



Two Rivers

A REPORT ON CATHOLIC
NATIVE AMERICAN
CULTURE AND MINISTRY

TWO RIVERS



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AMERICAN CULTURE AND MINISTRY

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FROM THE CHAIRMAN

February 2019

My Dear Friends in Catholic Native American Ministry,

It is with great pleasure I present to you the Two Rivers Report. This Report is about the two rivers of Native American Catholic faith and cultures that flow into one. In this report you will find an updated study from CARA concerning the state of Native American Ministry, both in terms of challenges and opportunities. The Report also examines the gifts of Catholic Native American ministry. Last the report includes a list of recommendations by the Subcommittee on Native American Affairs based on the information from the CARA study.

In 2016, CARA conducted an exhaustive study on the cultural family groups for the Secretariat on Cultural Diversity, United States Conference of Catholic Bishops. The following is an excerpt of that study that looks at the information concerning Catholic Native Americans.

It is my hope that this information will guide your ministry and work with the Catholic Native American Communities in your parishes and diocese. Through your work Catholic Native American faith and the Native American cultures develop into a rich foundation that encounters Christ.

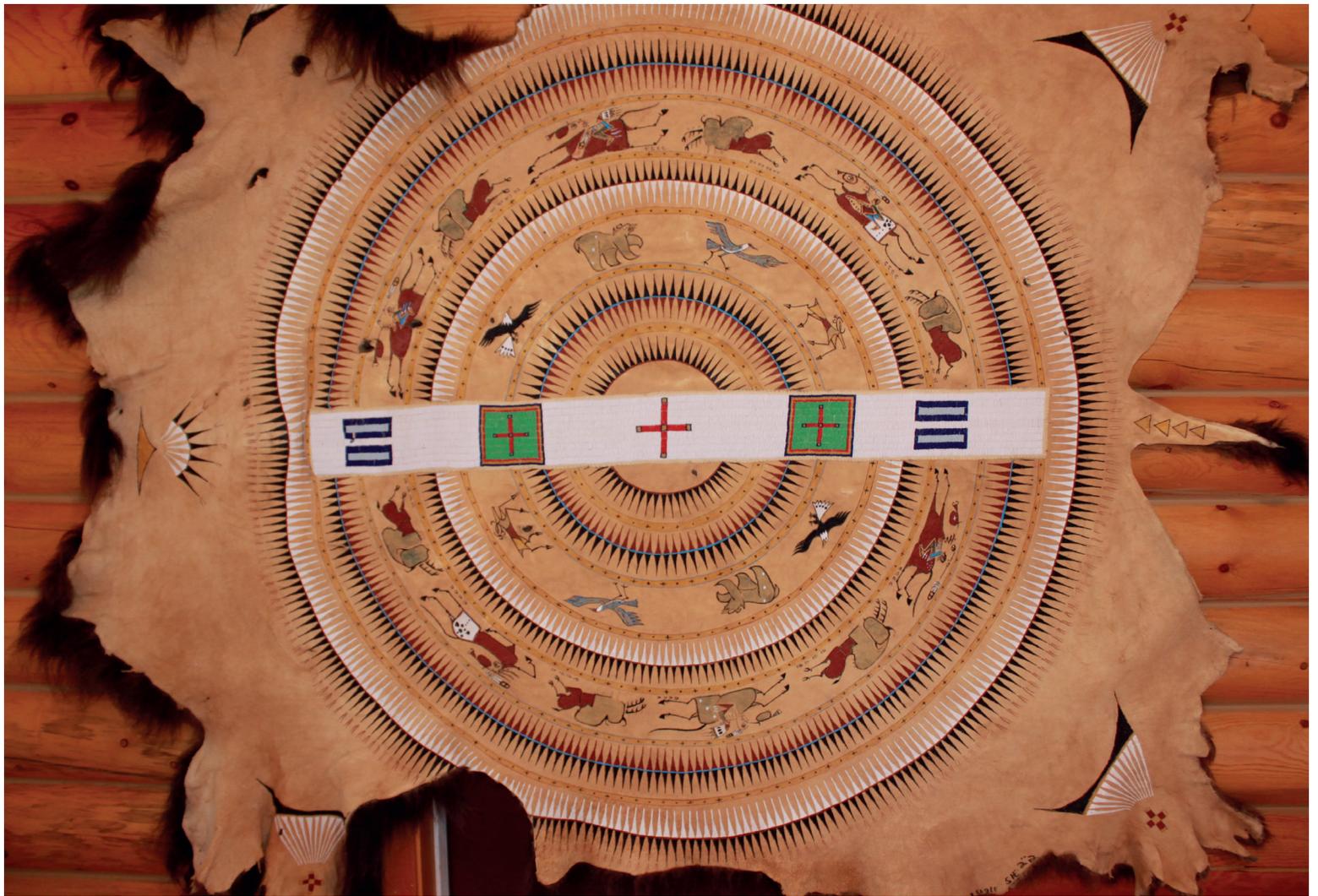
Yours in Christ,

A handwritten signature in black ink that reads "James D. Wall". The signature is written in a cursive style with a small cross at the beginning.

Most Rev. James Wall

Bishop of Gallup,

Chair, Subcommittee on Native American Affairs



THE MERGING OF TWO RIVERS, FAITH AND CULTURE

Primarily, this report is an accounting of the vibrancy and sacredness that constitutes Catholic faith and Native American cultures. The confluence of faith and culture is at the center of what it means to be both Native American and Catholic, and the emergence of these two currents, and how they merge into a single source of spirituality and evangelization, is at the center of this report. Ministry to Catholic Native Americans, therefore, can be understood as two rivers that merge to make one. Further, this report hopes to assist in developing an understanding of Catholic Native American ministry, its gifts to the Catholic Church, current and future challenges, and the need for evangelization. Finally, the report contains a series of specific recommendations from the Bishop's Subcommittee on Native American Affairs based on identified needs and priorities.

In *Native American Catholics at the Millennium* (2000), the complexities of ministry to Native peoples were described. Many important events have happened since that initial report was written. For example, in October 2012, Saint Kateri Tekakwitha, was canonized as the first Native American saint, and the causes for canonization of the La Florida Martyrs and Nicholas Black Elk have begun. To examine the composition of the Church in the United States, between 2013 and 2015 the Center for Applied Research in the Apostolate (CARA) conducted a research study on the cultural diversity of U.S. Catholics, which included Native American Catholics. This study was commissioned by the United States Conference of Catholic Bishops' (USCCB) Secretariat of Cultural Diversity in the Church, and co-sponsored in part by the Bureau of Catholic Indian Missions. This report concerning Catholic Native American Ministry was produced with data emanating from this study.

The 2013-2015 CARA study shows several markers that make Native American Catholic communities unique. At the same time, the vibrancy of Native American ministry hinges on the need for transformation, evangelization, and cultural competency. These attributes invite enthusiastic engagement with Christ and his Church. There are also great challenges that the Native American communities face as a whole. For instance, Native Americans have one of the highest rates of poverty in the nation. Also, particularly challenging is the high rate of suicide, especially among the young, which is seven times the national average. (2) Catholic Native American communities have their unique stories of struggle and anguish, but also a history of resilience and holding on to the cultural elements of spirituality and faith. Preserving these cultural elements is one of the most important roles of our Catholic ministerial work.

In a message to the World Meeting of Popular Movements, and speaking directly to indigenous peoples and all the inhabitants of the Americas, Pope Francis stated:

Let us say NO to forms of colonialism old and new. Let us say YES to the encounter between peoples and cultures. Blessed are the peacemakers. Here I wish to bring up an important issue. Some may rightly say, "When the Pope speaks of colonialism, he overlooks certain actions of the Church". I say this to you with regret: many grave sins were committed against the native peoples of America in the name of God. My predecessors acknowledged this, CELAM has said it, and I too wish to say it. Like Saint John Paul II, I ask that the Church "kneel before God and implore forgiveness for the past and present sins of her sons and daughters". I would also say, and here I wish to be quite clear, as was Saint John Paul II: I humbly ask forgiveness, not only for the offenses of the Church herself, but also for crimes committed against the native peoples during the so-called conquest of America.

I also ask everyone, believers and nonbelievers alike, to think of those many bishops, priests and laity who preached and continue to preach the Good News of Jesus with courage and meekness, respectfully and pacifically; who left behind them impressive works of human promotion and of love, often standing alongside the native peoples or accompanying their popular movements even to the point of martyrdom. (3)

INTRODUCTION TO THE CARA REPORT

The CARA study reveals significant differences between the Native American and Native Alaskan Communities and other cultural groups within the general population. Among those differences, the Cara Report indicates that Native American and Native Alaskan communities have one of the highest rates of having a teenager in the home. It also reports that these communities also have some of the lowest rates of children in Catholic schools.

Pope Francis describes the grace-filled opportunity that incorporates Catholic Native American ministry. The Church is called to send missionary disciples to the Native American communities to inform, teach, and proclaim the good news of the Gospel. The task of these missionary disciples is to immerse themselves in the culture of the people, and to borrow and incorporate the elements of the Native American narrative that are in tune with the Gospel - such elements as the Native American sense of restorative justice, family-centered spirituality, and a historical environmental reverence. These elements from the Native American experience have the potential to enrich the wider Catholic Church. Over the years, the U.S. bishops have developed tools to help us understand Catholic Native American experiences. One of these tools is the 2016 CARA Report on Cultural Diversity in the Church, based on in-pew surveys of parishioners in culturally diverse Catholic parishes in the United States. What follows is an excerpt from that report published in May of 2017 that focuses on data gathered from the Native Americans and Alaska Natives communities.

