



## *Reviving Our Eucharistic Mission*

*by Most Rev. Charles C. Thompson*



**T**he Lord has invited the Church in the United States into a season of profound renewal. In November of 2021, the United States Conference of Catholic Bishops approved the National Eucharistic Congress as the milestone moment of a National Eucharistic Revival. The Revival officially launched

in June 2022 with the goal of rekindling a living faith in the hearts of Catholics across America, and this movement has already borne life-changing local initiatives and unprecedented gatherings.

We believe the Holy Spirit continues to ask Catholics across America to respond to four invitations. The first invitation calls us to a renewed encounter with WHO we worship. The second invitation calls us to discover in greater depth WHY we worship Jesus in the Eucharist and what this incredible gift means. The third invitation calls for a renewed attentiveness to HOW we worship. The fourth invitation focuses on WHAT we do in response—acting

on our faith, bringing Christ to others, and spreading the flame of revival.

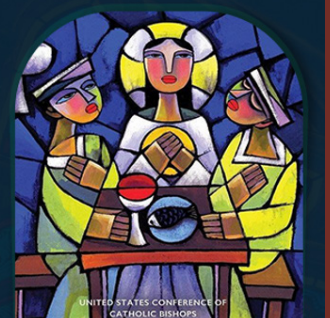
The 10th National Eucharistic Congress will be a defining moment for this generation and the beginning of a new chapter for the Church in the United States. I am proud that it will be held in the Archdiocese of Indianapolis, the archdiocese the Holy Spirit has placed under my guidance. For the first time in nearly a century, the Catholic Church from every corner of the United States is about to gather in one place. More than just a retreat or conference, the National Eucharistic Congress will be a pivotal moment in both American history and the legacy of the Catholic

*(continued on page 2)*

### **The Asian and Pacific Island National Encounter 2024**

**July 15, 2024 – July 17, 2024**

Indiana University and Purdue  
University Indianapolis  
(formerly IUPUI)



## REVIVING OUR EUCHARISTIC MISSION

(continued from page 1)

Church. The 10th National Eucharistic Congress is the continuation of the living faith that built the Catholic Church in the U.S., and we now resume the work sharing the greatest gift humanity has ever received. The Congress will be a high point within the National Eucharistic Revival.

Our Catholic family will gather to experience profound and personal renewal through the power of Christ's love. Like a new Pentecost, this transformation will flow out from Indianapolis to bring revival in our communities as the Church returns to her first love—the source and summit of our faith and vocation to missionary discipleship. At the Congress, we will all be sent out on mission to listen and accompany as we share our Eucharistic faith with the world. As beautifully stated by Pope Francis in his Message for World Mission Day 2024:

*“The mission for all requires the commitment of all. We need to continue our journey towards a fully synodal and missionary Church in the service of the Gospel. Synodality is essentially missionary and, vice versa, mission is always synodal. Consequently, close missionary cooperation is today all the more urgent and necessary, both in the universal Church and in the particular Churches.”*

The Congress offers life-changing encounters with Jesus and incredible opportunities for formation from trusted voices in the Church. You may see the exciting lineup of [speakers](#), and find the [full schedule](#). The program continues to develop with new speakers and special events added over time. As you will see, the speakers represent the gift of diversity which is the Church in the United States. In unity with the Congress, the USCCB Subcommittee on Asian and Pacific Island Affairs is sponsoring the National Encounter for the Asian and Pacific Island on July 15-17, 2024, as a pre-event to the National Eucharistic Congress.

Whether you join us for one day or all five, the grace you receive will spill out into your community when you return home, deep in love with the Eucharist and excited about the future of the Church in America. Together, we will be healed, converted, unified, and launched into a new chapter of Eucharistic mission.

I hope to see you in Indianapolis, July 17-21, 2024!!

*Most Rev. Charles C. Thompson is the Archbishop of Indianapolis. He is chairman of the USCCB Committee on Evangelization and Catechesis and a member of the Committee on Cultural Diversity in the Church*



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## EXECUTIVE DIRECTOR'S MESSAGE

Dear friend,

2024 is shaping up to be another exciting year on many fronts. From the National Eucharistic Congress and the National Asian And Pacific Island Catholic Encounter in Indianapolis, IN, in July, to the 40th Anniversary of the Black Bishops' Pastoral Letter on Evangelization, *What We Have Seen and Heard*, there is no shortage of events to join and reasons to rejoice and celebrate. In this issue, you will find a few eucharistic-themed articles, including a personal invitation from Archbishop Charles Thompson of Indianapolis to join him and thousands of Catholics in celebrating this summer in a big, big way that we are the "Church of the Eucharist." You will also find some updates that offer a window into some unique ministries, including the outcomes of the Second Hawaiian Native Catholic Summit in January; a peek into ministry with Mariners and People of the Sea, Stella Maris; and the rollout of the National Pastoral plan of Hispanic/Latino Ministry through regional in-services. We are also proud to welcome some new team members to the USCCB Secretariat of Cultural Diversity in the Church and continue to work hard to create and update materials that promote intercultural competence in ministry and focused pastoral attention for all of God's people. So, sit down and enjoy! Let's celebrate the many faces in God's house: A house of many rooms, where the Father congregates peoples of every tribe, race, nation and tongue!

