



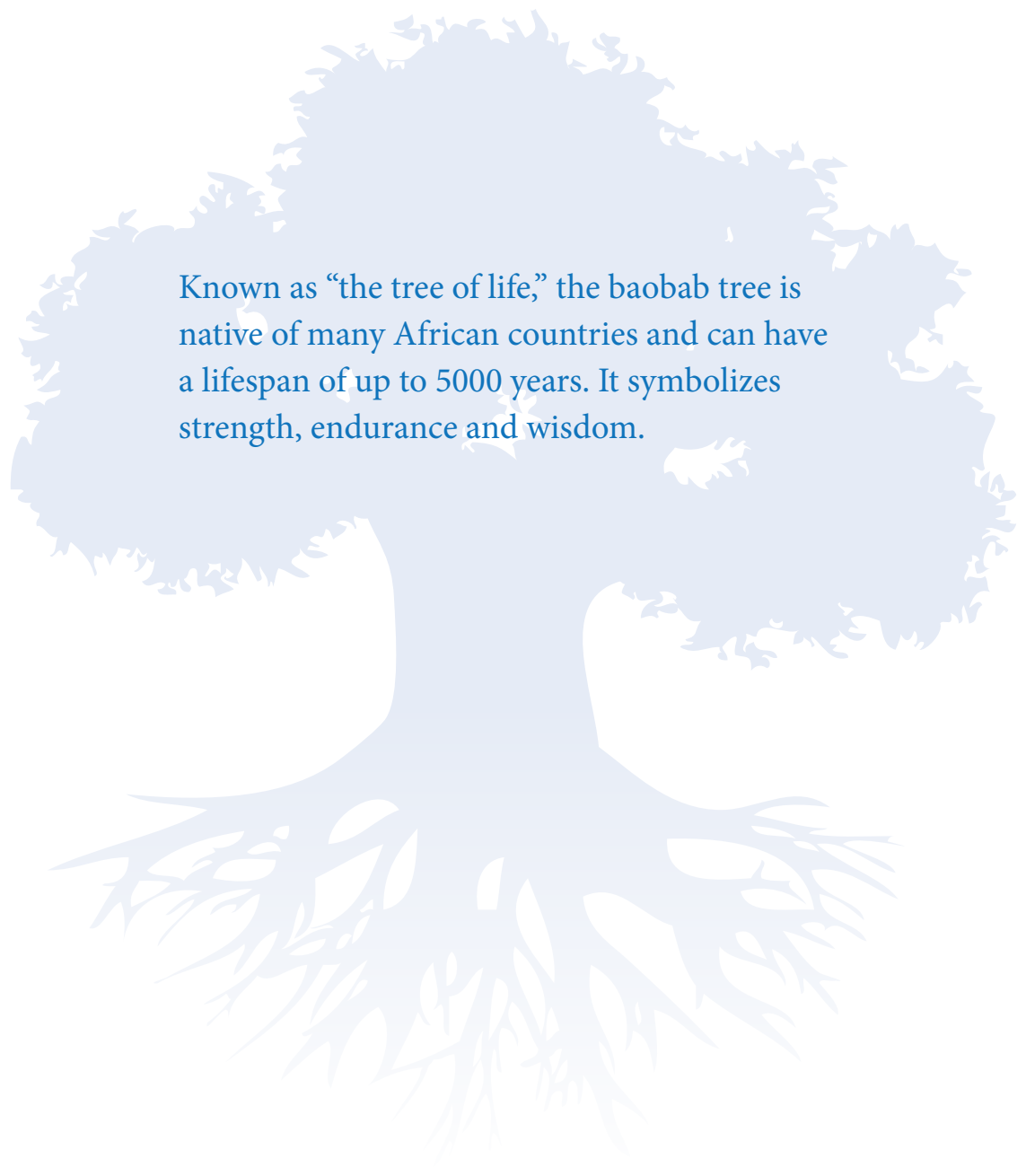
BLACK CATHOLIC *Pastoral Plan*

Rooted in Faithfulness – *We Say Yes, Lord!*

— November 2019 —



ARCHDIOCESE
of MILWAUKEE



Known as “the tree of life,” the baobab tree is native of many African countries and can have a lifespan of up to 5000 years. It symbolizes strength, endurance and wisdom.



TABLE *of* CONTENTS

Foreword by Archbishop ListECKi	4
Historical Background of Black Catholics in the Archdiocese of Milwaukee	5
The Mission of the Church	11
Leaders on a Mission for a Church on a Mission.....	13
What We Have Seen and Heard	15
What We See and Hear Today: Signs of the Paschal Mystery.....	18
“I say ‘Yes,’ Lord” A Black Catholic Pastoral Plan	21
Formation: Developing Leaders Across the Life Span	22
Evangelization	30
Vocations	36
Sacraments and Liturgy	41
Racial and Social Justice	47
Conclusion.....	51
Prayer.....	52
Resources	53
Acknowledgments	54



FOREWORD

By Archbishop ListECKi



Pope Francis invites us to fulfill our baptismal calling to be transformed by the Gospel and become missionary disciples in a world that thirsts for true hope and love. The Pope wrote, “I hope

that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are. Mere administration can no longer be enough. Throughout the world, let us be permanently in a state of mission.” (*Evangelii Gaudium*, 25)

In 2014, our local Church celebrated an Archdiocesan Synod with representatives from all of our parishes in the archdiocese. This event allowed us to identify specific pastoral priorities around my main goals of Catholic Identity, Evangelization, and Stewardship.

The Black Catholic Pastoral Plan is a response to both Pope Francis’ invitation to missionary discipleship and the implementation of the Archdiocesan Synod, especially as they relate to the concrete realities of our Black Catholic brothers and sisters who enrich the Church in southeastern Wisconsin as a people of deep faith, hope and love.

For about two years, the Steering Committee for the Black Catholic Pastoral Plan met under the leadership of Dr. Shawnee Marie Daniels Sykes. They studied the history of Black Catholics in our archdiocese and the current social and pastoral realities of the Black community in southeast Wisconsin. Finally, they were able to identify priorities, strategies, and activities.

I am particularly grateful for the contribution and guidance of Bishop Joseph Perry, Auxiliary Bishop of Chicago and a priest-son of the Archdiocese of Milwaukee, who led the group to a deeper understanding of the issues at stake. I would like to publicly express my gratitude to the members of the Steering Committee, the Implementation Team, and all involved in creating this plan.

This plan is the result of meticulous work; but, most importantly, it is the result of hands and hearts that let themselves be guided by the Holy Spirit: “They were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2:4). I invite all the members of the Archdiocese of Milwaukee to carefully read and be part of this plan as the Spirit inspires them to become missionary disciples in their own communities.



HISTORICAL BACKGROUND *of* BLACK CATHOLICS *in the* ARCHDIOCESE *of* MILWAUKEE

The history of Blacks in Milwaukee is very similar to many northern industrial cities in the United States in the aftermath of the Reconstruction Era (1863 to 1877). In the late 1800s and early 1900s, Blacks began moving north seeking employment and a break from the blatant discrimination in the south. There were opportunities in the labor market especially at the onset of World War I. The number of Blacks increased significantly in cities such as Milwaukee, which demanded a need to address this changing demographic.

The documented history of the Catholic Church ministering to Blacks in Milwaukee began in the late nineteenth century. A White Catholic layman, Charles Boettinger, began efforts to convert Blacks to Catholicism at Old St. Gall Church in 1886. The church was run by the Jesuits in the area of 4th and State Streets. His efforts resulted in a large number of conversions, however, they were cut short due to a dispute with the Jesuits. The newly converted Black Catholics moved to Gesu Church, which opened its doors in 1894. The new converts were not welcomed, however, being forced to worship in the balcony. This reception resulted in many leaving the Catholic Church and finding other places to practice their faith.

