fitzgerald was the founding director of the Office for Legal Services for the Archdiocese, now the Office of General Counsel, serving in this position from 1991 until 2004.

Mayor Michael Nutter, City of Philadelphia

Michael Nutter is the 124th and current Mayor of Philadelphia. He is the third African-American to hold the position. Elected on November 6, 2007, he was reelected to a second term on November 8, 2011. He is a previous member of the Philadelphia City Council from the 4th district and has served as the 52nd Ward Democratic Leader since 1990.

Mayor Nutter also served as the President of the United States Conference of Mayors from June 2012 to June 2013. He received an honorary doctorate in public service honoris causa from Saint Joseph's University in 2015.

Born in Philadelphia, Mayor Nutter attended Saint Joseph's Preparatory School before graduating from The University of Pennsylvania's Wharton School of Business. He and his wife Lisa have two children.

Governor Tom Wolf, Commonwealth of Pennsylvania

Governor Tom Wolf was sworn in as Pennsylvania's 47th governor in January 2015. Previously, Wolf served as secretary of the Pennsylvania Department of Revenue from April 2007 until November 2008 and as an executive in his family-owned business.

Governor Wolf attended college at Dartmouth, but he interrupted his studies to join the Peace Corps and served two years in a small village in India before returning to finish his undergraduate degree. He later earned graduate degrees from the University of London and the Massachusetts Institute of Technology.

While finishing his PhD, Governor Wolf worked as a forklift operator and warehouse worker for the Wolf Organization Inc., a building materials company owned by his family based in York, Pennsylvania. He purchased the company in 1985 with two partners and sold it to a private equity firm in 2006.

During the administration of Governor Robert P. Casey, Wolf served on an economic development board and on the Pennsylvania Legislative Commission on Urban Schools.

He and his wife Frances have two daughters.

Commissioner Louis Giorla, City of Philadelphia Prison System

Louis Giorla was named Acting Commissioner of the Philadelphia Prison System in January 2008 and his appointment was made permanent two months later. Commissioner Giorla had served as the Warden of the Riverside Correctional Facility since May 2006.

A life-long Philadelphia resident, Commissioner Giorla began his career as an Officer at the House of Correction in 1982. He served as Director of the Prison's Internal Affairs Division for two years and then as Deputy Warden at Alternative and Special Detention before being promoted to Warden in 2005.

The son of a Correctional Officer, Commissioner Giorla attended Northeast Catholic High School and earned an Associate's Degree in Criminal Justice at Community College of Philadelphia. He and his wife Debbie, a former Philadelphia Prison System employee, have three children and six grandchildren.

Donna Crilley Farrell, Executive Director, World Meeting of Families–Philadelphia 2015

Donna Crilley Farrell became Executive Director of the World Meeting of Families, Crilley Farrell in 2014. Prior to this role, she served as Manager of External Affairs at Independence Blue Cross (IBC) beginning in 2012. At IBC, Ms. Crilley Farrell managed public relations and coordinated national and regional media coverage for the largest health insurer in southeastern Pennsylvania. Ms. Crilley Farrell first worked for the Archdiocese of Philadelphia in the Office for Communications from 1999 until she joined IBC, serving as Director of Communications from 2005-2012.

Over the course of nearly 14 years, she devoted countless hours to managing internal communications and media relations surrounding many of the largest challenges the Archdiocese has faced in its history. In May 2013, she received the papal honor, *Cross Pro Ecclesia et Pontifice*, (Cross for the Church and Pontiff) for her service to the Church.

A career in television news preceded Ms. Crilley Farrell's work for the Archdiocese of Philadelphia. She was a television reporter and anchor for several stations including WB17 in Philadelphia. She also worked for NBC News shortly after graduating from the University of Pennsylvania where she studied Communications. Ms. Crilley Farrell and her husband have two children.

Statistical totals available as of July 1, 2014

(schools and enrollment totals as of October 1, 2013 unless noted otherwise)	
Clergy in Archdiocese:	
1. Diocesan Priests of the Archdiocese of Philadelphia (total of lines 2, 3 & 4).....	519
2. Diocesan Priests on Active Assignment in Archdiocese.....	354
3. Diocesan Priests Working or Studying Outside Archdiocese.....	15
4. Retired, Sick or Absent Diocesan Priests.....	150
5. Diocesan Priests of Other Dioceses (Externs).....	47
6. Religious Priests Resident in Archdiocese.....	293
7. Permanent Deacons in Archdiocese.....	288
8. Sisters.....	2,633
9. Brothers.....	96
10. Number of Parishes (total of lines 11, 12, 13 & 14).....	219
11. Episcopal Region I.....	66
12. Episcopal Region II.....	52
13. Episcopal Region III.....	36
14. Episcopal Region IV.....	65
15. Archdiocesan Seminary (total of lines 15a and 15b).....	139
15a. Seminarians Studying for the Archdiocese of Philadelphia.....	49
15b. Seminarians Studying for Other Dioceses.....	90
16. Colleges and Universities.....	11
17. Total Full-Time and Part-Time Students.....	44,382
18. High Schools, Archdiocesan.....	17
19. Total Students	13,795
20. High Schools, Private.....	18
21. Total Students.....	7,588

22. Elementary Schools and Early Childhood Programs, Parochial.....	128
22b. (Elementary Schools and Early Childhood Programs, Parochial as of July 1, 2014).....	135
23. Total Students.....	44,904
24. Elementary Schools, Private.....	17
25. Total Students.....	4,498
26. Nonresidential Schools for Persons With Physical and/or Mental Disability.....	4
27. Total Students.....	215
28. Parish Religious Education Program (PREP) Enrollment (Pre k-12th).....	49,828
29. Total Enrollment: (total of lines 19, 23 & 27).....	58,914
30. Total Students Under Catholic Instruction (total of lines 15, 17, 21, 25, 28 & 29)...	165,349
31. Baptisms (total of line 31-32, and 638 minor and 337 adult baptisms).....	12,509
32. Infant Baptisms (9,784 up to age 1 and 1,750 between 1 and 7).....	11,534
33. Marriages (total of all marriages).....	3,452
34. Funerals.....	10,148
35. TOTAL CATHOLIC POPULATION	1,446,508
36. Total Population of Five County Area: U.S. Census, July 1, 2013 Estimates.....	4,063,958

A Brief History of the Archdiocese of Philadelphia

William Penn's "holy experiment" of religious toleration (1682) in his colony of Pennsylvania was a refuge for persecuted Catholics as well as other religions. There were Catholics in the Philadelphia area from the beginning of its colonization. The Mass was celebrated publicly as early as 1707. Old Saint Joseph's Church, the first Catholic church in Philadelphia, was built in 1733. The Catholic population increased from forty people at that time to about eight thousand by 1790.

Old Saint Mary's Church opened in 1763 and played an important role during and after the Revolutionary War. On July 4, 1779, members of the Continental Congress attended the first public religious commemoration of the Declaration of Independence at Old Saint Mary's. George Washington heard a Solemn Mass of Thanksgiving there on November 4, 1781 for victory over the British. On February 22, 1800, the Congress met there for a memorial service for President Washington. Holy Trinity Church was built in 1789 for Philadelphia's German-speaking Catholics, the first national parish in America. From its inception, Holy Trinity had problems with its trustees. Following the Protestant model, American civil law allowed religious congregations to incorporate as trustees, a civil entity that owned the church property and managed church temporalities. Lay trustees in most cases managed parish property without incident, but some trustees claimed excessive parochial administrative powers and even the right to choose and dismiss pastors. The problem escalated at Holy Trinity until trustees and parishioners publicly recanted in 1802.

On April 8, 1808, Michael Egan, O.F.M. (d. 1814), was appointed the bishop of the new diocese of Philadelphia, which at that time included the entire states of Pennsylvania and Delaware, and the western and southern parts of New Jersey. At this time, the diocese included about 30,000 Catholics attended by eleven priests. Old Saint Mary's Church was selected as the cathedral. Trustee problems at Old Saint Mary's persisted during Egan's entire tenure as bishop. After Egan's death in 1814, it was five years before Henry Conwell (1748-1842), Vicar General of Armagh, Ireland, was appointed the Bishop of Philadelphia.

In an attempt to compromise, Bishop Conwell signed a pact with the trustees giving them the right to veto his appointment of their pastors. This pact was rejected by Pope Leo XII in 1827. Francis Patrick Kenrick (1747-1863) was eventually appointed in 1830 the coadjutor to Bishop Conwell with the right of succession. Kenrick was consecrated on June 6, 1830. The trustee problem at Old Saint Mary's continued until Kenrick closed the church and the cemetery on April 16, 1831, after which the trustees capitulated to episcopal authority.

Other significant events during the episcopacy of Bishop Kenrick were the opening of the diocesan seminary of Saint Charles Borromeo in June 1832 in his episcopal residence and the establishment of the diocesan newspaper, the Catholic Herald in January 1833. Parochial expansion also characterized his tenure; new parishes were established in the city. Among these were the Redemptorist parish of Saint Peter and Saint John the Evangelist Church, which became the cathedral in 1838. In June 1849, Kenrick opened

the first Catholic hospital in Philadelphia, Saint Joseph's, staffed by the Sisters of Saint Joseph. Educational facilities were also expanded, Villanova (Augustinian) in 1842 and Saint Joseph's (Jesuit) in 1851. When Kenrick left office in 1851 to assume his duties as the Archbishop of Baltimore, Philadelphia had ninety-two churches, 101 priests, forty-three seminarians, two colleges and 170,000 Catholics.

John Nepomucene Neumann, C.Ss.R., the fourth bishop of Philadelphia, was consecrated on March 28, 1852. A Bohemian immigrant, he was the first professed Redemptorist in America (1842). During his first ten years as a Redemptorist, he gave missions, held administrative positions for his Congregation, and was pastor of Saint Alphonsus Parish, Baltimore. During his episcopate, Bishop Neumann constantly pressed for more parochial schools. He also established Saint Mary Magdalene de Pazzi Church (1852), the first parish for Italian-speaking Catholics. He introduced in 1853 the Forty Hours Devotion to the diocese at Saint Philip Neri Church and was assiduous in visiting the parishes of the diocese. In 1857, he was sent a coadjutor, James Wood. Bishop Neumann died on January 5, 1860. In 1963, he was beatified by Pope Paul VI and canonized a saint in 1977.

James Frederick Wood was born in Philadelphia and raised a Unitarian. While living in Cincinnati, Wood developed a friendship with Archbishop John B. Purcell and, at the age of twenty-three, became a Catholic. In 1857, Wood was appointed Coadjutor Bishop of Philadelphia and, at Neumann's death, became the fifth Bishop of Philadelphia. An astute financial manager, Bishop Wood was shepherd to about 200,000 souls, 137 priests, 131 parishes and forty parish schools in 1860. He established several new parishes and, in 1865, bought a parcel of land in the Overbrook section of Philadelphia, property which was to become the new site of Saint Charles Borromeo Seminary. After Bishop Wood laid the cornerstone of the new building in 1866, the seminary opened in 1871 with 128 students. During his tenure from 1860 to 1863, the Dioceses of Harrisburg, Scranton and Wilmington were established, leaving Philadelphia with 93 churches, 157 priests, 491 Sisters and a Catholic population of 200,000. In 1875, Philadelphia became the metropolitan see for the state of Pennsylvania with Wood as archbishop.

When Wood died in 1883, the see was vacant for a year until Rome appointed Saint Louis' coadjutor, Bishop Patrick Ryan, the second archbishop of Philadelphia. With his initiative, many charitable institutions were established, as well as Cahill High School for boys in 1890 (later known as Roman Catholic High School), the first free central Catholic high school in the United States. In 1908, Ryan announced the establishment of a free central high school for girls (later known as John W. Hallahan Catholic Girls' High School), but died before its completion in 1912. No bishop in the United States exceeded Ryan in the establishment of parochial schools. In 1884, the Archdiocese had fifty eight, by 1903, there were 103.

Ryan took interest in the founding of the mother house of the Sisters of the Blessed Sacrament for Indians and Colored People in 1907, whose foundress, Mother Katharine Drexel, dedicated her life and fortune to the salvation of Black Americans and Native Americans. Philadelphia-born Katharine Drexel was beatified in 1987 and canonized a saint on October 1, 2000. With the death of Archbishop Ryan in 1911, Edmond Francis

Prendergast, who had been Ryan's auxiliary bishop, was appointed the third Archbishop of Philadelphia. Born in Ireland in 1913, Prendergast directed the building of many new charitable institutions including Misericordia Hospital, Archbishop Ryan Memorial Institute for the Deaf, Saint Edmond's Home for Crippled Children and West Philadelphia Catholic High School for Boys and the Archbishop Ryan Memorial Library at the seminary. He died in Philadelphia in 1918.

Archbishop Dennis Dougherty was the first native son to be appointed Archbishop of Philadelphia. Calling himself "God's Bricklayer" during his thirty-three year administration from 1918 to 1951, he established 112 parishes, 145 parochial schools, 53 Catholic high schools, four Catholic colleges, twelve hospitals and eleven homes for the aged. He ordained over 2,000 priests. On March 7, 1921, Archbishop Dougherty was elevated to membership in the College of Cardinals. At the time of his death on the 61st anniversary of his ordination to the priesthood, there were 1,896 religious and diocesan priests in the Archdiocese, 451 parishes, 6,819 women religious, 305 parochial schools, thirty-one high schools and just over one million Catholics.

On November 28, 1951, John F. O'Hara, C.S.C., was appointed the ninth bishop and fifth archbishop of Philadelphia. Raised in Indiana, he was ordained a Holy Cross priest in 1916. At the University of Notre Dame, he taught commerce and became the university president in 1934 and the Bishop of Buffalo in 1945. O'Hara's episcopate here was active and vigorous, expanding educational facilities, opening new parishes and parish schools. He established the first Annual Catholic Charities Appeal in 1958. Cardinal O'Hara was also interested in the education of the mentally handicapped. He was named cardinal by Pope John XXIII in 1958. After his death on August 28, 1960, the Archdiocese was further divided when the Diocese of Allentown was established on January 28, 1961 with Auxiliary Bishop Joseph McShea as the first ordinary. The counties of Philadelphia, Bucks, Chester, Delaware and Montgomery remained with the Archdiocese as they are today.

John Joseph Krol, former Auxiliary Bishop of Cleveland, was installed as archbishop on March 22, 1961. In October 1962, Pope John XXIII appointed him undersecretary of the Second Vatican Council. Archbishop Krol was also appointed president of the study committee on finances for the Pontifical Commission for Social Communications.

The years of Krol's tenure saw radical social change in the nation and the Archdiocese. Archbishop Krol implemented the teachings of the Second Vatican Council (1962 - 1965), especially the many liturgical changes. He also established a Commission on Human Relations to formulate guidelines to direct the apostolate for racial harmony and ecumenism in the Archdiocese.

Archbishop Krol was named a Cardinal on May 28, 1967. In the period 1964 to 1969, the number of Catholics in the Archdiocese had increased to 1,351,704 souls. There were 1,096 diocesan priests, 676 priests of religious Congregations and 6,622 women religious.

Cardinal Krol oversaw the expansion of the activities of the Pennsylvania Bishops' Catholic Conference. He was elected the second president of the National Council of Catholic Bishops in 1971 for three years. He was instrumental in the establishment of the Shrine of Our Lady of Czestochowa in 1966. He also built the Archdiocesan Office building, opened in 1971. He retired in February 1988 and died in Philadelphia on March 3, 1996.

Anthony Joseph Bevilacqua succeeded him as Archbishop of Philadelphia. He was ordained a priest on June 11, 1949 for the Diocese of Brooklyn and named an auxiliary bishop there on November 24, 1980. In 1983, Pope John Paul II appointed him the ordinary of the Diocese of Pittsburgh. Five years later, Bishop Bevilacqua was installed as Archbishop of Philadelphia on February 11, 1988. On May 29, 1991, he was elevated to the College of Cardinals.

Cardinal Bevilacqua made the spiritual renewal of the faithful of the Archdiocese a priority. In addition to making pastoral visits to parishes, schools and institutions in the Archdiocese as well as other religious denominations, he aired a live radio show from 1995 to 2000. He promoted renewal of parish life by instituting the parish pastoral planning and cluster pastoral planning processes. On December 8, 2000, Cardinal Bevilacqua announced the convocation of the Tenth Synod for the Archdiocese of Philadelphia seeking to extend and foster renewal of Catholic life within the archdiocese in this third millennium of Christianity.

On June 17, 1998, Cardinal Bevilacqua reached the age of 75 and, according to Canon Law, submitted his letter of resignation to Pope John Paul II. Five years later, his resignation was accepted by the Holy Father. He is currently Archbishop Emeritus of the Archdiocese of Philadelphia.

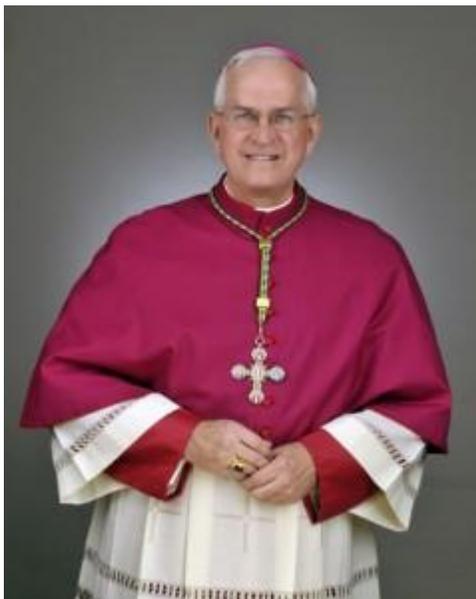
After 30 years of service to the Holy See in the Vatican's Secretary of State, Archbishop Justin Rigali was appointed Archbishop of St. Louis in 1994. On July 15, 2003, Pope John Paul II appointed Archbishop Rigali as the twelfth Bishop and eighth Archbishop of Philadelphia. He was named a Cardinal on September 28, 2003. On October 7, 2003, he was installed as Archbishop in the Cathedral Basilica of Saints Peter and Paul. Two weeks after his installation, he was formally created a Cardinal by the Holy Father.

Archbishop Charles J. Chaput was installed as the 13th bishop and ninth archbishop of Philadelphia on September 8, 2011.

USCCB Officers

Archbishop Joseph E. Kurtz of Louisville, Kentucky

President, U.S. Conference of Catholic Bishops



Pope Benedict XVI appointed Most Reverend Joseph E. Kurtz, D.D. as the fourth Archbishop and ninth bishop of the Archdiocese of Louisville on June 12, 2007. He was installed as Archbishop of Louisville on August 15, 2007. Before coming to Louisville, Archbishop Kurtz served as Bishop of Knoxville from 1999 to 2007.

Born on August 18, 1946 in Mahanoy City, Pennsylvania, Archbishop Joseph E. Kurtz earned bachelor (1968) and master of divinity (1972) degrees from St. Charles Borromeo Seminary in Philadelphia and a master's degree in social work from the Marywood School of Social Work in Scranton, Pennsylvania, in 1976. Archbishop Kurtz was ordained a priest for the Diocese of

Allentown on March 18, 1972.

Before becoming Bishop of Knoxville, Archbishop Kurtz served for 27 years in the Diocese of Allentown, Pennsylvania, in charge of social services, diocesan administration, and parish ministry. He was pastor of Notre Dame of Bethlehem Parish in Bethlehem, PA, from 1996 to 1999, and St. Mary Parish in Catasauqua, PA from 1988 to 1996, associate director and later executive director of the Catholic Social Agency and Family Life Bureau from 1976 to 1994, and diocesan coordinator for health affairs from 1991 to 1998. He also served in formation at St. Pius X Seminary, as an instructor at Mary Immaculate Seminary, and as the assistant director and promoter of vocations for the Diocese of Allentown. Archbishop Kurtz received the distinguished title of monsignor in 1986.

Archbishop Kurtz has served on numerous boards, including service on the Pennsylvania Catholic Conference from 1977 to 1998, as the president of the board of directors of the Catholic Social Agency from 1988 to 1999, and in Knoxville, as a member of the Association of Christian Denominational Leaders from 2000 to 2007. He was a member of the 2002 class of Leadership Knoxville, and he served as Vice President of the United State Conference of Catholic Bishops from 2010 to 2013. Archbishop Kurtz served on the board of Leadership Louisville from 2008 to 2014 and on the board of St. Charles Seminary (Philadelphia, Pennsylvania) from 2007 to 2014.

Elected President of the United States Conference of Catholic Bishops on November 12, 2013, Archbishop Kurtz serves on the executive and administrative committees of that body. He is the vice chancellor of the board of the Catholic Extension Society. He serves on the Board of Trustees of the Catholic University of America and on the Board of Directors of the National Catholic Bioethics Center. He also serves on the Advisory Board to the Cause for Archbishop Fulton Sheen's beatification. In February of 2014, Pope Francis appointed Archbishop Kurtz to the Holy See's Congregation for the Oriental Churches.

Archbishop Kurtz is the son of the (late) George and Stella (Zmijewski) Kurtz and the brother of (the late) Rosemarie Quinn, Patricia Cameli, Theresa Bakos, and (the late) George S. Kurtz.