Sacramentally, the Native America Catholic community has one of the highest rates of individuals living with a partner without being married. Native American and Native Alaskan communities do have a high rate of infant Baptism, but one of the lowest rates in any cultural family of receiving Confirmation. Further, the Native American and Native Alaskan communities have a very high rate of both adult converts and adults returning to the Catholic faith. The study also indicates that Native American and Native Alaskans seem steady in terms of parish membership, making one parish their place of worship, and not traveling from parish to parish. Within their parishes, a high degree of the importance is placed on cultural activities and ministry. In many ways, this reduces the idea of a parish as having multiple cultures.

In short, the CARA report reports that Native Americans and Alaskan Natives are deeply rooted in faith, and they are very appreciative of ways to join their cultures with the Catholic Church. However, there are many challenges Catholic Native Americans and Alaskan Natives face. From the data, although there seems to be a great opportunity in evangelizing the young, the young seem to be missing from the Church later in life. This data also for an understanding of both the gifts and challenges that Catholic Native American and Alaskan Natives encounter, allowing for new and creative ways to utilize these insights in evangelizing and ministering to these communities.



**American Indian and
Native Alaskan
Catholics in the U.S.**

May 2017

Special Report

By Mark M. Gray, Ph.D.

Center for Applied Research
in the Apostolate

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CARA is a national, non-profit, Georgetown University affiliated research center that conducts social scientific studies about the Catholic Church. Founded in 1964, CARA has three major dimensions to its mission: to increase the Church's self-understanding, to serve the applied research needs of Church decision-makers, to advance scholarly research on religion, particularly Catholicism. CARA's longstanding policy is to let research findings stand on their own and never take an advocacy position or go into areas outside its social science competence.

The Catholic Church is a global faith with nearly 1.3 billion members. Less than 6 percent of the world’s Catholics lives in the United States. However, over more than 500 years, the diversity of the global Church has grown in the United States as evangelization, colonization, slavery, and immigration have transformed the background and demography of residents. The table below shows U.S. Census population data for 2010 for five different race and ethnicity sub-groups. The table also shows the estimated Catholic population and affiliation percentage for these groups.

U.S. Catholic Population: Race and Ethnicity Group Estimates, 2010

	Population	Catholic Population	Catholic Affiliation %
White (non-Hispanic)	196,817,552	42,512,591	21.6%
Hispanic, Latino	50,477,594	29,731,302	58.9%
Black, African American, African, Afro-Caribbean ¹	38,929,319	2,919,699	7.5%
Asian, Native Hawaiian, Pacific Islander	15,214,265	2,905,925	19.1%
American Indian, Alaskan Native	2,932,248	536,601	18.3%

American Indian and Alaskan Native Catholics in the United States have deeper ancestral roots in the Americas than those who came to the country from Europe, Africa, and Asia. In 2010, some 536,600 U.S. residents self-identifying as American Indian or Alaskan Native were estimated to be Catholic, representing about 18.3 percent of the 2.9 million people of this race and ethnicity in the country. The table on the following pages shows population estimates updated to 2015.

¹Note that some who self-identify as black, African American, or Afro-Caribbean also self-identify as Hispanic or Latino. Excluding those who self-identify as Hispanic or Latino, there were 37,385,848 non-Hispanic black African American, African, or Afro-Caribbean residents of the U.S. Some 2,091,565 self-identify as Catholic (5.6 percent). ² Using seven waves of the General Social Survey (GSS) conducted from 2000 to 2012, CARA estimates that 18.3 percent of Native Americans self-identify as Catholic. This is based on the religious affiliation of respondents indicating that they are “American Indian or Alaskan Native” on the first of three race and ethnicity inquiries made in a survey interview. If one were to use all three references, Catholic affiliation falls to 11.9 percent. However, this broader group likely includes many who would not self-identify as American Indian or Alaskan Native on their Census form. If the 11.9 percent affiliation is used as an estimator, the number of American Indian or Alaskan Native Catholics is 348,938. The inclusion of observations from the 2014 and 2016 GSS the affiliation percentage estimate on the first race and ethnicity inquiry is slightly higher at 22.8 percent. However, these newer affiliation estimates are based on a small number of additional interviews with respondents self-identifying as “American Indian or Alaskan Native.” Given the variance between first, second, and third reference affiliation estimates CARA assumes that slightly less than one in five American Indians and Native Alaskans in the United States would self-identify their religion as Catholic.

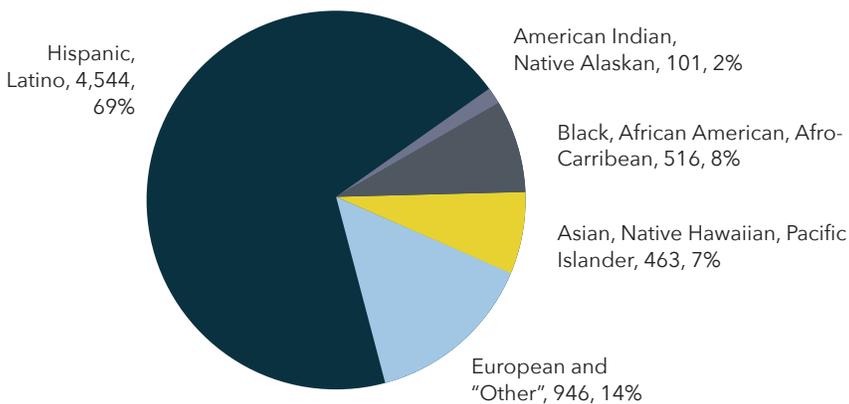
U.S. Catholic Population: Race and Ethnicity Group Estimates, 2015

	Population	Catholic Population
White (non-Hispanic)	198,665,645	42,911,779
Hispanic, Latino	56,761,613	33,432,590
Black, African American, African, Afro-Caribbean	42,893,719	3,217,029
Asian, Native Hawaiian, Pacific Islander	18,705,532	3,572,757
American Indian, Alaskan Native	3,870,110	708,230

Accounting for population growth from 2010 to 2015, 0.9 percent of U.S. Catholics are estimated to be American Indian or Native Alaskan amounting to a population of more than 708,000.²

CULTURALLY DIVERSE PARISHES

CARA has identified a total of 6,332 parishes that are known to serve a particular racial, ethnic, cultural, and/or linguistic community (35.9 percent of all U.S. parishes)³. Some of these parishes serve two or three of these communities⁴. Accounting for this, a total of 6,570 communities were identified (as shown in the figure below).

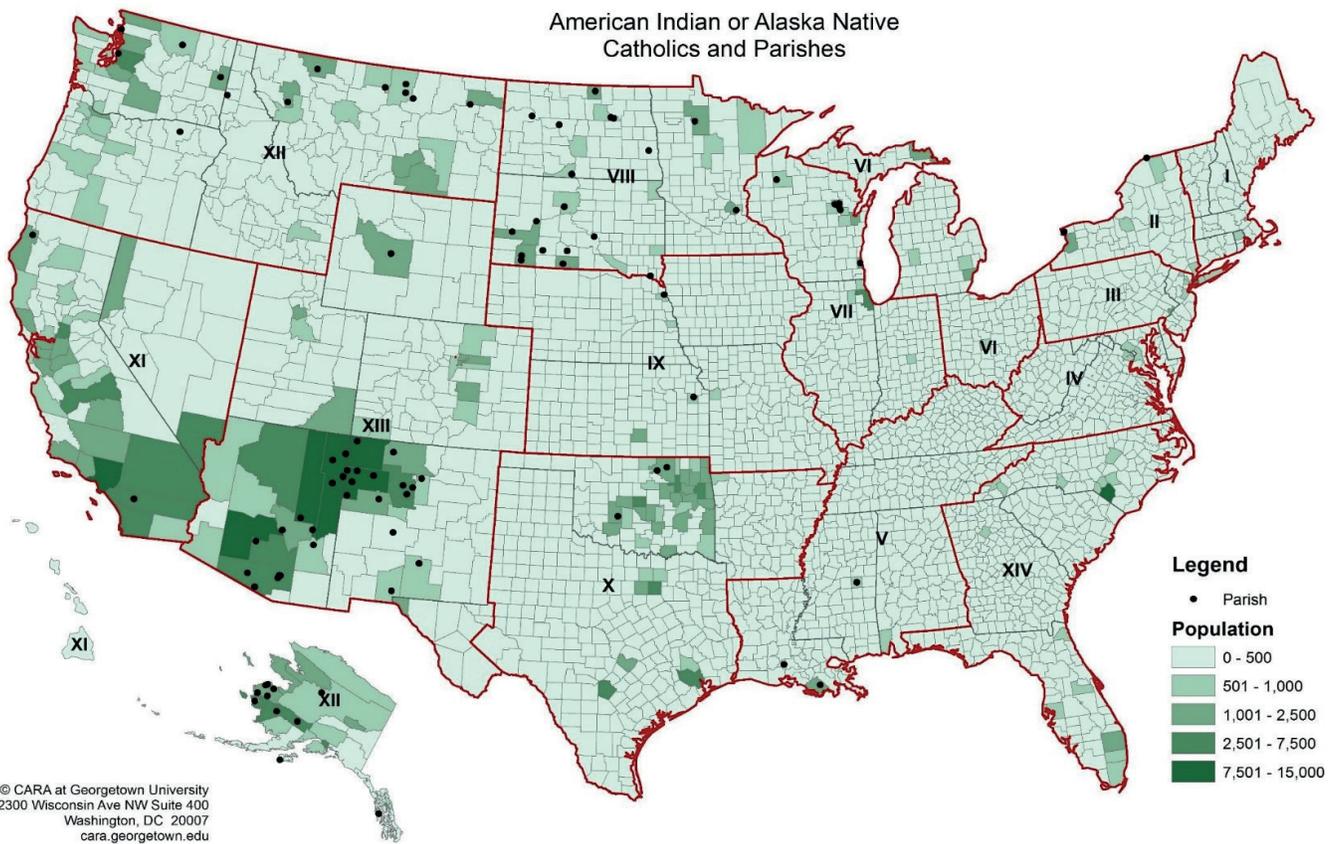


²This share of the Catholic population is estimated after double-counting of those who self-identify as black, African American, African, or Afro-Caribbean and as Hispanic or Latino is corrected for.