It was not until 1908 when Lincoln and Julia Valle arrived in Milwaukee from Chicago that efforts were

renewed to evangelize Blacks. Lincoln Valle had been very active in Fr. Augustus Tolton's parish in Chicago. Servant of God Augustus Tolton (1854–1897), was the first publicly known Roman Catholic Black priest in the United States when he was ordained in 1886. Upon his arrival in Milwaukee, Valle was encouraged by Archbishop Sebastian Messmer to engage fully in ministry to Black Catholics. Valle went door to door and held public meetings at the edge of the Black neighborhood. The success of Valle's efforts yielded the support of Archbishop Messmer and the School Sisters of Notre Dame. This ministry to Black Catholics moved to a new location on North 5th Street and became the St. Benedict the Moor Mission.

In 1911, Archbishop Messmer sought to have more stability with the mission and placed the Capuchin Fathers, who ministered at St. Francis of Assisi Church on 4th and Brown Streets, in charge of it. Fr. Stephen Eckert, OFM Cap became the first pastor of St. Francis of Assisi in 1912. A dispute arose with the Valles the following year and they left Milwaukee. There were ill feelings, seeds of discontent and misunderstanding that ensued with the departure of the Valles. Sentiments were expressed that there was difficulty on the part of the Capuchin friars to accept the concept of a Black "lay apostle."

In 1924, at the age 70, Valle wrote an article in

America magazine entitled “The Catholic Church and the Negro.” He writes:

The Catholic Church lost its opportunity to win allegiance of Blacks following the Civil War because it did not invest people, time and resources in the education and well-being of freed slaves as did the Protestant churches.

He further emphasized that Blacks themselves must be the catalytic agent for the conversion of the Black community in this country. He says, “This will be done when the Church begins to try in earnest to reach the educated portion of the black race.”

This sentiment has continued over time and manifested itself in many ways throughout the history of Black Catholics in the United States. Still, in too many instances, this historical reality is the current reality.

The Capuchin Friars continued their outreach to the Black community. A boarding school was established and a day nursery in 1912. As St. Benedict the Moor Mission grew, the number of Black Catholics also grew. There was support from the Knights of Columbus and the Racine Dominican Sisters. It should be noted that the mindset in this ministry was promoting the welfare of “Colored” people, which consisted in converting people to live a particular way of life beyond just an understanding and appreciation of Catholicism. This presented a perspective of paternalism at best and inferior treatment at worst. As an example, when Fr. Stephen Eckert passed away in 1923, he was described as the saintly “Apostle to the Colored,” a description that represents the internal struggle of an affinity towards the ministry of Fr. Eckert, but also the notion that Blacks were unable to lead themselves and needed a “White savior.”

A new chapel was dedicated in 1924 with the

financial assistance of Ernest Miller. In the backdrop, Milwaukee’s Black community was experiencing steady growth; there were those in the industrial sector and an emerging middle class. A group of Black physicians, under the leadership of Dr. Richard Herron, formed the Cream City Medical Society. They opposed segregation of various institutions and services. Columbia Savings and Loan, founded in 1925, was established and identified a goal of promoting saving habits with a place for Blacks to invest and engage in home ownership. Unfortunately, the success of many Black firms depended on White support and political influence. It was very difficult to build a business without catering to Whites.

During the 1930s, St. Benedict the Moor Mission and School continued to grow. The number of Black families increased to a point that it was one of the top three places of worship for Blacks. Institutions such as St. Anthony Hospital were founded to meet the mounting needs of Blacks as the registry of Black Catholics expanded. In 1935, St. Benedict the Moor School had 141 boarders and 130 day pupils. The first graduation was in 1940. Most of the students were not Catholic nor baptized. The Mission was an amazing evangelization opportunity for the Catholic Church. In addition to the growing numbers in the school, the parish had approximately 600 people.

The school began to attract students from around the country. Programs were developed with religious instruction from the women religious that appealed to Black working class women. A day nursery and a settlement house for women were established. The boarding school was thriving and the enrollment of Blacks in the Catholic faith significantly increased.

It should be noted that these growing numbers and changing demographics presented another set of challenges in Milwaukee. The city was segregated

based on race. During this time, Blacks lived in a very narrow part of the north side, often referred to as Bronzeville. The boundaries were 3rd Street on the east, Juneau Avenue on the south, 12th Street on the west and Brown Street on the north. Bronzeville became known for its musical entertainment, primarily jazz and blues.

In 1948, priests and laity expressed their concern for the growing number of Blacks in the neighborhood. As a result, Archbishop Moses Kiley relocated Black Catholics to an abandoned Croatian Church in the Black district at 7th and Galena Streets. The church was named Blessed Martin de Porres. The mission of this church was placed under the care of the Capuchin Friars at St. Francis of Assisi. Fr. Matthew Gottschalk, OFM Cap, well known in the Black community, was one of the Capuchin Friars who served at Blessed Martin de Porres, a parish that was welcoming to African Americans.

The building was in need of substantial repairs and with the help of the archdiocese, the Capuchins restored the building. It was ready for worship in 1950. Many Black families were members, and a thriving set of programs were established, including summer camps for Black youth funded by Harry John, heir to Miller Brewing Company. A day camp was founded and funded by John. The camp was named after Fr. Stephen Eckert in 1953. Seminarians were recruited to volunteer and organize activities. Many of these budding priests served in the Black Catholic community including Fr. James Groppi, who became a significant advocate in the open housing marches of the late 1960s. The interactions from working with Black youth provided a context and understanding for the many challenges facing Blacks in Milwaukee. These encounters were life changing and extended into some of their ministry work in future years.

Milwaukee continued to experience an influx of Blacks migrating from the South and many from Chicago. Unfortunately, the new arrivals encountered a situation of severe polarization between Blacks and Whites that only continued to worsen. The concentration of Blacks in a very limited portion of the city created a host of social challenges primarily based on discrimination in housing, education and employment. As the population of the city grew, another blow was handed to the Black community in Milwaukee. In 1955, the Housing Authority began plans to “revitalize” the city which would eventually devastate the tightly knit Black community. This consisted of the construction of a freeway between the eastern and western boundaries of where most Black people lived, shopped and socialized. The destruction of these neighborhoods would have a lasting impact on the sense of community that had developed among those living within such close proximity to one another.

The 1960s yielded a multitude of changes throughout the city of Milwaukee. With the construction of the freeways, new housing projects, and high rises, over 8,000 housing units were destroyed. The majority of these units were in the central city, impacting the Black community. Blessed Martin de Porres Church was razed so that the Hillside Projects could be developed. In the end, only a fraction of housing units were rebuilt, leaving many people displaced. Although Blacks were less than 15 percent of the population in Milwaukee, over 50 percent were uprooted during this period of “revitalization.”

Further, urban communities throughout the United States were experiencing the pains of challenge to the status quo. Protests, civil disobedience and disturbances erupted in cities around the country. The Civil Rights Movement awakened the country to

the evils of discrimination in dramatic and powerful ways. Milwaukee did not escape the resistance to the segregated communities within its boundaries. Race riots broke out in 1967. Fr. James Groppi, pastor of St. Boniface, Milwaukee Common Council member Vel Phillips, the NAACP Youth Council, and many other activists participated in marches and demonstrations, demanding an end to segregation in housing for 200 straight days before the Common Council finally passed the Fair Housing Act of 1968.

Fair housing in Milwaukee resulted in massive “White flight.” The exodus of White families who fled the city happened quite swiftly. For example, St. Elizabeth School had a 17 percent African American student population in 1965. By 1969, it was predominantly African American. The same situation repeated itself in other areas of the city. The diocesan response was to create community-based schools that would reach out to the African American residents, many of whom were not Catholic.

St. Elizabeth was reorganized to become Harambee Community School. St. Gall Catholic School became Martin Luther King Community School. St. Leo School became St. Leo Community School. St. Michael became Urban Day School. St. Boniface, which was at the heart of the Civil Rights Movement and a parish that had over 2,000 families in the 1940s, only had 30 families in 1970 and the school was ultimately closed. In tandem with the closures and reconfigurations of these Catholic schools, Black voices were raised and demanded more Black history and empowerment in the curriculum. Some of those voices included Reuben and Mildred Harpole, who played significant roles in the establishment, leadership, and administration of Harambee Community School, and Sr. Callista Robinson, OSF, a Little Falls Minnesota Franciscan Sister who served as principal for many years.