### ***THE EUCHARIST, SOURCE OF UNITY AND HEALING IN A POLARIZED WORLD***

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



The Catechism of the Catholic Church states that “Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body, the Church”—thus, “the Eucharist makes the Church” (#1396).

The Eucharist not only recalls and makes present Christ's sacrifice on the cross, but actually brings about our communion, that divine bond of love and belonging to the Lord and to one another which must guide our daily actions and relationships.

Saint Paul, in his first letter to the Corinthians, helps us to understand that we are one body composed of many and diverse members. Diverse too are the gifts the Spirit bestows to each of us for the benefit of the many. As Christians, we are called to reflect that communion of love and life that is the Holy Trinity, one God in Three Persons, the greatest example of unity in diversity.

Through baptism we become part of Christ's Body, and the Eucharist feeds us and strengthens us so that we remain close to the Lord, to our brothers and sisters, and firm in the faith. In other words, we need each other, and our diversity is not only willed by God, but ordered to the service of His Kingdom. For this reason, St. Paul expounds, one member of the body cannot tell another member “I don't need you,” (1 Cor. 12:21), or in other words *I don't love you*. What affects one member of the body is felt by the entire body and when

a member of the body rejoices, the whole body rejoices with it.

This communion is concretely realized in history. Using the description of the Church in Jerusalem by St. Luke in the Acts of the Apostles, Pope John Paul II taught in one of his catecheses that “those who celebrate the Eucharist without heeding the demands of charity and communion actually reject the Eucharist.”

Pope Francis further explores this idea. He teaches us that truly understanding and living the gift of communion is the best way to confront divisions and polarization in the Church. Polarization turns friends into enemies, destroys trust and the bonds of fraternity that communion creates, and poisons the living waters of charity. Polarization leads to division, and it is a sign of a Christianity that has become “disincarnate,” and that is not of Christ. The Eucharist, on the other hand, is reconciliation and healing. In bringing about our communion with God and with one another, the Holy Spirit heals us from division and harmonizes our differences.

We must remember that our communion does not depend on our opinions, agreements, or preferences. Something so much deeper and powerful unites us. It is not the product of a consensus, but of our cooperation with the grace of God as members of the body of Christ.

Only when we show in the way we conduct our lives that we truly believe the Eucharist unites us, reconciles and heals us of the wounds we inflict on one another is that we become salt and light to a polarized and divided world.

Let us not allow anyone or anything to separate us from the love of God and the life of the community. Let us ask God to grant us a better understanding of the gift of communion, so that we can truly be *ecclesia de eucharistia* (a Church of the Eucharist).

# Why Do Catholics Believe the Eucharist is the *Body and Blood of Jesus?*

by Fr. Joshua D. Johnson

Director of Vocations / Office of Vocations & Seminarians / Pastor /

Sacred Heart of Jesus, Baton Rouge / Emcee for the 10th National Eucharistic Congress



Is the Eucharist —the wafer of bread (along with the wine) that the priest consecrates during Mass— really the Body and Blood of Christ? If so, why does the Catholic Church hold to this teaching? The short answer: Because Jesus tells us in the Bible that the Eucharist is His Body and Blood.

At the Last Supper, Jesus anticipated His death on the cross and gave to His apostles His very self. He said to them: “This is my Body” and “This is my Blood” (Matthew 26:26-28). In addition to the Last Supper narratives found in the Gospels, St. John gives us an extended meditation on the Real Presence of Christ in the Eucharist in Chapter 6 of his Gospel. Jesus says, “I am the Bread of Life... The Bread that I will give is my flesh for the life of the world” (John 6:48; 51).

St. Paul also has something to say about the Eucharist in 1 Corinthians 11:27. In reference to reception of the Eucharist he says, “Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord.” This is a serious warning that would not make any sense if the Eucharist were merely a symbol.

The Church Fathers, the earliest Christians who were formed by the Apostles and their successors, also attested to the Real Presence of Jesus in the Eucharist. In AD 110, St Ignatius of Antioch wrote of the Eucharist on his way to martyrdom: “I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible” (Letter to the Romans 7:3).<sup>1</sup>

About 40 years later, Justin Martyr wrote, “For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the Word of God and had both flesh and blood for our salvation, so too, as we been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, is both the flesh and the blood of that incarnated Jesus.” (First Apology, 66.).<sup>2</sup>

I invite you to spend time reading, meditating, and contemplating the words of Jesus in the Gospels, the letters of Paul in the New Testament and the writings of the Early Church Fathers on the Eucharist so that the Holy Spirit can unfold for you the source and summit of our Church, Jesus Christ in the most holy Eucharist!

*Fr. Josh Johnson is Director of Vocations for the Diocese of Baton Rouge, a pastor, author, and host of the Ask Fr. Josh podcast*

<sup>1</sup> William A. Jurgens (editor and translator), *The Faith of the Early Fathers* (Volume 1), (Collegeville, MN: The Liturgical Press, 1970), p. 25.