³As noted previously, CARA and the Emerging Models of Pastoral Leadership Project estimated that there are approximately 6,700 multicultural parishes in the United States. It is important to note again that some of these sites are not canonical parishes and instead are missions or Catholic faith communities meeting in places other than a Catholic parish.

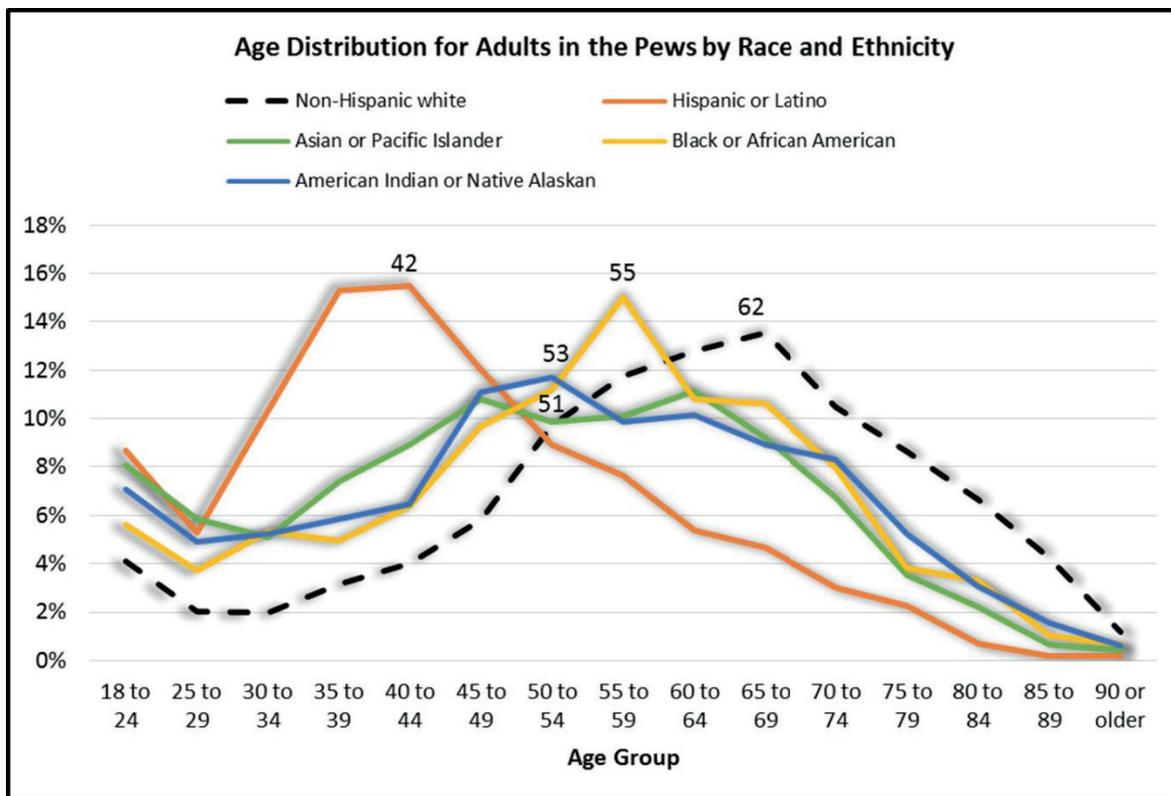
⁴A total of 230 parishes serve two and eight parishes serve three.

A total of 101 parishes, or 2 percent of all those parishes serving diverse communities, were identified as serving American Indian or Alaskan Native Catholics. A map on the following page geocodes the location of these parishes and the presence of American Indian or Alaskan Native Catholics.



IN-PEW SURVEYS OF PARISHIONERS IN CULTURALLY DIVERSE PARISHES

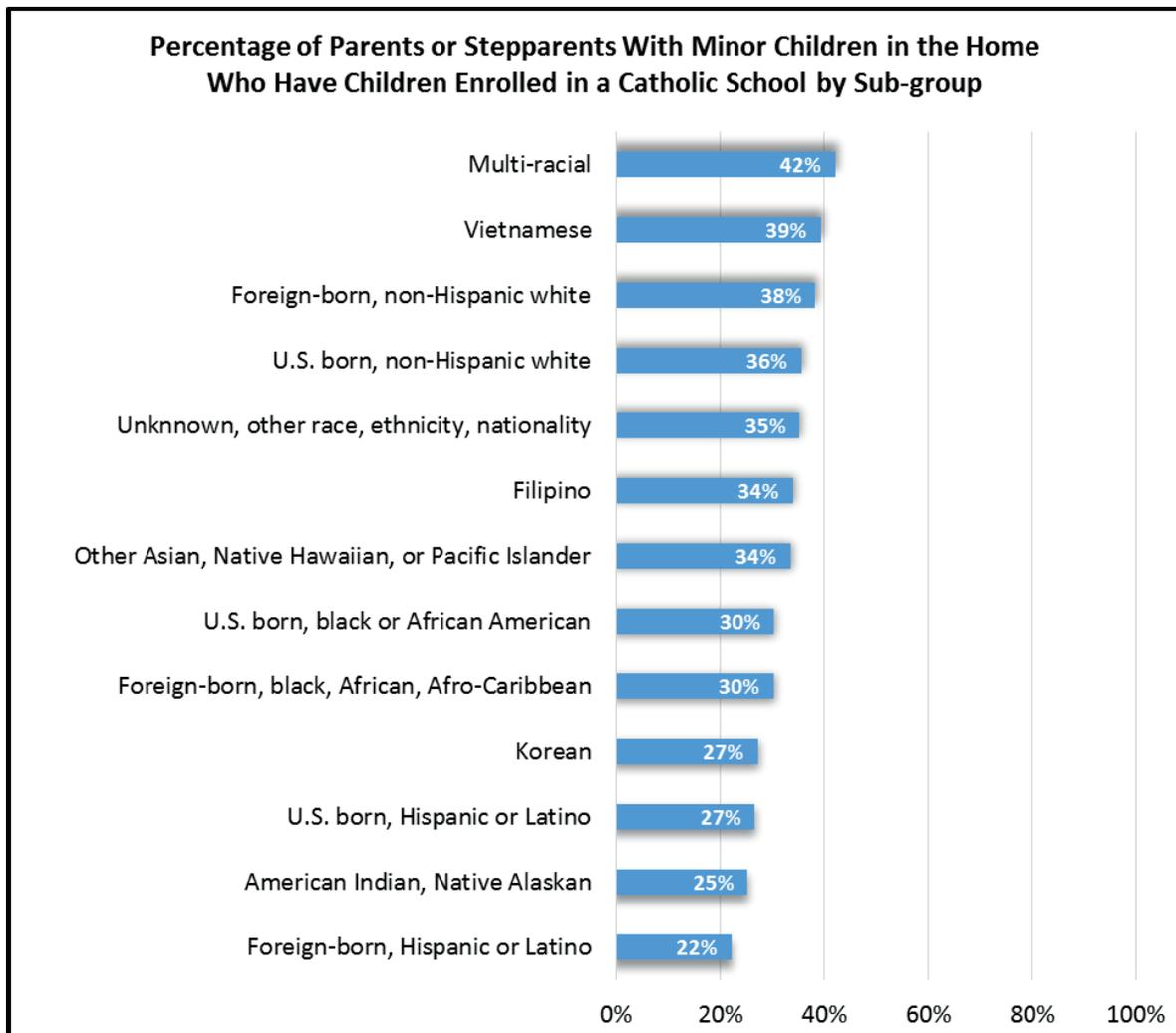
In August 2014, CARA began conducting in-pew surveys with parishioners at parishes identified by CARA in the first phase of the project⁵. A total of 118 parishes were invited to participate in the project with a goal of completing surveys in approximately 30 parishes. Thirty-five parishes declined to participate. Surveys were completed in 29 parishes as of May 2016. An additional 54 parishes had not declined but had yet to complete the steps needed for participation before the study was completed. The final study included 11,142 respondents, adults and teens, in the 29 participating parish communities. The sample included seven parishes primarily serving American Indian or Native Alaskan communities. Surveys from this community total 365 respondents. The median age for all respondents was 52. American Indian and Native Alaskan parishioners were essential no different with a median age of 53.



⁵Stratification is used in the random sampling to ensure geographic representation as well as reaching the broadest number of racial, ethnic, cultural, and linguistic groups. Pastors were asked what languages the survey would need to be translated into. In all 19 translations, other than English, were created.