While in theory the efforts for more self-determination were invaluable, the funding challenges continued. Many of the community schools were left on their own to raise money to sustain them, which led to a feeling of being disconnected from the Archdiocese. The processes for Catholic formation and evangelization were no longer incorporated into the curriculum, leaving a void for many Black Catholic families. In particular, this void included those not present to assist in transferring the Catholic faith to the next generations, including child, teen, and adult catechesis and procuring the sacraments.

There were some efforts in the Archdiocese of Milwaukee to reach the Catholic constituency of African Americans in the late 1960s, 1970s and 1980s that were successful. African American priests, Fr. Joseph Perry, Fr. Marvin Knighton, Fr. Bryan Massingale, and Fr. Roy Lee were ordained to the priesthood for the Archdiocese of Milwaukee. Edward Blaze, Ken Vernon, Dr. Anthony Mensah and Keith Nicholas were ordained as permanent deacons. Two local women, Shawnee Sykes and Vicki Chambers joined the School Sisters of Notre Dame. An office for Black Catholic Concerns was established in 1981. Capuchin Brother Booker Ashe and Fr. Matthew Gottschalk, OFM, Cap co-founded the House of Peace in 1968, a place of ministry and evangelization. Brother Booker was also responsible for initiating chapters of the Knights and Ladies of Peter Claver, a Black Catholic lay organization, in Milwaukee.

It should be noted that this era also produced globalization. Companies found cheaper labor in other markets, resulting in a significant decline in the manufacturing base. Milwaukee, known for its industrial leadership, began experiencing a departure of companies and jobs. Allis Chalmers, A.O. Smith, the breweries, and other companies began leaving the city, resulting in an increase of unemployment.

Families that thrived in the industrial era were left with fewer employment resources, creating a decline in neighborhoods, deteriorating housing stock and increasing poverty. Housing policies and real estate practices such as redlining created a wide socio-economic and cultural gap, which has been difficult to bridge. Racial segregation intertwined with poverty, crime, and other social ills resulted in ongoing simmering tension.

By 1995, with a declining population in the city and in the Catholic schools and parishes, the Archdiocese of Milwaukee closed and merged nine central city parishes, including St. Ann, St. Thomas Aquinas, St. Boniface, Holy Angels, St. Gall, St. John de Nepomuc, St. Leo, St. Elizabeth and St. Agnes. Two new parishes, initially known as Parish East and Parish West, were formed as result of the merger along with a chapel for senior ministry at St. John de Nepomuc. The parishes later received the names of St. Martin de Porres and All Saints, respectively. Both parishes, though newly established, continued to experience transition with changes in leadership and declining populations.

In addition to the closure of the parishes, the Catholic schools were closed and reconfigured in 1994, becoming St. Leo and St. Rose Catholic Urban Academies. This action substantially reduced the evangelization efforts in the urban communities with the strongest presence of African Americans. Messmer High School also experienced a rapidly changing demographic. A school that once had a population of over 1,000 students in the early 1970s only had 200 students in 1984. The archdiocese decided to close the school several months before the end of the spring semester, leaving much anxiety among parents and students. William Desing, Brother Booker Ashe and many others led the campaign to save the school. With the leadership of Brother Bob Smith, OFM Cap, serving as principal and several

families, including Erica and Harry John providing financial support, the school reopened.

Shortly thereafter, the School Choice program became an option for many of the schools that were once Catholic forums for introducing the Catholic faith and formation to families. The Catholic Church, lauded for its tradition of educating immigrants and people of color, lost its most effective means of evangelization of central city children and their families. The opportunity for a parochial education fled to the suburbs along with the white flight that had been ongoing for the previous 20 to 30 years or more. Consequently, the benefits of a Catholic education that descendants of European immigrants experienced were not afforded to families in Milwaukee's central city. This disparity is consistent with the disparity in other areas, such as housing, economic educational opportunities, and high levels of incarceration that is present locally and nationally.

Notwithstanding these societal challenges, the last decades of the 20th century introduced new members to the Catholic Church. Deacon Dr. Anthony Mensah, an elder from Ghana, shared his wisdom and insights on cultural heritage. Many Blacks participated in the "rites of passage", a personal journey and experience of our African customs, spirituality, traditions, and birthright. The deeper understanding of the roots of Black people were also heralded in the work of Dr. James Cameron, a Black man who converted to Catholicism in the aftermath of almost being lynched in Indiana. In 1988, he had an epiphany after a visit to Israel and founded America's Black Holocaust Museum. The museum gained national recognition. It focused on the history of African Americans from slavery to Jim Crow, the lynching era, and modern day Black history. The museum closed when Dr. Cameron passed away in 2006. A new building is currently under construction and promises to be a jewel in the

area formerly known as Bronzeville.

The changing demographics continued in the 1990s. Many immigrants and refugees sought sanctuary in Milwaukee. A large part of the population came from a variety of African countries including Nigeria, Ghana, Uganda, Eritrea, Somalia, Ethiopia, North Sudan, South Sudan and others. As families moved into Milwaukee the influx required more structure to address the needs of the growing population. The Pan Africa Community Association (PACA) was founded to assist African families with resettlement and provide services. To date, the organization has helped resettle more than 800 refugees from ten countries. Many families were reunited, joined churches in the central city, and have successfully integrated into the community. All Saints, Blessed Savior, St. Martin de Porres are among the churches that grew even more diverse as a result of PACA's work.

The faces of the Black Catholic community represent all parts of the world. Fr. Romanus Nwaru, from Nigeria, is currently the pastor at Blessed Savior parish, Milwaukee. Fr. Peter Patrick Kimani, from Kenya, former associate pastor at All Saints and Saint Martin de Porres parishes, currently serves at St. Sebastian and St. Catherine parishes in Milwaukee. Fr. Gideon Buya, from Kenya, serves Our Lady of the Lake, Random Lake and Divine Savior, Fredonia. The Little Sisters of St. Francis of Assisi, from Kenya, currently reside in the convent at All Saints. At a recent youth Mass at All Saints parish, it was clear that the future of the Church will be our immigrant and refugee families who have resettled here and made Milwaukee their home. Among many others, these are all illustrations of the international nature and diversity of the Black Catholic community.

As we complete the work of the Black Catholic

Pastoral Plan, we recognize that we have the old challenges that continue to haunt us with disparities on many levels. We have fresh challenges, too, as we build bridges, recognizing that there will remain the racial, cultural, and economic divide that must be overcome. Still, we are called to "do justice and to love goodness, and to walk humbly with your God" (Micah 6:8).

Celia Jackson

Shawnee Daniels-Sykes

Resources used in writing this Historical Background of Black Catholics in the Archdiocese of Milwaukee include:

Milestones in Black Catholic History, "Our Story", Archdiocese of Milwaukee; see also Steve Avella, Confidence and Crisis: A History of the Archdiocese of Milwaukee, 1959-1977 (Marquette University: Milwaukee, Wisconsin, 2014)

Saint Benedict the Moor, A Legacy Revisited; Williams, D., Racine, Heritage Press, 2009

The History of Black Catholics in the United States, Davis, C., New York, Crossroad Publishing Co., 1992

L'Osservatore Romano, Weekly Edition in English, 16 July 2008, Stephen Eckert's Apostolate in the Early 1900s Egidio Picucci

Black Milwaukee-The Making of an Industrial Proletariat, Trotter, J., Urbana and Chicago; University of Illinois Press, 1985

Urban Renewal and the Development of Milwaukee's African American Community, 1960-80, Niemuth, N., 2014, University of Wisconsin-Milwaukee, UW Digital Commons

All Saints Catholic Parish Lifting Up Our Prophetic Voice, A White Paper, Grant, A., Jackson, C., Mebrahtu, F. & Morgan, M., 2017

THE MISSION *of the* CHURCH

In his 2013 Apostolic Exhortation *Evangelii Gaudium (The Joy of the Gospel)*, Pope Francis noted that:

Each particular Church, as a portion of the Catholic Church under the leadership of its bishop, is likewise called to missionary conversion. It is the primary subject of evangelization, since it is the concrete manifestation of the one Church in one specific place, and in it “the one, holy, catholic, and apostolic Church of Christ is truly present and operative.” It is the Church incarnate in a certain place, equipped with all the means of salvation bestowed by Christ, but with local features. Its joy in communicating Jesus Christ is expressed both by a concern to preach him to areas in greater need and in constantly going forth to the outskirts of its own territory or towards new sociocultural settings. Wherever the need for the light and the life of the Risen Christ is greatest, it will want to be there. To make this missionary impulse ever more focused, generous and fruitful, I encourage each particular Church to undertake a resolute process of discernment, purification and reform (30).ⁱ

As a particular church, the Archdiocese of Milwaukee has sought to embrace that call to “missionary conversion” that seeks to proclaim in word and action our salvation in Jesus Christ, and to work in the building of the reign of God that he preached. As a particular community within this local Church, Black Catholics (i.e. all those of African ancestry), have a rich set of gifts to contribute to the Church’s mission. As a community that has also experienced

marginalization within the Church, as well as outside of it, Black Catholics also stand in a uniquely liminal place. In the midst of one of the most racially segregated metropolitan areas in the United States, Black Catholics in Milwaukee can help by embracing the challenge to build bridges over the barriers of race, religion and class that too often separate us.



Br. Booker Ashe, OFM, Cap., along with Fr. Matthew Gottschalk, OFM, Cap., founded the House of Peace in 1968, a Capuchin ministry that offered social services and spiritual support to all who came to its doors. (Photo courtesy of the Archdiocese of Milwaukee Archives)

ARCHDIOCESAN SYNOD AND PASTORAL PRIORITIES (see diagram on the next page)

Pastoral planning for any particular group is not merely for members of that group but for the entire Church. Thus, this Black Catholic Pastoral Plan will both inform and be informed by similar work in the Archdiocese of Milwaukee. In particular, it will reflect and contribute to the ongoing work of the Archdiocesan Synod of 2014 and its efforts to ignite, renew and energize the faith of all the members of the body of Christ in order to “proclaim Christ and make disciples through the sacramental life of the Church.”ⁱⁱ Consequently, this pastoral plan will necessarily focus on these dimensions of our life:

- Evangelization
- Formation/Developing Leadership
- Vocations
- Sacraments and Liturgy
- Racial and Social Justice

BACKGROUND/DEVELOPMENT OF THE PASTORAL PLAN

In part as a local response to *What We Have Seen and Heard*, the seminal pastoral letter by the Black Catholic Bishops of the United States (1984), the Archdiocese of Milwaukee under the leadership of Br. Joseph Hager, Director of the Office of Black Catholics, produced the first Black Catholic Pastoral Plan in 1987. The plan, also influenced by the priorities of the Black Catholic Congress Movement,^{vi} focused on key areas in the life of the Church and the wider community: vocations; lay leadership and parish development; evangelization; liturgy; youth and young adults; education; and social justice. As an addendum, the plan also called attention to the need to address the pernicious



Sr. Lucy Marinday, Sr. Julietha Mduma and Sr. Margaret Sergon, Little Sisters of St. Francis of Assisi.

reality of racism, manifested in personal as well as systemic or institutionalized ways.

These areas mentioned above were cited in the Black Catholic Summit listening sessions held in 2016. They are all addressed in this plan, written nearly three decades after its predecessor. This fact is a testament not only to their centrality in the life the Church but also to the work that remains as we draw deeply from the well of faith and the Holy Spirit. We recommit ourselves to more creative, effective and substantive actions.

PASTORAL CIRCLE OF REFLECTION AND ACTION: SEE, JUDGE, ACT, EVALUATE

Like any other pastoral effort in the Church, this plan is not and cannot be static. It is a living document. It has been birthed in what we have seen and heard, and upon which we have reflected, as well as our own experiences. It will be implemented through the See, Judge, Act pastoral method of theological reflection.ⁱⁱⁱ This process will allow for ongoing revision and evaluation.

LEADERS *on a MISSION*
for a CHURCH on a MISSION



The Black Catholic Pastoral Plan (BCPP) will be guided by the Archdiocese of Milwaukee Mission Statement and Synod Pastoral Priorities.

Mission and Leadership

- New Mission Statement of the Archdiocese
- Evangelization | Priority 1 | Leadership Training
- Leadership | Priority 1 | Form Lay Leaders
- Leadership | Priority 2 | Reduce Administration for Priests
- Vocations
- *Black Catholic Pastoral Plan* - Formation/Developing Leaders Across the Life Span
- *Black Catholic Pastoral Plan* - Promoting Vocations

Evangelization and the Sunday Mass

- Liturgy | Priority 2 | Weekend Music, Message, Ministry
- Liturgy | Priority 1 | Mass Teaching Resources
- Evangelization | Priority 2 | Catholic Identity Faith Formation
- Marriage and Family | Priority 1 | Building Catholic Families
- *Black Catholic Pastoral Plan* - Evangelization
- *Black Catholic Pastoral Plan* - Sacraments and Liturgy

Multigenerational Catholic Identity Formation

- Formation | Priority 1 | Universal Quality Formation
- Formation | Priority 2 | Young Adult Opportunities
- Evangelization | Priority 2 | Catholic Identity Faith Formation
- Catholic Social Teaching | Priority 1 | Multigenerational Formation
- Marriage and Family | Priority 2 | Support Engaged and Married
- *Black Catholic Pastoral Plan* - Evangelization - Social Media, Youth Ministry and Adults/Young Adults
- *Black Catholic Pastoral Plan* - Formation/Developing Leaders

Stewardship, Outreach and Evangelization

- Stewardship | Priority 1 | Parish Action Groups
- Stewardship | Priority 2 | Multigenerational Programs
- Cultural Diversity | Priority 2 | Sharing Parish Process
- *Black Catholic Pastoral Plan* - Evangelization

Involvement in Social Justice Issues

- Catholic Social Teaching | Priority 2 | Coordinated Response
- Cultural Diversity | Priority 1 | Involvement in Social Justice
- Ecumenical and Interreligious Relations
- *Black Catholic Pastoral Plan* - Racial and Social Justice

Communication and technology will be used in implementing each of these areas.



WHAT WE HAVE SEEN *and* HEARD

Barriers and Hope

“No One Knows the Trouble I Seen”

It would be impossible and dishonest to do pastoral planning for the Black Catholic Community without recognizing that it is done in the crucible of a centuries-long history — that has included the most brutal forms of human trafficking and slavery, lynching and rape, criminalization and incarceration—all built on a foundation of systematic racism and dehumanization that has roots deep within the American psyche and, regrettably and sinfully, within the Church itself. At the same time, there have always been courageous and heroic men and women who have resisted and even overcome these barriers, including Venerable Pierre Toussaint, Daniel Rudd, Julia Greely, Servant of God Augustus Tolton, and Venerable Henriette Delille. Drawing on the spirits and prayers of these ancestors, “who have gone before us marked with the sign of faith,” we commit ourselves to strive to become saints and bearers of the Good News in our own time.

The Great Migration and Segregation

“Didn’t My Lord Deliver Daniel?”

Although African Americans were in Milwaukee as early as the 19th century, they did not arrive in large numbers until the early to middle part of the 20th century, as part of what has come to be known as The Great Migration. Black Catholics, along with other Black men, women and children came by the thousands from Mississippi and Louisiana, Alabama, Tennessee and many other southern states, seeking greater political and social freedom, as well as economic opportunities that had been denied in the Jim Crow South. They worked in mills and factories, established their own businesses and institutions, and sought to build better lives for their children and their children’s children. They also contended—and, tragically and maddeningly—continue to contend with the walls of segregation, indifference and hostility, though small improvements have been made by people of good will and groups committed to combating racism.^{iv}

St. Benedict the Moor Mission

“There is a Balm in Gilead”

Despite those walls, and in part because of them, the Black Catholic Community of Milwaukee was able to forge an identity, particularly through the extraordinary work and dedication of Capt. Lincoln and Julia Valle, a lay couple from Chicago, who sought to establish a place that those who had been relegated to the rears and balconies of white Catholic churches could call their own. With the support of the archdiocese and religious communities, like the Capuchin friars and the Racine Dominican sisters, as well as the tremendous generosity of Ernest Miller, they built St. Benedict the Moor Mission, the “Mother Church” of Black Catholics in Milwaukee. For decades, it evangelized and educated generations of Black Catholics, and its mission broadened to include healthcare through St. Anthony Hospital, a ministry of the Little Falls Franciscan sisters.

