

“Conversations in Ministry”



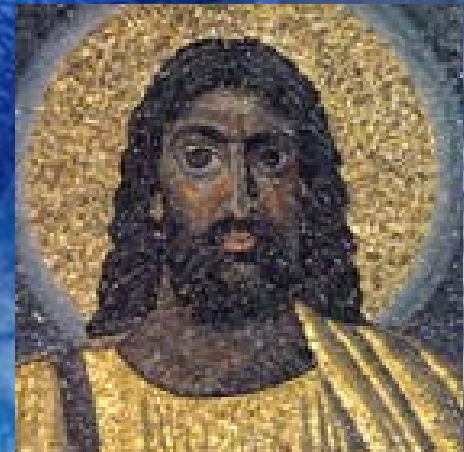
***“Unity in
Diversity”***

A Diocese of Lansing Chautauqua:

“To meet Christ, we must first formulate our human problem seriously. We must open ourselves to ourselves.”

“In other words, we must be acutely aware of our experiences and look on the humanity within us with sympathy.”

Msgr. Luigi Giussani



From a church in Rome,-
circa,from AD530.

From Sea to Shining Sea



American Expansion and
Cultural Change, 1790-1850

A Cha-What????

- A Chautauqua (pronounced “Sha-tawk-wa”) was an adult education movement in the U.S., highly popular in the late 19th and early 20th centuries. Chautauqua assemblies expanded and spread throughout rural America until the mid-1920s. The Chautauqua brought entertainment and culture for the whole community, with speakers, teachers, musicians, entertainers, preachers and specialists of the day.

Lectures were the mainstay of the Chautauqua. Topics included current events, travel and stories, often with a comedic twist. Former Secretary of State William Jennings Bryan (famous for the Scopes Monkey Trial), was the most popular Chautauqua speaker, until his death in 1925. Maud Ballington Booth, the "Little Mother of the Prisons," was another popular performer on the circuit. Booth's descriptions of prison life would move her audiences to tears and rouse them to reform. On a lighter note, author Opie Reed's stories and homespun philosophy endeared him to audiences.

“In this new context (as a nation of immigrants, now in the midst of a “new immigration”), the Catholic community is rapidly re-encountering itself as an “immigrant Church”, a witness at once to the diversity of people who make up our world and to our unity in one humanity, destined to enjoy the fullness of God’s blessings in Jesus Christ.”

“Welcoming the Stranger Among Us-Unity in Diversity”,

United States Conference of Catholic Bishops

Objectives

1. The entire Vocation and Formation community will grow in appreciation of the divine gifts of diversity that span the multitude of human experience present in the Catholic community, as they seek understanding, promotion, and development of pastoral programs and educational initiatives, as well as application of inclusive liturgical principles.

Objectives

2. The entire Vocation and Formation community will grow in understanding of various cultural and ethnic groups as they seek to foster vocations through appreciation of the distinct history and cultural traditions of various cultural/ethnic groups.

Objectives

3. The entire Vocation and Formation community will have a baseline experience so that future experiences or programs will have a common starting point in consideration of the issues of culture and ethnicity. Additionally, the goal of sharing in responsibility and decision-making thru advocacy of larger cultural and ethnic presence on parish councils, boards, commissions, and committees will be considered.

A Sense of the Past

“Cultural Anthropologists tell us that one of the characteristics of our postmodern age is a disregard for history.”

Bishop Richard J. Sklba, Auxiliary Bishop, Archdiocese of Milwaukee

“*Nourished and Ruled by Sacred Scripture.* (America Magazine, Sept. 29, 2008.)