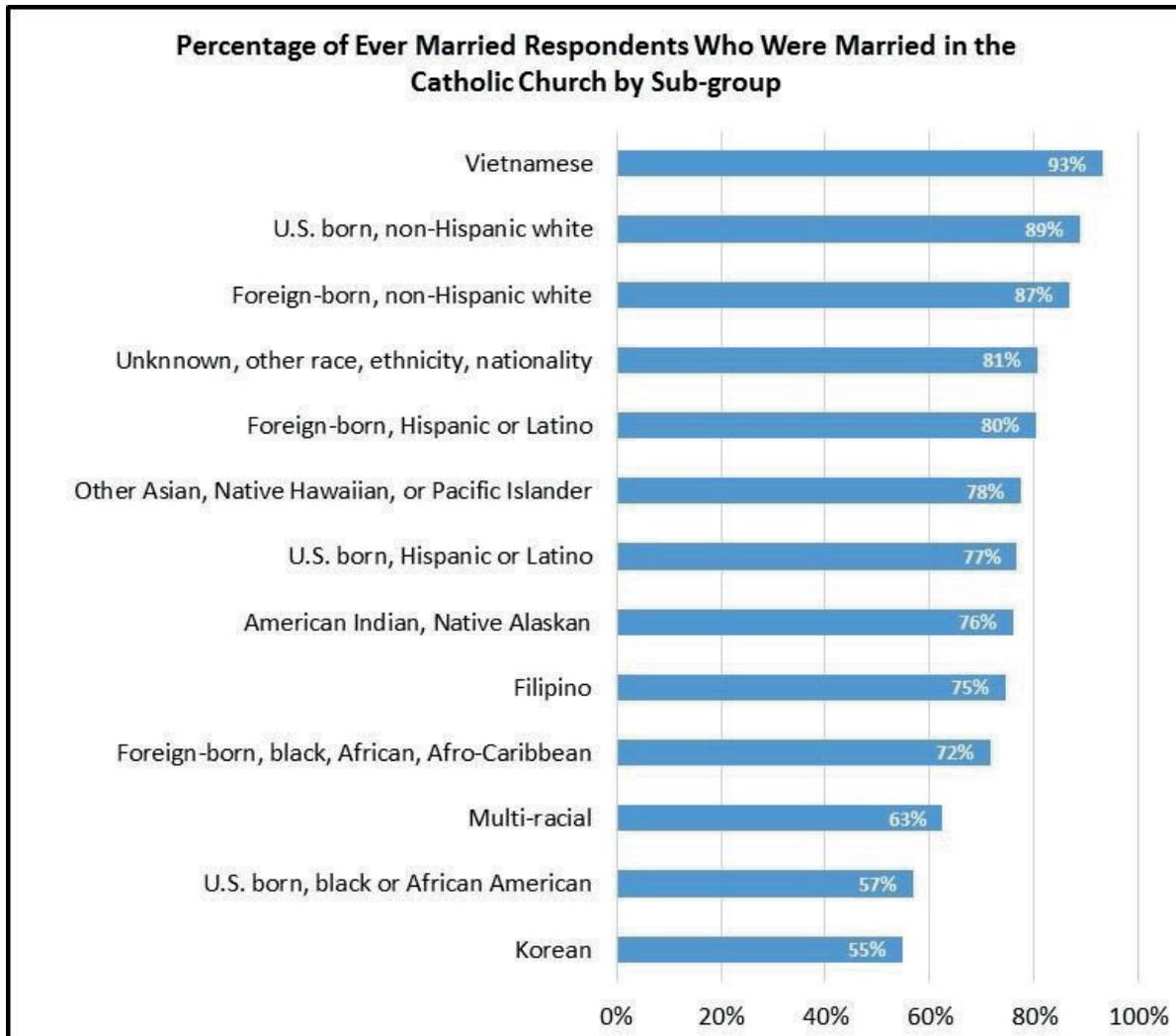
Overall, parishioners were 61 percent female and 39 percent male. As with age, American Indian and Native Alaskan Catholics are essentially no different with 62 percent of respondents saying they are female and 38 percent male.

The typical respondent is married (70 percent) and has one child living in their home. Those with school age children are much more likely to enroll children in a Catholic school than the Catholic population. This is to be expected as all respondents are Mass attenders. Enrollments are among the least common among American Indian and Native Alaskan parents (25 percent)⁶.



⁶It is possible that this lower than average rate of enrollment is related to the availability of schools in areas where American Indian and Native Alaskan Catholics who were surveyed reside.

Respondents who have ever married are especially likely to have married in the Church. Majorities of all sub-groups indicate this. Again, this is expected as all respondents are Mass attenders. About three in four American Indian and Native Alaskan Catholics who have ever married, were married in the Church.



Eighty-three percent of respondents have received their First Communion and 77 percent have been confirmed. Fifteen percent have received the Anointing of the Sick at some point in life.

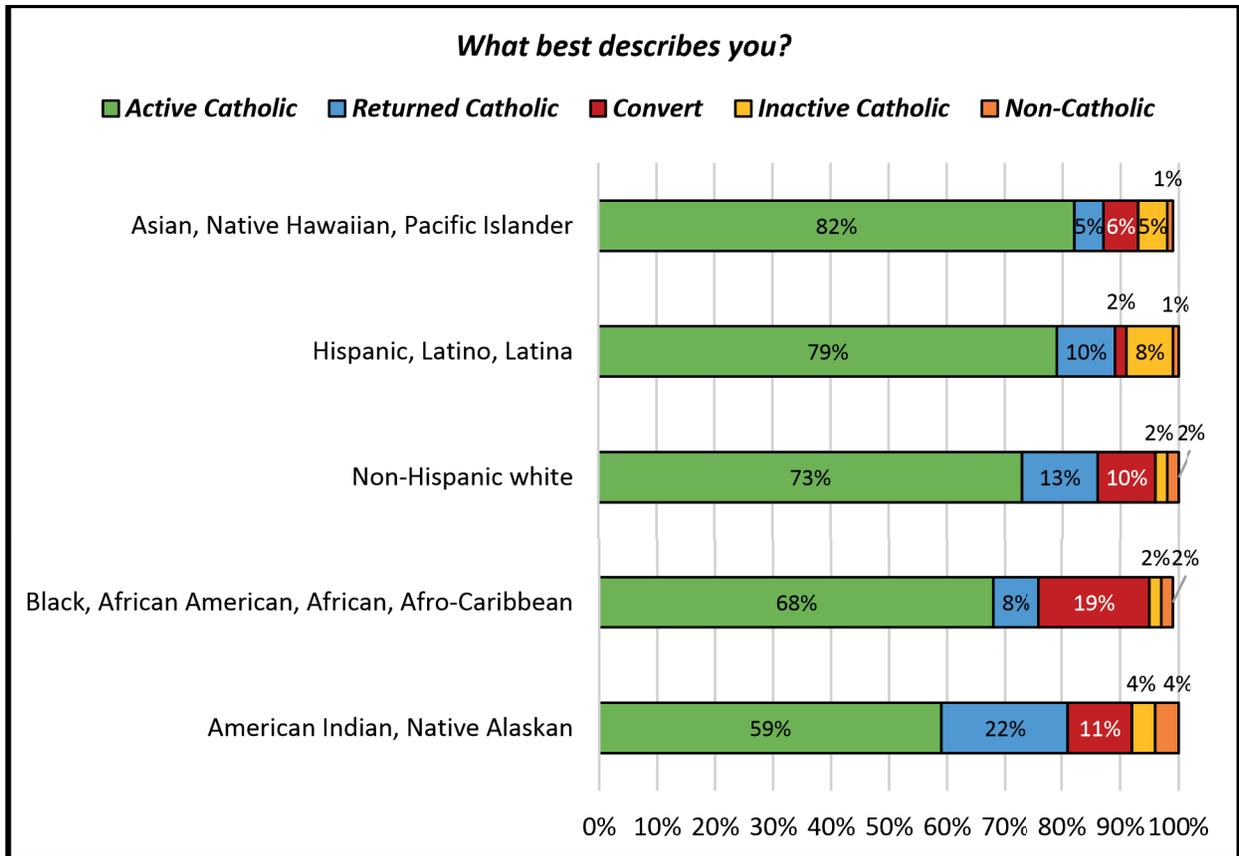
Have you received...

Percentage responding that they have celebrated/received...

		First Communion Confirmation	Anointing of Sick
All Respondents:	83%	77%	15%
Hispanic or Latino	91	84	17
Asian, Native Hawaiian, or other Pacific Islander	86	77	11
Black, African American, African, Afro-Caribbean	88	82	16
American Indian, Native Alaskan	85	75	26
Non-Hispanic white	94	92	20