Civil Rights and Enduring Wrongs

“Ain’t Gonna Let Nobody Turn Me Around”

As the Black community in Milwaukee continued to grow, it could no longer be contained within the constricting and even suffocating boundaries imposed by *de facto* segregation. Eventually, Black Catholics moved into new neighborhoods and became members of new parishes, particularly on the North Side of Milwaukee: St. Boniface, St. Francis, St. Elizabeth, St. Gall and later others. They engaged in the civil rights movements of the time, seeking and demanding the opportunities to provide their



Charlesetta Jackson joins in prayer at an annual Rev. Dr. Martin Luther King, Jr. celebration.

families with quality education and housing. On occasion, they were welcomed and sometimes they were tolerated. Too often, their presence in formerly all-white parishes and schools was met with fear and hostility.

Yet, they steadfastly persisted in their faith and—through the witness of their lives, the power and opportunities of Catholic education, and the greater enculturation of the liturgy supported by Vatican II—Black Catholics were able to bring in other members of their families and neighborhoods into their parishes. The changing demographic in the aftermath of new fair housing laws resulted in “white flight” and a departure of families from many neighborhoods in the city of Milwaukee. Without a proactive plan to address the decrease in population, the central city was disproportionately impacted. The hollowing out of a community that began with panic selling and block-busting was accelerated

and deepened by the departures of businesses, services and other institutions that serve as the socio-economic anchors of any community. This departure included the Catholic schools and parishes, many of which were closed and merged, resulting in Black Catholics not having the religious based anchors in their community.

Painful Consolidation, Hopeful Growth *“Like a Motherless Child”*

In 1994, the Archdiocese of Milwaukee decided to consolidate nine North Side and predominantly Black Catholic parishes into two. While legitimate concerns (e.g. financial sustainability, more efficient and effective use of personnel and other resources for the mission) may have been at the heart of these decisions, what too many people experienced was dislocation, indifference and abandonment. Hundreds, if not thousands, of what was still a relatively small community of Black Catholics left the Church and did not make the migration to what are now All Saints and St. Martin de Porres parishes.

With the support of the archdiocese and the Central City Catholic Churches Fund, as well as their own tireless tithing of time, talent and

treasure, those who remained worked hard to maintain and then grow their communities through dynamic liturgies, youth ministry, and various forms of social outreach. The resurrection of Messmer High School and creation of Messmer Preparatory Catholic School (which eventually absorbed the Central City Catholic Schools), buttressed by Parental School Choice, offered the continued presence and opportunities of Catholic education to families.

Through all of this turmoil, the Black Catholic community still strove for vibrancy. A small number of Black men were ordained deacons.



The Word of God is a lamp upon your feet. Psalm 119:105

Parishes birthed a new generation of lay leaders, many of them trained in the Lincoln and Julia Valle Leadership Program. The spirits of people were uplifted with events like the Black Catholic Sacred Liturgy at the African World Festival, the annual Rev. Martin Luther King, Jr. Memorial Prayer Service and various revivals. Choirs broadened their ministry beyond the walls of their churches. The African American Ministry Office in the

Multicultural Services Office for the Archdiocese of Milwaukee kept the community connected locally and nationally, in particular, with engagement in the Black Catholic Congress Movement.



WHAT WE SEE *and* HEAR TODAY: SIGNS *of the* PASCHAL MYSTERY

Signs of Suffering and Death

“Were You There?”

While there has been some migration of Black people (presumably some of them Catholic) from Milwaukee County to other parts of the archdiocese, census data indicates that in these areas they generally represent less than 5% of the population, more often 1-2%, with the exception of Racine and Kenosha counties that have just under 13% Black population, roughly similar to the percentage of Blacks in the USA as a whole.^{vii}

The overwhelming number of Black men, women and children in the archdiocese remain in the City of Milwaukee and its surrounding suburbs, and the vast majority of them are concentrated on the city’s north and northwest sides. Not coincidentally, these are also the areas that have been most affected by systemic racism, economic dislocation, unemployment and underemployment, poverty, addictions, crime and criminalization, along with crumbling family structures. The four parishes with the highest representation of Africans and African-Americans are All Saints, Blessed Savior, St. Francis and St. Martin de Porres. An analysis of their Mass attendance over the past ten years indicates both the challenges

and the opportunities that the Black Catholic Community faces in the coming years.

Over a recent ten-year period, from 2007 to 2016, the overall Mass attendance at these four parishes (as reflected in the October count) declined from 1659 to 1279, a drop of 23%. It is important to note, however, that two of these parishes (St. Martin de Porres and Blessed Savior) experienced large declines in Mass attendance (64% and 44%, respectively) and one (All Saints) had only a slight drop (3%).^{viii}

“My Lord, What a Morning!”

—Signs of New Life

However, the fourth of these parishes—St. Francis of Assisi—had a major *increase* in Mass attendance: 37%.^{ix} What factors have made a difference at St. Francis? In essence, they are the same factors that have been cited for decades by researchers on parish life in the United States: stable pastoral leadership, good preaching, efforts to engage youth and young adults, and partnerships with the local government and local nonprofit groups to leverage the capacity of the parish to serve the needs of the surrounding community. Factors such as gentrification have an impact as well.

For the long-term vitality and stability of parish life, it is also critical for all parishes to engage youth and young adults in meaningful ways.

In his 2017 *Black Catholic Prayerful Reflections*, the Most Rev. Joseph Perry, Auxiliary Bishop of the Archdiocese of Chicago and ordained in Milwaukee in 1975, recalls the Black experience of the Exodus and the role of the Black Church as agent of Gospel liberation and community transformation.

It was faith that pulled our ancestors through many a setback on the road to freedom. Faith is what those ancestors bequeathed to us as one among their richest legacies for we are a people who are continuing to define ourselves and win a welcome among others pursuing life and fulfillment (10).^x

Bishop Perry further notes that this legacy of faith is the foundation of the maturity of the Black Catholic community and its obligation to proclaim and live the Gospel, serve and lead others to Christ, especially those on the margins of Church and society. It is a legacy of faith that is authentically Black *and* Catholic.

Black membership in Catholic parishes has spread beyond the central city of Milwaukee to other parts of the archdiocese, but it remains very small. At the same time, the local church continues to be enriched by immigration, not only from Latin America and Asia but from Africa, too. While they come from the same continent, African immigrants (including priests and religious) are very diverse in terms of language, ritual and liturgical traditions, ancestral affiliations, educational and professional backgrounds. What they share is pride in their African roots, a deep love for their Catholic faith, and a desire to pass that faith on to future generations.

The National Black Catholic Congress XII, which was held in July 2017, embraced the proclamation of Isaiah that Jesus claimed at the advent of his own public ministry: *The Spirit of the Lord is Upon Me* (cf. Luke 4:16-21). The Congress proclaimed in its preamble, "... we recommit ourselves to live our Baptism as Catholics, to be 'authentically Black and truly Catholic' and to seek leadership in our Church on all levels."^{xi}

The over 2000 delegates who participated affirmed these seven pastoral priorities:

1. **Spirituality and Saints** "Develop and implement an ongoing process to enable Black Catholics to enhance their Africentric spirituality; promote the causes for canonization of the five holy women and men being considered for sainthood in our Church."
2. **Leadership in the Church:** "Create opportunities to develop existing leaders and invite new parishioners to undertake leadership positions in lay ecclesial ministry."
3. **Social Justice** "... act justly by living in proximity with those who are suffering and neglected ... to promote the dignity and life of everyone from the unborn to natural death... to dismantle racism in all forms, which is an obstacle to justice and evangelization ... to address the challenges of mental illness, mass incarceration, domestic violence, (etc.)."
4. **Catechesis and Evangelization:** "Develop and promote a comprehensive and lifelong Africentric formation and education program," as well as evangelization training opportunities.