The oldest Roman Catholic Archdiocese west of the Appalachians, the Archdiocese of Louisville was founded as the Diocese of Bardstown in 1808, transferred to Louisville in 1841, and elevated to Archdiocese in 1937. The Archdiocese covers 24 counties and hosts a Catholic population of more than 200,000 individuals.

Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston

Vice-President, U.S. Conference of Catholic Bishops



His Eminence Daniel Cardinal DiNardo is the metropolitan archbishop of Galveston-Houston and pastor to its 1.3 million Catholics (and over 4 million non-Catholics) and 440 priests in 146 parishes and 60 schools spread over 8,880 square miles. His seats are St. Mary Cathedral Basilica in Galveston and the Co-Cathedral of the Sacred Heart in Houston.

Born in Steubenville, Ohio, and raised with three siblings in Castle Shannon near Pittsburgh, Cardinal DiNardo attended St. Anne grade school and the Jesuit-run Bishop's Latin school before enrolling in St. Paul Seminary and Duquesne University in Pittsburgh. He received his master's degree in philosophy from the Catholic University of America in Washington, D.C. and degrees of Sacred Theology from both the

Pontifical Gregorian University and the Patristic Institute Augustinianum in Rome.

He was ordained to the priesthood for the Diocese of Pittsburgh on July 16, 1977 and served as parish pastor, seminary professor, spiritual director, and in the chancery. From 1984 to 1991, he worked in Rome as a staff member for the Congregation for Bishops, as

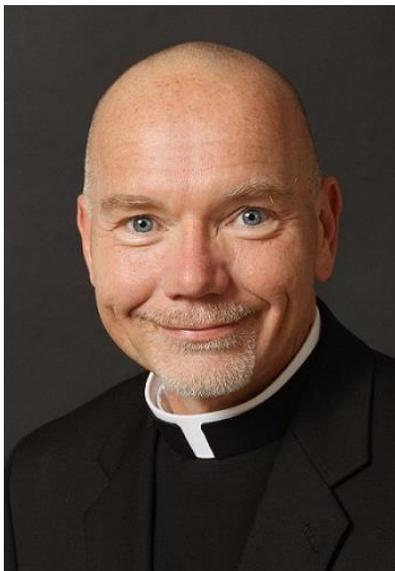
director of Villa Stritch (the house for American clergy), and as adjunct professor at the Pontifical North American College. In 1991 he returned to Pittsburgh, serving as pastor to several parishes and again in the chancery.

He was appointed coadjutor bishop of Sioux City, Iowa and ordained there as a bishop in October 1997. As his Episcopal motto he adopted: Ave Crux Spes Unica, meaning "Hail the Cross, Our Only Hope." He succeeded retiring Bishop Lawrence Donald Soens of Sioux City in November of 1998.

He was named coadjutor bishop (later coadjutor archbishop) of Galveston-Houston in January 2004 and succeeded Archbishop Joseph Fiorenza on February 28, 2006. On June 29, 2006, he received the pallium from Pope Benedict XVI. He was elevated to the College of Cardinals in November of 2007 at St. Peter's Basilica in Rome. As a member of the Sacred College, he served as a Cardinal-Elector in the Papal Conclave of 2013, which saw the election of Pope Francis to the See of Peter. In November of the same year, he was elected by his brother bishops as the Vice-President of the United States Conference of Catholic Bishops (USCCB) for a three-year term. He is a member of the Pontifical Council for Culture, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, the Pontifical Council for the Economy, and is on the Board of Trustees of The Catholic University of America in Washington, D.C.

Msgr. Ronny E. Jenkins, S.T.L., J.C.D.

General Secretary, U.S. Conference of Catholic Bishops



Msgr. Ronny Jenkins, a priest of the Diocese of Austin, Texas, was born in Würzburg, Germany. After graduating with a B.A., in Psychology from the University of Dallas, he began graduate studies at the Pontifical Gregorian University in Rome where he subsequently earned a licentiate in Sacred Theology, with a specialization in Patristic Studies, a Master of Arts in Philosophy from the University of Dallas, and a doctorate in canon law from the Catholic University of America.

Following ordination to the priesthood in 1989, Msgr. Jenkins served in various pastoral assignments as parochial vicar, pastor and as judicial vicar for the diocese.

In 2001, Msgr. Jenkins joined the faculty of the School of Canon Law at Catholic University of America where he specialized in procedural and penal law. At the same

time, he served as a special consultant to the United States Conference of Catholic Bishops on issues related to clerical sexual abuse of minors. In 2005, Msgr. Jenkins joined the USCCB on a full time basis as Associate General Secretary. He was elected General Secretary by the body of bishops in November 2010.

Msgr. Jenkins has been a frequent speaker at conferences and workshops throughout the country. He has also authored numerous articles in national and international journals on various issues of relevance to contemporary ecclesiastical law. He is the coauthor of a major commentary on *Dignitas connubii*, the Instruction of the Pontifical Council for Legislative Texts on the marriage nullity process.

PAPAL VISIT 2015

COMMUNICATIONS CONTACTS

National

Helen Osman
Secretary of Communications, USCCB
hosman@uscgb.org
Office: 202.541.3323
Mobile: 512.785.3006

Don Clemmer
Interim Director Media Relations,
USCCB
dclemmer@uscgb.org
Office: 202.541.3206
Mobile: 260.580.1137

Norma Montenegro-Flynn
Associate Director, Media Relations,
USCCB
NMontenegro@uscgb.org
Office: 202.541.3202
Mobile: 703.717-2941

Matt Palmer
Social Media Specialist, USCCB
mpalmer@uscgb.org
Office: 202.541.3309
Mobile: 301.996.5207

James Rogers
Chief Communications Officer, USCCB
jrogers@uscgb.org
Office: 202.541-3201
Mobile: 202.256-5510

Phil Alongi
Executive Producer, Filing Center
Briefings
phil.alongi@alongimedia.com
Mobile: (917) 750-7039

Sally Holland
Filing Center Operations Coordinator
sally.holland@verizon.net
Mobile: (703) 328-0339

Maureen Madden
New York Filing Center Operations
Coordinator
mmadden21@mac.com
917-751-6537

Willie Lora
DC and PHL Filing Center Operations
Coordinator
willie.lora@gmail.com
willie.lora@loramedia.com
202-302-5473

Washington, DC

Chieko Noguchi
Director, Media and Public Relations,
Archdiocese of Washington, DC
noguchic@adw.org
Office: (301) 853-4515
Mobile: (301) 758-7901

Lauren Ashburn
Archdiocesan Papal Media Coordinator,
Archdiocese of Washington, DC
AshburnL@adw.org
Mobile: 202-617-0016

Lindsey Frechou
Communications Associate
Archdiocese of Washington, DC
lfrechou@adw.org
Office: (301) 853-4512

Sarah Yaklic
Director of Digital Media, Archdiocese
of Washington, DC
yaklics@adw.org
Office: 301-853-5330
Mobile: (202) 255-6490

Georgina Stark
Special Projects Manager, Archdiocese
of Washington, DC
starkg@adw.org
Office: 301-853-4517
Mobile: 301-221-6226

Jacquelyn Hayes
Director of Communications
Basilica National Shrine of the
Immaculate Conception
jmh@bnsic.org
Office: 202-281-0615

Victor Nakas
Associate Vice President for Public
Affairs and CUA spokesman
The Catholic University of America
Mobile: 202 -236-4086
nakas@cua.edu

Katie Lee
Director of Communications
The Catholic University of America
202-319-6975
leect@cua.edu

Bart Pollock
Office of Public Affairs
The Catholic University of America
202.319.6976
pollockj@cua.edu

Mary McCarthy Hines
Media Relations Specialist, Office of
Public Affairs
The Catholic University of America
202.319.6972
mccarthym@cua.edu

New York

Joseph Zwilling
Director of Communications,
Archdiocese of New York
joseph.zwilling@archny.org
Office: 646-794-2997
Mobile: 917-576-0930

Kate Monaghan
Assistant Director of Communications,
Archdiocese of New York
kate.monaghan@archny.org
Office: 646-794-2996
Mobile: 646-717-4999

Stefanie N. Gutierrez
Diocese of Brooklyn
sgutierrez@desalesmedia.org
Office: (718) 517-3112
Mobile: (917) 587-2784

Msgr. Kieran Harrington
Diocese of Brooklyn
kharrington@diobrook.org

Rocio Fidalgo
Deputy Press Secretary
Diocese of Brooklyn
rfidalgo@desalesmedia.org
718-213-1955 (cell)

Philadelphia

Meg Kane
Vice President, Brian (Philadelphia)
mkane@briancom.com
Office: 484.385.2938
Mobile: 215.704.4745 (Preferred)

Rachael Harleman
Senior Account Executive, Brian
(Philadelphia)
rharleman@briancom.com
Office: 484.385.2915
Mobile: 570.436.0704

Ken Gavin
Director of Communications,
Archdiocese of Philadelphia
kgavin@archphila.org
Office: 215-587-3747
Mobile: 610-291-0838

Stephanie Brophy
Associate Director of Communications,
Archdiocese of Philadelphia
sbropy@archphila.org
Office: 215-587-3747
Mobile: 215-932-4762

HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES

The Catholic faith in the United States first spread through the work of missionaries, such as Jesuits Isaac Jogues, Jacques Marquette and Eusebio Kino in the 1600s. In the 1770s, Spanish Franciscan Junípero Serra led the establishment of the California mission system.

Catholic education in the United States goes back to at least 1606, when Franciscans opened a school in what is now St. Augustine, Florida. Further north and a bit later, Jesuits instructed such dedicated Native American students as Kateri Tekakwitha (1656-1680). By the latter 1600s, English colonists had set up their own public schools, often with a heavily Protestant, if not blatantly anti-Catholic cast. Even in Catholic-founded Maryland, Catholics were a minority, and in 1677, in Newtown, the Jesuits established a preparatory school. In New Orleans, the Franciscans opened a school for boys in 1718. Ursuline sisters arrived there from France in 1727 to open an orphanage, school for street girls and health facility. This was the first formal Catholic charity in the present United States. Catholics in Philadelphia in 1782 opened St. Mary's School, considered the first parochial school in the United States.

Meanwhile the Catholic population continued to expand. By about 1776, it reached approximately 25,000 in Maryland, Pennsylvania and New York State alone. Not long after the American Revolution, John Carroll, cousin of Declaration of Independence signer Charles Carroll, saw his dream of a Catholic college take root with the 1789 establishment of Georgetown. The Bill of Rights, with the First Amendment guarantee of religious freedom, helped Catholics further cement their place in post-Revolutionary America. John Carroll was appointed prefect of the United States of America in 1784 and bishop of Baltimore in 1789. Baltimore, the premier see, or first diocese in the country, was elevated to an archdiocese in 1808. Archbishop Carroll died in 1815. (There are now 195 Catholic dioceses and eparchies in the United States, with some 450 active and retired bishops.)

Elizabeth Ann Bayley Seton founded the Sisters of Charity of St. Joseph, set up a school for poor children in Emmitsburg, Maryland, in 1809 and made the creation of parochial schools a lifetime cause. In 1812, in rural Kentucky, Mary Rhodes, Christina Stuart and Nancy Havern, aided by a Belgium immigrant, Father Charles Nerinckx, formed the Friends of Mary (later the Sisters of Loretto) and began to teach poor children.

The middle of the 19th Century saw increasing Catholic interest in education in tandem with increasing Catholic immigration. To serve their growing communities, American Catholics opened their own schools, aided by religious orders such as the Sisters of Mercy, who arrived from Ireland in 1843, and the Sisters, Servants of the Immaculate Heart of Mary, organized in 1845 to teach in Michigan. At the university level, Fordham University was founded in New York City in 1841. The University of Notre Dame was

founded in 1842 by the Congregation of the Holy Cross in Indiana. The Catholic University of America was founded in Washington in 1887.

Such successes sparked a bigoted backlash, fomented by groups such as the Know-Nothing Society. Mobs burnt a convent and murdered a nun in Massachusetts in 1834, destroyed two churches in New England in 1854, and, in that same year, tarred-and-feathered and nearly killed Father John Bapst, a Swiss-born Jesuit teaching in Maine and ministering to the Passamaquoddy Indians and Irish immigrants, among others.

The late 19th Century saw the continued development of religious orders, including the founding of the Sisters of the Blessed Sacrament by rich heiress Katharine Drexel to meet the educational needs of blacks and Native Americans. It also saw the naming of the first U.S. cardinals, John McCloskey in New York and James Gibbons in Baltimore.

In 1904 Catholic educators formed a new organization, the National Catholic Educational Association (NCEA). In 1915, the Catholic Hospital Association, later the Catholic Health Association, was formed. Their first convention brought together 200 sisters, lay nurses and doctors. Today, the organization represents more than 600 Catholic hospitals and 1,200 continuum of care facilities across the country. Every day, one out of six hospitalized patients is cared for in a Catholic health care facility.

In 1910, the National Conference of Catholic Charities was founded on the campus of The Catholic University of America. The organization played a key role in developing the National Housing Act, supporting the creation of Social Security and founding the National Catholic School of Social Service. The NCCC would later be renamed Catholic Charities USA, a national network of Catholic social service providers with its more than 170 member agencies that together served over 8.5 million in need in 2014.

In 1917 the U.S. bishops formed the National Catholic War Council (NCWC) to enable American Catholics to support servicemen during World War I. In 1919, Pope Benedict XV urged the hierarchy to join him in working for peace and social justice. In response, the bishops organized the National Catholic Welfare Council that same year, headquartered in Washington with a general secretary with some staff. In 1922 the National Catholic Welfare Conference was created to address such concerns as education, immigration and social action.

Msgr. John A. Ryan, head of NCWC's social action department, played a crucial role in developing the moral framework that would underpin the policies of President Franklin Roosevelt's New Deal. In 1970, the bishops launched the Campaign for Human Development, a domestic anti-poverty program, which continues to fund groups led by low-income people seeking to address the root causes of poverty in their communities.

In 1966, the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC) were established out of the NCWC. The NCCB attended to the church's own affairs in this country, fulfilling the Second Vatican Council's mandate that bishops "jointly exercise their pastoral office" (Decree on the Bishops' Pastoral

Office in the Church, #38). In 2001, the NCCB and the USCC were combined to form the United States Conference of Catholic Bishops (USCCB).

Throughout the 20th Century, Catholic social justice teaching became deeply rooted, reflected in the founding of the Catholic Worker Movement by Dorothy Day and Peter Maurin in 1933, Catholic labor activism and participation by the Maryknoll community and other religious orders in missionary work around the globe. The Church played an active role in the Civil Rights movement. In 1960, John F. Kennedy became the first and so far only Catholic to be elected President of the United States.

In 1900, an estimated 3,500 parochial schools existed in the United States. Within 20 years, the number of elementary schools had reached 6,551, enrolling 1,759,673 pupils taught by 41,581 teachers. Secondary education likewise boomed. In 1900, Catholics could boast of approximately 100 Catholic high schools, but by 1920 more than 1,500 existed. For more than two generations, enrollment continued to climb. By the mid-1960s, it had reached an all-time high of 4.5 million elementary school pupils, with about 1 million students in Catholic high schools. Four decades later, total elementary and secondary enrollment is 2.6 million. There are 8,000 Catholic schools across the United States today.

The United States received its first visits from popes in the years following the Second Vatican Council, including Paul VI (1965), several visits by John Paul II including the only World Youth Day in the United States hosted in Denver (1993), and Benedict XVI (2008). All three popes addressed the United Nations.

In 2002, the U.S. bishops adopted the Charter for the Protection of Children and Young People, a landmark document in the church's response to the sexual abuse of minors by clergy. The norms of the Charter have been adopted by the Vatican and are being implemented around the world to ensure the Catholic Church is a safe environment for children.

PAPAL VISITS TO THE UNITED STATES

Pope Francis is the fourth pope to visit the United States. His apostolic journey to the United States is scheduled to take place September 22-27, 2015, and he will visit Washington, New York and Philadelphia. His visit will be the 10th time a pope has made an apostolic journey to the United States.

Other pastoral visits from previous popes are:

In October 1965, Paul VI became the first pope to visit the United States. His trip included a first time papal visit to the United Nations.

Pope John Paul II visited the United States seven times:

- 1979 (10/1 – 10/7): Boston, New York, Philadelphia, Chicago, Washington and Des Moines, Iowa.
- 1981 (2/26): Anchorage, Alaska – stopover/several hours
- 1984 (5/2): Fairbanks, Alaska – stopover/several hours
- 1987 (9/10 – 9/19): Miami, Columbia, SC, New Orleans, San Antonio, Phoenix, Los Angeles, San Francisco, Detroit
- 1993 (8/12 – 8/15): Denver (World Youth Day)
- 1995 (10/4 – 10/8): Newark, NJ, New York (including Brooklyn), Baltimore
- 1999 (1/26 – 1/27): St. Louis

Pope Benedict XVI visited the United States in 2008. His apostolic visit, April 15-20, took him to Washington and New York.

Pope Francis will be the fourth pope to meet with a U.S. president during a visit to the United States. Other popes who have met with a U.S. president during a U.S. visit are:

- Pope Benedict XVI:
April 16, 2008, on the occasion of Pope Benedict XVI's 81st birthday, President George W. Bush welcomed Pope Benedict to the White House. This was the second time in history that a pope visited the White House. (Pope John II had first visited in 1979.)
- Pope John Paul II met with a U.S. president during each of the following visits to the United States:

- 1979 – President Jimmy Carter (The White House, Washington)
 - 1984 – President Ronald Reagan (Fairbanks, Alaska)
 - 1987 – President Ronald Reagan (Miami)
 - 1993 – President Bill Clinton (Denver)
 - 1995 – President Bill Clinton (Newark, NJ)
 - 1999 – President Bill Clinton (St. Louis)
- Pope Paul VI met with President Lyndon B. Johnson during his trip to New York in 1965.

Pope Francis’ visit to the United Nations will mark the fifth time a pope addresses the United Nations while visiting the United States.

Francis:

United Nations Headquarters (New York), September 25, 2015

Benedict XVI:

[United Nations Headquarters \(New York\), April 18, 2008](#)

John Paul II:

[United Nations Headquarters \(New York\), October 5, 1995](#)

[United Nations Headquarters \(New York\), October 2, 1979](#)

Paul VI:

[United Nations Headquarters \(New York\), October 4, 1965](#)

BISHOPS AND DIOCESES

United States Conference of Catholic Bishops

The United States Conference of Catholic Bishops is an assembly of the hierarchy of the United States and the U.S. Virgin Islands.

Cardinals

There are 15 U.S. Cardinals

4 Cardinals Currently Lead U.S. Archdioceses

- *Cardinal Daniel N. DiNardo* - Galveston-Houston
- *Cardinal Timothy M. Dolan* - New York
- *Cardinal Sean P. O'Malley* - Boston
- *Cardinal Donald W. Wuerl* - Washington

3 U.S. Cardinals Are Not Currently Diocesan Bishops

- *Cardinal Raymond L. Burke* - Patron of the Order of Malta
- *Cardinal James M. Harvey* - Archpriest of the Basilica of St. Paul Outside-the-Walls
- *Cardinal Edwin F. O'Brien* - Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem

8 U.S. Cardinals Are Retired

- *Cardinal William H. Keeler* - Archbishop Emeritus of Baltimore
- *Cardinal Bernard F. Law* - Archpriest Emeritus of St. Mary Major Basilica, Rome
- *Cardinal William J. Levada* - Prefect Emeritus, Congregation for the Doctrine of the Faith
- *Cardinal Roger M. Mahony* - Archbishop Emeritus of Los Angeles
- *Cardinal Adam J. Maida* - Archbishop Emeritus of Detroit
- *Cardinal Theodore E. McCarrick* - Archbishop Emeritus of Washington
- *Cardinal Justin F. Rigali* - Archbishop Emeritus of Philadelphia
- *Cardinal James F. Stafford* - Major Penitentiary Emeritus

Bishops

There are 449 active and retired Catholic bishops in the United States:

270 Active Bishops:

- 4 Cardinal Archbishops
- 30 Archbishops
- 159 Diocesan Bishops
- 77 Auxiliary Bishops
- 2 Apostolic or Diocesan Administrators

179 Retired Bishops:

- 8 retired Cardinal Archbishops
- 28 retired Archbishops
- 104 retired Diocesan Bishops
- 39 retired Auxiliary Bishops

Dioceses and Archdioceses

In the United States, there are 195 archdioceses/dioceses and one apostolic exarchate, and one Personal Ordinariate:

- 145 Latin Catholic dioceses
- 33 Latin Catholic archdioceses
- 15 Eastern Catholic dioceses
- 2 Eastern Catholic archdioceses
- 1 apostolic exarchate for Syro-Malankara Catholic Church
- 1 Personal Ordinariate of the Chair of St. Peter

Currently, 3 dioceses and 1 archdiocese are vacant (*sede vacante*):

- Salt Lake City, Utah
- Superior, Wisconsin
- Kansas City - St. Joseph, Missouri
- (Archdiocese of) St. Paul and Minneapolis, Minnesota

Eastern Catholic Churches are churches with origins in Eastern Europe, Asia and Africa that have their own distinctive liturgical, legal and organizational systems and are identified by the national or ethnic character of their region of origin. Each is considered fully equal to the Latin tradition within the Church. In the United States, there are 15

Eastern Church dioceses (called eparchies) and two Eastern Church archdioceses (or archeparchies), the Byzantine Catholic Archdiocese of Pittsburgh and the Ukrainian Catholic Archdiocese of Philadelphia.