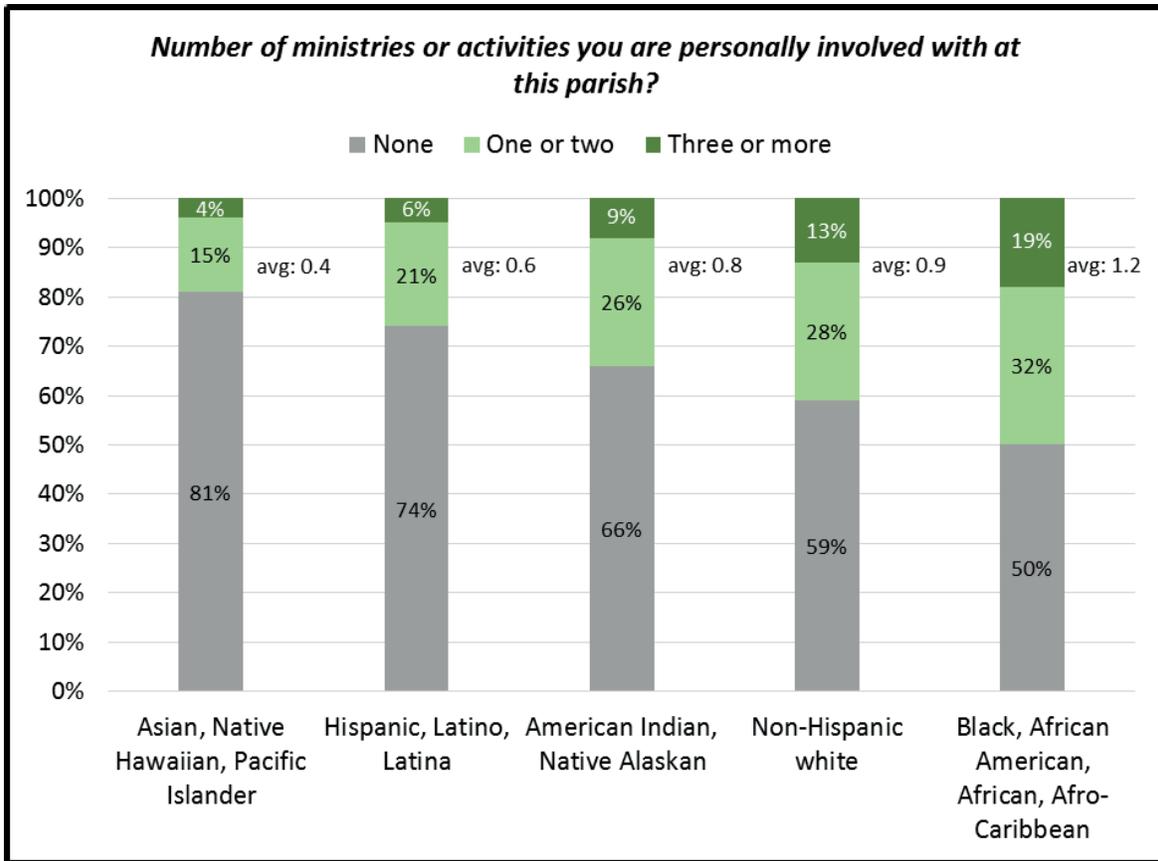
American Indian and Native Alaskan Catholics are just as likely as the average respondent to have received their First Communion (85 percent) and be confirmed (75 percent). These Catholics are among the most likely to say they have received Anointing of the Sick at some point (26 percent).

CARA asked respondents. What best describes you? Active Catholic, returned Catholic, convert, inactive Catholic, or non-Catholic. Respondents could select one of these. Three in four (76 percent) say they are "active Catholics." Nine percent are "returned Catholics" who may have left the faith for a period of time and have now returned. Eight percent indicate they are "converts" to Catholicism. Two percent are "non-Catholics," most often attending Mass with a Catholic relative. Five percent are "inactive Catholics." These respondents, although in the pews, may consider themselves to be inactive because they are infrequent attenders, not receiving Communion, or because they are attending Mass with an active Catholic and do not regularly practice their Catholic faith otherwise.



American Indian and Native Alaskan Catholics were more likely than others to say they are “returned Catholics” (22 percent). The relatively larger percentage noting this reduce the number who self-identify as simply an “active Catholic” below the average. However, note that returned Catholics may be just as active in parish life and their faith, if not more so, than other Catholics.

Two-thirds of American Indian and Native Alaskan Catholics are not personally involved in ministries or activities in their parish beyond attending Mass. About a quarter are involved in one or two of these and one in ten are involved in three or more.

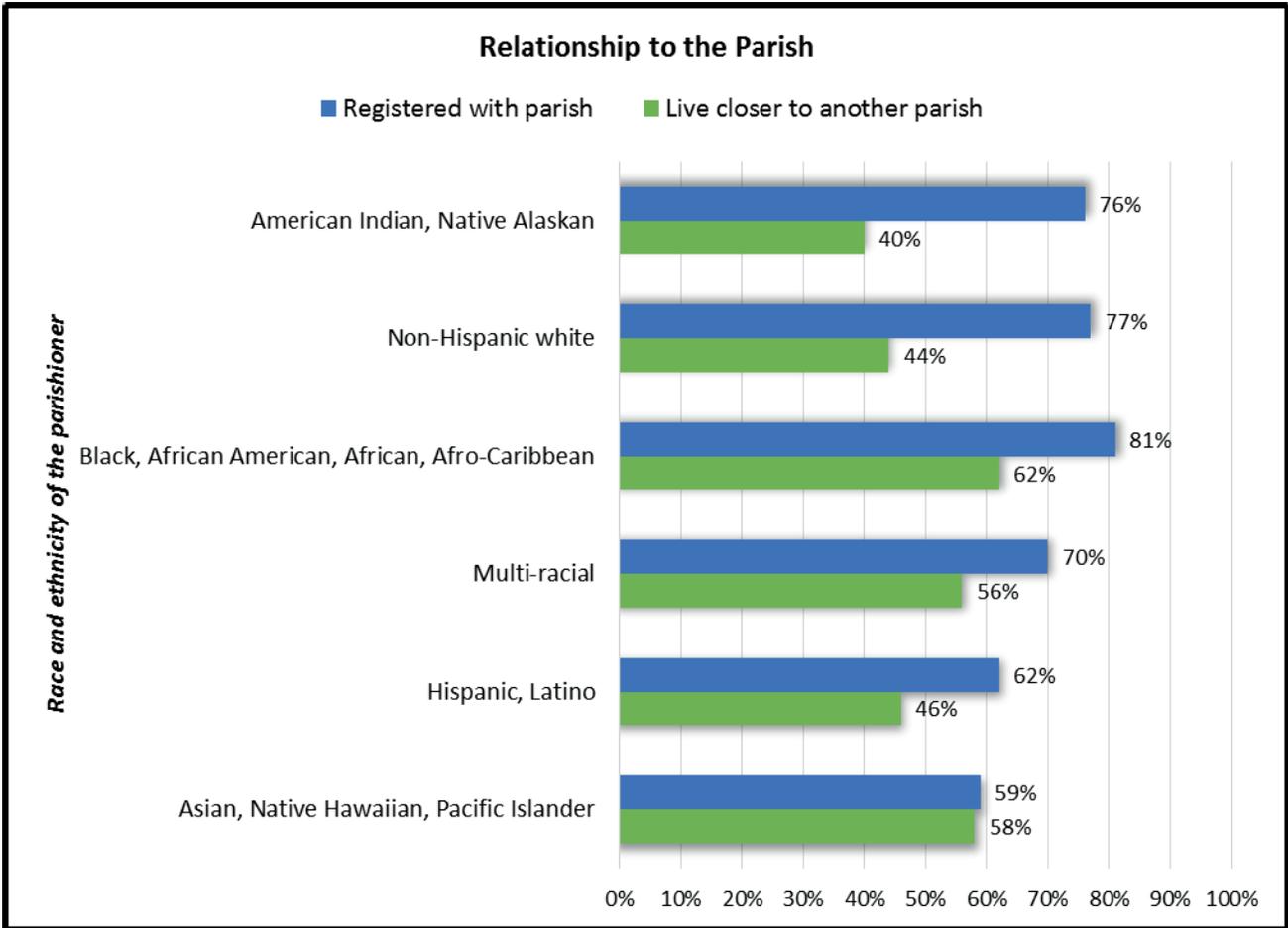


Fifty-nine percent of non-Hispanic white parishioners are not involved in any ministries or activities other than Mass. As shown in the table on the next page, non-Hispanic white parishioners are also significantly less likely than others in culturally diverse parishes to say they are “very much” interested in a variety of parish programs, ministries, or activities.

When asked about their interest in participating specific parish programs and activities, American Indian and Native Alaskan Catholics are most likely to say they are “very interested” in the following: outreach programs to at-risk youths (56 percent), Catholic volunteer and aid organizations (50 percent), whole family catechesis programs (49 percent), community service and volunteering (48 percent), adult faith formation classes (47 percent), efforts to register voters (42 percent), small faith communities

(40 percent), and Charismatic Renewal (40 percent).

Overall, 67 percent of respondents are registered with their parish and 83 percent say this is their primary place of worship. A majority, 52 percent, live closer to another Catholic parish. This likely means many are “driving by” their territorial parish to attend the parish they were surveyed in. This may be because this parish best serves their needs. American Indian and Native Alaskan parishioners are among the least likely to drive by their territorial parish to attend Mass elsewhere (40 percent). About three in four are in a household registered with the parish they attend.