<sup>2</sup> *Ibid.*, p. 55.

*"I desire the bread of God..."*

## MEET SOME OF THE 10TH NATIONAL EUCHARISTIC CONGRESS SPEAKERS!



Meet Fr. Josh Johnson, *Emcee*. After powerfully encountering Jesus in the Eucharist as a teenager, Fr. Josh Johnson dedicated his life to becoming a wholehearted disciple of Jesus Christ. Find out more information at Ask Father Josh (Your Catholic Question and Answer Podcast) <https://askfrjosh.fireside.fm/hosts/frjoshjohnson>



Sr. Josephine Garrett, CSFN, *Friday and Saturday Revival speaker*. She is a nationally certified and licensed counselor, specializing in trauma and the treatment of children and adolescents, and serves as a Catholic school counselor in Tyler, Texas. A board member of the Laboure Society and Life Teen, she is also the author of *Hope: An Invitation* and host of the *Hope Stories* podcast. View [Sr.'s video about healing](#).



Dr. Mary Soha, M.D., *Thursday, Breakout speaker*. She is a vice-postulator for the canonization of the Martyrs of LaFlorida. Inspired and supported by her husband and her six sons, she was appointed to the canonization committee of (now) St. Kateri Tekakwitha. Find out more information about [Dr. Soha](#)



Meet Paul J. Kim, *Thursday, Impact Session Speaker*. The author of *A Catholic Guide to Adulthood* and the founder of the Triumph Men's Conference. He's released two music albums, and his videos have accumulated tens of millions of views. Find out more information at <https://www.catholicadulthood.com/>



Bishop Joseph Espaillat, *Friday and Saturday, Impact Speaker*. The first Dominican-born auxiliary bishop of the Archdiocese of New York. Growing up in Manhattan, he learned to speak three languages: English, Spanish, and Street. Find out more information at <https://www.youtube.com/watch?v=ArB-aqgINdVM>



Deacon Harold Burke-Sivers is an internationally renowned speaker, author, and preacher. He holds a BA in economics and business administration from the University of Notre Dame, and a Master of Theological Studies degree from the University of Dallas. Find out more information at <https://deacon-harold.com/>



Fr. Ricky Manalo, CSP, *Saturday, Breakout Session Speaker*. A Paulist who is also a composer, he studied composition and piano at the Manhattan School of Music; theology at the Washington Theological Union; liturgy and culture at the Graduate Theological Union.



Kathia Arango, *Friday, Spanish Track, Impact Speaker*. She is the Director of the Office for Hispanic Catholics in the Archdiocese of Philadelphia. Currently, she serves as President of the National Hispanic Committee for the Catholic Charismatic Renewal in the United States and Canada. Find out more about [Kathia Arango](#).

## SPEAKERS *(continued from previous page)*



Andrés Arango, *Spanish Track, Impact Session Emcee, Thursday-Saturday*. He is Director of Evangelization for the Diocese of Camden, New Jersey. Currently, he is a member of the International Service of Communion for the Catholic Charismatic Renewal (CHARIS) based in the Vatican, and coordinator of the Continental Service of Communion for America. Andrés has been a consultant to the USCCB Subcommittee on Hispanic Affairs.



Chika Anyanwu, *Thursday, Impact Session Speaker*. A Catholic evangelist, former youth and young adult minister, and the author of *My Encounter: How I Met Jesus in Prayer*. Find out more about Chika at <https://shop.lifeteen.com/products/my-encounter-how-i-met-jesus-in-prayer>



Dr. Dora Tobar Mensbrugghe, *Saturday, Spanish Track, Impact Speaker*. She is the mother of two sons. Doctor in Dogmatic Theology from the Pontifical Gregorian University. Researcher on the Theology and Pastoral Care of the Family. Editor and collaborator on the USCCB web page for Hispanic marriages and families, [www.portumatrimonio.org](http://www.portumatrimonio.org). Co-author of *Catholic Faith and Family Bible* (Spanish Version. Ed. Verbo Divino).



### **Respond to the Call to Participate in the Public Square**

As Catholics, we are called to live our faith in the public square, bearing witness through our efforts to transform our communities. At their 2023 Plenary Assembly, the bishops approved several new items to supplement the existing *Forming Consciences for Faithful Citizenship* statement, including a new introductory note and a series of bulletin inserts, available in English and Spanish at [FaithfulCitizenship.org](http://FaithfulCitizenship.org) and [CiudadanosFieles.org](http://CiudadanosFieles.org). Other useful materials include: a series of videos in four languages (English, Spanish, Tagalog, and Vietnamese), “Do’s and Don’ts” political activity guidelines, voter education/registration guidelines, and prayer resources. The USCCB initiative, [CivilizeIt.org](http://CivilizeIt.org) (also in Spanish) helps Catholics take up the challenge of civil dialogue in a polarized nation.

## Asian and Pacific Island Affairs

### *Radiant Faith: The Asian and Pacific Islanders National Encounter*

Most Reverend Larry Silva, Bishop of Honolulu, and Chair of the Subcommittee on Asian and Pacific Island Affairs

*E komo mai!*

Those are the Hawaiian words for “Welcome!”