The apostolic exarchate for the Syro-Malankara Catholic Church in the United States is headed by a bishop who is a member of the U.S. Conference of Catholic Bishops. An apostolic exarchate is the Eastern Catholic Church equivalent of an apostolic vicariate. It is not a full-fledged diocese/eparchy, but is established by the Holy See for the pastoral care of Eastern Catholics in an area outside the territory of the Eastern Catholic Church to which they belong. It is headed by a bishop or a priest with the title of exarch.

The Personal Ordinariate of the Chair of Saint Peter was established January 1, 2012, to serve former Anglican groups and clergy in the United States who sought to become Catholic. Similar to a diocese though national in scope, the ordinariate is based in Houston and includes parishes and communities across the United States that are fully Catholic, while retaining elements of their Anglican heritage and traditions.

Eastern Rite Eparchies

1. St. Thomas Syro-Malabar Diocese of Chicago (Illinois)
2. Eparchy of St. George in Canton for the Romanians (Ohio)
3. Ukrainian Catholic Eparchy of Stamford (Connecticut)
4. Byzantine Catholic Eparchy of Passaic (New Jersey)
5. Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix (Arizona)
6. Eparchy of Our Lady of Deliverance Syriac Catholic Diocese in the U.S. and Canada (New Jersey)
7. Chaldean Eparchy of St. Thomas the Apostle of Detroit (Michigan)
8. Chaldean Eparchy of St. Peter the Apostle, San Diego (California)
9. Eparchy of Parma, Ohio (Ruthenian)
10. Eparchy of St. Maron of Brooklyn (New York)
11. Eparchy of Our Lady of Nareg in New York of Armenian Catholics
12. Eparchy of Newton, Our Lady of the Annunciation, Boston (Melkite Greek) (Massachusetts)
13. Eparchy of St. Nicholas in Chicago for Ukrainians (Illinois)
14. Eparchy of Our Lady of Lebanon (Maronite)
15. Ukrainian Catholic Eparchy of St. Josaphat, Parma (Ohio)

Eastern Rite Archeparchies

1. Ukrainian Catholic Archeparchy of Philadelphia (Pennsylvania)
2. Byzantine Catholic Archeparchy of Pittsburgh (Pennsylvania)

Archdioceses in the U.S.

1. Archdiocese of Anchorage (Alaska)
2. Archdiocese of Atlanta (Georgia)

3. Archdiocese of Baltimore (Maryland)
4. Archdiocese of Boston (Massachusetts)
5. Archdiocese of Chicago (Illinois)
6. Archdiocese of Cincinnati (Ohio)
7. Archdiocese of Denver (Colorado)
8. Archdiocese of Detroit (Michigan)
9. Archdiocese of Dubuque (Iowa)
10. Archdiocese of Galveston-Houston (Texas)
11. Archdiocese of Indianapolis (Indiana)
12. Archdiocese of Hartford (Connecticut)
13. Archdiocese of Kansas City in Kansas
14. Archdiocese of Los Angeles (California)
15. Archdiocese of Louisville (Kentucky)
16. Archdiocese of Miami (Florida)
17. Archdiocese of Milwaukee (Wisconsin)
18. Archdiocese of Mobile (Alabama)
19. Archdiocese of New Orleans (Louisiana)
20. Archdiocese of New York (New York)
21. Archdiocese of Newark (New Jersey)
22. Archdiocese of Oklahoma City (Oklahoma)
23. Archdiocese of Omaha (Nebraska)
24. Archdiocese of Philadelphia (Pennsylvania)
25. Archdiocese of Portland in Oregon
26. Archdiocese of San Antonio (Texas)
27. Archdiocese of San Francisco (California)
28. Archdiocese of Santa Fe (New Mexico)
29. Archdiocese of Seattle (Washington)
30. Archdiocese of St. Louis (Missouri)
31. Archdiocese of St. Paul and Minneapolis (Minnesota)
32. Archdiocese of the Military Services (District of Columbia)
33. Archdiocese of Washington (District of Columbia)

Dioceses in the U.S.

1. Diocese of Albany (New York)
2. Diocese of Alexandria (Louisiana)
3. Diocese of Allentown (Pennsylvania)
4. Diocese of Altoona-Johnstown (Pennsylvania)
5. Diocese of Amarillo (Texas)
6. Diocese of Arlington (Virginia)
7. Diocese of Austin (Texas)
8. Diocese of Baker (Oregon)
9. Diocese of Baton Rouge (Louisiana)
10. Diocese of Beaumont (Texas)
11. Diocese of Belleville (Illinois)
12. Diocese of Biloxi (Mississippi)
13. Diocese of Birmingham (Alabama)
14. Diocese of Bismarck (North Dakota)
15. Diocese of Boise (Idaho)
16. Diocese of Bridgeport (Connecticut)
17. Diocese of Brooklyn (New York)
18. Diocese of Brownsville (Texas)
19. Diocese of Buffalo (New York)
20. Diocese of Burlington (Vermont)
21. Diocese of Camden (New Jersey)
22. Diocese of Charleston (South Carolina)
23. Diocese of Charlotte (North Carolina)
24. Diocese of Cheyenne (Wyoming)
25. Diocese of Cleveland (Ohio)
26. Diocese of Colorado Springs (Colorado)
27. Diocese of Columbus (Ohio)
28. Diocese of Corpus Christi (Texas)
29. Diocese of Covington (Kentucky)
30. Diocese of Crookston (Minnesota)
31. Diocese of Dallas (Texas)
32. Diocese of Davenport (Iowa)
33. Diocese of Des Moines (Iowa)
34. Diocese of Dodge City (Kansas)
35. Diocese of Duluth (Minnesota)

36. Diocese of El Paso (Texas)
37. Diocese of Erie (Pennsylvania)
38. Diocese of Evansville (Indiana)
39. Diocese of Fairbanks (Alaska)
40. Diocese of Fall River
(Massachusetts)
41. Diocese of Fargo (North Dakota)
42. Diocese of Fort Wayne-South Bend
(Indiana)
43. Diocese of Fort Worth (Texas)
44. Diocese of Fresno (California)
45. Diocese of Gallup (New Mexico)
46. Diocese of Gary (Indiana)
47. Diocese of Gaylord (Michigan)
48. Diocese of Grand Island (Nebraska)
49. Diocese of Grand Rapids (Michigan)
50. Diocese of Great Falls-Billings
(Montana)
51. Diocese of Green Bay (Wisconsin)
52. Diocese of Greensburg
(Pennsylvania)
53. Diocese of Harrisburg
(Pennsylvania)
54. Diocese of Helena (Montana)
55. Diocese of Honolulu (Hawaii)
56. Diocese of Houma-Thibodaux
(Louisiana)
57. Diocese of Jackson (Mississippi)
58. Diocese of Jefferson City (Missouri)
59. Diocese of Joliet (Illinois)
60. Diocese of Juneau (Alaska)
61. Diocese of Kalamazoo (Michigan)
62. Diocese of Kansas City - St. Joseph
(Missouri)
63. Diocese of Knoxville (Tennessee)
64. Diocese of La Crosse (Wisconsin)
65. Diocese of Lafayette in Indiana
66. Diocese of Lafayette in Louisiana
67. Diocese of Lake Charles (Louisiana)
68. Diocese of Lansing (Michigan)
69. Diocese of Laredo (Texas)
70. Diocese of Las Cruces (New
Mexico)
71. Diocese of Las Vegas (Nevada)
72. Diocese of Lexington (Kentucky)
73. Diocese of Lincoln (Nebraska)
74. Diocese of Little Rock (Arkansas)
75. Diocese of Lubbock (Texas)
76. Diocese of Madison (Wisconsin)
77. Diocese of Manchester (New
Hampshire)
78. Diocese of Marquette (Michigan)
79. Diocese of Memphis (Tennessee)
80. Diocese of Metuchen (New Jersey)
81. Diocese of Monterey (California)
82. Diocese of Nashville (Tennessee)
83. Diocese of New Ulm (Minnesota)
84. Diocese of Norwich (Connecticut)
85. Diocese of Oakland (California)
86. Diocese of Ogdensburg (New York)
87. Diocese of Orange (California)
88. Diocese of Orlando (Florida)
89. Diocese of Owensboro (Kentucky)
90. Diocese of Palm Beach (Florida)
91. Diocese of Paterson (New Jersey)
92. Diocese of Pensacola-Tallahassee
(Florida)
93. Diocese of Peoria (Illinois)
94. Diocese of Phoenix (Arizona)
95. Diocese of Pittsburgh (Pennsylvania)
96. Diocese of Portland in Maine
97. Diocese of Providence (Rhode
Island)
98. Diocese of Pueblo (Colorado)
99. Diocese of Raleigh (North Carolina)
100. Diocese of Rapid City (South
Dakota)
101. Diocese of Reno (Nevada)
102. Diocese of Richmond (Virginia)
103. Diocese of Rochester (New York)
104. Diocese of Rockford (Illinois)
105. Diocese of Rockville Centre (New
York)
106. Diocese of Sacramento
(California)
107. Diocese of Saginaw (Michigan)
108. Diocese of Salina (Kansas)
109. Diocese of Salt Lake City (Utah)
110. Diocese of San Angelo (Texas)
111. Diocese of San Bernardino
(California)
112. Diocese of San Diego (California)

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| 113. Diocese of San Jose (California) | 129. Diocese of Stockton (California) |
| 114. Diocese of Santa Rosa (California) | 130. Diocese of Superior (Wisconsin) |
| 115. Diocese of Savannah (Georgia) | 131. Diocese of Syracuse (New York) |
| 116. Diocese of Scranton
(Pennsylvania) | 132. Diocese of Toledo (Ohio) |
| 117. Diocese of Shreveport (Louisiana) | 133. Diocese of Trenton (New Jersey) |
| 118. Diocese of Sioux City (Iowa) | 134. Diocese of Tucson (Tucson) |
| 119. Diocese of Sioux Falls (South
Dakota) | 135. Diocese of Tulsa (Ohio) |
| 120. Diocese of Spokane (Washington) | 136. Diocese of Tyler (Texas) |
| 121. Diocese of Springfield in Illinois | 137. Diocese of Venice (Florida) |
| 122. Diocese of Springfield in
Massachusetts | 138. Diocese of Victoria (Texas) |
| 123. Diocese of Springfield-Cape
Girardeau (Missouri) | 139. Diocese of Wheeling-Charleston
(West Virginia) |
| 124. Diocese of St. Augustine (Florida) | 140. Diocese of Wichita (Kansas) |
| 125. Diocese of St. Cloud (Minnesota) | 141. Diocese of Wilmington
(Delaware) |
| 126. Diocese of St. Petersburg (Florida) | 142. Diocese of Winona (Minnesota) |
| 127. Diocese of St. Thomas, VI (Virgin
Islands) | 143. Diocese of Worcester
(Massachusetts) |
| 128. Diocese of Steubenville (Ohio) | 144. Diocese of Yakima (Washington) |
| | 145. Diocese of Youngstown (Ohio) |

CATHOLIC EDUCATION

**These facts are for 2014 unless otherwise noted.*

The Catholic Church runs the largest network of private schools in the United States. Total Catholic elementary/middle and high school enrollment for the 2014-2015 academic year is 1,939,574.¹

- Elementary/middle schools: 5,368 schools educating 1,359,969 students.
- High schools: 1,200 schools educating 579,605 students.
- 6,568 total Catholic (elementary/middle and high) schools in the United States.

Other Religious Education

- Non-residential schools for disabled students: 248 schools educating 33,392 students
- Public school students receiving religious education:²
 - Elementary /middle school students: 2,612,182
 - High School students: 610,515³
- 2,044 Catholic schools or 31.1% had waiting lists for admission.⁴
- Non-Catholic enrollment was 328,690 or 16.9% of the total enrollment.⁵
- 30.9% of all Catholic high schools are single gender and 1.3% of all Catholic elementary schools are single gender.⁶
- 99% of Catholic secondary school students graduate and 85.7% go on to four-year colleges, compared to 39.5% of public school graduates who go on to a four-year college.⁷
- Dioceses with the largest enrollments are: Chicago, Los Angeles, New York, Philadelphia, Cleveland, Cincinnati, Brooklyn, St. Louis, Boston and New Orleans.⁸
- 27 new Catholic schools opened and 88 schools closed or consolidated.⁹

Student Race and Ethnicity

- 73.3% or 1,421,184 students enrolled in Catholic elementary/middle and secondary schools were Caucasian or white.¹⁰

- 5.2% or 100,204 students enrolled in Catholic elementary/middle and secondary schools were Asian.¹¹
- 7.8% or 150,472 students enrolled in Catholic elementary/middle and secondary schools were African American.¹²
- 6% or 116,100 students enrolled in Catholic elementary/middle and secondary schools were multiracial.¹³
- 15.3% or 296,903 students enrolled in Catholic elementary/middle and secondary schools were Hispanic/Latino.¹⁴

Tuition and Costs

- Based on the average public school cost of \$11,770 per student, Catholic schools provide more than 22 billion dollars a year savings for U.S. taxpayers.¹⁵
- Tuition fees paid by families constitute a portion of the actual per pupil expenses.¹⁶
- The average per pupil tuition in parish elementary schools is \$3,673, which is approximately 68.1% of actual costs per pupil of \$5,387.¹⁷
- About 93.9% of elementary schools provide some form of tuition assistance.¹⁸
- The secondary school mean freshman tuition is \$9,622, which is about 81.6% of actual costs per pupil of \$11,790.¹⁹
- About 97% of secondary schools provide some form of tuition assistance.²⁰
- The difference between the per pupil cost and the tuition charged is obtained in many ways, primarily through direct subsidy from parish, diocesan or religious congregation resources and from multi-faceted development programs and fundraising activities.²¹

Staffing of Catholic Schools²²

- There are 150,709 total full time equivalent teaching staff in Catholic elementary/middle and secondary schools. The student/teacher ratio is 13:1.
- **2.8% Religious:**
 - 2,766 or 1.8% Sisters
 - 802 or 0.5% Clergy
 - 633 or 0.4% Brothers
- **97.2% Lay:**
 - 113,274 or 75.2% female lay
 - 33,234 or 22.1% male lay

- The larger the number of Latino parishioners, the less likely that community had a shared responsibility for a parish school, according to a 2014 Boston College study.^{xxiii}
- Catholic schools are less available in areas where the Catholic population has grown the most, mostly due to Hispanics, in the South and the West.^{xxiv}
- Major initiatives by bishops, superintendents, pastors and principals to provide consistent cultural competency training and financial investments have produced positive results.^{xxv}
- The percentage of Latino children enrolled in Catholic schools in the United States has grown from 12.8% to 15% over the last four years.^{xxvi}

More information is available at the National Catholic Education Association at www.ncea.org and <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catholic-education/>

Catholic Colleges and Universities^{xxvii}

- There are 233 Catholic colleges and universities educating more than 802,093 students.^{xxviii}
- About 60% of undergraduate students at Catholic colleges and universities self-identify as Catholic.
- There are 10 Catholic two-year colleges with more than 5,100 students enrolled. The median enrollment is 302.
- The first Catholic higher education institution in the United States was Georgetown University in Washington DC, founded by the Society of Jesus (Jesuits) in 1789.
- The newest Catholic institution is Holy Spirit College in Atlanta, founded in 2010.
- Nearly 12.5% of the world's Catholic colleges and universities are located in the United States.
- There are approximately 1,861 Catholic colleges and universities worldwide.

More information is available at the Association of Catholic Colleges and Universities at www.accunet.org.

CLERGY AND RELIGIOUS

**These facts are for 2014 unless otherwise noted.*

Priests^{xxix}

- There are 38,809 diocesan and religious-order priests in the United States.
 - 26,328 diocesan priests
 - 11,936 religious-order priests (Jesuits, Dominicans, Franciscans, etc.)
 - 545 new priests ordained
 - 38,260 total number of priests in dioceses

Seminarians

- There are 4,785 seminarians enrolled in the United States.
 - 3,629 enrolled in diocesan seminaries
 - 1,156 enrolled in religious-order seminaries

Permanent Deacons

- There are 18,70 men who have been ordained as permanent deacons in the United States.

Vowed Religious

- Sisters: 49,480
- Brothers: 4,225

Facts about Ordinands to the Priesthood, the Class of 2015:^{xxx}

- The average age for the Class of 2015 is 34. The median age (midpoint of the distribution) is 31. Eight in 10 respondents are between 25 and 39. This distribution is slightly younger than in 2014, but follows the pattern in recent years of average age at ordination in the mid-thirties.
- Two-thirds (69%) report their primary race or ethnicity as Caucasian/European American/white.
- One-quarter (25%) were born outside the United States, with the largest numbers coming from Colombia, Mexico, the Philippines, Nigeria, Poland and Vietnam. On average, respondents born in another country have lived in the United States for 12 years.
- Between 20 and 30% of ordinands to diocesan priesthood for each of the last 10 years were born outside of the United States.
- Most ordinands have been Catholic since infancy, although 7% became Catholic later in life.

- 84% report that both of their parents are Catholic and more than a third (37%) have a relative who is a priest or a religious.
- 60% completed college before entering the seminary. One in 7 (15%) entered the seminary with a graduate degree. One in 3 (34%) report entering the seminary while in college.
- The most common fields of study for ordinands before entering the seminary are theology or philosophy (20%), liberal arts (19%), and science (13%).
- 51% of responding ordinands attended a Catholic elementary school, which is a higher rate than that of all Catholic adults in the United States.
- Ordinands are somewhat more likely than other U.S. Catholic adults to have attended a Catholic high school and they are much more likely to have attended a Catholic college (45%, compared to 7% among U.S. Catholic adults).
- 6 in 10 ordinands (61%) report some type of full-time work experience prior to entering the seminary, most often in education.
- 4% of responding ordinands report prior service in the U.S. Armed Forces. About 1 in 6 ordinands (16%) report that either parent had a military career in the U.S. Armed Forces.
- 8 in 10 (78%) indicate they served as an altar server and about half (51%) reporting service as a lector. One in 7 (14%) participated in a World Youth Day before entering the seminary.
- About 7 in 10 report regularly praying the rosary (70%) and participating in Eucharistic adoration (70%) before entering the seminary.
- Almost half (48%) indicated that they were discouraged from considering the priesthood. On average, two individuals are said to have discouraged them.

Men and Women Religious

- Survey shows that men and women religious are highly educated. 18% of responding religious earned a graduate degree before entering their religious

- institute. 2 in 3 (68%) entered their religious institute with at least a bachelor's degree (61% for women and 80% for men).^{xxxix}
- Many were active in parish life before entering their religious institute. 4 in 10 (42%) participated in youth ministry or youth group. 1 in 5 participated in World Youth Day and/or in a young adult ministry or group.^{xxxix}
 - 88% of responding religious had work experience prior to entering their religious institute.^{xxxix}
 - Women religious are more likely than men to have been employed in health care, while men religious are more likely than women to have been employed in business and education.^{xxxix}
 - 9 in 10 perpetually professed members of religious institutes of women are Caucasian/Anglo, 4 in 10 of those who entered in the last 10 years are of another race or ethnicity.^{xxxix}
 - The largest religious institute of women in the United States remains the Sisters of Mercy of the Americas, with almost 3,400 members in 2014.^{xxxix}
 - Members of the Leadership Conference of Women Religious (LCWR) are Catholic women religious who are leaders of their orders in the United States. The conference has more than 1400 members, who represent about 80 percent of the 51,600 women religious in the United States.^{xxxix}
 - Members of the Council of Major Superiors of Women Religious (CMSWR) represent 125 communities nationwide with approximately 6,000 sisters, of whom over 900 are in initial formation.^{xxxix}

Religious Retirement^{xxxix}

- As of 2014, 33,677 retired Catholic sisters, brothers and religious order priests past age 70 benefit from the Retirement Fund for Religious.
- The National Religious Retirement Office (NRRO) has over 900 religious institutes/orders in its database, including some small contemplative orders or new immigrant communities.
- As a result of the 2014 Retirement Fund for Religious collection, the NRRO awarded \$25 million in Direct Care Assistance to 395 religious communities, or

an average of \$1,310 for every member of an eligible Catholic religious community who is age 70 or older.

- 48,269 Catholic sisters, brothers and religious order priests belong to religious communities that receive financial support and/or services from the Retirement Fund for Religious.
- By 2025 it is estimated that religious sisters, brothers and religious order priests over 70 years of age will outnumber those under age 70 by nearly 4 to 1.
- Traditionally, religious worked for modest stipends or maintenance that did not include pension benefits.
- The average Social Security benefit for religious today is approximately \$6,047.71; for other Americans, the average benefit is \$15,936.
- Since 1985, the percentage of religious institutes with a median age of 70 or higher has risen from 7% to 66% of the total institutes providing data to the National Religious Retirement Office.