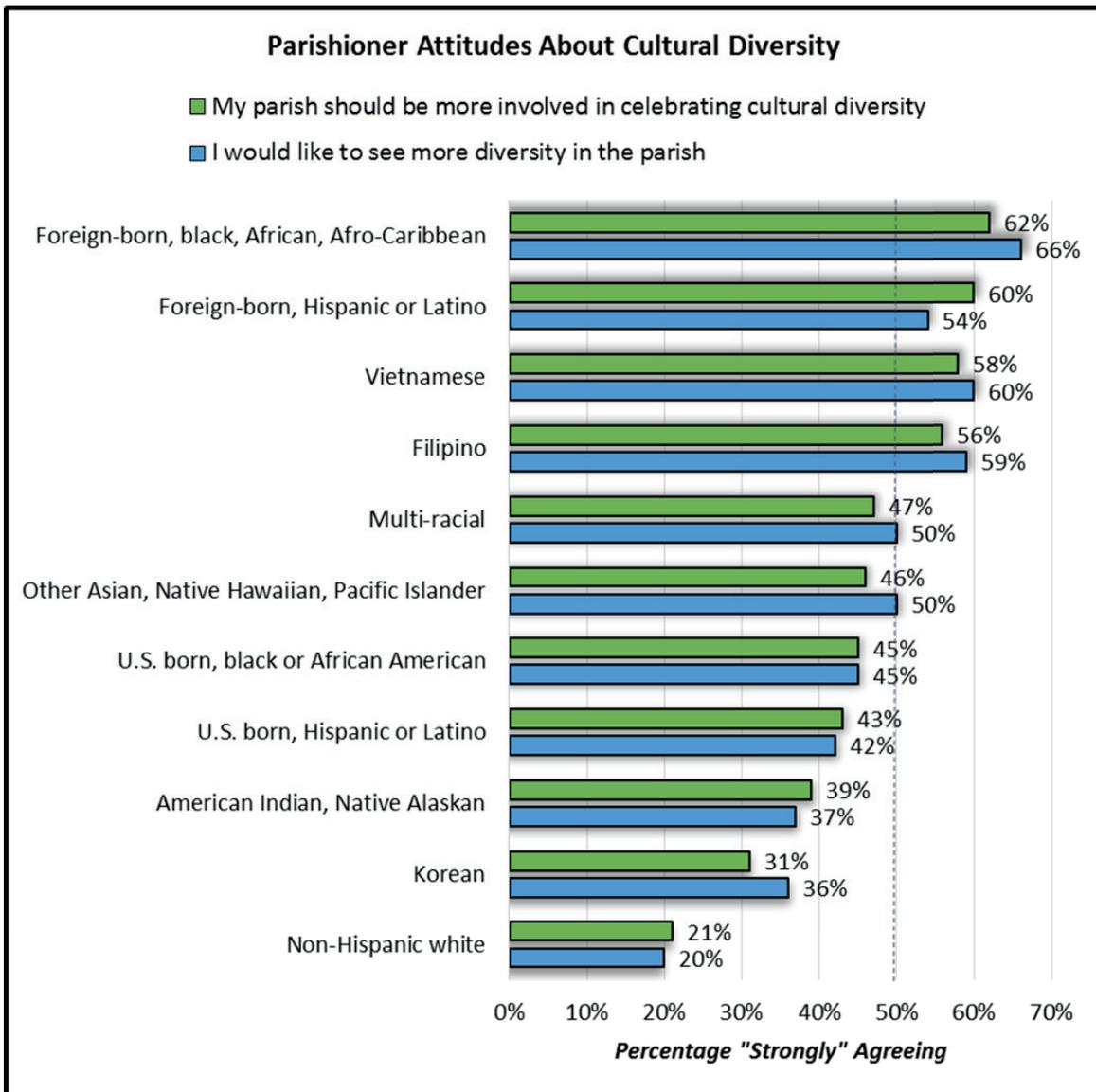


CULTURAL DIVERSITY

Two key questions on the survey capture opinions about growing diversity and the parish’s recognition of this. Respondents were asked if their parish should be more involved in celebrating cultural diversity and if they would like to see more diversity in their parish. The figure on the following page shows how many respondents “strongly agreed”

with both statements. Responses to the two statements are correlated. Those who want to see their parish more involved in celebrating cultural diversity also would like to see more diversity in their parish.

American Indian and Native Alaskan parishioners are among the least likely to “strongly agree” that their parish should be more involved in celebrating cultural diversity (39 percent) or that they would like to see more diversity in their parish (37 percent).



Respondents were also asked if their parish should be more involved in welcoming a variety of groups. The table on the following page shows results for four racial and ethnic groups and how people of seven different races and ethnicities responded.

American Indian and Native Alaskan parishes are most likely to “strongly agree” that their parish should be more involved in welcoming American

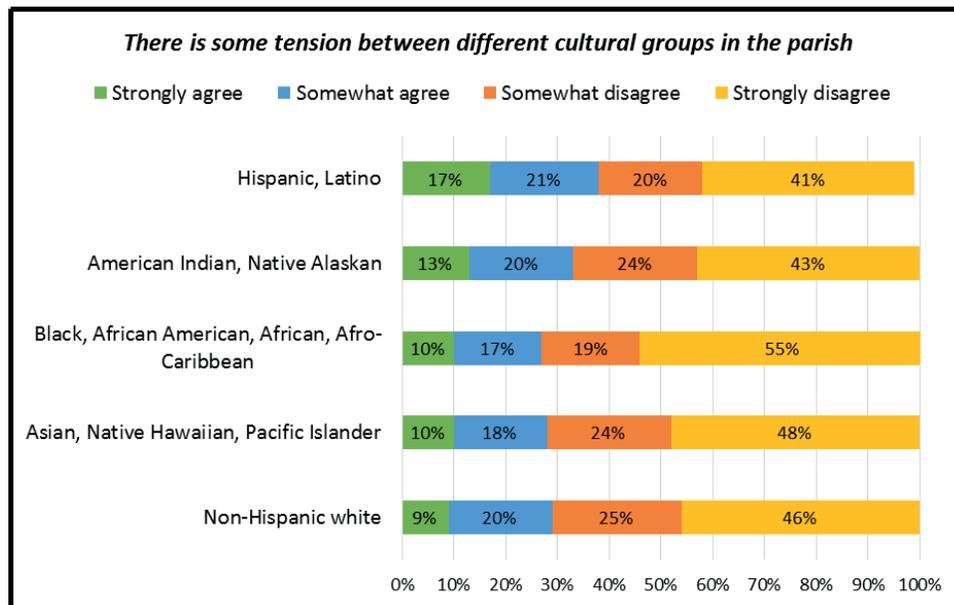
Indians and Native Alaskans (71 percent). Majorities “strongly agree” that their parish should also be more welcoming to Hispanics or Latinos (54 percent), African Americans or Africans (57 percent), and Asians, Pacific Islanders, and Native Hawaiians (57 percent).

My parish should be more involved in welcoming...

Percentage responding "strongly agree"

	Group to be welcomed more:			
	Hispanics, Latinos	African Americans, Africans	Asians, Pacific Islanders, Native Hawaiians	American Indians, Native Alaskans
Hispanic or Latino	76%	72%	71%	71%
Asian, Native Hawaiian, or other Pacific Islander	59	61	66	62
Black, African American, African, Afro-Caribbean	59	66	60	61
American Indian, Native Alaskan	54	57	57	71
Non-Hispanic white	38	39	38	39
Multi-racial	54	57	61	55
Other or unknown	56	56	58	57

Overall, three in ten parishioners (31 percent) agree at least "somewhat" that there is some tension between different cultural groups in the parish. American Indian and Native Alaskan respondents have similar observations shared by others (33 percent).



Topline Responses for American Indian and Native Alaskan Catholics

This section includes frequencies of response to the cultural diversity questions in the survey made by American Indian and Native Alaskan Catholics.

Agree or Disagree Items

	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
The parish is welcoming to members of different nationalities, cultures, races, and ethnicities	72%	17%	5%	6%
The parish celebrates feast days that are important to me	66	25	8	2
I would feel comfortable talking with the pastor	64	24	8	4
I feel that parish leadership and staff understand my culture	60	28	8	4
Having people of different cultural backgrounds enriches this parish	58	27	10	5
I would like more parish events that bring together parishioners of different nationalities, ethnicities, languages, cultures, and races	45	37	11	6
I would like to see more priests of different cultural backgrounds in the parish	44	35	15	6
I feel encouraged to participate in parish ministry	44	38	14	4
Parishioners are eager to understand the different cultures in this parish community	38	44	14	5
I would like to see more diversity in the parish	37	46	12	5
Parishioners of different cultures participate in parish life together	36	38	15	10
The parish staff reflects the cultural diversity of the parish	35	44	15	6
I have a role in the decision making of this parish	30	35	20	16
I would like more parish opportunities to provide help in other countries	28	43	19	10
Parishioners talk openly about cultural diversity in the parish	25	43	21	11
I am best able to read the bulletin and parish website in a language other than English	23	21	16	40
I feel like this parish celebrates differently than many other Catholic parishes in the U.S.	20	27	27	26
I often feel like an outsider at this parish because of my nationality, race, ethnicity, language, or culture	13	10	18	59
There is some tension between different cultural groups in the parish	13	20	24	43

My parish should be more involved in...

	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
Providing support for the poor and marginalized	59%	33%	4%	4%
Improving the sense of community among parishioners	52	40	5	4
Understanding the different cultures that exist within the parish community	39	40	14	7
Celebrating cultural diversity	39	41	13	7
Using materials inclusive to all of the languages spoken by parishioners	39	39	13	9
Providing pastoral care for refugees	28	45	18	8
Providing assistance to immigrants	25	41	21	13

My parish should be more involved in welcoming....