As we countdown to the National Eucharistic Congress in Indianapolis this summer, I would like to welcome you to a pre-Congress event of great significance for our Church: The Asian and Pacific Island National Encounter - at Indiana University / Purdue University Indianapolis, IN, from Monday, July 15 to Wednesday, July 17. Under the theme “Radiant Faith: The Witness of Asian and Pacific Island Catholics,” the encounter will mark the fifth anniversary of the publication of *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters* by the United States Conference of Catholic Bishops.

It is important that the Church throughout our country recognize the presence and contributions of Asian and Pacific Island (API) Catholics, learn about the diverse cultural groups that compose them, and include them in the life and mission of the Church. We will explore the

many gifts these API Catholics offer to the Church, how the engagement of those gifts has developed over the years, and what still needs to be done. We invite members of all Asian and Pacific Island communities to join us, but we also would like to invite people of other ethnic and cultural groups so that we may grow in mutual understanding and be enriched by the diversity of gifts God has given us.

This will be a wonderful way to prepare ourselves for participation in the National Eucharistic Congress that will follow, so that the great sacrament of unity may be even more effective in uniting us as members of the Body of Christ. Our mission of evangelization can only be enhanced when we become more aware of those who are different from ourselves and learn to dialogue with them in love, so that our witness to the risen Jesus can be more effective.

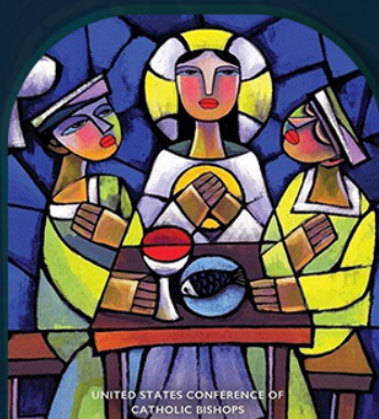
To [register](#) for The Asian and Pacific Island National Encounter, visit:

We hope to see you in Indianapolis in July! *E komo mai!*

## The Asian and Pacific Island National Encounter 2024

July 15, 2024 – July 17, 2024

Indiana University and Purdue  
University Indianapolis  
(formerly IUPUI)



Radiant Faith: The Witness of Asian and Pacific Islander Catholics National Encounter

July 15-17, 2024

*Learn More About This Event*

**REGISTER | WEBSITE**

## African American Affairs

### *40th Anniversary of What We Have Seen and Heard*

Most Reverend Joseph N. Perry, Auxiliary Bishop Emeritus of Chicago, and chairman of the USCCB Subcommittee Committee on African American Affairs

Following upon the great pastoral thrust of the Second Vatican Ecumenical Council that met in Rome from 1962-1965, dioceses implemented the conclusions of that council vis-à-vis a number of pastoral initiatives. Coinciding with the Civil Rights struggle of that era, the bishops' attention in this country was turned towards the Black community and its needs for evangelization and pastoral care. Offices, agencies, secretariats, and officers were assigned for this purpose to assist the diocesan bishops craft new ways and means for reaching the Black community.

In 1984, there were ten African American bishops and over two hundred African American diocesan and religious priests serving in the United States. The African American bishops at that time acknowledged that the African American community was making its way in the Catholic Church and had a good deal to offer as one among many constituent groups in the broad ethnic and racial portrait of the Church in the United States. We who were served, ministered, and evangelized are now capable of serving, ministering, and evangelizing alongside others in the Church. The African American bishops wanted the Black Catholic community to recognize this confidently and see themselves assured in their own blackness and catholicity, proud to offer their time, talent, and treasure to the building up of the Church.

The summons emanating from this document was a call to sew the gifts of Catholicism more effectively in the Black community. Absent a corporate plan to integrate freed slaves into the American landscape following Emancipation or anything like social services, Father Augustus Tolton (1854-1897) first voiced that the Catholic Church was the chief means of spiritual and material advancement for peoples of African descent. Tolton's wise insight remains with us still.

We are more than just one among many varieties of religious experience of black peoples in this country. We Black Catholics recognize the unique gifts of Catholicism and first and foremost its benefits to us as individuals and as families. Our apostolic, scriptural, and sacramental rooted church tradition offers the fullness of Christian religious experience for anyone, Black, white, or brown, who desires to live the Christian life.

Forty years later, not surprisingly, the concerns enunciated in the pastoral letter of the Black bishops remain with us and, in instances, are now more acute. In our urban areas, for example, many of our churches exist as islands amid neighborhoods of unchurched or hardly church affiliated families and individuals. The church campuses we have inherited, in most respects, are aged and are of a size that matched much larger and earlier populations of European



*Linda Duhon Lacour, Diocese of Beaumont (left). Bishop Joseph Perry and Bishop Terry Steib present the 40th anniversary of the Pastoral Letter of the African American Bishops on Evangelization in the Black Communities at the National Black Catholic Congress XIII. Photo credit: Used with permission of the National Black Catholic Congress ©2023.*

***“The African American bishops wanted the Black Catholic community to recognize this confidently and see themselves assured in their own blackness and Catholicity, proud to offer their time, talent and treasure to the building up of the Church.”***



American Catholics who have, in many urban situations, shifted to outline communities and who seldom, if ever, return to worship in these churches where their families were anointed with the crucial sacraments of initiation and vocation. African American Catholics have expended huge sums by their stewardship in maintaining and preserving these artistic and valued structures.