CRIMINAL JUSTICE

Statistics

Mass Incarceration: The United States has **five percent of the world’s population, but nearly a quarter of all the world’s prisoners.** In 1973, U.S. federal and state prisons held 200,000 adults. In 2009, that number was 1.5 million, plus 700,000 serving time in local jails, for a total of 2.23 million. Nearly **1 in 100 adults in the United States is in prison or jail**, the highest incarceration rate on Earth by far. This is largely the result of sentencing policies such as mandatory minimum prison sentences for non-violent crimes.^{xl}

Death Penalty: The United States is an exception among Western industrialized nations for its use of the death penalty. Since the reinstatement of the death penalty in 1976, **1,412 people have been executed in the United States. In 2014, 35 people were executed** in the United States. The year with the highest number of executions in the United States was 1999, with 98 executions.^{xli} Since 2007, seven U.S. states have abolished the death penalty, bringing the **total number of states to outlaw the practice to 19** out of 50. Death sentences in the United States are at their lowest since 1976.

Church Teaching

The U.S. Bishops continue to call for restorative justice. In their 2000 pastoral statement, *Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice*, they stated, “Just as God never abandons us, so too we must be in covenant with one another. We are all sinners, and our response to sin and failure should not be abandonment and despair, but rather justice, contrition, reparation, and return or reintegration of all into the community.”

In 2005, the U.S. bishops launched a campaign to end the death penalty and urged in a pastoral letter, that people work to build “a culture of life in which our nation will no longer try to teach that killing is wrong by killing those who kill. This cycle of violence diminishes all of us.” In a message released in July, the bishops renewed their commitment to the campaign to end the use of the death penalty.

The bishops have consistently pointed out the injustice implicit in the fact that both mass incarceration and the death penalty disproportionately affects low income and minority communities.

Policy Recommendations

In addition to advocating for the abolition of the death penalty, the U.S. bishops also call on the U.S. Congress to enact legislation to reform the broken U.S. criminal justice system. Recently, the bishops offered the following principles and priorities for reform:

Sentencing Reform:

- Restore proportionate sentencing. Too often people are serving excessively long sentences even for non-violent offenses. Expand current judicial sentencing options specifically for non-violent drug offenses;
- Permit reductions in mandatory minimum sentences for non-violent drug offenses and permit crack cocaine offenders to seek retroactively lighter sentences under the *2010 Fair Sentencing Act*;
- Expand earned time credits for good behavior. Prisoners who have committed non-violent offenses should be able to reduce the length of their sentences by successfully participating in recidivism reduction and reentry programs.

Countering Recidivism

- Promote and support recidivism reduction and reentry programs for those returning to society including: occupational and vocational training, mental health and substance abuse treatment, assistance to find housing and employment, mentoring and life skills coaching, and domestic violence deterrence classes;
- Remove barriers that prevent access to the Supplemental Nutrition Assistance Program (SNAP), Temporary Assistance to Needy Families (TANF) and Federal Student Aid for formerly-incarcerated individuals so they are able to meet their basic needs and further their education;
- Promote partnerships with faith-based and community and non-profit organizations to provide recidivism reduction programs and services.

Legislation

The U.S. bishops through their policy and government relations offices, advocate for policies to reform the criminal justice system. Some examples of this include:

- The **CORRECTIONS Act of 2015 (S.467)**, which would allow the incarcerated to reduce the length of their sentences by participating in anti-recidivism programs;
- **The Smarter Sentencing Act (S. 502, H.R. 920)**: Proposes modest but important reforms to mandatory minimum sentences by allowing for reductions for certain drug crimes and expands current judicial sentencing options for non-violent drug offenses;
- **Second Chance Reauthorization Act of 2015 (S. 1513)**: Authorizes funding for state and federal programs that help people leaving prison reintegrate back into their communities in productive and humane ways so that they do not return to prison.

CHURCH FINANCES

**These facts are for 2014 unless otherwise noted.*

The Catholic Church is able to carry out its good works in large part due to the generosity of her people. Catholics financially support their church primarily through the Sunday offertory collection; annual bishops' appeals, which support diocesan-sponsored causes; and 10 national collections approved by the U.S. Conference of Catholic Bishops.

National Collections

Throughout the course of the year, many dioceses participate in 10 national collections approved by the U.S. Conference of Catholic Bishops for specific needs of the church. These collections are taken up in parishes often as a second collection after the Sunday offertory.

The 10 collections are:

Church in Central and Eastern Europe

This special collection aids many of the pastoral needs of the Church of Central and Eastern Europe. The collection helps to rebuild the church by supporting seminaries, social service programs, youth ministry, pastoral centers, church construction and renovation, and the transmission of the Gospel message through television, radio, and the Catholic press in 28 countries. In 2014, U.S. Catholics contributed \$7.4 million^{xlii} to the Central and Eastern Europe collection.

More information can be found at: www.usccb.org/catholic-giving/opportunities-for-giving/central-and-eastern-europe/

Catholic Relief Services Collection

This appeal supports agencies that build the international social ministry of the Catholic Church through advocacy on behalf of the powerless and impoverished people and relief and resettlement services to victims of natural disasters, war, and religious and ethnic persecution. This collection helps to fund the work of Catholic Relief Services, the USCCB Departments of Justice, Peace and Human Development, Migration and Refugee Services and Cultural Diversity in the church, the relief work of the Pope, and the Catholic Legal Immigration Network, Inc. (CLINIC). In 2014, U.S. Catholics contributed \$16.2 million^{xliii} to the Catholic Relief Services collection.

More information can be found at: www.usccb.org/catholic-giving/opportunities-for-giving/catholic-relief-services-collection/

Catholic Campaign for Human Development

This collection was mandated by the U.S. bishops to "address the root causes of poverty in America through promotion and support of community-controlled, self-help organizations and transformative education." Since its establishment in 1970, CCHD has granted more than \$270 million to more than 4,000 community-based, self-help projects initiated and led by people living in poverty. Twenty-five percent of contributions from U.S. Catholics is retained by dioceses to fund local grants and 75% is sent to the national office at the USCCB to fund projects from around the nation. In 2013, U.S. Catholics contributed \$10.7 million^{xliv} to the Campaign for Human Development collection.

More information can be found at: www.usccb.org/about/catholic-campaign-for-human-development/

Catholic Communication Campaign

This campaign produces and supports media projects that promote Gospel values and bring the Catholic Church's message to television, radio and other media, and through special projects of the Catholic press. An annual collection is taken up in the dioceses, which remit 50% of the funds collected to the national office. From these funds, grants are made following recommendations by the USCCB Communication Committee. The remaining portion of the collection is retained by the dioceses for use in local communication projects. In 2014, U.S. Catholics contributed \$3.6 million^{xlv} to support diocesan and national media efforts.

More information can be found at: www.usccb.org/catholic-giving/opportunities-for-giving/catholic-communication-campaign/

Catholic Home Missions Appeal

Launched in 1998, the Appeal strengthens the Catholic Church in the United States and its territories where resources are thin and priests are few. Current grantees include 84 Latin and Eastern Catholic dioceses in Appalachia, the South, the Southwest, the Rocky Mountain states, Alaska, and the islands of the Pacific and Caribbean. The appeal funds a wide range of pastoral services, including evangelization, religious education, the maintenance of mission parishes, the training of seminarians and lay ministers, and ministry with ethnic groups, especially Hispanics. Four out of every 10 U.S. dioceses receive support from this Appeal. In 2014, U.S. Catholics contributed \$9.1 million^{xlvi} to the Catholic Home Mission Appeal collection.

More information can be found at: www.usccb.org/catholic-giving/opportunities-for-giving/catholic-home-missions-appeal/

Church in Latin America

Support for various pastoral projects throughout Latin America and the Caribbean is made possible through the Collection for the Church in Latin America. Projects are at the continental, regional, diocesan and local levels, and include the work of evangelization,

formation of laity, religious and seminarians, as well as youth ministry and catechesis. Funding is limited to programmatic expenses and excludes building construction. It was established by the U.S. bishops in 1965. In 2014, U.S. Catholics contributed \$6.9 million^{xlvii} to the church in Latin America collection.

More information can be found at: www.usccb.org/catholic-giving/opportunities-for-giving/latin-america/

Peter's Pence (Collection for the Holy Father)

The Peter's Pence Collection enables the Pope to respond with emergency financial assistance to requests for aid to the neediest throughout the world – those who suffer as a result of war, oppression and natural disasters. It provides parishioners with a tangible opportunity not only to empower the weak, defenseless, and voiceless, but also to sustain those who suffer. In 2014, U.S. Catholics contributed \$15.8 million^{xlviii} to the Peter's Pence collection.

Retirement Fund for Religious

Catholic bishops in the United States launched the Retirement Fund for Religious in 1988 to address the profound deficit in retirement funding among U.S. religious communities. The NRRO coordinates the annual collection and distributes the proceeds to eligible communities. In 2014, U.S. Catholics contributed \$28.3 million to the Retirement Fund for Religious collection.^{xlix}

As a result of the 2014 Retirement Fund for Religious collection, the NRRO awarded \$25 million in Direct Care Assistance to 395 religious communities, or an average of \$1,310 for every member of an eligible Catholic religious community who is age 70 or older.¹ By 2024, it is projected that religious members age 70 and over will outnumber those under age 70 by four to one.ⁱⁱ

More information can be found at: www.usccb.org/about/national-religious-retirement-office/

Black and Indian Missions

Established in 1884, the National Collection for Black and Indian Missions supports and strengthens diocesan evangelization programs which otherwise would cease. This collection provides religious support for evangelization programs among African Americans, Native Americans and Alaskan natives in dioceses across the United States.^{lii} In 2013, U.S. Catholics contributed about \$7 million to the Black and Indian Missions collection.

More information can be found at: <http://blackandindianmission.org/>

Solidarity Fund for the Church in Africa

A national effort that is not officially a collection but is approved by the USCCB and taken up in many dioceses is the Solidarity Fund for the Church in Africa. This special fund supports the future of the church in Africa by funding grants for projects that range from Catholic education to evangelization. Programs supported by the Solidarity Fund work to overcome current challenges and ensure that the quickly growing African church continues to thrive within its vibrant faith communities. The Pastoral Solidarity Fund for the church in Africa began as a joint project of the USCCB Committees on International Policy, Migration and African American Catholics, supported by Catholic Relief Services and the Society for the Propagation of the Faith in the United States. On January 1, 2008, it became part of the Committee on National Collections with the Subcommittee on the church in Africa leading the effort.^{liii} In 2014, U.S. Catholics contributed \$2.2 million to the Solidarity Fund for the church in Africa.

More information can be found at www.usccb.org/catholic-giving/opportunities-for-giving/solidarity-fund-for-africa/index.cfm

The Catholic University of America

This national collection provides funding for academic scholarships at The Catholic University of America in Washington. Catholic University, founded in 1887, is the only institution of higher education founded by the U.S. bishops. Students are enrolled from all 50 states and almost 100 countries. For the fiscal year 2014, U.S. Catholics contributed \$5.8 million^{liv} to the Catholic University of America collection.

CATHOLIC HEALTH CARE, SOCIAL SERVICES, AND HUMANITARIAN AID

**These facts are for 2014 unless otherwise noted.*

- 645 Catholic hospitals in the United States^{lv} assist 87,972,910 patients annually.^{lvi}
- One in six patients in the U.S. is cared for in a Catholic hospital.^{lvii}
- There are over 19.5 million emergency room visits and over 102 million outpatient visits in Catholic hospitals during a one-year period.^{lviii}
- Over 5.2 million patients are admitted to Catholic hospitals annually.^{lix}
- Catholic hospitals employ 521,821 full-time employees and 223,800 part-time workers.^{lx}
- Catholic health care systems and facilities are present in all 50 states providing acute care, skilled nursing and other services including hospice, home health, assisted living and senior housing.^{lxi}

In addition to hospitals, the Catholic health care network also includes:

- 438 health care centers assisting 4,648,844 patients annually.^{lxii}
- 1,389 specialized homes assisting 636,410 individuals.^{lxiii}
- 105 Catholic residential homes for children, or orphanages, assisting annually 18,672 young people.^{lxiv}
- 853 Day Care and Extended Day Care Centers assisting 89,598 children.^{lxv}
- 3,449 special centers for social services assisting 25,240,914 people.^{lxvi}

Catholic health and social service organizations have a long tradition of service in the United States, dating back to 1727 in New Orleans, when 12 French Ursuline sisters arrived in the city and became nurses, teachers and servants of the poor and orphans.

Today, the Catholic nonprofit health-care system serves diverse populations in every state^{lxvii} in the United States.

More information is available at Catholic Health Association at www.chausa.org.

Catholic Charities^{lxviii}

Catholic Charities USA (CCUSA) and its national network of social service agencies are on the front lines of responding to the needs of those living in poverty in America. In communities across the nation, the network of 177 Catholic Charities member agencies and affiliates help individuals and families move out of poverty and achieve their full potential by providing services in the areas of hunger, health, housing, education and workforce development, and family economic security.

CCUSA was founded in 1910 on the campus of Catholic University of America in Washington, D.C. as the National Conference of Catholic Charities. For more than 100 years, CCUSA has guided and supported the vast network of Catholic Charities agencies nationwide in our common mission to serve, advocate and convene.

According to the CCUSA 2014 Annual Survey, the Catholic Charities network provided services last year to over 8.5 million unduplicated clients at over 2,600 local sites across the country. Children under age 18 and seniors age 65 and over comprise more than 50% of the clients served by Catholic Charities across 31 service categories, including:

Adoption, pregnancy and marriage support services

- 2,707 adoptions were completed in 2014, and over 18,000 clients received assistance such as post-adoption services and support groups.
- Abstinence education and promotion programs, sponsored by 28 agencies, served over 29,000 clients, and over 11,200 clients received marriage promotion and strengthening support from 24 agencies nationwide.
- Over 128,000 new and expecting mothers received pregnancy supportive services in 2014, a 4% increase from 2013.

Disaster operations

- Nearly 60,000 individuals received services from Catholic Charities following a natural or man-made disaster to help put their lives back on track.

Education and workforce development

- Nationwide, over 3,700 clients received GED services from Catholic Charities, with 426 clients achieving their GED, a 37% increase from last year.

- Thirty agencies partner with community colleges to provide post-secondary education services.
- Over 22,700 children received support from Catholic Charities through Early Head Start, Head Start and other pre-K programs.

Family Economic Security

- In 2014, over 65,000 clients received employment services from Catholic Charities, with over 18,000 (or approximately three-tenths) achieving full-time employment.
- Over 13,000 clients who received employment assistance from Catholic Charities are employed at jobs above the minimum wage.
- Nearly 100,000 clients received financial literacy services from Catholic Charities, and hundreds of individuals received assistance from matched-savings programs or a micro-loan program.
- Thirty-four agencies helped over 58,000 clients with accessing the Earned Income Tax Credit or in a Volunteer Income Tax Assistance program, a 5% increase from last year.

Health

- Provided over 875,000 clients, including more than 220,000 children, with individual health-related services.
- Catholic Charities agencies helped nearly 14,000 adults achieve enrollment in health insurance, a 17% increase from 2013, and guided over 11,000 children in enrollment in health insurance plans.
- Over 300,000 clients received counseling and mental health services in 2014, and more than 105,000 received addiction services. Nearly 30,000 clients received assistance with prescription medications from Catholic Charities agencies.

Housing

- The Catholic Charities network helped nearly 525,000 clients with housing-related services, an 11% increase from 2013, including offering roughly 33,600 permanent housing units for clients in need.
- Seventy Catholic Charities agencies provide temporary shelter services, operating or managing 238 shelters with a total of nearly 10,200 available beds.

Hunger

- About 3 in 5 of all client services provided in 2014 (63% of all client services provided) were for services that address hunger.
- Some 153 agencies report operating 1,380 food banks, food pantries or food cupboards, serving nearly 6.6 million clients in 2014. The number of clients receiving services via food banks and food pantries has doubled since 2009.
- Catholic Charities agencies delivered nearly 3.3 million meals to clients in their homes last year.
- Children received summer lunches at 286 sites nationwide, and after-school meals were provided at 73 sites.

Immigration and refugee services

- Over 325,000 clients received immigration services from Catholic Charities agencies in the last year, a 5% increase from 2013.
- Nearly 70,000 refugees from violence-stricken homelands received services from Catholic Charities, with over 17,400 achieving self-sufficiency.
- 73 agencies helped over 6,800 clients become naturalized citizens in 2014.
- 48 Catholic Charities agencies provided services to unaccompanied minors in 2014, including offering legal services, providing family welcome centers, and other social services.

More information is available at www.catholiccharitiesusa.org

Immigrant and Humanitarian Aid:

Catholic Relief Services ^{lxix}

Founded in 1943 by the U.S. Bishops, Catholic Relief Services (CRS) is the official overseas relief and development agency of the U.S. Catholic community. Focusing on innovative programs in agriculture, health and emergency response, CRS partners with communities and other church institutions around the world to address urgent needs, while developing solutions to help vulnerable people survive and thrive long term.

CRS' mission is grounded in Catholic values, which call to foster compassion and dignity among the world's most marginalized people. In the U.S., CRS helps Catholics in parishes, dioceses and schools live their faith through tangible programs and activities that promote human dignity and respond to human needs around the world.

- CRS reached nearly 85 million beneficiaries in 101 countries in FY 2014.
- CRS had \$651 million total operating expenses in FY 2014.
- Some 92% of the budget went to program services, and 8% to support services.

Emergency Response and Recovery

- More than 35% of CRS’ programming focuses on emergency relief. Once immediate needs for food, water and shelter are met, they move to rebuilding and reconstruction, helping people suffering from natural disasters, chronic emergencies and conflict reclaim their lives: 48 countries, 204 projects.

Health

- CRS helps build healthy families, bringing quality care to communities with little or no access to health services of any kind. Their assistance focuses on people at greatest risk: mothers, infants and very young children. Their projects address a range of health challenges throughout life: 43 countries, 134 projects.

Agriculture

- 805 million people in the world go hungry every day—one-eighth of all the people on earth. Chronic hunger affects health, growth, learning and income potential, therefore, CRS offers projects that combine health care, microfinance and literacy with sustainable agriculture: 45 countries, 191 projects.

More information is available at www.crs.org.

Migration and Refugee Services (MRS)^{lxx}

USCCB’s Migration and Refugee Services (MRS) is the world’s largest refugee resettlement agency. In 2014 Migration and Refugee Services provided assistance in the following categories:

Refugee Resettlement

- MRS resettled 20,875 individuals into 92 dioceses in the U.S.
- Largest refugee populations resettled by MRS in 2014 were Iraqi, Burmese, Bhutanese, Somali and Congolese.
- 1,700 volunteers in over 290 parishes across the United States supported MRS’ Parishes Organized to Welcome Refugees (POWR) program, giving both their time and energy to help newly arriving refugees start a new life in the U.S.

- 1,888: The combined number of Cubans (1,817) and Haitians (71) resettled by the MRS Cuban/Haitian program office in Miami in 2014.

Children's Services

- Served 1,279 unaccompanied children who arrived to the United States in 2014.
- Provided foster care and shelter to 469 of these unaccompanied, migrant children.
- Reunited 640 with family members while they were undergoing immigration proceedings.
- Served 170 in Unaccompanied Refugee Minor (URM) Program – 74 newly arriving unaccompanied children who became eligible for immigration status, and 96 unaccompanied children who arrived as refugees.
- 100% of these children get access to health care and education.
- A recent government grant (from the Office of Refugee Resettlement) will allow MRS to provide legal representation to 1,248 unaccompanied children and a Child Advocate for 250 unaccompanied children.

Human Trafficking

- The Amistad Movement trained over 225 volunteers in culturally diverse communities to recognize and provide support for victims of human trafficking.
- Provided pre-employment and job readiness services to 120 survivors of human trafficking, to prepare them for employment.

Migration Policy and Public Affairs

- Released reports on Syrian refugees, Refuge & Hope in the Time of ISIS and on the U.S. immigrant detention system, Unlocking Human Dignity: A Plan to Transform the U.S. Immigrant Detention System.
- The Justice for Immigrants campaign sent 25,000 postcards and letters to Congress that voiced opposition to migrant family detention and called for the development of more humane alternatives.
- Major 2014 events included the Border Mass (on the U.S.- Mexico border), Mass on the Hill (Capitol Hill), and the National Migration Conference Advocacy Day, with hundreds of attendees at each.

More information is available at <http://www.usccb.org/about/migration-and-refugee-services/> and www.justiceforimmigrants.org.