	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
People with disabilities	77%	17%	2%	4%
Young adult parishioners	72	21	3	4
American Indians, Native Alaskans	71	21	4	4
Inactive Catholics	70	23	5	2
New parishioners	68	25	4	3
Low-income families	68	24	5	3
Divorced parishioners	66	24	5	5
Non-Catholic spouses	65	24	6	5
African Americans, Africans	57	30	8	5
Asians, Pacific Islanders, Native Hawaiians	57	31	9	3
Non-English speakers	55	28	10	7
Hispanics, Latinos	54	29	12	5
Immigrants	52	31	11	6

Agree or Disagree Items

	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree
The parish spreads the message to protect life	70%	22%	4%	4%
The parish spreads the message to seek peace and justice	63	26	6	5
The music at Mass reflects the style(s) I desire	54	32	7	7
Parish communications are made in the language(s) used by parishioners	53	35	8	5
Parishioners worship and share together as one community	52	33	10	5
The parish is multicultural	50	39	7	4
This parish encourages a dialogue and collaboration among various cultures	50	36	11	4
This parish reaches out to those who have lost a sense of faith	47	32	12	9
Sufficient community activities other than Mass are provided	34	42	15	8
This parish is growing in numbers	33	38	18	11

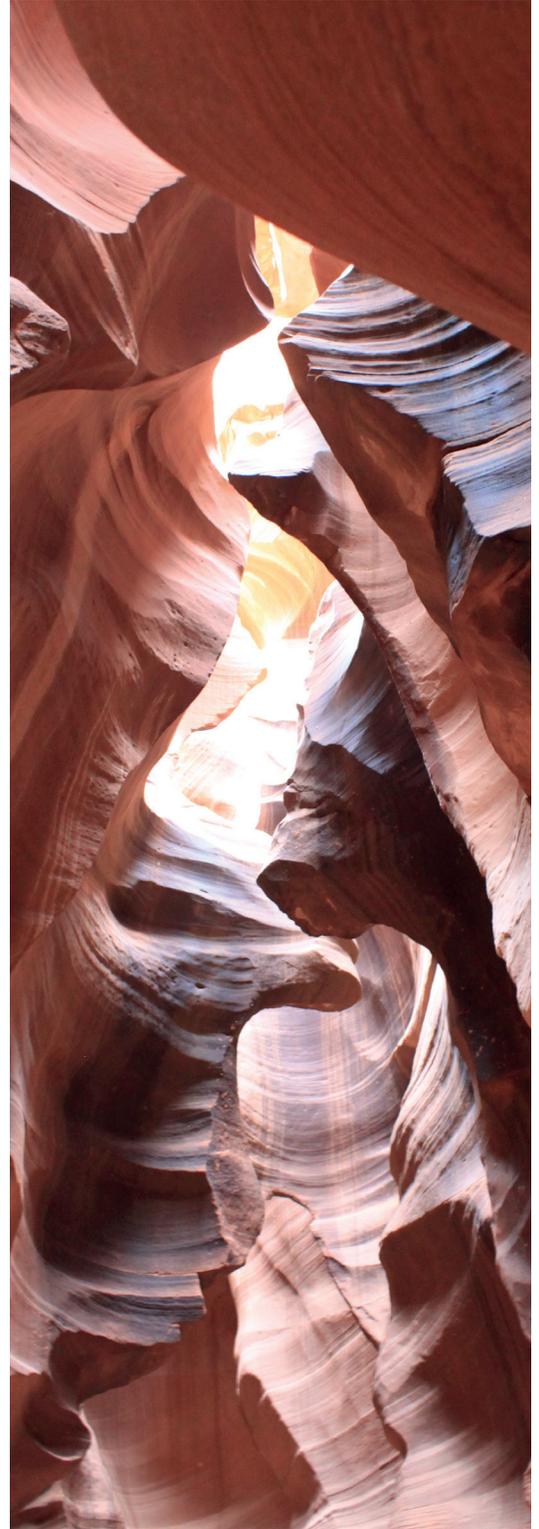
Arch/diocesan 2010 American Indian & Native Alaskan Population Estimates

These arch/diocesan population estimates are for American Indian and Native Alaskan Catholics. These estimates are *not* equivalent to what dioceses often report in *The Official Catholic Directory (OCD)*. In most cases, *OCD* totals represent parish-affiliated Catholics and lack those who may be attending Mass but who are not registered or those who self-identify as Catholic but are not regularly worshipping (or registering) with a parish⁷.

	Percentage of Catholics	Population Total
Gallup	41.3%	38,732
Tulsa	18.6%	37,695
Phoenix	1.9%	22,526
Oklahoma City	7.5%	21,173
Raleigh	3.8%	17,002
Los Angeles	0.4%	15,808
Tucson	2.4%	13,665
Seattle	1.5%	12,845
Santa Fe	2.7%	12,642
Fairbanks	36.6%	9,399
Rapid City	18.0%	9,094
Fresno	0.8%	8,809
San Bernardino	0.5%	8,491
Sacramento	0.9%	8,466
Anchorage	10.1%	7,653
Portland, OR	1.3%	7,232
Galveston-Houston	0.4%	7,050
Great Falls-Billings	7.5%	6,846
New York	0.3%	6,820
Salt Lake City	1.7%	6,026
Denver	0.7%	5,969
San Diego	0.5%	5,380
Charlotte	1.1%	5,344
Brooklyn	0.3%	5,287
Dallas	0.5%	4,941
Helena	3.6%	4,602
Chicago	0.2%	4,545

⁷CARA estimates that, on average, the self-identified Catholic population at the state level is 51% larger than OCD estimates.

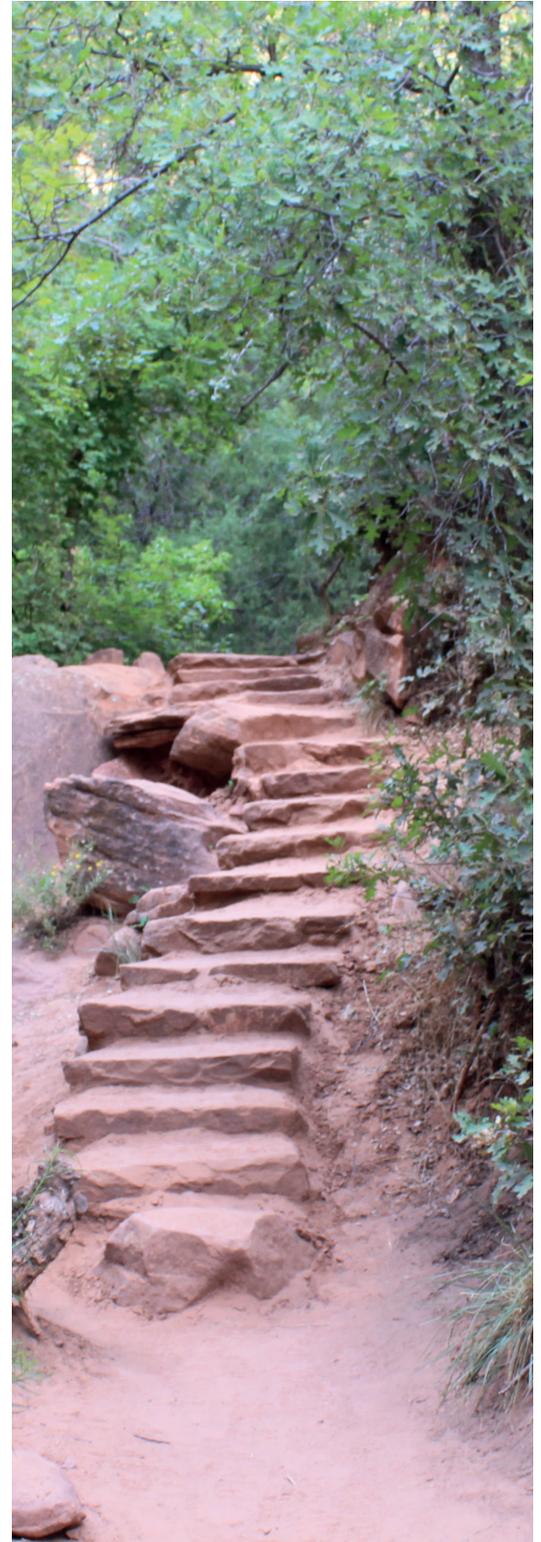
	Percentage of Catholics	Population Total
Santa Rosa	1.7%	4,363
Atlanta	0.5%	4,231
Fort Worth	0.6%	4,188
St. Paul & Minneapolis	0.5%	4,129
Little Rock	1.8%	4,071
Sioux Falls	3.4%	4,048
Boise	1.4%	3,924
Green Bay	1.3%	3,856
Fargo	3.2%	3,786
Austin	0.6%	3,758
Charleston	0.9%	3,573
San Antonio	0.4%	3,413
Spokane	2.4%	3,379
Orange	0.3%	3,318
Richmond	0.5%	3,200
Orlando	0.3%	3,131
Crookston	4.5%	3,096
Reno	1.5%	3,006
Oakland	0.4%	2,914
Bismarck	3.4%	2,910
Birmingham	1.3%	2,904
Las Vegas	0.4%	2,862
Stockton	0.6%	2,812
Pueblo	1.6%	2,806
Yakima	1.5%	2,783
Detroit	0.3%	2,674
Marquette	3.2%	2,606
Duluth	2.2%	2,557
Baker	2.8%	2,504
Cheyenne	2.2%	2,440
San Jose	0.4%	2,372





	Percentage of Catholics	Population Total
Kansas City, KS	0.7%	2,300
Monterey	0.6%	2,040
Philadelphia	0.2%	2,038
Omaha	0.8%	2,032
Springfield-Cape	0.7%	1,975
Boston	0.1%	1,936
St. Petersburg	0.2%	1,905
Miami	0.1%	1,896
Baltimore	0.3%	1,750
Pensacola-Tallahassee	0.6%	1,691
Houma-Thibodaux	2.7%	1,656
Savannah	0.6%	1,653
San Francisco	0.3%	1,620
Tyler	0.7%	1,617
Palm Beach	0.3%	1,609
Portland, ME	0.4%	1,568
Rockville Centre	0.1%	1,565
Nashville	0.8%	1,560
Lansing	0.3%	1,477
Colorado Springs	0.7%	1,475
St. Augustine	0.3%	1,423
Venice	0.3%	1,421
Grand Rapids	0.4%	1,395
Kansas City-St. J	0.5%	1,373
Knoxville	0.9%	1,359
Indianapolis	0.3%	1,280
Gaylord	0.9%	1,224
El Paso	0.3%	1,187
Cincinnati	0.2%	1,176
Columbus	0.2%	1,154
Syracuse	0.3%	1,129