Jackie Martin Stone, Agatha Coleman, Carl Carby, Archbishop ListECKI, Br. Roy Smith, CSC, Shanedra Johnson, Dana Keckley, Fr. George Kuforiji, Sr. Adele Thibaudeau, OSF and Sr. Callista Robinson, OSF.

5. **Support Catholic Schools:** “Understand the history and importance of Catholic Schools in the African American community...and the stories of Sister Thea Bowman, Archbishop Wilton Gregory and other African American Catholics who converted to the Faith from their experience in Catholic Schools.”
6. **Vocations in all forms:** “Walk humbly with our God and affirm the universal call to holiness as it is lived out in all forms of vocations in our Church – marriage, single life, consecrated women and men clergy.”
7. **Youth Ministry:** “Listen and respond to the needs of the youth and young adults in our community as we pass on this legacy of our Faith.”

While financial and other pressures in recent years have led to the elimination or consolidation of some offices and programs, particularly at the Mary Mother of the Church Pastoral Center and St. Francis de Sales Seminary, new opportunities and resources for the Black Catholic community have also emerged:

A. Although other adult lay ministry programs

were created with respect to the goal and objective from the 1987 Black Catholic Pastoral Plan for the archdiocese, after a short hiatus, the Brother Booker Ashe Lay Ministry Program continues to operate at St. Martin de Porres Parish.

- B. Archbishop ListECKI created a new position, Vicar for Urban Ministry. In representing the archbishop, the responsibilities of the Vicar for Urban Ministry include establishing priorities for the Church to address in the urban community; to direct formation on social justice issues, and to identify ministerial concerns and gaps in services and support within neighborhoods.^{xii}
- C. The expansion of the Parental School Choice throughout the archdiocese and indeed the entire state of Wisconsin has created new opportunities for families who would otherwise not be able to afford a Catholic education for their children. These include Seton Catholic Schools, a network of elementary schools in Metro Milwaukee, which employ a holistic approach to education: to “support students in mind, body and spirit to prepare them for their futures and embolden them to be the leaders and innovators of tomorrow.”^{xiii}
- D. A strong legacy of community outreach ministries and direct services, ranging from those with a long history (St. Vincent de Paul Society, Dominican Center for Women, Capuchin Community Services) is giving birth to new ministries, including the St. Anthony Apartments, which will be housed in a renovated St. Anthony Hospital Building next to St. Benedict the Moor Church.



“WE SAY ‘YES,’ LORD” — *A Black Catholic Pastoral Plan*

PASTORAL PRIORITIES

The pastoral priorities addressed in this plan were formulated in light of our experiences of the paschal mystery, our history, and an understanding of demographic trends and the many social and economic challenges we face. Mindful of the responses and data received at the Black Catholic Summit, and affirming the mission and goals of the 2014 Archdiocese of Milwaukee Synod and the 2017 National Black Catholic Congress XII Pastoral Plan of Action, we set forth the following priorities:

- Formation: Developing Leaders Across the Life Span
- Evangelization
- Vocations
- Sacraments and Liturgy
- Racial and Social Justice

IMPLEMENTING PASTORAL PRIORITIES

This plan calls for a small core group, led by the Director of Black Catholic and Ethnic Ministries, to oversee the implementation of the pastoral priorities. The group will act as a “steering committee” and will include active

Black Catholics and other leaders in the Black Catholic community. This steering committee will designate the best way to move forward implementing the goals and strategies in each area in collaboration with Black Catholic Ministry, Intercultural Ministries and other archdiocesan offices. They will establish small working groups when needed to carry out specific projects for addressing the designated goals and strategies. This methodology will be consistent in each of the pastoral priority areas.

RESPONSIBILITY FOR CARRYING OUT THE GOALS AND STRATEGIES

The main groups or organizations that will need to take responsibility for carrying out the work of implementing these goals and strategies include:

- Archdiocese of Milwaukee Central Offices
- Black Catholic Ministry Commission (BCMC)
- Catholic Parishes in the Archdiocese of Milwaukee
- Catholic Schools in the Archdiocese of Milwaukee
- Saint Francis de Sales Seminary - especially in the area of Vocations



FORMATION:

Developing Leaders Across the Life Span

PASTORAL PRIORITY I: FORMATION/ DEVELOPING LEADERS ACROSS THE LIFE SPAN

Recognizing that we are experiencing a crisis in leadership—too few older people trying to do too much—and that our younger members are not only our future but also our present, we will consciously and continuously promote the development of lay leaders of all ages, but particularly youth and young adults. These will include the laity, who generously give of their time and energy ministering in our parishes, as well as lay ministers who serve in a professional paid capacity (referred to as “Lay Ecclesial Ministers,” in the document *Coworkers in the Vineyard*).

I. ADULT FORMATION

1. Review National Black Catholic Congress XII Plan - Archdiocese, BCMC & Parishes

1.1 Review the 2017 National Black Catholic Congress XII Pastoral Plan of Action, especially the section entitled “Topic II: *Leadership in the Church*.”

2. Parishes in the Black community and archdiocesan offices cultivate relationships – Archdiocese & Parishes

2.1 Cultivate relationships between parishes in the Black community and archdiocesan offices involved with adult formation of the laity and lay ecclesial ministers, that is, ministers who serve in a professional paid capacity - Office for Lay Ministry, offices of the St. John Paul II Office for the New Evangelization (Office of Catechesis, Office for Youth, Young Adult and Campus Outreach and Office of Evangelization).

3. Brother Booker Ashe Lay Ministry Program – Archdiocese & BCMC

3.1 Promote the Brother Booker Ashe Lay Ministry Program – A three-year Black Catholic leadership program designed to form lay men and women, as well as religious to do meaningful and effective ministry with the Black community. The program engages, enriches and celebrates traditions of the Church and addresses the reality of being Black and Catholic.

3.2 Engage the Brother Booker Ashe program in exploring ways to collaborate with other formation

programs and archdiocesan offices - Office for Lay Ministry, offices of the St. John Paul II Office for the New Evangelization (Office of Catechesis, Office for Youth, Young Adult and Campus Outreach and Office of Evangelization), the Saint Clare Center for Catholic Life at Cardinal Stritch, and Sacred Heart Seminary and School of Theology.

4. Offer adult formation programs that incorporate Black Catholic spirituality, experiences and perspectives - Archdiocese, BCMC & Parishes

4.1 The archdiocese, along with parishes and Catholic organizations, offer adult formation opportunities that are intentional on Catholic Theology and incorporates Black Catholic spirituality, Black Catholic experience in the Church, and Black cultural perspectives.

4.2 Programs should be comprehensive and help people grow in their understanding and knowledge of the Catholic faith. The content of these programs ought to include, but not be limited to areas such as Scripture, Sacraments and Liturgy, Moral Theology, Catholic Social Teaching, Christian Discipleship, Evangelization, and Leadership.

4.3 Adult formation opportunities should be intentional in helping form people for meaningful and effective ministry within their parish and foster new leadership.

4.4 A “Center in the Center” is being proposed as part of the Archdiocese of Milwaukee Urban Ministry, and this may be able to provide a centralized space to offer adult formation opportunities as well as programs for children, youth and young adults.

5. Implement programs related to Black Catholics and moral theology, decision making and Catholic Social Teaching – Archdiocese, Parishes & Catholic Schools

5.1 Implement programs on Catholic moral theology, Catholic moral decision making, and Catholic Social Teaching, facilitating awareness and knowledge about how these areas bring meaning and value to Black experiences and how these issues affect Black life: the beginning, the middle, and end of human life. These programs need to be open to parishioners as well as leaders in the community.