WHO



ARE

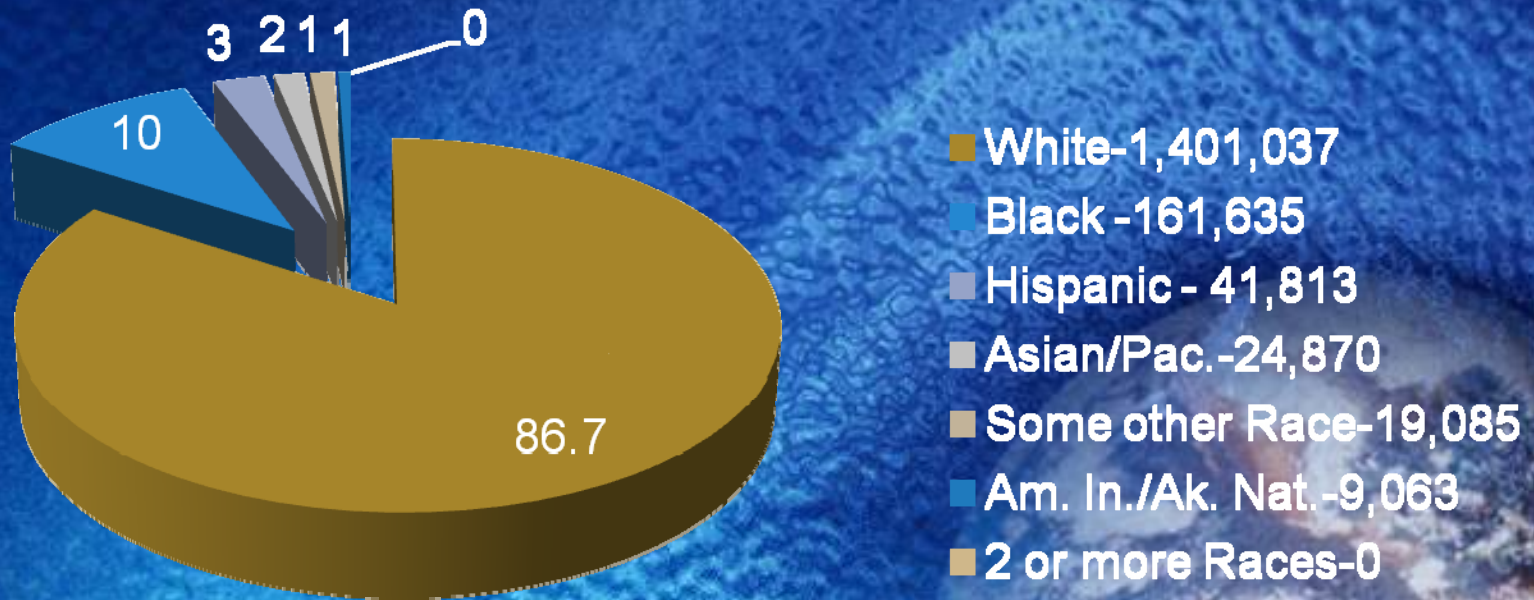


WE?