	Percentage of Catholics	Population Total
Shreveport	0.4%	930
Joliet	0.1%	900
Harrisburg	0.1%	816
Brownsville	0.1%	808
Paterson	0.2%	803
Trenton	0.1%	797
Fort Wayne-South	0.3%	793
Rochester	0.1%	776
Honolulu	0.3%	762
Louisville	0.4%	744
Memphis	0.8%	740
Madison	0.2%	721
Grand Island	0.8%	718
St. Cloud	0.5%	701
Wheeling-Charleston	0.5%	693
Lubbock	0.5%	686
Amarillo	0.6%	678
Jefferson City	0.4%	671
Metuchen	0.1%	669
Peoria	0.1%	669
Fall River	0.2%	665
Toledo	0.2%	657
Norwich	0.2%	656
Lafayette, IN	0.3%	646
Corpus Christi	0.3%	645
Beaumont	0.7%	643
Allentown	0.2%	642
Lincoln	0.4%	622
Dubuque	0.3%	612
Alexandria	0.6%	608
Sioux City	0.5%	581





	Percentage of Catholics	Population Total
Albany	0.1%	576
Manchester	0.2%	576
Biloxi	0.9%	556
Lafayette, LA	0.3%	545
Lexington	0.3%	538
Baton Rouge	0.2%	504
Springfield, MA	0.1%	488
Des Moines	0.2%	474
Youngstown	0.2%	467
Gary	0.3%	458
Pittsburgh	0.1%	452
Springfield, IL	0.1%	441
Bridgeport	0.1%	436
Belleville	0.2%	431
Scranton	0.1%	427
Burlington	0.2%	404
Owensboro	0.3%	400
Lake Charles	0.4%	379
Davenport	0.2%	362
Worcester	0.1%	362
New Ulm	0.4%	356
Laredo	0.2%	334
Salina	0.4%	314
Dodge City	0.4%	313
Winona	0.2%	309
Victoria	0.4%	290
Erie	0.1%	272
Evansville	0.2%	202
Steubenville	0.2%	197
Covington	0.2%	169
Altoona-Johnstown	0.1%	136
Greensburg	0.1%	129



GIFTS NATIVE AMERICANS BRING TO THE CATHOLIC CHURCH

The many gifts of the Catholic Native American communities enhance the broader Church. The first among these is their intensive, deep-seated and resilient spirituality. This spirituality is expressed in Native American cultural elements that aid in the development of Catholic Native spirituality.

INSPIRING HOLINESS

In recent years, the Catholic Church has been blessed with the recognition of Native Americans demonstrating extraordinary holiness. These saints, blessed, and venerable have been an inspiration to Catholic Native American communities and others. St. Kateri Tekakwitha's life seamlessly blends Native American and Catholic spirituality. The La Florida Martyrs inspire us by their defense of the faith and they intercede for us to overcome obstacles to grace. Nicholas Black Elk's life was one of evangelization and encouragement among the Lakota peoples, inspiring modern evangelizers to reach out to all the Native American communities.

RESTORATIVE JUSTICE

Although the lives of Native American holy men and women have deeply enhanced Catholic Native American spirituality, Native cultures also provide principles that enrich the rest of American culture. One of these is the principle of restorative justice. Restorative justice has developed from the Native American cultures to challenge how the criminal justice system functions, especially in the transformation of victims, perpetrators and society. Pope Francis has spoken of Native American cultures and how they tend to reverence Creation, show care for the environment, and live in balance within the domains of the natural world.



FAMILY

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

CHURCH LIFE

Through the work of parishes, missions, and Catholic Schools. Native American cultures are enhanced, strengthened, and revitalized. Especially in Roman Catholic schools on reservations, Native

American cultures, languages, and spiritualities are taught to the next generations, while at the same time the message of the Gospel is proclaimed and the sacraments are celebrated. In this way, the Catholic Church enriches Native American cultures and Native American cultures enrich the Catholic Church.



EVANGELIZATION

One of the more important challenges in Native American communities is the challenge of evangelization. As Pope Francis has taught, every baptized Catholic is called to be a missionary disciple, one who has a special concern for those struggling with faith and those who are marginalized, no matter where those individuals are. To carry out the command of a missionary disciple in the Catholic Native American communities one needs to develop three basic elements of intercultural competence: knowledge, attitude, and skills.

Knowledge is learning about all aspects of the cultural elements of place, people, and tribe. There is, however, an extra level of difficulty when working with the Native Americans and their cultural realities. Each tribe has a unique culture and within tribes there might be many sub-cultures, based on age, clan, and region. Knowledge of these cultural realities is integral to the call of being a missionary disciple.

The most important attitude in working with Native American communities is having an attitude of respect. The Holy Spirit has been working in Native American Communities since the beginning of time, and certainly before Columbus and other settlers arrived in this land. Evangelization must be a two-way process. Missionary disciples need to be ready to find a deeper relationship with Christ by developing relationships with the people they encounter. An attitude of encounter is the first stage that leads to incorporation into the Church.

If attitude points to the destination, then skills are the way to get there. Evangelization is like any other profession. Missionary disciples need a set of skills to perform their task. Skills are the continual application of knowledge toward the goal of sharing the Gospel message of Christ. One of the most important ways to develop skills - especially in Native American cultures - is to utilize the experience, knowledge, and learned abilities of community elders.

Of course, all work begins and ends with prayer. One example of a missionary disciple's work is the piety, determination, and zeal of St. Kateri Tekakwitha. It is through the gift of her intercession and example that the mission and ministry of the Church is blessed.

PRIORITIES AND RECOMMENDATIONS

Based on the data gathered in the CARA report, and based on the many pastoral realities and social needs affecting Native American communities,

the bishops on the Subcommittee on Native American Affairs of the United States Conference of Catholic Bishops have chosen the following four priorities to focus on for the next four years and beyond. Each priority is followed by an objective or recommendation.

A. STRENGTHEN NATIVE AMERICAN CATHOLIC EDUCATION

Recommendation: Embolden and equip the Catholic schools on reservations so they can assist the government subsidized schools while providing the model for education of the Nation's Native Americans.

Catholic schools continue to be places where high academic achievement, Native American cultural, linguistic fluency, and Catholic faith are attained and strengthened. Often, Catholic schools are the only alternative to the deplorable state of many Tribal Schools and the only way many Native American communities can escape endemic poverty. To maintain this key role on reservations, Catholic Native American Schools need to have clean, safe, and modern facilities with qualified staff and ample resources.

B. PUSH FOR SYSTEMIC CHANGE

Recommendations: Lobby and put pressure on Congress to change the laws governing reservations. Work within the Tribal government structure for foundational transformation that deals with the root causes of poverty.

A combination of factors, from a lack of sovereignty and ownership of the land to racism lead to the conditions that foster endemic poverty in many reservations. Teaching and putting into practice Catholic social teaching can help bring justice to many Native communities. Following Catholic social teaching, we must endeavor to find ways that Native Americans can take control of their economic and

political destinies. We also need to develop initiatives and programs that strengthen Native American families by increasing resistance to social ills such as unemployment, suicide, drug dependency, alcoholism, and domestic violence.

C. DEVELOP WAYS TO REACH OUT TO THE GREATER CATHOLIC COMMUNITY

Recommendation: Develop outreach programs to inform the public, especially Catholics, of the conditions that exist on Indian Reservations and of the ills affecting particular Native Communities.

Very few Americans know what life is like for many Native Americans, especially those who live on reservations. These conditions must be made known to the wider Catholic community. The histories, cultures, and spiritualities that are unique to the Native American experience must be shared and experienced as a vibrant part of the fabric of American history and Catholicism. To strengthen the bonds between the Native American Communities and the Catholic Church, ways need to be developed to include Native Americans cultural expressions of faith.

D. EVANGELIZATION OF THE NATIVE AMERICAN COMMUNITY

Recommendation: Roman Catholic Parishes that are in reservations and those in urban areas that have developed a Native American ministry, need to develop activities and programs that will foster native leadership and be a light to Native American Communities.

Since most Native Americans do not live in reservations, resources and programs need to be developed to provide an enculturated Catholic Native American Ministry. This is especially crucial in dioceses that have a substantial Native American population. The establishment of diocesan Native



American ministry offices would be a valuable and effective way to reach out to Native communities, and an important way to enhance the outreach provided by the Subcommittee on Native American Affairs at the United States Conference of Catholic Bishops, the Tekakwitha Conference, and the Black and Indian Missions Office.

CONCLUSION

The Good News of salvation is not bound by time or human structures. Christ's Gospel of love and redemption, addressed to all people, transcends national boundaries, cultural differences, and divisions among peoples. It cannot be considered foreign anywhere on earth; nor can it be considered identical with any particular culture or heritage. It is the common blessing of all.

-Statement of U.S. Catholic Bishops on American Indians, USCC, 1977

Native American cultures and the Good News are not two competing ideas. They can and do merge, as can be seen in how God's grace fulfills the lives of so many Native Americans. With a deeper understanding of the Native American Catholic communities, we, as a Church, are better able to unify both the faith and the cultures that guide Catholic Native American ministry into a great gift to Christ and his Church.

By the Subcommittee on Native American Affairs

This report was put together by the Subcommittee of Native American Affairs under the authority of the Chairman of the Committee on Cultural Diversity in the Church, Bishop Nelson J. Pérez.

**Subcommittee on Native
American Affairs**

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