II. ADULT FROMATION AND FINANCIAL RESOURCES

1. Seek scholarships and financial assistance for local programs – Archdiocese & BCMC

1.1 Encourage diocesan offices and organizations sponsoring formational opportunities at the local level such as retreats, programs and workshops to provide scholarships/financial aid in cases of need.

2. Parishes support leaders by sharing some financial costs - Parishes

2.1 Parishes can also show support for their leaders by helping to share in covering some of the costs for formation opportunities whenever possible.

3. Seek and fund lay leaders to Lay Ecclesial Ministry - Archdiocese: Office for Lay Ministry & BCMC

3.1 Work with the Office for Lay Ministry in calling lay leaders to professional Lay Ecclesial Ministry, and in seeking funding for candidates to pursue academic studies and ministerial preparation.

4. Provide funding for advanced study specific to Black Catholic Ministry – Archdiocese & BCMC [Involve St. Francis de Sales Seminary in this aspect of the plan]

4.1 Work with the appropriate archdiocesan offices, for example, the Office for Development, the Office for Lay Ministry and the Clergy Office in securing funding for more advanced study specific to Black Catholic Ministry, such as the courses offered as part of the Institute for Black Catholic Studies at Xavier University.

4.2 Provide advanced study specific to Black Catholic Ministry for seminarians at St. Francis de Sales Seminary to help prepare them for ministry in a multicultural Church.

III. FORMATION AND CHILDREN

1. Parishes in the Black community and archdiocesan offices cultivate relationships - Archdiocese: Office of Catechesis and Office of Youth, Young Adult and Campus Outreach & Parishes

1.1 Parish leaders in the Black community and the archdiocesan Office of Catechesis and Office of Youth, Young Adult and Campus Outreach, cultivate a relationship that enable parishes to utilize resources, programs and trainings offered by this office.

2. Reinforce relevance and importance of Black children in gatherings and programs – Archdiocese, Parishes & Catholic Schools

2.1 Adapt existing organizations, gatherings and programs of the archdiocese, Catholic schools, and parishes to include and reinforce relevance and importance of Black children.

2.2 Help children in Catholic schools and parish catechetical programs to learn the history of Blacks in the Catholic Church and especially assist Black children to connect their heritage with topics such as the history of Black Catholics, formation of discipleship, and formation of social justice.

2.3 Form children in what it means to be created in the image and likeness of

God through sharing Biblical stories, especially of Jesus' as found in the Gospels, and affirming the children as loved.

3. Develop a family perspective in faith formation programs - Archdiocese: Office of Catechesis & Parishes

- 3.1 Encourage representatives from the parishes in the Black Catholic community to attend the *Family Perspectives* training offered by the Office of Catechesis.
- 3.2 Focus on working with the family, and not just with children, to help engage, support and equip parents for their key role of teaching faith to their children.

IV. FORMATION AND YOUTH (TEENAGERS THROUGH HIGH SCHOOL)

1. Review National Black Catholic Congress XII Plan - Archdiocese: Office of Catechesis and Office of Youth, Young Adult and Campus Outreach, BCMC & Parishes

- 1.1 Review the 2017 National Black Catholic Congress XII Pastoral Plan of Action, especially the section entitled, "Topic VII: *Youth Ministry*."

2. Cultivate relationships with archdiocesan offices in areas of youth ministry - Archdiocese: Office of Youth, Young Adult and Campus Outreach Youth Ministry, Parishes & Catholic Schools (especially High School Campus Ministers)

- 2.1 Parish leaders in the Black community

and the archdiocesan Office of Youth, Young Adult and Campus Outreach cultivate a relationship that enable parishes to utilize resources, programs and trainings offered by this office in areas of youth ministry.

3. Establish an ongoing archdiocesan Catholic Youth Ministry focusing on Black Catholic youth - Archdiocese: Office of Youth, Young Adult and Campus Outreach, Parishes & Catholic Schools [Involve the Office for Diaconate Formation & St. Francis de Sales Seminary in this aspect of the plan]

- 3.1 Establish an ongoing archdiocesan Catholic Youth Ministry, while being open to all, would focus on Black Catholic youth, their experiences, and needs.

1. Provide safe space for teenagers through social opportunities, cultural events that enhance ethnic pride, sporting activities, and other events that can be a magnet for attracting youth to a parish and the Church.

2. Create programs for youth that promote and enhance spiritual growth and lifts up varied Black cultural perspectives.

3. Offer a sexuality program for Black Catholic teenagers that focuses on the sanctity of the human body.

4. Expand community service opportunities for teenagers to help others.

3.2 Encourage teenagers to participate in the sacramental life of the Church and Catholic schools through formation, catechesis, retreats and social outings that re-affirm one's Catholic identity.

3.3 Implement an annual Black Catholic Youth Ministry Retreat, such as Kujenga.

1. **Kujenga** is a Swahili word, meaning, "to build." The weekend-long experience, designed for rising freshmen through high school seniors, is ordered toward building Christ centered, family-oriented leadership skills for youth in the Black Catholic community. This is accomplished through a series of presentations, small group discussions, games and faith sharing. Different prayer experiences are explored, such as Holy Hour.

2. We may be able to learn from the (arch)dioceses of Louisville, KY; Brooklyn, NY; and Arlington, VA who have experience running Kujenga retreats.

3. Involve seminarians and permanent deacons as leaders in Kujenga as a way for them to become more familiar with the Kujenga experience, Black Catholic culture, and Black youth in the archdiocese.

3.4 Provide ongoing leadership development for Black Catholic youth—identify youth as leaders and work with them in becoming leaders.

3.5 Offer opportunities for teenagers in parishes and schools to receive adult modeling of lived sacramentality and illumination of faith – this could include inviting married couples as well as archdiocesan seminarians to engage in the Black Catholic community.

4. Prepare teachers and staff in Catholic schools serving African American students to be proficient in Black Catholic history, culture, spirituality and liturgy by adapting Black Catholic pedagogy and providing them with appropriate resources (books and audiovisuals) – Archdiocese & Catholic Schools

4.1 Provide ongoing professional development regarding Black Catholic history, culture, spirituality and liturgy, especially for religion teachers.

4.2 Offer interested educators the opportunity to attend continuing education programs such as the Institute of Black Catholic Studies – Xavier University of Louisiana for further training and possibly to earn a degree or certificate in Black Catholic studies.

4.3 Train and assign Black Catholic leaders from the community to facilitate Rites of Passage for Black Catholic students in Catholic high schools. (*If youth are not initiated properly into the community, they will burn the village to feel its warmth – African Proverb*).

5. Provide financial support for conferences for teenagers – Archdiocese & BCMC

5.1 Provide financial resources at the parish, school and archdiocesan levels for attendance at national conferences that enhance cultural and spiritual formation and development of teenagers.

6. Invite Knights and Ladies of Peter Claver to engage with Catholic schools - Catholic Schools

6.1 Invite the leaders of the Knights and Ladies of Peter Claver to consider engaging their members in connecting with a Catholic school or schools as volunteers as tutors, mentors, supervising school events, reading to smaller children, etc.

6.2 The work of the Knights and Ladies of Peter Claver in providing scholarships to Black Catholic youth should be recognized.

7. Safeguarding All of God's Family and the Safe Environment trainings - Archdiocese & Parishes

7.1 Look at ways Safeguarding All of God's Family and the Safe Environment trainings may need to be adapted for Black Catholic leaders.

V. FORMATION AND YOUNG ADULTS (POST-HIGH SCHOOL - AGES 20'S AND 30'S)

1. Engage young adult Black Catholics in designing programs - Archdiocese: Young Adult Ministry & Parishes

1.1 Identify and engage young adult Black Catholics (single and married) in the Archdiocese of Milwaukee to help design programs that deepen their spirituality, enhance their cultural knowledge and develop their leadership skills informed by their unique Black Catholic tradition within the scope of unity and diversity of the universal church.

2. Cultivate relationship with archdiocesan ministry opportunities such as Brew City Catholics - Archdiocese: Young Adult Ministry & Parishes

2.1 Encourage young adult Black Catholics to cultivate a relationship with the archdiocesan ministry involved with formation of young adults – Young Adult Ministry–Brew City Catholic (for 20's & 30's).