The Diocese of Lansing-1990

Actual Total Population -1,615,716



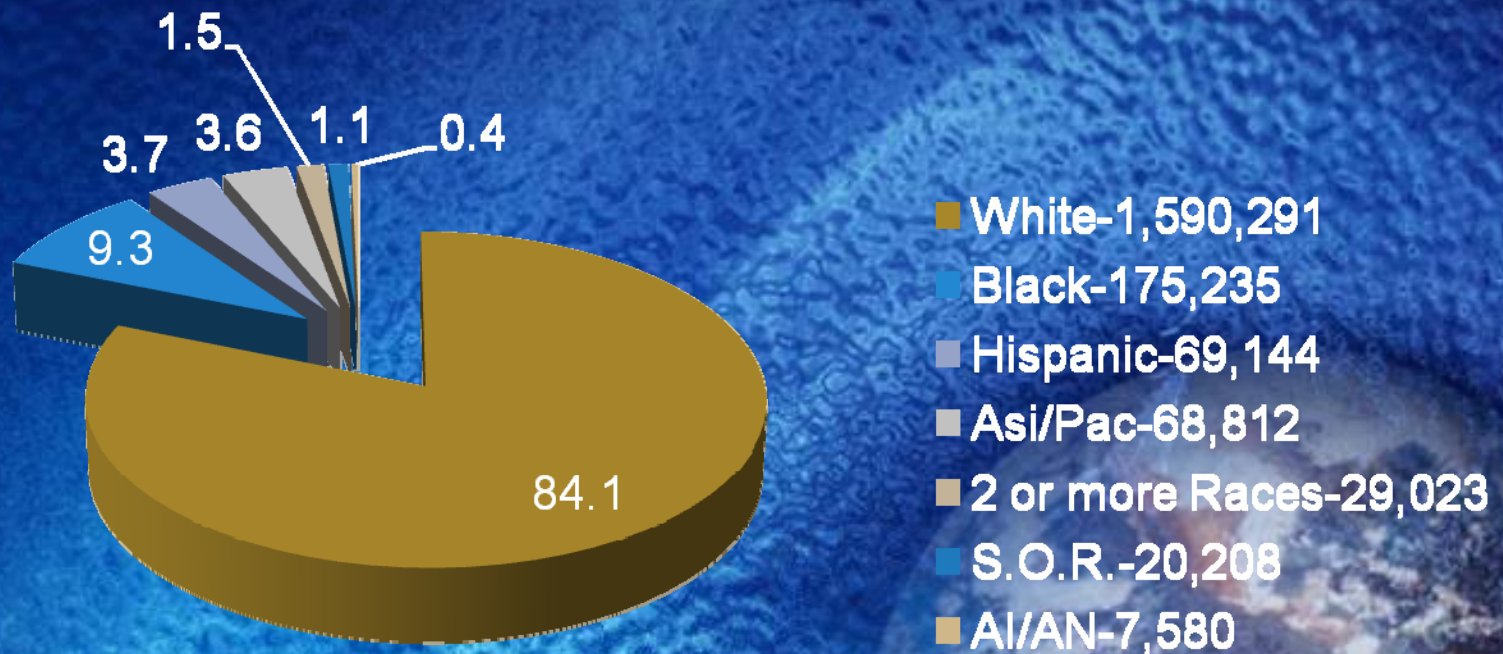
Population data supplied by Office of Pastoral Planning

U.S. Census Bureau (Census 2000-Actual)

- 83.7% White
- 10.4 % Black
- 3.1% Latino/Hispanic
- 2.2% Asian-Pacific
- 2.1 % Two or more Races
- 1.2% Some Other Race
- 0.5% American Indian or Alaska Native

The Diocese of Lansing-2012

Estimated Total Population-1,891,165



Population data supplied by Office of Pastoral Planning

U.S. Census Bureau
(Census 2012-Projection)

-84.1% White

-9.3% Black

-3.7% Latino/Hispanic

-3.6% Asian-Pacific

-1.5% Two or more Races

-1.1% Some Other Race

-0.4% American Indian or Alaska Native

Percent Change (1990 (act.)-2012 (est.))

-2.6 % White

-0.7 % Black

+1.1% Latino/Hispanic

+2.1% Asian-Pacific

+1.4 % *Two or more Races/Some Other Race

- 0.2% American Indian or Alaska Native

*(This category did not exist in the 1990 Census.)

Findings (1990-2012)

- *The Asian-Pacific community was the fastest growing population in the Diocese from 1990-2000: 24,870 to 38,725 (56%).
- *The Asian-Pacific Community is expected to grow an additional 22% from 2006-2012: 55,774 to 68,812.
- *Hispanics are the second fastest growing population in the Diocese, with a 30% growth from 1990-2000, but only a 10% projected increase from 2007-2012.
- *Blacks continue to be the largest non-white group in the diocese.
- *The link between “Some Other Race” and “Two or More Races” is undefined as yet, with growth in one category and reduction in another.