Catholic Legal Immigration Network Inc. (CLINIC)

In 1988, the United States Conference of Catholic Bishops (USCCB) established CLINIC as a legally distinct 501(c)(3) organization to support a rapidly growing network of community-based immigration programs. CLINIC's network originally comprised 17 programs. CLINIC and its affiliate agencies represent low-income immigrants without reference to their race, religion, gender, ethnic group, or other distinguishing characteristics.^{lxxi}

- The network includes 260 diocesan and other affiliated immigration programs with more than 300 field offices in 47 states.
- The network employs roughly 1,200 Board of Immigration Appeals accredited representatives and attorneys who, in turn, serve hundreds of thousands of low-income immigrants each year.
- CLINIC represents more than 170 dioceses and religious communities that bring foreign-born priests, sisters, seminarians and religious laypersons to the United States each year.
- CLINIC's programs have helped more than 100,000 people apply for citizenship, helped approximately 12,000 refugees and asylees apply for green cards and have provided immigrants with over 15,000 hours of English language instruction.

More information is available at www.cliniclegal.org.

Pastoral Care of Migrants Refugees and Travelers

The Catholic Church's concern for people on the move expresses itself primarily in a ministry of pastoral accompaniment. Clergy, men and women religious, and lay leaders are involved in national, diocesan and parish efforts to provide pastoral outreach to people on the move. They are linked to the Secretariat of Cultural Diversity in the Church/Pastoral Care of Migrants, Refugees and Travelers (PCMRT) in collaboration with national Catholic organizations devoted to providing for the pastoral needs to people on the move wherever they work and travel in the United States.^{lxxii}

- Pastoral outreach to people on the move include airport workers and travelers, seaport workers and cruise ship employees and travelers, race car circuit workers, migrant farm workers, circus and carnival workers, and gypsies.
- Airport Chaplaincy in Collaboration with the National Conference of Catholic Airport Chaplains (NCCAC) in 28 dioceses.
- Apostleship of the Sea (AOS): 79 chaplains and pastoral team in 50 dioceses.

- Migrant Farm Workers in Collaboration with the Catholic Migrant Farmworkers Network (CMFN): 127 diocesan contacts—mostly Hispanic ministry directors and leaders of migrant and rural groups.
- Circus and Traveling Show Ministries in Collaboration with the Circus and Traveling Show Ministries Organization: 27 chaplains and pastoral teams.
- PCMRT is also responsible for collaborating with race car drivers; horse racing workers; bull riders; gypsies; Irish travelers; truckers/truck stop ministry; and tourism, including the national parks, tourist centers, and workers in the tourism industry.

Pastoral Care of Migrant Refugees and Travelers reaches out to communities of recent immigrants through local parish ministries. These Cultural/Ethnic Communities^{lxxiii} include:

- 19 African communities: Burundian, Cameroonian, Congolese, Cape Verdean, Equatorial, Eritrean and Ethiopian, Ghanaian, Guinean, Ivoirian, Kenyan, Liberian, Nigerian, Rwandan, Sierra Leonean, Sudanese, Tanzanian, Ugandan, Zairean, Zambian.
- 9 Caribbean communities: Belizean, Dominican, Grenadian, Guyanan, Haitian, Jamaican, Santa Lucian, Trinidadian, and Tobagonian.
- 12 European communities: Croatian, Czech, French, Irish, Italian, Lithuanian, Polish, Portuguese, Hungarian, Slovak, Slovenian, Ukrainian.
- Mayan
- Brazilian

More information available at <http://www.usccb.org/issues-and-action/cultural-diversity/pastoral-care-of-migrants-refugees-and-travelers/index.cfm>

LAITY AND PARISHES

**These facts are for 2014, unless otherwise noted.*

Laity^{lxxiv}

There are **71,128,395** Catholics in the United States (22% of the U.S. population), and **1.1 billion^{lxxv}** Catholics worldwide.

New Church Members^{lxxvi}

- Infant Baptisms: 708,979
- Adult Baptisms: 44,544
- Received into Full Communion: 70,117

Growth of the Catholic population over the years:^{lxxvii}

	1965	1975	1985	1995	2005	2010	2015
Catholic population	45.6 m	48.7 m	52.3 m	57.4 m	64.8 m	65.6 m	71.1 m
Percent of U.S. population	24%	23%	23%	23%	23%	21%	22%

**m: million*

Catholic population in the U.S. by Generation^{lxxviii}

- 25.7% of Baby Boomers (Vatican II, born between 1943-1960) self-identify as Catholic. 19.4% were born in the U.S. and 6.3% were born outside the U.S.
- 27.2% of Generation X adults (Post-Vatican II, born between 1961-1981) self-identify as Catholic. 17.1% were born in the U.S. and 10.1% were born outside the U.S.
- 22.8% of Millennials (born in 1982 or later) self-identify as Catholic. 18.5% were born in the U.S. and 4.3% were born outside the U.S.

Ethnic/Racial Groups in the United States

African American Catholics

- There are 2.1 million African American, African or Afro-Caribbean (non-Hispanic) Catholics, representing about 5.6 % of the 37.7 million people of this race/ethnicity in the U.S.^{lxxix}
- 4% of the priests ordained in 2015 are African American.^{lxxx}
- 798 parishes are predominantly African American, 75 of which have African American pastors. Approximately 250 priests, 400 sisters and 437 deacons are African American.^{lxxxi}
- Currently, there are 15 African American bishops. 9 active, 6 retired.^{lxxxii}

Native American Catholics

- There are 2.9 million people who identify themselves as Native American or Alaskan Native; 536,601 or 18.3% are considered Catholic.^{lxxxiii}
- Currently, there is one Native American bishop in active service in the United States: Archbishop Charles Chaput, O.F.M. Cap. of Philadelphia.^{lxxxiv}

Asian and Pacific Islander Catholics

- Asian, Native Hawaiian and Pacific Islanders account for about 2.9 million or 19.1% of the 15.2 million people of this race/ethnicity in the country. The U.S. Asian Pacific population with the largest number of Catholics is the Filipino community, followed by the Vietnamese, Chinese, Indian and Korean communities.^{lxxxv}
- 10% of ordinands in 2015 are of Asian or Pacific Islander background.^{lxxxvi}
- Currently, there are 16 Asian Pacific Island bishops, three of whom are retired.^{lxxxvii}

Hispanic Catholics

- Some 29.7 million are estimated to be Catholic, representing about 59% of the total Hispanic/Latino population.^{lxxxviii}
- 64% of Hispanics who identify as Catholic attend church services regularly.^{lxxxix}
- There are 41 Hispanic bishops, 26 active and 15 retired.^{xc}

- Total population of U.S. Hispanics^{xci} 56.8 million
- Percentage of U.S. population^{xcii} 17.4%
- Percentage of U.S. population growth due to Hispanics between 2010–2014^{xciii}
49%
- Percentage of U.S. Hispanic population under age 18^{xciv} 32.3%
- Percentage of U.S. Hispanic population 18-64^{xcv} 61.2%
- Percentage of U.S. Hispanic population age 65 or more^{xcvi} 6.4%
- Percentage of Hispanic population, native born^{xcvii} 65%
- Percentage of Hispanic population, foreign born^{xcviii} 35%
- Percentage of U.S. Millennial Catholics who are Hispanic^{xcix} (born in 1982 or
later) 54%
- Percentage of Catholics under age 18 who are Hispanic^c 60%
- Percentage of U.S. Catholic population growth since 1960 (due to Hispanics)^{ci}
71%
- Percentage of first-generation Hispanics who are Catholic^{cii} 69%
- Percentage of second-generation Hispanics who are Catholic^{ciii} 59%
- Percentage of third-generation Hispanics who are Catholic^{civ} 40%
- Number of dioceses with formal structures serving Hispanic Catholics^{cv} 172
- Number of U.S. parishes with Hispanic ministry^{cvi} 4,544
- Number of priests in the U.S.^{cvii} 38,260
- Number of priests who are Hispanic in the U.S. (approx.)^{cviii}
3,000
- Percentage of priests who are Hispanic in the U.S.^{cix} 7.45%

- Percentage of newly ordained priests who are Hispanic, class of 2015^{cx} 14%
- Percentage of College Seminarians who are Hispanic^{cxⁱ} 21%
- Number of permanent deacons who self-identify as Hispanic^{cxⁱⁱ} 2,250
- Percentage of women religious who self-identify as Hispanic^{cxⁱⁱⁱ} 13%
- Percentage of newly professed religious who are Hispanic^{cx^{iv}} 21%
- Percentage of religious entrants who are Hispanic in the last 10 years^{cx^v} 17%
- Percentage of lay people in formation programs who are Hispanic^{cx^{vi}} 47%
- Percentage of U.S. Hispanic family households with a married couple^{cx^{vii}} 60%
- Percentage of students enrolled in Catholic schools who are Hispanic^{cx^{viii}} 15%
- Percentage of Hispanic Catholic children who attend Catholic school^{cx^{ix}} 3%
- Hispanic citizens reported voting in 2012 Presidential Election^{cx^x} 11.2 million
- Percent increase of Hispanic voters in Presidential election from 2008-2012^{cx^{xi}} 15.5%
- Hispanics 5 and older who speak Spanish at home^{cx^{xii}} 73.3%
- Projected Hispanic population by 2050^{cx^{xiii}} 105 million
- Projected percentage of the total U.S. Hispanic population by 2050^{cx^{xiv}} 26.5%

Catholic Parishes

- Total number of parishes in the U.S. is 17,755. There also are 585 pastoral centers and 2,618 missions and 58 new parishes opened their doors in 2014.^{cx^{xv}}
- The average number of registered households in U.S. parishes is estimated at 1,168.^{cx^{xvi}}
- More than 5,000 parishes or 29%, celebrate Mass in a language other than English. 81% of those Masses are in Spanish.^{cx^{xvii}}

- The average number of people attending Mass on a typical weekend at a Catholic parish is 24%.^{cxxviii}
- 6,269 parishes, or about 35.5%, serve a particular racial, ethnic, cultural or linguistic community other than Euro-American white Catholics. About 70% serve Spanish-speaking Catholics.^{cxxix}
- As of 2013, the estimated number of lay ecclesial ministers in the United States was approximately 38,000 (2.1 per parish). 14% of these are vowed religious and 86% are other lay persons.^{cxxx}

COLLECTION FOR THE CHURCH IN LATIN AMERICA

In 1965, at the end of the Second Vatican Council, the bishops of the United States decided to establish a Collection for the Church in Latin America (CLA). This development followed the recognition of the U.S. bishops that the church in Latin America needed help and it was important to establish a relationship with the sister churches to the South.

Since the Collection began, over \$185 million has been donated by U.S. Catholics. Due to the generosity of U.S. Catholics, the Collection has been able to award over \$92.7 million since year 2000. The collection has been increasing through the years, with about \$68.5 million contributed over the past 10 years.

Other facts include:

- In 2013, 393 projects were approved for funding, totaling \$5.54 million and in 2014, 439 projects were approved for \$6.77 million.
- In 2014, 142 dioceses participated in the collection.
- Almost every country, with the exception of some very small Caribbean island nations, has received assistance throughout the years. In the last few years, Haiti has been among the top five recipients along with larger countries like Peru and Colombia. Cuba has also received significant amounts of funding.
- The average number of countries currently receiving assistance is between 21 and 23.
- The Collection for the Church in Latin America funds a wide range of pastoral activities and programs, from evangelization programs to pregnancy centers to leadership development of community leaders based on Catholic Social Teaching.
- Rural ministries as well as outreach to indigenous communities have been particularly important in countries such as Guatemala, Peru, Colombia, Chile, Paraguay and Brazil. Socio-religious research has been supported in countries like Costa Rica and Uruguay.
- Support for ministries to migrants (including those coming to the United States or those going to countries such as Brazil) and refugees (such as Colombians going to Ecuador or Panama) has increased in the last 20 years.

- The CLA Collection also assists in responding to the need to repair or replace the church's infrastructure after natural disasters. For example, in Haiti the Collection continues to help with reconstruction. In Chile, the Collection helped with over \$750,000 after the 2010 earthquake, and it also assisted with some funds in Cuba after Hurricane Sandy.
- Currently, about \$22.6 million has been awarded for reconstruction projects in Haiti from the Special Collection for Haiti which the dioceses in the United States collected to benefit the people of Haiti.
- About 50 projects are moving through the different stages of construction in Haiti and a few projects have already been completed. Among the largest reconstruction projects funded so far is the repairing of the Cathedral of Miragoane, the reconstruction of the Church of the Sacred Heart in Port-au-Prince and the construction of a multi-purpose hall in the City of Jacmel.
- Every diocese in Cuba receives help from the Collection. The average yearly help to each diocese is about \$25,000. Funding helps strengthen pastoral activities such as catechesis, family pastoral, youth ministry, prison and hospital ministries.
- As Archbishop of Buenos Aires, Pope Francis would recommend funding for projects of the Archdiocese of Buenos Aires. Yet, his most recommended and supported projects were those having to do with outreach to the poor people of "the villas," the slums. A project he always made sure would be particularly recommended was a project to strengthen Catholic radio's programming for the villas.
- The Collection has enjoyed a special relationship with the Council of Latin American Bishops (CELAM), and thus the USCCB had always been invited to be an observer to the Conferences of the Latin American Bishops, such as in Puebla and Santo Domingo. During the Conference in Aparecida, 2007, USCCB was a participant represented by Bishop Ricardo Ramirez, C.S.B, Bishop William Skylstad, Bishop Jaime Soto and Bishop Plácido Rodríguez, CMF. The editor of the final document of that conference was then Cardinal Jorge Mario Bergoglio, now Pope Francis.

Additional facts about National Collections can be found at www.usccb.org/about/media-relations/statistics/church-finances.cfm.

CATHOLIC LAY ORGANIZATIONS

**These facts are for 2014, unless otherwise noted.*

Over one hundred^{cxxx} national and hundreds more local Catholic lay organizations serve the church and provide direct services in communities throughout the United States. Here is a spotlight on just four of these organizations: the Knights of Columbus, the Society of St. Vincent de Paul, the Catholic Extension Society and the Knights of Peter Claver and Ladies Auxiliary.

More information is available at the USCCB's Secretariat for Laity, Marriage, Family Life, and Youth at www.usccb.org/about/laity-marriage-family-life-and-youth/

Knights of Columbus

The Knights of Columbus is a Catholic men's fraternal benefit society founded in 1882. Today, it is the world's largest Catholic fraternal service organization. The Knights of Columbus have been involved in a large number of service projects that include programs with groups like Habitat for Humanity and Special Olympics, providing new winter coats to children, stocking food pantries, and helping victims of disasters such as Hurricane Sandy, the explosion in West Texas and the tornados in Oklahoma.^{cxxxii}

The Knights have more than 14,000 councils and 1.8 million members throughout the United States, Canada, the Philippines, Mexico, Poland, the Dominican Republic, Puerto Rico, Panama, the Bahamas, the Virgin Islands, Cuba, Guatemala, Guam and Saipan.^{cxxxiii}

More information is available at: www.kofc.org

Society of St. Vincent de Paul, Council of the United States^{cxxxiv}

One of the largest charitable organizations in the world, the Society of St. Vincent de Paul is an international, nonprofit, Catholic lay organization of almost 800,000 men and women who as volunteers provide person-to-person service to the needy and suffering in 149 countries.

- The United States Society of St. Vincent de Paul was founded in 1845 and has more than 150,000 members in 4,400 communities.
- Charity and assistance programs include home visits, housing assistance, disaster relief, job training and placement, food pantries, dining halls, clothing, transportation and utility costs, care for the sick, the incarcerated and the elderly, and prescription medicine.

- In 2013, the Society of St. Vincent de Paul provided more than \$794 million in tangible and in-kind services, made more than 1.7 million in-person visits, and helped almost 12 million people.

More information is available at: www.svdpusa.org

The Catholic Church Extension Society of America^{cxxxv}

Catholic Extension uniquely contributes to the growth and vibrancy of the church in the U.S. by strategically investing in poor mission dioceses to unleash the power of faith that transforms hearts, lives and society. Based in Chicago, this national organization provides funding resources to dioceses and parishes to support programs and services investing in people, infrastructure and ministries. This support is given based on need, as well as passion and commitment to the growth of the Catholic faith. Since 1905, Catholic Extension has distributed more than half a billion dollars to communities across the country.

In 2014, Catholic Extension:

- Served 94 dioceses in 37 states throughout the U.S., impacting 13 million Catholics.
- Awarded 1,600 grant payments to help strengthen faith-filled communities.
- Provided educational assistance to 600 seminarians in 50 different U.S. dioceses.
- Supported Native Americans in 20 Catholic dioceses with funding totaling \$1 million.
- Provided \$2 million in funding to the border dioceses supported by Catholic Extension, including emergency funding to assist with the immigration crisis.
- Benefitted 100,000 Catholic students through campus ministries supported by Catholic Extension.

For more information visit www.catholicextension.org

Knights of Peter Claver, Inc.

The Knights of Peter Claver and its Ladies Auxiliary is the nation's only historically African American Catholic fraternal organization. It was founded in 1909 and has over 17,000 members nationwide. In addition to serving as a support to pastors and bishops, they contribute to the Knights Award Scholarship Fund, mentor youth and contribute to numerous charitable organizations. They have about 1,000 units in the United States.^{cxxxvi}

During 2014 the national organization donated a total of \$96,200 to the following charity programs, in addition to the more than \$70,000 that was donated to charitable causes by their subordinate units and charitable Saint Peter Claver Foundation.^{cxxxvii}

- \$28,800 to programs managed by churches, schools and social services.
- \$40,000 to scholarship funds.
- \$5,000 to human development and social justice programs.
- \$11,000 to academic support programs.
- \$11,400 to various health initiatives and research.

More information is available at: www.kofpc.org

CATHOLIC MARRIAGE AND FAMILY IN THE UNITED STATES

**These facts are for 2014 unless otherwise noted.*

Catholic Marriages

In 2014, there were 151,364 Catholic marriages registered in the United States.^{cxxxviii}

According to the 2014 General Social Survey (GSS):

- 53.9% of adult Catholics are currently married, 3.3% are separated, 6.4% are widowed and 27.7% have never married.
- 8.7% of Catholic adults describe their current marital status as divorced.
- 20.7% of Catholic adults have experienced divorce at some point in their life.
- The average age of first marriage for Catholics is 24.^{cxxxix}

In 2013, according to the Vatican's *Annuarium Statisticum Ecclesiae* (ASE): About 23,302 new petitions for marriage nullity were introduced in the United States. Some 23,591 marriage nullity processes were completed. Among these, a sentence in favor of nullity was found in about 21,079 cases.

A decree of nullity is a sentence by a church court, confirmed by an appellate court, that a *putative marriage* was not valid from the start because something was lacking: full knowledge and consent by both parties, freedom from force or grave fear, or some other factor needed for a valid marriage.

“Putative” (meaning apparent or seeming) is a key word in the entire process. It refers to a marriage in which at least one party acted in good faith, believing it was valid at the time it took place. Children from a putative marriage are considered legitimate even if the marriage is later ruled to be invalid. This has been a source of one of the major popular misunderstandings of annulments; namely, that an annulment somehow makes the children of that union illegitimate. Church law explicitly rejects this interpretation, saying that children of a putative marriage are legitimate even if the marriage is later judged to be invalid.

Catholic Families^{cxl}

- Most Catholic children today are being raised by married Catholic parents.
- 79% or 8 in 10 Catholic mothers and fathers are married.
- Fewer than 1% of Catholic parents surveyed are widowed.

- 76% of married Catholic parents have a Catholic spouse.
- 3% of parents are single and have never married.
- 13% of Catholic parents surveyed are single and living with a partner (of the opposite sex).
- 4% are divorced and 1% are separated.
- Parents are less likely than the overall Catholic adult population to be single and never married, divorced, or to be widowed.

Mass Attendance among Catholic Parents

- 22% of Catholic parents attend Mass weekly, compared to 24% of all adult Catholics.
- 53% of Catholic parents attend Mass at least once a month, compared to 43% of all adult Catholics.
- 66% of Catholic parents with three or more children are much more likely than those with fewer children (48%) to attend Mass at least once a month.
- 26% of parents with a teen in the home are more likely to attend Mass weekly than those with an infant (18%).
- Parents who have separated or divorced or who are single and have never married are among the least likely to attend Mass weekly (15% for both sub-groups).

Sacraments, Religious Education, and Prayer

- 66% of Catholic parents say that it is “very” important to them that their children celebrate their first communion.
- 61% indicate the same importance for their children being confirmed. The divide between parents expressing importance and those expressing less importance is frequency of Mass attendance. Fewer than 1 in 5 parents who rarely or never attend Mass consider sacraments for their children to be “very important,” while more than 8 in 10 parents who attend Mass at least once a month feel that First Communion and Confirmation for their children is “very important.”
- 68% of all Catholic parents do not have any of their children enrolled in formal Catholic religious education.
- Of the 32% of parents who reported having children enrolled in a parish-based religious education program, 42% are weekly Mass attenders, 27% are monthly attenders, 11% report attending a few times a year and only 4% of those who rarely or never attend Mass.
- Weekly Mass attenders and Hispanic or Latino parents are among the most likely to believe core Catholic teachings without doubt.
- 71% of parents agree “somewhat” or “strongly” that prayer is essential to their faith (80% among weekly Mass attenders).