It is with this purpose in mind that the pastoral of the bishops suggested launching an evangelization intensive in our parishes to reeducate ourselves through a catechesis of the principles of evangelization and with emphasis on outreach to our families and surrounding communities. Clearly, in these times, we must be preoccupied with the topic of growth in our churches. The traditional feeds of infant baptism and convert numbers are not as apparent today as they were several generations previous. Church participating families are the seeding ground of church life.

Our parishes tend to be among the smallest in the dioceses and struggle to pay their bills. Dioceses, where financially capable, have been generous with their assistance to our parishes, especially with major and emergency repairs and administrative costs. At the same time episodic economic downturns affect the Church's coffers. Dioceses are as capable as its people's generosity and stewardship are. We are witnessing massive change and restructuring of parishes and parochial schools happening these days across the country.

Given changes in society over which we have little to no control; given what certain commentators describe as a diminished religious tone to US society; given the aging process evident in our cities with their religious and civic structures, lessened resources and lack of investment, the Black Catholic community notices a diminishment of the Church in our communities. Added to these concerns is the matter of the smaller number of visible Black vocations to the priesthood and consecrated life, obscuring an attraction to our Church by Black youth seeing our devoted lives as a credible possibility for themselves.

With rarely anything new put in the place of closures, the community is exhibiting a definite closure-weariness if not an anxiety about what the Church means and purports to do among a people who are not of a financial means to create much of this for themselves. Some renewed as well as new strategies are needed for an effective hold with Black Catholic youth and young adults for sake of the future. Combined assistance and stewardship will continue for the foreseeable future as support agents for Black Catholic church programs and initiatives. We are pleased to hear that focus on youth and young adults in various strategies is a priority of the US Conference of Catholic Bishops, its Committee on Cultural Diversity and its Subcommittee on African American Affairs. All is not lost. And if we look at the present situation in its possibilities, we can perhaps come up with methods workable for the times.

*What We Have Seen and Heard* still rings loud and effective in its message for what the Black Catholic community can do to present itself ready-and-willing for service in the Catholic Church, and what leaders in the Church can do to assist in the evangelization of the African American community.

As national and local priorities have shifted since the establishment of pastoral liaison offices for varying ethnicities, we are reminded of the summons of the Black bishops' pastoral: we Black Catholics need to rise to the moment of ownership of our faith tradition and take ourselves forward. Various assistance ministries across the nation are not as apparent as they were a generation ago. But we can pick up the slack to a degree, organize ourselves to pass the faith we love to our children and grandchildren, in tribute to the ancestral fathers and mothers who first set the stepping stones along the way, with little to work with, so we can step upon them in confident hope.

**The Pastoral Letter *What We Have Seen and Heard* is available [online](#), along with a [study guide](#). Additionally, a [video](#) featuring highlights from the National Black Catholic Congress XIII is streamable for free on Vimeo.**

*“As national and local priorities have shifted since the establishment of pastoral liaison offices for varying ethnicities, we are reminded of the summons of the black bishops’ pastoral that reminded the black Catholic community that we need to rise to the moment of ownership of our faith tradition and take ourselves forward.”*

## Hispanic Affairs

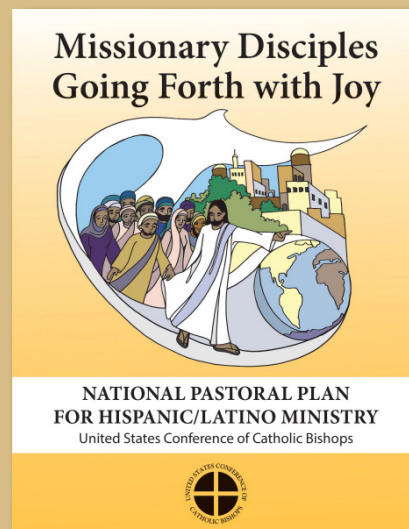
### *Rollout of the National Pastoral Plan for Hispanic/Latino Ministry*

Alejandro Aguilera-Titus | Assistant Director, Hispanic Affairs

At the start of this year, local bishops received a copy of the National Pastoral Plan for Hispanic/Latino Ministry which they approved in June 2023. The rollout of the Plan is taking place this year through regional in-services during the first part of the year. These in-services provide arch/diocesan leaders with tools and practical resources to help them implement the plan at the arch/diocesan and parish level. See below for regional in-services scheduled dates. During the second part of 2024, arch/dioceses will conduct their own in-services. It is recommended that these be offered to three different groups: arch/diocesan staff, clergy, and parish leaders (including parish council members, staff, and other key leaders). These in-services will prepare local churches and parishes to implement the vision and priorities of the Pastoral Plan either by developing their own plan or enhancing existing plans to strengthen the Church's response to the Hispanic/Latino presence.