Youth and Young Adults

	1990	2012 (Proj.)	Percent Change	
0-14	119,016 (7.4%)	117,626 (6.2%)	-1.2%	
15-19	133,065 (8.2%)	124,087 (6.6%)	-1.6%	
20-24	150,308 (9.3%)	136,762 (7.2%)	-2.1%	
25-34	280,665 (17.4%)	289,236 (15.3 %)	-2.1%	

(Percentage totals reflect percentage of total population)

Older Adults

	1990	2012 (Proj.)	Percent Change	
55-64	123,583 (7.6%)	238,822 (12.6%)	+5%	
65-74	92,119 (5.7%)	140,325 (7.4%)	+1.7	
75-84	48,433 (3.0%)	70,014 (3.7%)	+0.7%	
85+	16,026 (1.0%)	30,229 (1.6 %)	+0.5%	

(Percentage totals reflect percentage of total population)

Findings (1990-2012)

The % of total population of youth and young adults declines significantly between 1990 and 2012.

There is an overall decrease of approximately 14,000 in the youth and young adult population between 1990 and 2012.

The % of total population of adults 55+ rises significantly between 1990-2012.

There is an overall increase of nearly 250,000 in the 55+ adult population between 1990-2012.

The Demographics of DisAbility

- According to the International Center for Disability Information, there are 58 million covered by the ADA (Americans with Disabilities Act) of 1990.
- Various summaries suggest that 20% of the population has one or more disabilities and that approximately 10% of that number live with severe disabilities.

The Demographics of DisAbility

- “On the basis of such studies, the National Catholic Partnership on Disability (NCPD) suggests the numbers of Catholics with disabilities in the US exceeds 14 million”.
- Disabilities do not fit into neat categorical boxes and there is considerable overlap. 40% of those interviewed reported having more than one disability.

Disability Defined

A condition that curtails to some degree a person's ability to carry on his normal pursuits. A disability may be partial or total, and temporary or permanent.



- ✓ # of persons covered by the ADA-58 Million
- ✓ 20% of the population has one or more disabilities
- ✓ 10% have severe disabilities

(data supplied by ICDI and NIDRR)

On the basis of such studies, NCPD suggests the numbers of Catholics with disabilities in the United States exceeds 14 million.

Deaf & Hard of Hearing

Definition of Deaf -- "Deaf person" means a person whose hearing is so seriously impaired that the primary means of receiving spoken language is through **other sensory** input; including, but not limited to, lip reading, sign language, finger spelling, or reading. (MI. P.A. 204).

Note: Deaf culture people generally prefer to be referred to as **DEAF**—not hearing impaired.

Deaf & Hard of Hearing

1. Ask the Deaf or Hard of Hearing person what accommodations they need to participate.

- **Provide effective communication – a challenge when serving the Deaf Community**
- **When requested, hire qualified interpreters, not signers.**

2. Qualified interpreters:

- • have passed the State Government screening
 - • understand the wide range of sign language used by various Deaf people
 - • abide by a Code of Ethics
- While many signers communicate well with the Deaf community, they have not been trained for the complex work of translating from a visual to spoken language and vice versa.

3. Encourage the Deaf/HH persons to participate as ushers, sacristans, fund raisers, on committees etc.

- Ask if they use text telephones or video phone in their home so you can contact them.

Deaf & Hard of Hearing

Definition of Hard of Hearing (HH) -- Any degree of hearing loss ranging from mild to profound. Most people who are hard of hearing are oral and don't depend on sign language.

Hearing Impaired

Generic term used to describe **all persons with hearing loss**, includes two million deaf people and 22 million hard of hearing people in the United States.

The Deaf population in Michigan is .9 percent of a given population. This includes people in general population who lost their hearing due to aging or injury. The Hard of Hearing population in Michigan is 7.7 percent.

Deaf & Hard of Hearing

- For Hard of Hearing individuals, ask what accommodation they will need to participate:
 - Can he/she benefit from an FM or Audio Loop system.
 - Does he/she need an oral interpreter? (rarely requested)
 - Does he/she use TTY; text cell phone or video phone (VP)?
- Parishes can promote their willingness to provide accommodations by inserting the ADA accessibility symbols in the Sunday Bulletins. If these symbols are used in the weekly bulletin they will also appear on the Diocesan web site.