- 36% of parents pray at least once a day, 23% pray less than daily but at least once a week and 1 in 5 pray less than weekly but at least once a month (20%). 12% pray a few times a year. Only 9% say they rarely or never pray.
- Reasons why parents may not pray include: busy schedule or lack of time (51% “somewhat” or “very much”), having missed Mass (39%), or that prayer just did not cross their mind (39%).
- 40% of parents pray in Spanish and 59% in English. 1% pray in some other language (e.g., Polish, Portuguese).
- 76% of parents say they more often pray by themselves than with family members. 7% of parents say they more often pray with family members than alone and 17% pray alone and with family about equally.
- Parents are most likely to “always” pray: during times of crisis (42%), when feeling anxious or depressed (34%), when feeling blessed (31%), before bed (26%), during Lent (18%), during Advent (18%), when they wake (13%), before meals (13%), and at family gatherings (10%).
- Parents are most likely to typically use the following while praying: the Bible (41%), Catholic prayer books (39%), other Catholic publications including prayers (33%).
- 16% of parents pray the rosary at least once a month (7% at least once a week). Weekly Mass attenders are most likely to pray the rosary at least once a year (68%). Among those who do pray the rosary, half say they typically do so with their family (18% of all Catholic parents).
- 12% of parents with digital devices have at least one Catholic-related application or “app” that they use regularly. This is equivalent to an estimated 1.6 million parents using a Catholic or faith-related app on one of their digital devices.
- 14% of parents regularly read or follow at least one Catholic-related blog online. This is equivalent to 2.1 million parents reading or following Catholic or faith-related blogs.
- Weekly Mass attenders are among the most likely to use a Catholic related app or read a Catholic related blog.

MIGRATION ISSUES

Highlights of recent U.S. Conference of Catholic Bishops' (USCCB) Committee on Migration advocacy action, visits to the border, detention centers:

Visits to Family Detention Centers in 2014-2015

Members of the USCCB Committee on Migration have recently visited family detention centers in Texas, California, Illinois, Arizona, Florida and New Jersey, including a recent visit to the Detention Center in Dilley, Texas.^{cxli}

Recent Congressional Testimonies

- Testimony of Most Reverend Gerald F. Kicanas on Interior Immigration Enforcement Legislation, 2015.^{cxlii}
- Testimony of Most Reverend Mark Seitz on Unaccompanied Children, 2014.^{cxliii}
- Testimony of Most Reverend Eusebio Elizondo on the Ongoing Syrian Refugee Crisis, 2014.^{cxliv}

Bishops on the Border: Mission for Migrants, 2014^{cxlv}

The U.S. Conference of Catholic Bishops (USCCB) Committee on Migration, joined by bishops on the border, traveled to Nogales, Arizona, March 30-April 1, 2014, to tour the U.S.-Mexico border and celebrate Mass on behalf of the close to 6,000 migrants who have died in the U.S. desert since 1998.

- “We come here today to be a neighbor and to find a neighbor in each of the suffering people who risk their lives and at times lose their lives in the desert. Pope Francis encourages us to go to the periphery to seek our neighbor in places of pain and darkness. We are here to discover our own identity as God’s children so that we can discover who our neighbor is, who is our brother and sister,” said Cardinal Seán O’Malley of Boston, in his homily.^{cxlvi}

Participating bishops: Cardinal Seán O’Malley of Boston, consultant to the USCCB Committee on Migration; Bishop Eusebio Elizondo, auxiliary bishop of Seattle and chairman of the USCCB Committee on Migration; Bishop Gerald Kicanas of Tucson, Arizona; Bishop John C. Wester of Salt Lake City, member of the USCCB Committee on Migration; Bishop Oscar Cantú of Las Cruces, New Mexico; Bishop Mark Seitz of El Paso, Texas; Bishop Ricardo Ramirez, bishop emeritus of Las Cruces, New Mexico, consultant to the USCCB Committee on Migration; Bishop Luis Zarama, auxiliary bishop of Atlanta, member of the USCCB Committee on Migration.

Bishops in Washington on a Mission for Migrants, 2014^{cxlvii}

On May 29, 2014, members of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Migration who celebrated Mass at the U.S.-Mexico border in Arizona, travelled to Capitol Hill to pray for immigrants and urge lawmakers to act on immigration reform legislation.

- “Yet, we resist this policy solution and instead accept the labor and taxes of our undocumented population without offering them the protection of the law. We also scapegoat them for our problems, and separate them from their families. As a nation dedicated to the rights of all, we cannot have it both ways. Our immigration system is a stain on the soul of our nation. As a moral matter, it must be changed,” said Archbishop Thomas G. Wenski of Miami, in his homily.^{cxlviii}

Participating bishops: Archbishop Thomas G. Wenski of Miami, chairman, U.S. Conference of Catholic Bishops' (USCCB) Committee on Domestic Policy; Bishop Eusebio Elizondo, auxiliary bishop of Seattle and chairman, USCCB Committee on Migration; Bishop Oscar Cantú of Las Cruces, New Mexico, chairman-elect, USCCB International Policy Committee; Bishop Gerald Kicanas of Tucson, former chairman of the board for Catholic Relief Services; Bishop Ricardo Ramirez, bishop emeritus of Las Cruces, member of USCCB Committee on Migration; Bishop Martin Holley, auxiliary bishop of Washington, a consultant of USCCB Committee on Migration.

Mission Trips and Other Actions

- August 2015, Mission trip to Myanmar, Malaysia and Indonesia, to look at the situation of Rohingya refugees.
- July 2015, issued report: [*Child Victims of Human Trafficking: Outcomes and Service Adaptations within the US Unaccompanied Refugee Minor Program.*](#)^{cxlix}
- May 2015, issued report: [*Unlocking Human Dignity: A Plan to Transform the U.S. Immigrant Detention System.*](#)
- November 2014, Mission trip to Sicily and Malta to look at the situation of migrants from Africa and the Middle East trying to reach Europe.
- September 2014, Mission trip to Turkey, Bulgaria and Greece. In January 2015, issued report: [*Refugee and Hope in the Time of Isis: The Urgent Need for Protection, Humanitarian Support, and Durable Solutions in Turkey, Bulgaria, and Greece.*](#)^{cl}
- November 2013, Mission trip to southern Mexico and Central America to examine and understand the flight of unaccompanied migrating children and youth from the region. In January 2014, issued report: [*Mission to Central America: The Flight of Unaccompanied Children to the United States.*](#)

Below is the position of the USCCB's Committee on Migration on current issues:

Comprehensive Immigration Reform

Position: USCCB has endorsed the passage of comprehensive immigration reform. Any legislation should include 1) a path to citizenship for the undocumented in the country; 2) reform of the legal immigration system so that families can be reunited more expeditiously; 3) a program that permits migrant workers to enter legally and work in the United States with appropriate wages and worker protections; 4) the restoration of due process protections for immigrants, such as elimination of the 3 and 10-year bars to re-entry, the restoration of judicial discretion in immigration proceedings, and elimination of the one-year asylum filing deadline; and 5) policies which address the root causes of flight. USCCB also supported the President's executive actions creating the Deferred Action for Parents of Americans (DAPA) and Deferred Action for Childhood Arrivals (DACA) programs.

Facts:

- There are more than 11 million undocumented in U.S. (Source: Pew Research Center).
- Over 2 million deported over past six plus years with 75,000 U.S. Citizen children separated from parents each year (Source: Department of Homeland Security).
- 7-year wait for legal permanent residents to reunify with immediate family members from Mexico (Source: U.S. Citizenship and Immigration Service).
- \$18 billion spent per year on immigration enforcement, more than any federal law enforcement agency (Source: Department of Homeland Security).

Refugee Protection

Position: USCCB is the largest private refugee resettlement agency in the United States and the world, helping to resettle close to one-quarter of the number of refugees resettled in the United States each year (15-20,000 a year). It is also one of two agencies in the United States authorized by the Department of State to resettle unaccompanied refugee minors which it does through the Unaccompanied Refugee Minor Program, the only program of its kind in the world. Since 1975, the USCCB and the church nationwide have resettled one million refugees in the United States. USCCB advocates for increased funding for refugees in both the State Department (overseas assistance) and Health and Human Services (HHS) (domestic resettlement) budgets, plus for increased admissions to the United States as a refugee protection tool. USCCB supports the resettlement of 100,000 refugees per year to the United States and the resettlement of 65,000 Syrian refugees over the next two years.

Facts:

- Less than 1,000 Syrian refugees resettled in the United States to date out of a total of 3 million Syrian refugees; (Department of State, Bureau of Population, Refugees, and Migration)
- Less than 1% of the world's refugees are resettled to third countries each year; (U.N. High Commissioner for Refugees)
- According to the United Nation's High Commissioner for Refugees, nearly 60 million persons are displaced in the world in 2015, the highest level since World War II.
- The Unaccompanied Refugee Minor program expects to receive three times the number of referrals next year than this year (primarily, Eritrean, Rohingya, and Afghani unaccompanied refugee minors) (Source: Department of State).

Unaccompanied Children and Families from Central America

Position: The USCCB sent a delegation, led by the Committee on Migration, to Central America in November, 2013, to look at the plight of children and families facing violence in their communities. USCCB subsequently issued a [report](#)^{cli} with recommendations and testified before Congress on the issue. USCCB opposes attempts to repeal protections for unaccompanied children arriving in the United States which allow them to tell their stories before an immigration judge, be placed in a least restrictive setting, and which prioritizes family reunification whenever safe and possible while children await the pendency of their immigration cases. The root causes of the violence should be addressed and the United States should not encourage Mexico to interdict these children without providing them protection as well. USCCB supports government-paid and appointed counsel for children. USCCB has also strongly opposed the detention of families from Central America.

Facts:

- Unaccompanied minors arriving in the United States in 2014: approximately 69,000. Family members arriving in the United States in 2014: approximately 69,000. Estimated for 2015: 40,000 in each category (Source: Department of Homeland Security, Office of Refugee Resettlement, Health and Human Services).
- Deportations from Mexico to Central America have jumped 400% over the last year. 112% increase in asylum claims in other Central American countries. (Costa Rica, Nicaragua, Panama) (Source: U.N High Commissioner for Refugees, Jesuit Refugee Service)
- 95% of unaccompanied children from Central America who have legal representation appear in court, while close to 80% overall appear. Over 90% with counsel receive some sort of protection. Syracuse University concluded that children with counsel are five times more likely to be granted legal status (Source: Kids in Need of Defense, Executive Office of Immigration Review, Department of Justice).

Immigrant Detention

Position: In May 2015, USCCB, in conjunction with the Center for Migration Studies, issued a [report](#)^{clii} calling for the dismantling of the immigrant detention system in the United States. Immigrant detention is a growing industry in this country, with Congress allocating as much as \$2 billion a year to maintain and expand it. Detention centers are being increasingly operated by for-profit companies. Due to mandatory detention laws and the improper use of discretion, persons who are not flight risks or risks to national security and are extremely vulnerable, such as asylum-seekers, families and victims of human trafficking, are being held in detention. USCCB favors alternatives to detention, particularly community-based programs that provide case management services to released detainees. USCCB strongly opposes the detention of families.

Facts:

- An average of over 400,000 persons are detained in immigrant detention centers each year, up from 95,000 in 2001. Congress has mandated that 34,000 beds are filled each day (Source: Department of Homeland Security).
- Over 200 county and city prisons contract with the federal government to detain immigrants and account for 67% of the population (Source: Department of Homeland Security).
- Community-based alternatives to detention programs cost as little as \$12 per person a day, as compared to \$164 a day per person for detention. These programs have ensured a 93% appearance rate at court hearings (Source: Detention Watch Network, Department of Homeland Security).

Human Trafficking

Position: USCCB was instrumental in supporting and enacting the original Trafficking Victims Protection Act in 2000 and its subsequent re-authorizations. USCCB supports legislation to increase care for trafficking victims, especially children, and to ensure that they receive legal protection in the United States. USCCB supports the passage of supply chain legislation, which requires that businesses monitor their supply chains for child or slave labor as well as policies that ensure that children apprehended at the U.S.-Mexico border are properly screened as potential trafficking victims. USCCB also supports the Trafficking in Persons (TIP) report as a tool for forcing nations to improve their anti-trafficking efforts.

Facts:

- Although estimates vary, as many as 13,000 persons are trafficked into the United States each year (Source: Department of Homeland Security).
- The two largest trafficking cases in the United States involved labor trafficking, in Guam and in New York (Long Island) (Source: Office of Trafficking in Persons, U.S. State Department).

- Despite the large numbers, the Office of Refugee Resettlement served 913 victims of trafficking in 2013 (Source: Department of Health and Human Services).

Religious Workers

Position: USCCB supports a permanent reauthorization of the Special Immigrant Religious Worker program, which allows 5,000 religious and lay workers each year to enter the United States, work, live and provide pastoral duties for faith-based organizations. The program is set to expire on September 30, 2015.

For more information on the work of USCCB's Migration and Refugees Services and Catholic organizations aiding immigrants, please see backgrounder on *Catholic Health Care, Social Services and Humanitarian Aid*.

Additional information available at: <http://www.usccb.org/about/migration-and-refugee-services/>, <http://www.usccb.org/about/migration-policy/> and www.justiceforimmigrants.org

National Encuentro

Encuentro is a two-year process of missionary activity, consultation, leadership development and pastoral discernment in parishes, dioceses and episcopal regions that culminates with a national event. A primary outcome of the Encuentro process is to discern pastoral practices and priorities to impact the quality of ministry among Hispanic/Latino Catholics, under the leadership of the U.S. bishops.

The Symbolism of the Cross of the Encuentros

The *Cross of the Encuentros* symbolizes the faith journey of Hispanic/Latino Catholics in the United States over the past 50 years. This journey has received inspiration and direction through the National Encuentros on Hispanic Ministry, which call for a model of church that is evangelizing, communitarian and missionary. The Encuentros, past and future, are true movements of the Spirit where Hispanic Catholics in the United States anticipate (EG 24) God's grace accompanied and guided by their bishops. Hispanic Catholics, immigrant and native, bilingual and diverse, today constitute 40 percent of all Catholics in the United States and more than 50 percent of all Catholics under 35. We find in Hispanic Catholics a renewed hope for families that are evangelizing and missionary, promoters of vocations, attentive to the existential peripheries, defenders of the poor, and who claim their right to live out their faith in liberty and with justice, in this great nation of many cultures and peoples.

The *Cross of the Encuentros* will be the banner of the Fifth National Encuentro on Hispanic Ministry, set to begin in the near future under the theme of *Hispanic People: Joyful Disciples in Mission*. The *Cross of the Encuentros* is also a symbol of communion and solidarity with the Church in Latin America, for the Fifth Encuentro is a way for the Church in the United States to enjoin herself to the Continental Mission.

Starting in January 2017, the cross will travel to dioceses throughout the United States, as parishes, dioceses and episcopal regions undergo their own local *Encuentro* process. It will then preside over the national Encuentro gathering envisioned for September of 2018. The cross will be housed at the USCCB headquarters in Washington and available for use in any future Encuentros.

Cross Description

The *Cross of the Encuentros* has a vertical beam that is 5.5 feet tall, and a horizontal beam that is three feet wide. The frontal width will be five inches and the thickness will be 2.5 inches. It will be made of oak wood, with a natural finish, and will have a removable base. The cross will have simple engravings of thorns and resurrection lilies. The inscription will read *Hispanic People: Joyful Disciples in Mission*. The cross will

also include at the foot an inscription reading “Philadelphia, September 26, 2015” which will commemorate the blessing by Pope Francis.

The History of the National *Encuentros* for Hispanic Ministry

The process of Encuentro for Hispanic/Latino ministry has been a deeply ecclesial experience. It is motivated by reading the signs of the times and convened by the bishops, who call the Hispanic/Latino Catholic community to raise their prophetic voices. In the context of this dialogue between the bishops and the community, we live a spirit of pastoral ministry illuminated by an ecclesiology of communion and a missionary vocation that seeks to reach out to those who find themselves estranged from the life and vision of the Gospel.

The main objective of the process of Encuentro is to discern the way in which the Church in the United States responds to the Hispanic/Latino presence, and to strengthen the way in which Hispanics/Latinos respond as a Church.

The I Encuentro (1972) allowed us to gain visibility and to express our needs, aspirations, and contributions as baptized persons and members of the Church in the United States.

In the II Encuentro (1977), we identified ourselves as a community of Hispanic Catholics that is diverse, yet unified by a common faith, history, culture, and language. We also discerned a way of being a Church based on the ecclesiology of communion and a preferential option for the poor and those who have fallen away. With the II Encuentro we identified ourselves as *Pueblo Hispano: Pueblo de Dios en Marcha*.

The III Encuentro (1985) allowed us to articulate a clear direction of the Church’s response to the Hispanic presence and our response as an integral part of that Church. This vision was recorded in the National Pastoral Plan for Hispanic Ministry (1988) and in a model of a Church that is evangelizing, communitarian, and missionary. With the III Encuentro we recognized ourselves as *Pueblo Hispano: Voz Profética*.

The Encuentro 2000 (IV Encuentro) allowed us to host and share the experience of *Encuentro* with all of the cultures and races that make up the Church in the United States. The vision of a Church where all are welcome emerges from our most profound identity as a mestizo people that recognizes itself as a pilgrim people called to solidarity and to unity in diversity, as expressed in its overall theme *Many Faces in God’s House, Unity in Diversity*.

The Primer Encuentro Nacional Hispano de Pastoral Juvenil (2006) allowed us to listen to the voices of Hispanic/Latino youth and to discern the best ways to respond to their needs and aspirations, as well as to recognize their contributions as privileged protagonists of the present and future Church in the United States.

The V Encuentro Nacional Hispano de Pastoral will encourage us to continue our walk as God's people, to raise our prophetic voice once more, and to discern pastoral priorities and strategies that are most appropriate to the present time. With the V Encuentro, we are called to be a *Pueblo Hispano: Alegres Discípulos en Misión*.

Prayer for the Fifth Encuentro

Merciful God,
you set out to encounter
the disciples on the road to Emmaus
to walk alongside them,
listen to their concerns,
explain the Scriptures to them,
prepare them to recognize you
in the breaking of the bread,
and send them out to share
the joy of the Gospel.

As we prepare for the
Fifth National Encuentro on Hispanic Ministry,
grant us a missionary spirit
that is willing to go forth and encounter
our brothers and sisters
on their daily walk through life,
listen about their joys and sorrows,
and help them to recognize you in the Eucharist.
May the fire of your Word rekindle their hearts
and prepare them to become missionary disciples
ready to share the joy of the Gospel
to present and future generations
of every race, culture and language.

We ask this
with burning hearts
filled with the Holy Spirit;
through the intercession of our Mother,
Mary of Guadalupe
Star of the New Evangelization,
and in the name of your beloved Son,
our Lord Jesus Christ.
Amen.

SAINTS

Introduction

All Christians are called to be saints. Saints are persons in heaven (officially canonized or not), who lived lives of heroic virtue or were martyred for the faith, and who are worthy of imitation.

In official Church procedures there are three steps to sainthood: a candidate becomes “*Venerable*,” then “*Blessed*” and then “*Saint*.” Venerable is the title given to a deceased person recognized formally by the pope as having lived a heroically virtuous life. . To be beatified and recognized as a Blessed, one miracle acquired through the candidate’s intercession is required in addition to recognition of heroic virtue. Canonization requires a second miracle after beatification. The pope may waive these requirements. A miracle is not required prior to a martyr’s beatification, but one is required before canonization.

Key Terms

Beatification -- the second stage in the process of proclaiming a person a saint; occurs after a diocese or eparchy and the Congregation for the Causes of Saints has conducted a rigorous investigation into the person’s life and writings to determine whether he or she demonstrates a heroic level of virtue or suffered martyrdom. A miracle attributed to the person’s intercession must be proved.

Blessed -- title bestowed on a person who has been beatified and accorded limited veneration.

Canonization – the formal process by which the Church declares a person to be a saint and worthy of universal veneration.

Congregation for the Causes of Saints – a department of the Roman Curia, established originally as the Congregation of Rites by Pope Sixtus V in 1588. Reorganized and renamed in 1969 by Pope Paul VI, and again in 1983 by Pope John Paul II. Some of the responsibilities of the Congregation include making recommendations to the pope on beatifications and canonizations and the authentication and preservation of sacred relics.

Miracle –something that has occurred by the grace of God through the intercession of a Venerable, or Blessed which is scientifically inexplicable.

Petitioner – party initiating action in canon law. In the case of a sainthood cause, the petitioner is one who asks the bishop to begin the investigation which could ultimately lead to canonization. (A bishop may also begin a cause on his own initiative, in which case he is the petitioner.)

Positio – a comprehensive summary of all documentation; in this context, there are two: the one summarizing the investigation of a candidate’s life and heroic virtues or martyrdom and a second for any alleged miracles. The *positio* is prepared during the Roman phase by the postulator with the assistance of someone from the Congregation for the Causes of Saints.

Postulator -- person appointed to guide and oversee the cause. One oversees the cause at the diocesan or eparchial level (Phase I); the Roman postulator, oversees all aspects of Phases II and III.

Prefect -- the head of any of the Roman curial congregations, usually a cardinal.