Resources such as steps for implementation, a template for developing an arch/diocesan or parish Pastoral Plan, videos, and handouts are available on the USC-CB website under the [USCCB Cultural Diversity/Hispanic Affairs](#) and the [V Encuentro](#). The latest numbers for Catholic Population by Race and Ethnicity by diocese are also available on the V Encuentro website: <https://vencuentro.org/results/>. Should you have any questions or need any assistance in preparing your in-services, the Subcommittee on Hispanic Affairs and staff will be happy to assist you.

You may contact Alejandro Aguilera-Titus at [aaguilera-titus@usccb.org](mailto:aaguilera-titus@usccb.org). Finally, if you wish to order copies of the Plan, you can order them at the OSV Bookstore: [www.osvcatholicbookstore.com](http://www.osvcatholicbookstore.com).



#### UPCOMING REGIONAL IN-SERVICES

Already Completed - Regions 1, 5, 6, 7, 9, 11

REGION 1	April 13   Boston College
REGION 2	TBD
REGION 3	June 15   JPII Youth Retreat Center   Kearny, NJ
REGION 4	October 17   JPII Center   Washington, DC
REGION 5	Province of Mobile • April 23 Province of Louisville (English)   Diocese of Owensboro, KY • May 1 Province of New Orleans • April 18 (English) • April 20 (Spanish)
REGION 8	TBD
REGION 10	April 28-30   San Antonio, TX
REGION 12	June 3-5   Federal Way, WA
REGION 13	June 25-27   Colorado Springs, CO
REGION 14	Province of Miami • May 1

## Hispanic Affairs

### Lanzamiento del Plan Pastoral Nacional para el Ministerio Hispano/Latino

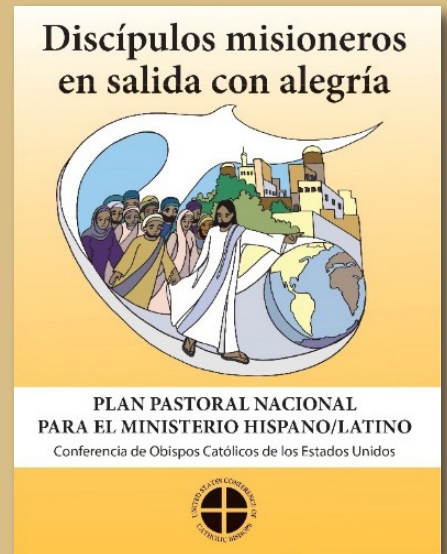
Alejandro Aguilera-Titus | Assistant Director, Hispanic Affairs

A principios de este año, los obispos diocesanos recibieron una copia del Plan Pastoral Nacional para el Ministerio Hispano/Latino que aprobaron en junio de 2023. La puesta en marcha del Plan se llevará a cabo este año, comenzando con talleres regionales en la primera parte del año. Estos talleres regionales proporcionarán a los líderes diocesanos herramientas y recursos prácticos para ayudarlos a implementar el plan a nivel arquidiocesano y parroquial. Consulte a continuación las fechas programadas.

Durante la segunda parte de 2024, las diócesis llevarán a cabo sus propios talleres ofreciéndolos a tres grupos diferentes; el personal diocesano, el clero y los líderes parroquiales (incluidos los miembros del consejo parroquial, el personal y otros líderes clave). Estos servicios prepararán a las diócesis y parroquias para implementar la visión y las prioridades del Plan Pastoral, ya sea desarrollando su propio plan o incorporándolas a los planes existentes para fortalecer la respuesta de la Iglesia a la presencia hispana/latina.

Recursos como los pasos para la implementación, una plantilla para desarrollar un Plan Pastoral diocesano o parroquial, videos y folletos están disponibles en el sitio web de [Diversidad Cultural/Asuntos Hispanos de la Conferencia de Obispos Católicos de los Estados Unidos](#) (USCCB, por sus siglas en inglés) y en el sitio web del [V Encuentro](#). Las últimas cifras de la población católica por raza y etnia por arquidiócesis también están disponibles en el sitio web del V Encuentro: <https://vencuentro.org/results/>. Si tiene alguna pregunta o necesita ayuda para preparar sus talleres regionales, el Subcomité de Asuntos Hispanos y el personal estará encantado de ayudarle.

Puede ponerse en contacto con Alejandro Aguilera-Titus en [aaguilera-titus@usccb.org](mailto:aaguilera-titus@usccb.org). Por último, si desea solicitar copias del Plan, puede solicitarlas en la Librería OSV: [www.osvcatholicbookstore.com](http://www.osvcatholicbookstore.com)



#### Servicios regionales

*Región 1, 5, 6, 7, 9, 11 Completado*

REGIÓN 1	13 de abril   Boston College
REGIÓN 2	por determinar
REGIÓN 3	15 de junio   JPII Youth Retreat Center   Kearny, NJ
REGIÓN 4	17 de octubre de   Centro de Retiros Juveniles Juan Pablo II   Washington, DC
REGIÓN 5	Provincia de Mobile • 23 de abril Provincia de Louisville (inglés)   Diócesis de Owensboro, KY • 1 de mayo Provincia de Nueva Orleans • 18 de abril (inglés) • 20 de abril (español)
REGIÓN 8	por determinar
REGIÓN 10	28-30 de abril   San Antonio, TX
REGIÓN 12	Del 3 al 5 de junio   Federal Way, WA
REGIÓN 13	25-27 de junio   Colorado Springs, CO
REGIÓN 14	Provincia de Miami • 1 de mayo