Leadership Inventory

There are a total of 173 positions listed in the Diocesan Directory for Councils, Commissions and Committees NOT directly reserved for Diocesan Staff.

Leadership Inventory (as of 2007)

- Of those 173 positions:
- Less than ½ of one percent are filled by Hispanic or Latino persons.
- Less than ½ of ½ percent are filled by African Americans.
- None are filled by persons of Asian-Pacific descent.
- None are filled by persons either “publicly or self-defined” as persons with a disAbility, such as developmentally or physically mental disAbled, illness, blindness, impaired, sight hard of hearing, etc

Parish & Diocesan Considerations

- What are the implications for ministry and services when considering this data?

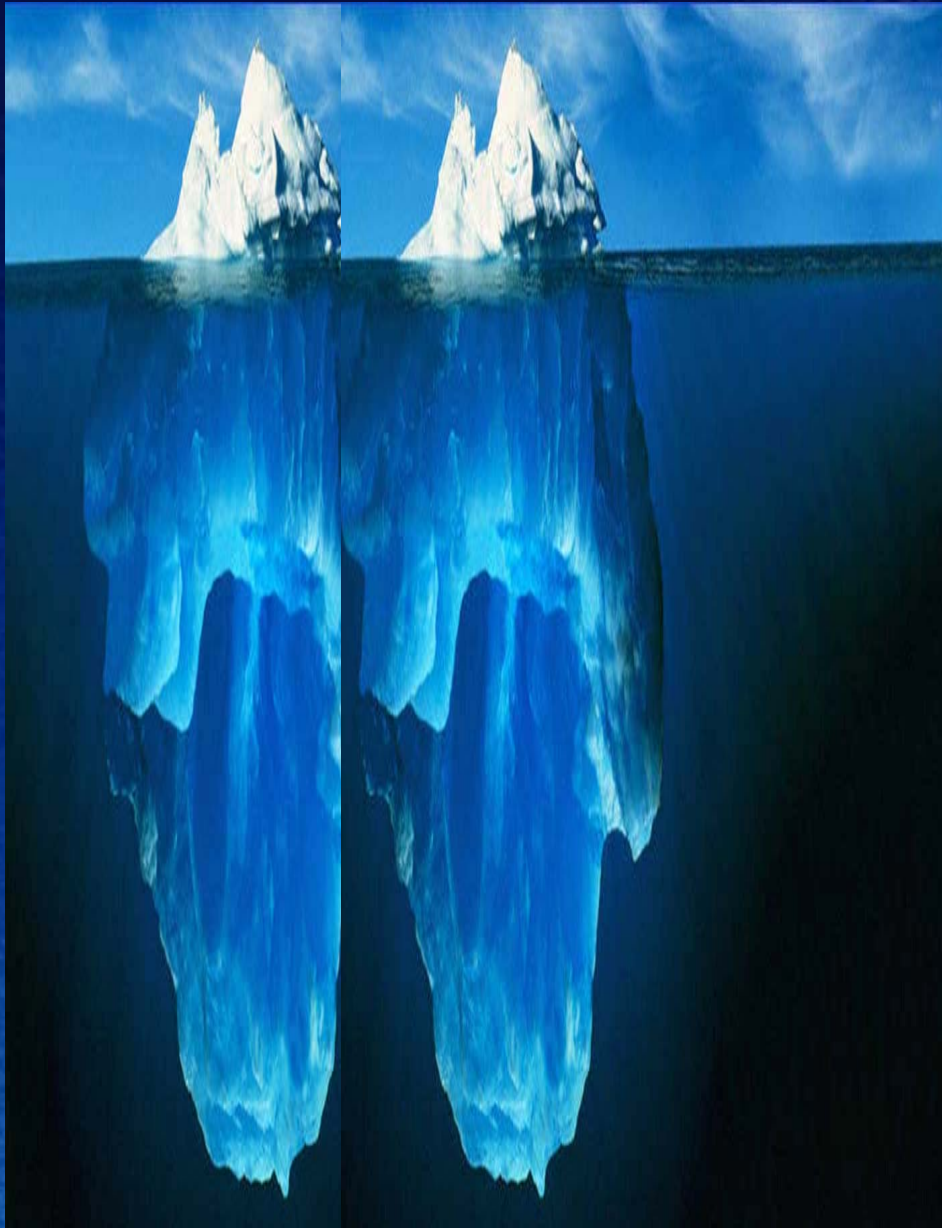
What culture(s) am
I a part of?