Relator – person appointed by the Congregation for the Causes of Saints to assemble the historic documentation of the candidate for canonization.

Saint – the title given to someone who has been formally canonized by the Church as sharing eternal life with God, and therefore offered for public veneration and imitation.

Servant of God -- the title given to a candidate for sainthood whose cause is still under investigation, prior to being declared Venerable.

Venerable – the title given to a candidate for sainthood whose cause has not yet reached the beatification stage but whose heroic virtue has been declared by the pope.

History

In the first five centuries of the Church, the process for recognizing a saint was based on public acclaim or the *vox populi, vox Dei* (voice of the people, voice of God). There was no formal canonical process as understood by today’s standards. Beginning in the sixth century and continuing into the twelfth century, the intervention of the local bishop was required before someone could be canonized. The intervention of the local bishop usually began with a request from the local community for the bishop to recognize someone a saint. Upon studying the request and a written biography, if he found it favorable, the bishop would typically issue a decree, legitimize the liturgical cult and thereby canonize the person.

Starting in the tenth century, a cause proceeded with the usual steps, i.e. the person’s reputation would spread, a request to the local bishop from the people to declare the person a saint occurred, and a biography would be written for the bishop’s review. Now however, the bishop would collect eyewitness testimony of those who knew the person and who had witnessed miracles, and he would provide a summary of the case to the Pope for his approval. The Pope then reviewed the cause, and if he approved it, he issued a decree declaring the person a canonized saint. The first documented case of papal invention is by Pope John XV on January 31, 993 for the canonization of St. Ulric. When Pope Sixtus V reorganized the Roman Curia in 1588 he established the Congregation for Sacred Rites. One of its functions was to assist the Pope with reviewing causes. Except

for a few canonical developments, from 1588 the process of canonization remained the same until 1917 when a universal Code of Canon Law was promulgated.

The 1917 code contained 145 canons (cc. 1999- 2144) on causes of canonization, and mandated that an episcopal process and an apostolic process be conducted. The episcopal process consisted of the local bishop verifying the reputation of the person, ensuring that a biography existed, collecting eye witness testimony and the person's written works. All of this was then forwarded to the Congregation for Sacred Rites. The apostolic process consisted of reviewing the evidence submitted, collecting more evidence, studying the cause, investigating any alleged miracles and ultimately forwarding the cause to the Pope for his approval. This process remained in effect until 1983 with the promulgation of the 1983 Code of Canon Law and new norms for causes of canonization: *Divinus Perfectionis Magister, Normae Servandae in Inquisitionibus ab Episcopis Faciendis in Causis Sanctorum* and *Sanctorum Mater* (2007). This revised process for causes of canonization is still in force and is detailed below.

No precise count exists of those who have been proclaimed saints since the first centuries. However, in 1988, to mark its 4th centenary, the Congregation for the Causes of Saints published the first "*Index ac Status Causarum*." This book and its subsequent supplements, written entirely in Latin, are considered the definitive index of all causes that have been presented to the Congregation since its institution.

American Saints, Blesseds and Venerables

The American Church has been blessed with numerous Saints, Blesseds and Venerables, all of whom in their own unique way witness to Christ's love through their martyrdom or virtuous lives within our American culture. Currently, there are ten American Saints: St. Frances Xavier Cabrini, St. Marianne Cope, St. Katharine Drexel, St. Rose Philippine Duchesne, St. Mother Théodore Guérin, St. Isaac Jogues and the North American Martyrs, St. John Neumann, St. Elizabeth Ann Seton, St. Kateri Tekakwitha, and St. Damien de Veuster (canonized as Damien of Moloka'i). There are three American Blesseds: Blessed Father Francis Xavier Seelos, C.Ss.R., Blessed Father Junípero Serra, O.F.M., and Blessed Sister Miriam Teresa, S.C. (Teresa Demjanovich). There are thirteen American Venerables: Venerable Father Nelson Baker, Venerable Bishop Frederic Baraga, Venerable Mother Mary Magdalen Bentivoglio, O.S.C., Venerable Father Solanus Casey, O.F.M. Cap., Venerable Cornelia Connelly, S.H.C.J., Venerable Henriette Delille, S.S.F., Venerable Mother Mary Theresa Dudzik, O.S.F., Venerable Mother Maria Kaupas, S.S.C., Venerable Mother Mary Angeline Teresa McCrory, O. Carm., Venerable Father Michael McGivney, Venerable Archbishop Fulton Sheen, Venerable Pierre Toussaint, and Venerable Father Felix Varela.

Stage I – Examining the Life of a Candidate for Sainthood

Phase 1: Diocesan or Eparchial Level

Five years must pass from the time of a candidate's death before a cause may begin. This is to allow greater balance and objectivity in evaluating the case and to let the emotions of the moment dissipate. The pope can dispense from this waiting period.

The bishop of the diocese or eparchy in which the person died is responsible for beginning the investigation. The petitioner (who for example can be the diocese/eparchy, bishop, religious order or association of the faithful) asks the bishops through a person known as the postulator to open the investigation.

The bishop then begins a series of consultations with the episcopal conference, the faithful of his diocese or eparchy and the Holy See. Once these consultations are done and he has received the '*nihil obstat*' of the Holy See he forms a diocesan or eparchial tribunal. The tribunal will investigate the martyrdom or how the candidate lived a life of heroic virtues, that is, the theological virtues of faith, hope and charity, and the cardinal virtues of prudence, justice, temperance and fortitude, and others specific to his or her state in life. Witnesses will be called and documents written by and about the candidate must be gathered and examined.

Phase II: Congregation for the Causes of Saints

Once the diocesan or eparchial investigation is finished, the documentation is sent to the Congregation for the Causes of Saints. The postulator for this phase, residing in Rome, under the direction of a member of the Congregation's staff called a *relator* prepares the '*Positio*,' or summary of the documentary evidence from the diocesan or eparchial phase in order to prove the heroic exercise of virtue or the martyrdom.

The '*Positio*' undergoes an examination by nine theologians who vote on whether or not the candidate lived a heroic life or suffered martyrdom. If the majority of the theologians are in favor, the cause is passed on for examination by cardinals and bishops who are members of the Congregation. If their judgment is favorable, the *prefect* of the Congregation presents the results of the entire course of the cause to the pope, who gives his approval and authorizes the Congregation to draft a decree declaring one Venerable if they have lived a virtuous life or a Blessed if they have been martyred.

Stage II – Beatification

For the *beatification* of a Venerable, a miracle attributed to his intercession, verified after his death, is necessary. The required miracle must be proven through the appropriate canonical investigation, following a procedure analogous to that for heroic virtues. This investigation too is concluded with the appropriate decree. Once the decree on the miracle is promulgated the pope grants the beatification, which is the concession of limited public veneration – usually only in the diocese, eparchy, region, or religious community in which the Blessed lived. With beatification the candidate receives the titled of Blessed. For a martyr, no miracle is required. Thus when the pope approves the *positio*

declaring that the person was a martyr for the faith, the title Blessed is granted to the martyr at that time.

Stage III – Canonization

For canonization another miracle is needed for both Blessed martyrs and Blesseds who lived a virtuous life, attributed to the intercession of the Blessed and having occurred after his or her beatification. The methods for affirming the miracle are the same as those followed for beatification. Canonization allows for the public veneration of the Saint by the Universal Church. With canonization, the Blessed acquires the title of Saint.

Contacts for more information

Msgr. Robert Sarno
Congregation for the Causes of Saints
Vatican City
011-39-6-6988-4247
011-39-6-6988-1935 fax

Jeannine Marino
United States Conference of Catholic Bishops
202-541-3097

Rev. Gabriel O'Donnell, OP
(diocesan postulator of Fr. Michael McGivney's cause, overseeing Rose Hawthorne's cause)
202-495-3832

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BLESSED JUNÍPERO SERRA

Born at Petra, Majorca, Spain, November 24, 1713, a son of farmers Antonio Nadal Serra and Margarita Rosa Ferrer, Junípero Serra was baptized on the day of his birth at St. Peter's Church and was given the name Miguel José.

In Petra, Serra attended the primary school of the Franciscans. When he was 15 years old, he was taken by his parents to Palma to be placed in the charge of a cathedral canon, and he began to assist at classes in philosophy held in the Franciscan monastery of San Francisco.

Serra was admitted as a novice at the Convento de Jesús outside the walls of Palma on September 14, 1730, and made his profession on September 15, 1731. He chose the name Junípero in memory of the brother companion of St. Francis. He studied philosophy and theology at the Convento de San Francisco. The date of his ordination to the priesthood is not known, though it probably occurred during the Ember Days of December 1738. Serra obtained his doctorate in theology in 1742 from the Lullian University, Palma. He was called to the Scotistic chair of theology at the same university as primary professor in January 1749 to become an Indian missionary in America.

On April 13, 1749, Serra sailed for America with Francisco Palóu. He landed in Vera Cruz, Mexico on December 7, 1749. Although horses were supplied for the friars, Serra elected to walk the 250 miles between Vera Cruz and Mexico City. They reached San Fernando College on January 1, 1750, spending the previous night at the Shrine of Our Lady of Guadalupe.

In less than six months, an urgent call came for volunteers for the Sierra Gorda missions. Serra was among the volunteers. During his apostolate in Sierra Gorda with the Pame Indians between 1750 and 1758, Serra not only oversaw construction of a church, which is still in use, but developed his mission in both religious and economic directions. Under his presidency of the missions (1751-1754), the missionaries of the other four towns also built mission churches.

Serra learned the Otomí language and used a visual method of teaching religion. Zealous in preaching and in promoting both liturgical and popular devotions, he succeeded in bringing the Pame people to practice the faith in an exemplary way. Economically his mission prospered through the introduction of domestic animals, the fostering of agriculture, and the development of commerce. He also defended Indian rights against non-native settlers in a protracted contest over the valley of Tancama. During building operations on his church, he worked as an ordinary day laborer.

He was then assigned to the college of San Fernando, where he arrived September 26, 1758. There he was made choir director, master of novices from 1761 to 1764, college counselor from 1758 to 1761, and a confessor. As a home missionary Serra preached

missions in Mexico City, Mezquital, Zimapan, Río Vero, Puebla and Oaxaca. In 1767, he was appointed president of the ex-Jesuit missions of Baja California.

He set out in mid-July and reached Loreto on April 1. Serra resided at the former Jesuit headquarters and assigned missionaries to the 15 missions between San José del Cabo in the south and Santa María in the north. In 1768 Serra enthusiastically volunteered to join expeditions to Upper California. On March 28, 1769, Serra left the mission at Loreto on mule-back, arriving at San Diego on July 1. En route, he founded his first mission at San Fernando de Velicatá on May 14. Serra kept a diary of his journey during which he suffered greatly from an infirmity in his legs and feet and had to be carried on a stretcher.

Serra devoted the next 15 years of his life to evangelical work in Upper California. During that period he founded nine missions: San Diego, July 16, 1769; San Carlos, Monterey-Carmel, June 3, 1770; San Antonio, July 14, 1771; San Gabriel, September 8, 1771; San Luis Obispo, September 1, 1772, San Francisco, October 9, 1776; San Juan Capistrano, November 1, 1776; Santa Clara, January 12, 1777; and San Buenaventura, March 31, 1782. He was present at the founding of Presidio Santa Barbara, April 12, 1782.

Serra remained at San Diego until April 14, 1770, when he embarked for Monterey. From June 3, 1770, until his death, he maintained his headquarters at Mission San Carlos. Serra died at Mission San Carlos, August 28, 1784, at the age of 70 and is buried in the floor of the sanctuary of the church he had built. By the end of 1784, Indian baptisms at the first nine missions reached the number 6,736, while 4,646 Christianized Indians were living in them.

Serra was small of stature, five feet two inches in height. He had a sonorous voice, swarthy skin, dark hair and eyes. Though it appears that he had a fundamentally robust constitution, he suffered a great deal during the latter part of his life. His first affliction was the swelling and painful itching of his feet and legs from mosquito bites which caused varicose ulcers. At times he could neither stand nor walk. After 1758 he began to suffer from asthma.

In character Serra was eager, optimistic, zealous, dynamic, even adamant. Primarily a man of action, he preferred the active apostolate to the classroom or to writing. He remained a model religious despite his distractions and activity—a man of prayer and mortification. He had a consuming love for his American converts. He fought for the freedom of the church against royal infringement. Serra was considered by some too aggressive, zealous, and demanding. Though he defended the Indians, he had a paternalistic view and believed in and practiced corporal punishment.

The cause for Serra's beatification began in the Diocese of Monterey-Fresno in 1934, and the diocesan process was finished in 1949. On September 25, 1988 he was beatified by Pope John Paul II. Pope Francis has announced that he will be canonized on September 23, 2015 during a Mass in Washington, DC.

Serra monuments and memorials dot his Camino Real from Majorca to California. He is the subject of several dozen biographies in various languages. His writings with translation have been published in four volumes by Rev. Antonine Tibesar, OFM. He is known as the Apostle of California. Serra International was established in his honor and his life and his mission system are studied in California schools.

Edited from the official biography at <https://sbfranciscans.org/about/blessed-junipero-serra>

More information available at: <http://stjunipero.org/>

GLOSSARY OF CATHOLIC TERMS

Here is a brief glossary of terms often used in the Catholic church that may not be completely familiar to journalists who have not had a great deal of experience in covering church matters. One may hope that even more experienced journalists will find one or two new insights here. Terms are capitalized only if they are always capitalized. For example, *archbishop* is capitalized only when used as a title before a name, but *College of Cardinals* is a proper name in all uses—so the *archbishop* entry is lowercased but the other is capitalized.

For more information on covering the Catholic Church and the Mass, see:

- How to Cover the Catholic Church (<http://ccc.usccb.org/flipbooks/cover-the-church/#4>)
- How to Cover the Mass (<http://www.usccb.org/about/media-relations/upload/how-to-cover-the-mass.pdf>)

annulment. Technically called a *decree of nullity*, is a sentence by a church court, confirmed by an appellate court, that a *putative marriage* was not valid from the start because something was lacking: full knowledge and consent by both parties, freedom from force or grave fear, or some other factor needed for a valid marriage. “Putative” (meaning apparent or seeming) is a key word in the entire process: It refers to a marriage in which at least one party acted in good faith, believing it was valid at the time it took place. Children from a putative marriage are considered legitimate even if the marriage is later ruled to be invalid. This has been a source of one of the major popular misunderstandings of annulments; namely, that an annulment somehow makes the children of that union illegitimate. Church law explicitly rejects this interpretation, saying that children of a putative marriage are legitimate even if the marriage is later judged to be invalid.

apostolic nuncio. Church term for the Vatican ambassador to another country and the papal liaison with the church in that country. An apostolic nuncio, also called a *papal nuncio*, is always an archbishop, and it is his religious title that is capitalized as a title before his name, e.g., *Archbishop Carlo Maria Viganò, apostolic nuncio to the United States*, not *Apostolic Nuncio Carlo Maria Viganò*. See *religious titles before names*. In a country with which the Vatican does not have diplomatic relations, the official Vatican liaison with the church there is called an *apostolic delegate*. Papal representatives in the United States were apostolic delegates until 1984, when full diplomatic relations were established. There was a brief period, from 1984 to 1991, when the Vatican ambassador to the United States was called the *pro-nuncio* because he was not the dean of the world's ambassadors to the United States (a position that under a Vienna convention is automatically given to the Vatican ambassador in many countries but in other countries is given to the senior foreign ambassador, wherever he is from). In 1991 the Vatican quit

using *pro-nuncio* as the title for its ambassadors who were not deans of the ambassadorial corps and began calling all papal representatives with full rank of ambassador *nuncio*.

archbishop. The title given automatically to bishops who govern archdioceses. It is also given to certain other high-ranking church officials, notably Vatican ambassadors (*apostolic nuncios*: see that entry), the secretaries of Vatican congregations and the presidents of pontifical councils. *Adj.* **archepiscopal.**

archdiocese. The chief diocese of an ecclesiastical province (see *province* and *metropolitan*). It is governed by an archbishop. *Adj.* **archdiocesan.** See *diocese* and *archeparchy*.

archeparchy. The chief diocese of an Eastern Catholic ecclesiastical province. In most contexts it can be called an *archdiocese*, but if some legal distinction between Eastern and Latin Catholic jurisdictions is important, it may be necessary to introduce the term. The head of an archeparchy is called an *archeparch*, but in most contexts he can be called an *archbishop*. There are only two Catholic archeparchies in the United States: the Byzantine Catholic Archdiocese of Pittsburgh and the Ukrainian Catholic Archdiocese of Philadelphia. See *eparchy*.

auxiliary bishop. A bishop assigned to a Catholic diocese or archdiocese to assist its residential bishop. Whether in a diocese or archdiocese, his title is *bishop*.

bishop. The highest order of ordained ministry in Catholic teaching. Most bishops are diocesan bishops, the chief priests in their respective dioceses. But some (auxiliary bishops) are the top assistants to their diocesan bishops, and some priests are made bishops because of special posts they hold in the church, such as certain Vatican jobs. Diocesan bishops and their auxiliaries are responsible for the pastoral care of their dioceses. In some cases diocesan bishops are assigned a coadjutor bishop, who is like an auxiliary except that he automatically becomes the diocesan bishop when his predecessor resigns or dies. See *auxiliary bishop* and *coadjutor*. In addition to their diocesan responsibilities, all bishops have a responsibility to act in council with other bishops to guide the church. *Adj.* **episcopal.**

bishops' conference. A national (or in a very few cases regional) body of bishops that meets periodically to collaborate on matters of common concern in their country or region, such as moral, doctrinal, pastoral and liturgical questions; relations with other religious groups; and public policy issues. It is also called an *episcopal conference*. The U.S. conference is the *United States Conference of Catholic Bishops*, or *USCCB*. See that entry.

brother. A man who has taken vows in a religious order but is not ordained or studying for the priesthood. Sometimes he is called a *lay brother* to distinguish him from clerical members of religious orders. See *lay*.

canon. Greek for rule, norm, standard or measure, it is used in several ways in church language. (1) The canon of Sacred Scripture is the list of books recognized by the church as inspired by the Holy Spirit. (2) Before the liturgical reforms of the Second Vatican Council, the single eucharistic prayer used universally in the Latin Mass was called the Roman Canon. Now that there are four eucharistic prayers in general use, they are usually referred to as Eucharistic Prayer I, II, III or IV, but they may also be called canons. The first of these is still called the Roman Canon because it is nearly identical to the original Roman Canon. (3) *Canon* is another name for a law in the *Code of Canon Law*. *Adj.* **canonical.** See also *canon law*.

canon law. A code of ecclesiastical laws governing the Catholic Church. In the Latin or Western church, the governing code is the 1983 *Code of Canon Law*, a revision of the 1917 *Code of Canon Law*. A separate but parallel *Code of Canons of the Eastern churches*, issued in 1990, governs the Eastern Catholic Churches. That document was the first comprehensive code of church law governing all Eastern Catholic Churches.

cardinal. Highest-ranking Catholic clergy below the pope. By church law cardinals are regarded as the pope's closest advisors, and when a pope dies those who are not yet 80 years old meet in a conclave in Rome to elect a new pope. Most cardinals are archbishops; canon law since 1983 says they must at least be bishops, but exceptions have been made in several cases where a noted priest-theologian over the age of 80 has been named a cardinal to honor his theological contributions to the church. See *College of Cardinals*.

celibacy. Refers to a decision to live chastely in the unmarried state. At ordination, a diocesan priest or unmarried deacon in the Latin rite Catholic Church makes a promise of celibacy. The promise should not be called a “vow.” *Adj.* **celibate.** See *chastity*.

chancellor. The chief archivist of a diocese's official records. Also a notary and secretary of the diocesan curia, or central administration; he or she may have a variety of other duties as well. It is the highest diocesan position open to women.

chastity. In its general sense chastity does not mean abstinence from sexual activity as such, but rather moral sexual conduct. Marital chastity means faithfulness to one's spouse and moral conduct in marital relations. The religious vow of chastity taken by brothers, sisters and priests in religious orders is a religious promise to God to live the virtue of chastity by not marrying and by abstaining from sexual activity. When diocesan priests and unmarried deacons make a promise of celibacy, they are not taking religious vows; their commitment to live chastely in an unmarried state should be described as a promise, not a vow. See *celibacy*.

church. Apart from its obvious use to refer to a building where Christians gather to worship God, *church* has a rich theological and doctrinal meaning for Catholics that also sets limits on how it is applied. The *local* or *particular church* means the (arch)diocese, the community of faithful gathered around the altar under its bishop. Each particular church has all the necessary means of salvation according to Catholic teaching—that is,

fidelity to apostolic teaching, assured by ordained ministry in apostolic succession; the seven sacraments accepted throughout Christianity before the Reformation; and all the communal means to holiness that God grants through his graces. The *universal church*—the meaning of *catholic church*, lowercased—is the communion of all those particular churches spread throughout the world who are in union with the bishop of Rome and who share in fidelity to apostolic teaching and discipleship to Christ. Catholics also recognize the mainline Orthodox churches as churches; and until the recent ordination of women in several Old Catholic Churches of the Union of Utrecht, the Catholic Church had recognized Union of Utrecht churches as churches. Christian churches which share partially in the historic apostolic communities of Christian discipleship, but which in the Catholic church's perspective do not have the fullness of apostolic succession in their bishops or ordained ministry, are called *ecclesial communions*, rather than churches. This position, strongly affirmed by the world's Catholic bishops at the Second Vatican Council and reaffirmed in numerous church documents since then, remains a topic of considerable disagreement in ecumenical dialogues. In Catholic teaching the church embraces all its members—not only those still living on earth, but also those in heaven or purgatory. The ancient teaching that outside the church there is no salvation (*extra ecclesiam nulla salus*) has been officially nuanced in church teaching to include many who do not explicitly embrace the church and all its teachings, or even many who join no Christian religion. The teaching affirms the central role and responsibility of the church to reach out to all people with the Gospel message while acknowledging that those who have not been apprised or convinced of that message may still be saved if they live upright lives in accord with their own convictions and understanding of God.

clergy. In Catholic usage, a collective term referring to all those ordained—bishops, priests and deacons—who administer the rites of the church. *Adj.* **clerical.**

coadjutor. A bishop appointed to a Catholic diocese or archdiocese to assist the diocesan bishop. Unlike an auxiliary bishop—see *auxiliary bishop*—he has the right of succession, meaning that he automatically becomes the new bishop when the diocesan bishop retires or dies. By canon law, he is also vicar general of the diocese. If the diocese is an archdiocese, he is called *coadjutor archbishop* instead of *coadjutor bishop*. In recent years a growing number of U.S. bishops in larger dioceses or archdioceses have requested and received a coadjutor in the final year or two before their retirement, in order to familiarize their successor with the workings of the (arch)diocese before he has to take over the reins.