## Pastoral Care of Migrants, Refugees and Travelers (PCMRT)

### *What is the Stella Maris Ministry?*

Sr. Joanna Okereke, HHCJ Assistant Director of Cultural Diversity in the Church and National Director of Stella Maris

*Stella Maris* is the official name of the Church's Apostolate to the People of the Sea, replacing "Apostleship of the Sea" (AOS). "Stella Maris" from its Latin roots means "Star of the Sea". It is one of the titles given to our Divine Mother, the Blessed Virgin Mary. This title is significant to us Catholics because it gives us the assurance that Mary, our mother, is both our guide and our protector in our ever-constant journey of life.

*Stella Maris* is an international ministry of the Catholic Church which cares for the spiritual well-being and social needs of seafarers, their families, port personnel, and all those who travel and work at sea. It was founded in Glasgow, Scotland, in October 1920 to support seafarers in need. For over one hundred years, this ministry has been the largest ship-visiting network in the world, providing seafarers with practical and pastoral support, information, and a friend in times of need.

The Dicastery for Promoting Integral Human Development in Rome empowers countries and supports their initiatives for the growth of the maritime ministry. They provide guidelines and exhortations concerning pastoral ministry among people of the sea; and ensure that the ministry is carried out in a dignified and fruitful manner.

In the *Stella Maris* ministry, we ask our Lady to guide, direct, and protect all seafarers. As stated by Pope John Paul II in his *Motu Proprio* on the AOS, *Stella Maris*, in this ministry we ask our lady to guide, direct, and protect all seafarers. *Star of the Sea* has long been the favorite title by

which the people of the sea have called the blessed mother to implore her protection. And so the Church accompanies seafarers, caring for the special spiritual needs of those who for various reasons live and work in the maritime world."

In the United States, the *Stella Maris* ministry is organized through the United States Conference of Catholic Bishops, Secretariat of Cultural Diversity in the Church, under the Pastoral Care of Migrants Refugees & Travelers. The chaplains of the *Stella Maris* ministry assist

seafarers to meet their basic needs, offer spiritual renewal, facilitate communications with loved ones back home, and offer recreational opportunities.

Due to the nature of their work, seafarers are often away from their home parishes, and some have no parish setting to help them maintain lasting ties with their faiths. A network of Catholic chaplains and pastoral teams, including priests, religious men and women, deacons and lay ecclesial ministers, work to serve people of the sea in a way that accommodates a seafarer's unique lifestyle and needs. They continue the mission of Christ himself, in the maritime world,

through Encounter, Service, and Celebration.

*Stella Maris* centers mostly operate as Catholic centers. However, some centers are ecumenical, and they provide services through the cooperation of two or more church denominations. In the United States, the *Stella Maris* ministry is present in 53 maritime ports in 48 Arch/dioceses and in 26 States. There are over 100 chaplains and pastoral teams who assist in the ministry.



***"This title Stella Maris is significant to us Catholics, because it gives us the assurance that Mary, our mother, is both our guide, and our protector in our ever-constant journey of life."***

## Native American Affairs

### *Catholic Native Hawaiian Summit II*

Fr. Michael Carson | Assistant Director, Native American Affairs

For two days, January 29-30, 2024, there was a gathering of the leadership of Catholic Indigenous peoples from the Hawaiian Islands at the St. Stephen Catholic Center, Honolulu, Hawaii. This gathering was a follow-up and a continuation of the Catholic Indigenous Summit we held in 2022 at the same location. This second summit was developed to build specific steps in a pastoral plan for all the issues raised from the first summit. Because developing strategic planning requires more in-depth discussion, it was decided that this second summit will be two days rather than one as the first summit had been. As with the first summit, the second summit greatly benefited from the presence, direction, and insight of Bishop Larry Silva of Honolulu.

After the two days of intense discussion and work, the Catholic Native Hawaiian leaders came up with four specific areas needed to implement their vision of Catholic Indigenous Hawaiian ministry. They started out by working to develop a structure and template for their strategic plans which would work within the Native Hawaiian culture.

The first area of concern was the Hawaiian language or *Ōlelo Hawai'i*. The use of Hawaiian language in prayer and liturgy and other important aspects of inculturation were the focus of the first break-out group. They sought ways that the Hawaiian language can be used and disseminated in prayer and liturgy not only in the parishes that have a large Hawaiian Native population but also within the wider Hawaiian Catholic Church, so they may have a chance to appreciate Hawaiian culture. Also, the leadership worked on appropriate ways for Native Hawaiian cultural practices to be integrated into the liturgy.

The second area of concern was educating seminarians and priests on the richness and vitality of Native Hawaiian culture. The team worked on ways to help both priests and seminarians understand and appreciate the spirituality

and history of the Native Hawaiian people.