CULTURE: The Iceberg Theory

How is culture like an iceberg?





Like an iceberg, most aspects of culture are hidden. The (self perceived) danger is not in what one can see-it is in what one can't see. The danger points are below the water line. It is true for both our own self-perception as well as our perception of others. This is also the source of conflict, where friction occurs with the issue of "difference"

“A common problem in the United States is that the conversation that is supposed to be centered around *“culture”* de-evolves into a conversation about *“race”*. In the U.S., race became our caste system. In truth, race does not really exist, it is simply a categorical conception created by the United States government in order to determine who was here, i.e., “The U.S. Census”.

Ron Landfair

What Is Race?

Definition:

“The concept of race as used by the Census Bureau reflects self-identification by people according to the race or races with which they most closely identify. These categories are sociopolitical constructs and should not be interpreted as being scientific or anthropological in nature.”

U.S. Census Bureau

What is Culture?

“Culture is therefore essentially a transmitted pattern of meanings embodied in symbols, a pattern capable of development and change, and it belongs to the concept of humanness itself. It follows that if religion is a human phenomenon or human activity, it must affect and be affected, by culture.”

Aylward Shorter

Culture Defined

“Culture is everything. It is age, gender, skin color (and gradations thereof); it is hair color, height, marital status, disAbility status and on and on....There is no problem when one stays within their own culture of identity. Problems or conflicts tend to occur when one moves out beyond their respective multi-cultural identity. Race is just one arm of the cultural octopus”

Ron Landfair,
America Magazine

“Culture is like an octopus, a many-tentacled thing. We align ourselves to cultural groups in a dynamic way every day, it just depends on what arm of the octopus we are looking at and when. These are constantly shifting and changing, so to therefore, is our basic identity.”

R. Landfair



“Not everything in one culture will meet with the approval of another. But in cross-cultural encounters, disagreements must be informed by understanding the roots of people’s attitudes and practices and with respect for their right to find their own way within the one Gospel.”

“Welcoming the Stranger Among Us-
Unity in Diversity”,
United States Conference of Catholic Bishops

Judges and Juries.....

“It is easier to judge an alien culture than to understand it. We tend to look at things through the filters of our own racial and cultural biases. Are we capable of reaching out? And if we do, are we capable of comprehension?”

Brian Herbert & Kevin J. Anderson
from the novel, *“Paul of Dune”*.

Enculturation

The cultural learning process of the individual, the process by which a person is inserted into his or her own culture. A socio-logical context.

Inculturation

The interaction between faith and culture. The ongoing dialogue between faith and culture or cultures. It is the creative and dynamic relationship between the Christian message and a culture or cultures. A theological context.

Inter-culturation

The process of looking beyond one's particular culture to others for answers and solutions to problems. Moves one beyond the concepts of nationalism, racism, "able-ism", sexism, etc., by acknowledging that other cultures have value, relevance and importance.