College of Cardinals. A group of men chosen by the pope as his chief advisers. Most are heads of major dioceses around the world or of the major departments of the Vatican, or are retired from such posts. In the interregnum following the death of the pope, the College of Cardinals administers the church, and those under the age of 80 meet in a conclave to elect a new pope.

collegiality. The shared responsibility and authority that the whole college of bishops, headed by the pope, has for the teaching, sanctification and government of the church.

conclave. The gathering of the world's Catholic cardinals, after the death of a pope, to elect a new pope. Only cardinals under the age of 80 are allowed into a conclave under current church rules.

congregation. (1) A term used for some Vatican departments that are responsible for important areas of church life, such as worship and sacraments, the clergy, and saints' causes. (2) The proper legal term for some institutes of men or women religious, all of which are commonly called *religious orders*. The difference between a religious congregation and a religious order is technical and rarely of significance in news reporting. (3) Any gathering of Christians for worship.

consistory. A meeting of cardinals in Rome. It can be an *ordinary consistory*, attended only by cardinals in Rome at the time of the meeting, or an *extraordinary consistory*, to which all cardinals around the world are summoned.

curia. The personnel and offices through which (1) the pope administers the affairs of the universal church (the Roman Curia), or (2) a bishop administers the affairs of a diocese (the diocesan curia). The principal officials of a diocesan curia are the vicar general, the chancellor, officials of the diocesan tribunal or court, examiners, consultors, auditors and notaries. When referring to the Roman Curia, *Roman Curia* and *Curia* used alone are usually capitalized (like *Senate* when referring to the U.S. Senate), but *curia* is not capitalized in reference to a diocesan curia unless it is part of a full proper name.

deacon, diaconate. In the Catholic Church, the diaconate is the first of three ranks in ordained ministry. Deacons preparing for the priesthood are *transitional deacons*. Those not planning to be ordained priests are called *permanent deacons*. Married men may be ordained permanent deacons, but only unmarried men committed to lifelong celibacy can be ordained deacons if they are planning to become priests. *Adj. diaconal.*

defrocking. See *laicization*.

delict. The church term for a crime. Church crimes are spelled out in the *Code of Canon Law* for the Latin rite and in the *Code of Canons of the Eastern churches* for Eastern Catholic Churches.

diaconate. See *deacon, diaconate*.

dicastery. A church term for one of the major departments of the Roman Curia—the Secretariat of State, Vatican congregations, tribunals, pontifical councils and a few other departments. The term does not appear with this definition in most English dictionaries, which is part of the reason it is listed here. It ordinarily does not come into play in news coverage of the Vatican, but it may do so in certain limited contexts. Generally, it is more appropriate to refer to a Vatican dicastery by its more specific proper name: congregation, pontifical council, etc.

diocesan bishop. A bishop who heads a diocese. He may be assisted by auxiliary bishops or a coadjutor bishop (see *auxiliary bishop* and *coadjutor*). Also sometimes referred to as a *residential bishop*.

diocesan curia. The personnel and offices assisting the bishop in directing the pastoral activity, administration and exercise of judicial power of a diocese.

diocese. A particular church; the ordinary territorial division of the church headed by a bishop. The chief diocese of a group of dioceses is called an *archdiocese*; see that entry. *Adj. diocesan.*

Eastern Catholic Churches. The Catholic Churches with origins in Eastern Europe, Asia and Africa that have their own distinctive liturgical, legal and organizational systems and are identified by the national or ethnic character of their region of origin. Each is considered fully equal to the Latin tradition within the church. In the United States there are 15 Eastern Church dioceses and two Eastern Church archdioceses. In addition, there is one non-territorial Eastern Church apostolate in the United States whose bishop is a member of the U.S. Conference of Catholic Bishops. See *archeparchy* and *eparchy*.

eparchy. Eastern Catholic equivalent to a *diocese* in the Latin Church. It is under the pastoral care of an *eparch* (bishop). Unless some legal distinction between a Latin rite diocese and an Eastern Church eparchy is relevant to a news report, in most cases it is appropriate to refer to an eparchy as a diocese and to its leader as a bishop. *Adj.*

eparchial. See *archeparchy*.

episcopal. Refers to a bishop or groups of bishops, or to the form of church governance in which ordained bishops have authority.

episcopal vicar. A priest or auxiliary bishop who assists the diocesan bishop in a specific part of the diocese, over certain groups in the diocese, or over certain areas of church affairs. Some large dioceses, for example, are divided geographically into several vicariates or regions, with an episcopal vicar for each; some dioceses have episcopal vicars for clergy or religious or for Catholics of certain racial or ethnic groups. See *vicar general*.

excommunication. A penalty or censure by which a baptized Catholic is excluded from the communion of the faithful for committing and remaining obstinate in certain serious offenses specified in canon law. Even though excommunicated, the person is still responsible for fulfillment of the normal obligations of a Catholic.

faculty. Church authorization, given by the law itself or by a church superior, to perform certain official church acts. In some rare cases a member of the clergy will be denied certain faculties, such as hearing confessions or preaching during the liturgy, because of public positions taken that are not in accord with church teaching.

finance council. A diocesan body mandated by the *Code of Canon Law* that is charged with preparing the annual diocesan budget and annually reviewing diocesan expenses and revenues. The finance council must be consulted for financial transactions of a given dollar level undertaken by the bishop and must give its consent to transactions at another dollar threshold. The threshold amounts are established periodically by an agreement with the Holy See and are currently subject to annual inflation changes determined by the cost of living index.

hierarchy. In Catholic usage, the term is used most commonly to refer collectively to the bishops of the world or a particular region. In technical uses, however, it may refer to all those who are ordained: deacons and priests as well as bishops. In the canon law of the Eastern Catholic Churches, *hierarchs* is a term regularly used to describe the bishops of a church when describing their collective authority or function.

Holy See. The primary official term of reference for the Diocese of Rome, as the chief diocese of Catholic Christendom; used to refer to the pope and the Roman Curia—congregations, tribunals, and various other offices—in their role of authority over and service to the Catholic church around the world. In most news uses, *Vatican* is synonymous with *Holy See*: A Holy See representative is a Vatican representative, a congregation of the Holy See is a Vatican congregation, etc.

laicization. The process by which a priest is returned to the lay state. It is sometimes used as a penalty for a serious crime or scandal, but more often it comes at the request of the priest. A laicized priest is barred from all priestly ministry with one exception: He may give absolution to someone in immediate danger of death. The pope must approve all requests for laicization. When a priest is laicized without his consent, for a crime such as living in concubinage, committing child sexual abuse or using the confessional to solicit sex, it is sometimes called *defrocking* or *unfrocking*. Those terms, which are not used in church law, should be restricted to forcible laicizations, since they connote a penalty.

laity/lay. In canon law, anyone not ordained a deacon, priest or bishop is a layperson. In this legal sense women religious (sisters) and unordained men religious (brothers) are laity. In the documents of the Second Vatican Council, however, the laity are those who are neither ordained nor members of a religious order. The Vatican II sense is the one usually intended in most discussions of laypeople and their role in the church.

lay ecclesial ministry. Not a specific job title, but a general theological description of the work of Catholics who are not ordained but are engaged in substantial public leadership positions in church ministry, collaborating closely with the ordained leadership and working under their authority. In the United States well over 30,000 such lay ministers—an average of more than 1.6 per parish nationwide—are employed by Catholic parishes in full- or part-time positions of more than 20 hours a week. Among those who are in paid posts, about 40% are coordinators of religious education. Their other key ministries include general pastoral associate, youth minister, music minister, and liturgical planner or coordinator. Tens of thousands of other Catholics engage in volunteer lay ministry in U.S. parishes as catechists; as readers, altar servers, music leaders or other liturgical

ministers; as social justice ministers; or in a variety of other health, charity, service or church-related ministries. *Ecclesial* is reserved to those who are in church-recognized leadership positions, generally certified to represent the church in their area of expertise after appropriate human, spiritual, intellectual and pastoral formation. In a 2005 document, *Co-Workers in the Vineyard of the Lord*, the U.S. bishops encouraged the growth of lay ecclesial ministry and set out general guidelines for the formation and the recognition or certification of such ministers.

liturgy. The general term for all the church's official acts of worship. It includes the Mass (also called the *eucharistic liturgy*), the celebration of the other sacraments, and the Liturgy of the Hours, which contains the official prayers recited by priests and some others to sanctify parts of the day. See *Mass, sacraments* and *vespers*.

Mass. The central act of worship in the Catholic Church. In most Eastern Catholic Churches the Mass is called the *Divine Liturgy*. The Mass is divided into two main parts. The Liturgy of the Word includes Scripture readings and a homily and ends with the general intercessions. The Liturgy of the Eucharist begins with the offering of the gifts, followed by consecration of the bread and wine and the reception of Communion. Catholics believe that in the consecration the bread and wine truly become the body and blood of Christ.

metropolitan. A *metropolitan see* is an archdiocese that is the chief diocese of an ecclesiastical province. The archbishop who heads that province is called the *metropolitan*, but usually only in contexts referring to him in his capacity as head of the province. See *province*.

ministry. A broad term in Catholic usage for any activity conducive to the salvation of souls. It can include ordained ministry such as liturgical leadership and administration of the sacraments, or lay ministry such as instructing children in the faith, serving the poor, visiting the sick, or being an altar server, reader or music leader at Mass. See *lay ecclesial ministry*.

monsignor. An honorary ecclesiastical title granted by the pope to some diocesan priests. Priests in religious orders or congregations never receive the title of monsignor. In English the standard abbreviation as a title before the name is *Mmgr.* American publications vary in whether they use the abbreviation or the full word before the name in news reporting. In covering the church internationally, however, it is also important to realize that the Catholic Church and news agencies in many other nations use *Mmgr.* or *Mgr.* as the religious title before the name of bishops and archbishops, not just before the name of priests who have received that honorary ecclesiastical title from the pope. Check on the Web or in other resources to determine whether the man in question is a bishop or just a priest who has an honorary title from the pope.

nun. (1) Strictly speaking, a member of a religious order of women with solemn vows. (2) In general, all women religious, even those in simple vows, who are more properly called *sisters*. Whether a woman religious is a nun or sister in a strict canonical sense, in

news reporting it is appropriate to use the term *Sister* as the religious title before her name.

ordinary. A diocesan bishop or his equivalent, his vicar general and episcopal vicar, or a major superior of a clerical religious order, congregation or society. It refers to someone with *ordinary* authority in church law over a group of clergy, over certain pastoral concerns in a specific geographical area or over the members of a religious order. The term *ordinary* was formerly restricted to diocesan bishops and major superiors of religious orders, but it was expanded in the 1983 *Code of Canon Law* to include vicars general and episcopal vicars. It is not uncommon for bishops and other church officials schooled in the previous canon law code to use the term *ordinary* mistakenly to refer only to diocesan bishops or major superiors of men religious. If a church official uses the term in this more restricted former use, it is wise to question him or her on what he or she means by the term.

papal nuncio. See *apostolic nuncio*.

parish. A specific community of the Christian faithful within a diocese, having its own church building, under the authority of a pastor who is responsible for providing ministerial service. Most parishes are formed on a geographic basis, but they may be formed along national or ethnic lines.

pastor. A priest in charge of a Catholic parish or congregation. He is responsible for administering the sacraments, instructing the congregation in the doctrine of the church, and providing other services to the people of the parish. *Pastor* is not ordinarily used as a title before the name of a Catholic priest: He is *Father* John Smith or *Mmgr.* John Smith or *the Rev.* John Smith, depending on your publication's style manual.

pastoral council. A parish or (arch)diocesan body that the pastor or (arch)bishop consults concerning policies and major decisions in the governance of the local church. Such a council's role is consultative and always subject to the final authority of the pastor or bishop.

presbyteral council. Also known as the *priests' council*, this is the principal consultative body mandated by the *Code of Canon Law* to advise the diocesan bishop in matters of pastoral governance. It consists of bishops and priests serving the diocese.

presbyterate. May be a synonym for *priesthood* or may refer to the collective body of priests of a diocese or similar ecclesiastical jurisdiction.

province. (1) A grouping of an archdiocese, called the *metropolitan see*, and the dioceses under it, called *suffragan sees*. The *Code of Canon Law* spells out certain limited obligations and authority that the metropolitan archbishop has with respect to the dioceses within his province. (2) A grouping of communities of a religious order under the jurisdiction of a provincial superior.

religious priest/diocesan priest. *Religious priests* are professed members of a religious order or institute. Religious clergy live according to the rule of their respective orders. In pastoral ministry, they are under the jurisdiction of their local bishop, as well as of the superiors of their order. *Diocesan*, or *secular*, *priests* are under the direction of their local bishop. Most serve in the parishes of the diocese, but they may also be assigned to other diocesan posts and ministries or be released for service outside the diocese.

religious titles before names. Of course you will follow your own publication's style manual for use of religious titles before names. But in general, Catholics refer to nuns as *Sister*, religious brothers as *Brother* and priests as *Father*, and those religious titles take precedence over whatever job titles they might hold, such as pastor, chancellor, vicar general, associate pastor, executive director. The other chief religious titles for clerics are *Msgr.*, *Bishop*, *Archbishop*, *Cardinal*, *Pope* and, for the head of a male monastic community, *Abbot*. For many members of religious orders, the short version of their order's name may precede the religious title: *Mercy Sister Mary Smith*, *Jesuit Father John Smith*, *Benedictine Brother Peter Smith*. In certain cases it may be better to use an appositive phrase or some other approach: *Sister Janet Smith, a School Sister of Notre Dame*, rather than *School Sister of Notre Dame Sister Janet Smith*.

sacraments. Catholics, like Orthodox Christians, believe that there are seven sacraments: *baptism*, *confirmation*, *Eucharist*, *penance*, *matrimony*, *holy orders* and the *anointing of the sick*. The first three are also called the *sacraments of Christian initiation*, and in the Eastern Catholic and Orthodox traditions they are administered together in infancy. In the Latin rite church baptism is administered to infants, but the first reception of the Eucharist (first Communion) and confirmation are typically delayed until the child has reached the use of reason, generally regarded as about the age of seven. Eastern Catholics and Orthodox usually refer to confirmation as *chrismation*. Penance is also called the sacrament of *reconciliation*. The anointing of the sick used to be called *extreme unction* when it was only given to those gravely ill or in danger of death. Now it can be administered to anyone who is seriously or chronically ill.

see. Another name for a diocese or archdiocese. It appears in such phrases as *Holy See*, *titular see*, *metropolitan see*, *suffragan see*, *see city*. The *see city* is that city after which the diocese or archdiocese is named. See *Holy See*, *metropolitan*, *province* and *titular see*.

seminary. An educational institution for men preparing for the priesthood.

sister. In popular speech, any woman religious. Strictly, the title applies to women religious of those institutes, mostly formed during or since the 19th century, whose members do not profess solemn vows. See *nun*.

superior. The head of a religious order or congregation. He or she may be the head of a province or of an individual house.

suspension. church penalty under which a priest, while retaining his clerical status, is no longer permitted to perform priestly functions such as celebrating Mass, preaching or administering the sacraments.

titular see. If a bishop does not have his own diocese, he is given a *titular see*: that is, a place that once was the seat of a diocese but no longer is. Auxiliary bishops and bishops in Vatican service are examples of those given titular sees. Many titular sees are ancient cities of the Middle East or Northern Africa. But there are some titular sees in the United States as well, such as Bardstown, Ky. (original seat of what is now the Archdiocese of Louisville), or Jamestown, N.D. (now in the Diocese of Fargo). The *Annuario Pontificio* devotes more than 200 pages to the listing of titular sees, where it gives basic biographical information about the bishops who hold them.

tribunal. A *tribunal* (court) is the name given to the person or persons who exercise the church's judicial powers. Each diocese has a diocesan tribunal, used mainly to hear marriage cases. Each archdiocese has an archdiocesan tribunal—a court of first trial—and a metropolitan tribunal, an appeals court that reviews decisions of diocesan courts in that ecclesiastical province when necessary. (The Catholic Church in Canada has a slightly different system, with regional instead of metropolitan appeals courts.)

United States Conference of Catholic Bishops (USCCB). The national membership organization of the Catholic bishops of the United States, through which they act collegially on pastoral, liturgical and public policy matters affecting the Catholic Church in the United States. Episcopal conferences were recommended by the Second Vatican Council and have duties enumerated in the 1983 *Code of Canon Law* and the 1998 apostolic letter *Apostolos Suos*. The USCCB traces its origins to the 1919 establishment of the National Catholic Welfare Conference. In 1966, the conference was reorganized as the canonical entity known as the National Conference of Catholic Bishops and its twin civil corporation known as the U.S. Catholic Conference. Another reorganization in 2001 resulted in the USCCB.

vespers. Also called *evening prayer*, vespers is part of the Liturgy of the Hours, the series of psalms, prayers and readings for different parts of the day that Catholic priests and deacons are obligated to pray daily. Often a new bishop will present his letter of appointment to the priests of the diocese during a vespers service at the cathedral.

vicar general. A priest, auxiliary bishop or coadjutor bishop who assists the diocesan bishop in the governance of the entire diocese.

vow. A promise made to God with sufficient knowledge and freedom. Its purpose must be a moral good that, with God's grace, can be achieved. The promises spouses make to each other when they marry are vows. Men and women entering religious life take vows, typically of poverty, chastity and obedience. Celibacy is not a vow; it should be described as a promise.

Notes

- ¹ McDonald, Dale, PBVM, Ph.D. and Margaret Schultz, *Annual Statistical Report 2014-2015*. National Catholic Educational Association (NCEA), p. 2, x, 7.
- ² *The Official Catholic Directory 2015*, General Summary.
- ³ Ibid.
- ⁴ National Catholic Educational Association, *Annual Statistics Report 2014 -2015*, 18.
- ⁵ Ibid., 22.
- ⁶ Ibid., 11.
- ⁷ Ibid., 5.
- ⁸ Ibid., 15.
- ⁹ Ibid., 12.
- ¹⁰ Ibid. 21.
- ¹¹ Ibid.
- ¹² Ibid.
- ¹³ Ibid.
- ¹⁴ Ibid. 9, 22.
- ¹⁵ Ibid., 18.
- ¹⁶ Ibid.
- ¹⁷ Ibid., 23.
- ¹⁸ Ibid.
- ¹⁹ Ibid.
- ²⁰ Ibid.
- ²¹ Ibid.
- ²² Ibid.
- ^{xxiii} Ospino, Hoffsman, *Hispanic Ministry in Catholic Parishes, A Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry*. Boston College School of Theology and Ministry, 2014.
- ^{xxiv} *Report on K-12 Catholic Schools in the U.S. and Underserved Populations*, USCCB Committee on Catholic Education and Committee on Cultural Diversity in the Church, Nov 2014.
<http://www.usccb.org/beliefs-and-teachings/how-we-teach/catholic-education/upload/Lucas-and-Flores-on-CatholicEdu-Nov9-final-2014.pdf>
- ^{xxv} Ibid.
- ^{xxvi} Ibid.
- ^{xxvii} Association of Catholic colleges and Universities, *Catholic Higher Education Frequently Asked Questions*, (accessed on 7/17/15).
<http://www.accunet.org/i4a/pages/index.cfm?pageid=3797#sthash.CHUWsmrv.dpbs>
- ^{xxviii} *The Official Catholic Directory 2015*, General Summary.
- ^{xxix} *The Official Catholic Directory 2015*, General Summary.
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