The third area of concern was how the traditions, language and other cultural elements are taught to the wider communities, especially through our Catholic schools. Many Catholic schools in Hawaii already teach the Hawaiian language and the Native Hawaiian culture. The participants worked on ways to expand this important aspect of Hawaiian Catholic education.

The fourth area of concern is to find ways to keep all the projects on track and how to evaluate their success. The last group of Native Hawaiian leaders worked on the possibility of forming a Catholic Native Hawaiian Pastoral



*Bishop Chad Zielinski of the Diocese of New Ulm, Minn., center right, and Father Michael Carson of San Jose, Calif., standing next to Bishop Zielinski, joined Bishop Larry Silva, center left, and attendees of the second Catholic Hawaiian Summit at St. Stephen Diocesan Center in Kaneohe. Bishop Zielinski is chairman and Father Carson is assistant director of the USCCB Subcommittee on Native American Affairs. Photo credit: Lisa Gomes*

Association. A group of elders and leaders from each of the Hawaiian Islands will meet periodically to discuss and evaluate how, once promulgated, the Catholic Native Hawaiian Pastoral Plan is going and what remains to be done. They will also help elevate the concerns of Catholic Native Hawaiians within the diocese.

The second summit was a great success thanks to the Catholic Native Hawaiian leadership and their passion not only for the Native Hawaiian culture but also for the Catholic faith.

## Dr. Ansel Augustine appointed Assistant Director of African American Affairs by the USCCB Secretariat of Cultural Diversity in the Church

Ansel Joseph Augustine, D.Min., has been appointed Assistant Director of the Secretariat of Cultural Diversity in the Church at the United States Conference of Catholic Bishops. In this capacity, Dr. Augustine will staff the Bishops' Subcommittee on African American Affairs and assist the Secretariat's efforts to promote intercultural competence in ministry and the pastoral care of many diverse Catholic communities. Dr. Augustine joined the Bishop's Conference on April 2, 2024.

Until recently, Dr. Augustine was the Director of the Office of Black Catholic Ministries for the Archdiocese of New Orleans, where he also previously served as the Associate Director/Coordinator of Black Youth & Young Adult Ministry for the CYO Youth & Young Adult Ministry Office. He also is the former Executive Director of Cultural Diversity and Outreach for the Archdiocese of Washington.

Dr. Augustine serves on the Board of Trustees of St. Michael's College (Burlington, Vermont). He is also on the Faculty of the Institute for Black Catholic Studies at Xavier University of Louisiana, Graduate Theological Foundation, and Loyola University New Orleans' Institute for Ministry. Dr. Augustine has also served as a campus minister at Xavier University of Louisiana, Loyola University New Orleans, and St. John's University in Queens, NY. Dr. Augustine has served on the board of directors for the National Catholic Young Adult Ministry Association (NCYAMA) and the National Federation of Catholic Youth Ministry (NFCYM).

He began his career in ministry over 25 years ago when he became the youth minister at his home parish of St. Peter Claver in the Treme area of New Orleans, which he helped to rebuild following hurricane Katrina. He has presented workshops and keynotes around the country and has written various pieces related to ministry including *The African American Catholic Youth Bible* and, the award-winning book, *Leveling the Praying Field: Can the Church We Love, Love us Back?* Dr. Augustine is also an Emmy-nominated producer for the documentary "Black Faith Matters." He has also worked in prison ministry for over 25 years. He is a member of Alpha Phi Alpha Fraternity, Inc., the Knights of Columbus, the Knights of Peter Claver, and the Wild Tchoupitoulas (Black Masking) Mardi Gras Indians. He is also an Associate Member of the Sisters of the Holy Family in New Orleans, LA.



*"I am grateful at this opportunity to serve the Church, and God's people, in a new way. I look forward to how the Holy Spirit will show up and show out in the various collaborations in this ministry."*



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Term: November 2018 – November 2024

### **Chairman-Elect**

**Most Reverend Robert J. Brennan**, Diocese of Brooklyn

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**Most Reverend Eusebio Elizondo, M.SpS.**,  
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## Prayer for Encountering Christ in Harmony

God of all harmony and source of our faith,  
loving Father who chose us to be your own  
and formed us together as one family in Christ,  
send forth your Spirit among us.

May our encounters with Christ, your Son,  
through the Scriptures and the breaking of the bread remind us of  
our identity in Christ  
amid the multitude of cultural heritages  
present in your Church today.

May our encounters with the Blessed Virgin Mary  
and with the communion of saints,  
strengthen us so that we may sustain  
and pass down the Catholic faith of our ancestors and elders from  
one generation to the next.

May our encounters with one another,  
in our families and parishes,  
nurture more leaders among us,  
that they may answer your call more readily,  
and look to Christ, our Savior, as the example of  
humble service.

Enliven our hearts this day and always,  
so that, going forth into the world, we may become  
better  
servants of your Word  
and bearers of your love for all to see.

We ask this through our Lord, Jesus Christ,  
who strengthens us in faith,  
and in the power of the Holy Spirit,  
who binds us together in love and harmony,  
one God, forever and ever. Amen.