Three Strategies to Overcome Cultural Barriers

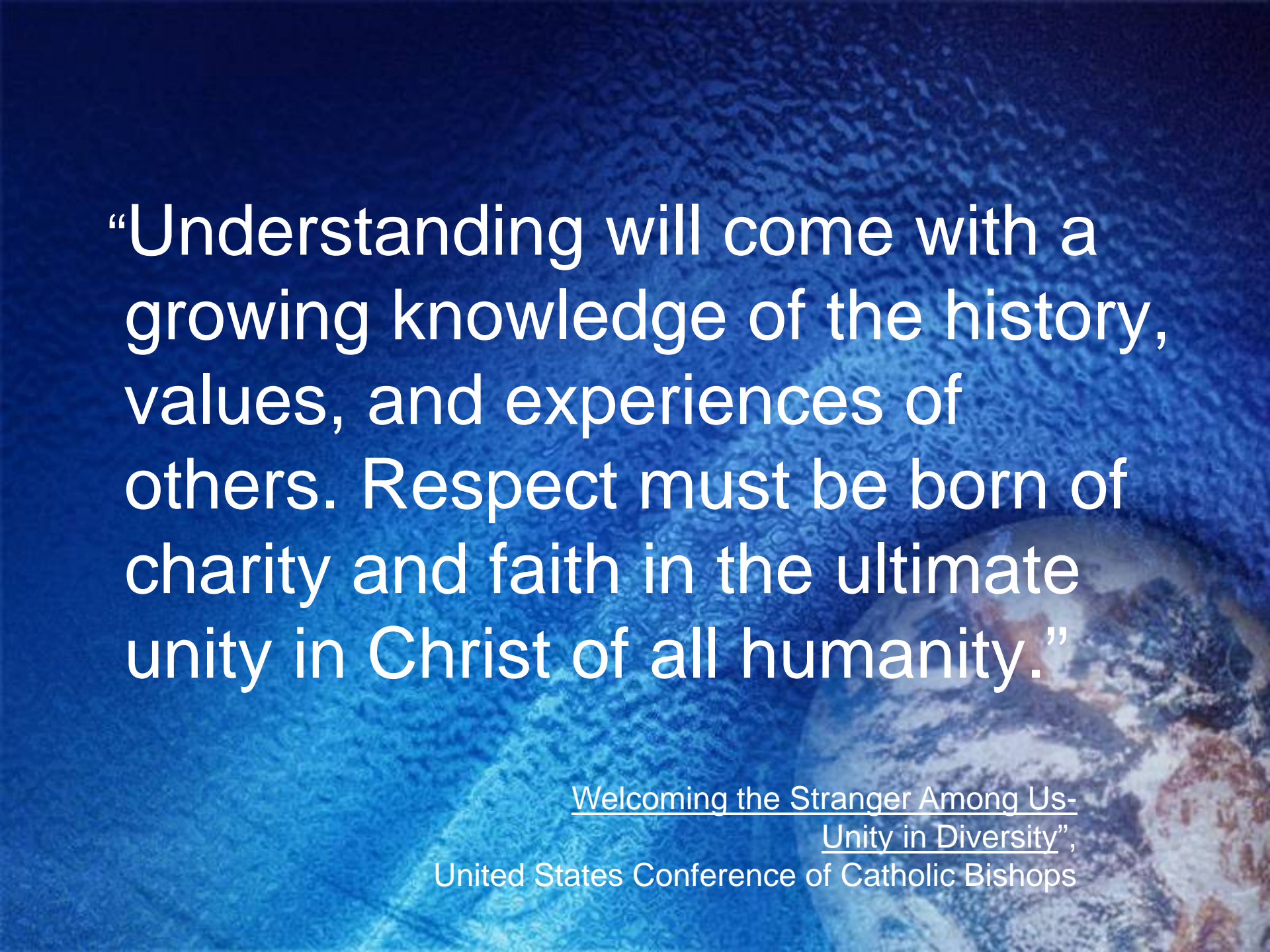
1. Partner with those who have expertise in that particular field.

2. Ask questions.

3. Find practical resources.

4. Utilize the Diocesan Web Page

Diocese of Lansing.org



“Understanding will come with a growing knowledge of the history, values, and experiences of others. Respect must be born of charity and faith in the ultimate unity in Christ of all humanity.”

Welcoming the Stranger Among Us-
Unity in Diversity”,
United States Conference of Catholic Bishops



“...for all of you are the children of God, through faith, in Christ Jesus, since every one of you that has been baptized has been clothed in Christ. And simply by being Christ's, you are that progeny of Abraham, the heirs named in the promise.”

Galatians , 3:26-29