3. Invite young adults to key leadership positions in their parish – Parishes

3.1 Particular to each parish: Invite young adults to volunteer in key leadership positions in their respective parishes. For example, they can chair committees in their field of expertise, such as the financial council, human concerns, etc.

4. Engage young adults as mentors, leaders and teachers- Parishes & Catholic Schools

4.1 Parishes and schools are encouraged to engage young adults as mentors, leaders, and teachers with responsibility for working with youth and children providing opportunities to learn while assisting others.

FORMATION - DEVELOPING LEADERS ACROSS THE LIFE SPAN
Responsibility for Carrying Out Goals and Strategies

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools
I. ADULT FORMATION				
1. Review 2017 National Black Congress XII Pastoral Plan of Action related to leadership	X	X	X	
2. Cultivate relationships between parishes in the Black community and archdiocesan offices involved with adult formation	X		X	
3. Promote and collaborate on the Brother Booker Ashe Lay Ministry Program	X	X		
4. Offer adult formation programs that incorporate Black Catholic spirituality, experiences and perspectives	X	X	X	
5. Implement programs related to Catholic moral theology, moral decision making and Catholic Social Teaching related to Black life and experiences	X		X	X
II. ADULT FORMATION AND FINANCIAL RESOURCES				
1. Seek scholarships and financial assistance for local programs	X	X		
2. Parishes support leaders by sharing some financial costs for formation opportunities			X	
3. Seek and fund lay leaders to Lay Ecclesial Ministry	X	X		
4. Provide funding for clergy, lay students, and seminarians for advanced study specific to Black Catholic Ministry <i>[Involve St. Francis de Sales Seminary in this aspect of the plan]</i>	X	X		
III. FORMATION AND CHILDREN				
1. Cultivate relationships with parishes in the Black community and archdiocesan offices related to formation of children	X		X	
2. Reinforce relevance and importance of Black children in gatherings and programs	X		X	X
3. Develop a family perspective in faith formation programs	X		X	
IV. FORMATION AND YOUTH (TEENAGERS THROUGH HIGH SCHOOL)				
1. Review 2017 National Black Congress XII Pastoral Plan of Action related to Youth Ministry	X	X	X	
2. Cultivate relationships with parishes in the Black community and archdiocesan offices in areas of youth ministry	X		X	

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools
3. Establish an ongoing archdiocesan Catholic Youth Ministry focusing on Black Catholic youth that incorporates the following:	X	X	X	X
3.1 Provide safe space for teenagers, programs that enhance spiritual growth, a sexuality program, and community service opportunities	X	X	X	X
3.2 Encourage teenagers to participate in sacraments and the sacramental life of the Church			X	X
3.3 Implement Black Catholic Youth Ministry Retreats, such as Kujenga [<i>Involve St. Francis de Sales Seminary, Sacred Heart Seminary and School of Theology, and Office for Diaconate Formation in this aspect of the plan</i>]	X	X	X	
3.4 Provide leadership development for Black Catholic Youth	X		X	X
3.5 Offer opportunities for teenagers to receive adult modeling of lived sacramentality and faith			X	X
4. Prepare teachers and staff in Catholic schools serving African American students to be proficient in Black Catholic history, culture, spirituality and liturgy	X			X
4.1 Provide ongoing professional development regarding Black Catholic history, culture, spirituality and liturgy, especially for religion teachers	X			X
4.2 Offer interested educators the opportunity to attend continuing education programs in Black Catholic studies	X			X
4.3 Train and assign Black Catholic leaders to facilitate Rites of Passage for Black Catholic students in Catholic high schools	X			X
IV. Formation and Youth (teenagers through high school)				
5. Provide financial support for conferences for teenagers	X	X		
6. Invite Knights and Ladies of Peter Claver to engage with Catholic schools				X
7. Adapt Safeguarding All of God's Family and Safe Environment training for Black Catholic leaders	X		X	
V. Formation and Young Adults				
1. Engage young adult Black Catholics in designing programs for their age group	X		X	
2. Cultivate relationship with archdiocesan ministry opportunities such as Brew City Catholic	X		X	
3. Invite young adults to key leadership positions in their parish			X	
4. Engage young adults as mentors, leaders and teachers			X	X

EVANGELIZATION



PASTORAL PRIORITY II: EVANGELIZATION

This plan is multi-generational and focuses on strengthening our Catholic faith and Catholic identity. It will include outreach to active Catholics, disengaged Catholics, and “seekers” who are looking for a church home. It will ask parishes to develop a mindset of growth rather than mere survival. Evangelization resources and best practices specifically for Black Catholics are needed for this plan to be successful. We must all live out our faith in an evangelizing and missionary spirit. As Pope Francis has stated, “all of us are called to mature in our work as evangelizers” and “offer others an explicit witness to the saving love of the Lord.” (*The Joy of the Gospel*, paragraph 121)

I. EVANGELIZATION AND LITURGY [ALSO SEE THE “SACRAMENTS AND LITURGY” SECTION OF THIS PASTORAL PLAN]

1. Connect liturgy and evangelization – Archdiocese, Parishes & Catholic Schools

- 1.1 Our liturgy is the source, summit and font of our life as Church, and it is critical we connect the areas of liturgy and evangelization – liturgy is a main

way of reaching active Catholics, disengaged Catholics, and “seekers” looking for a church home.

- 1.2 Develop an understanding of the current aspects of evangelization and liturgy by cultivating relationships between parishes and the archdiocesan Office of Evangelization and Office for Worship.

2. Incorporate Black Catholic elements into the Sunday Mass - Parishes

- 2.1 The parishes that serve the Black Catholic community need to intentionally incorporate Black Catholic elements into the Sunday Mass - including joy-filled hospitality and welcoming, uplifting and inspirational music such as Gospel music and spirituals, and dynamic preaching.

3. Connect November as Black Catholic History Month and other cultural events liturgically – Parishes & Catholic Schools

- 3.1 Celebration of November as Black Catholic History Month can be emphasized through liturgical events

3.2 Parishes could also incorporate other cultural events and traditions liturgically (such as Kwanzaa, Black Saints, Dr. Martin Luther King, Jr's Birthday, Juneteenth Day, National Day of Prayer for the African American Family) through prayer services, General Intercessions, programs, exhibits, etc.

4. Encourage the Rite of Christian Initiation of Adults in the Black Catholic community – Archdiocese & Parishes

4.1 Promote the Catechumenate as prescribed in the *Rite of Christian Initiation of Adults*.

4.2 Reinforce the formation of newcomers to the faith is a spiritual journey that happens in the midst of the community involving seekers and the faithful in parish evangelization, catechesis, prayer/worship and sacramental life.

4.3 Connect this initiation of adults with the ties it has to African American Rites of Passage.

II. EVANGELIZATION AND ADULTS

1. Review National Black Catholic Congress XII Plan - Archdiocese, BCMC & Parishes

1.1 Review the 2017 National Black Catholic Congress XII Pastoral Plan of Action, especially Topic IV: *Catechesis and Evangelization*.

2. Create evangelization programs from Black Catholic cultural perspectives - Archdiocese, BCMC & Parishes

2.1 Create evangelization programs that deepen the understanding of Catholic identity from Black cultural perspectives.

3. Parishes in the Black community work with the archdiocesan Office of Evangelization on evangelization initiatives – Archdiocese & Parishes

3.1 Parish leaders develop an understanding of evangelization by cultivating a relationship with the archdiocesan Office of Evangelization.

3.2 Parishes in the Black community work with the Office of Evangelization in forming small groups at the parish level that will meet on a regular basis for leadership, outreach and community building with the intention of creating “schools of missionary discipleship.”

3.3 Parishes invite people to attend the *Missionary Discipleship Institute* sessions sponsored by the archdiocesan Office of Evangelization.

III. EVANGELIZATION AND YOUTH MINISTRY

1. Review National Black Catholic Congress XII Plan - Archdiocese, BCMC & Parishes

1.1 Review the 2017 National Black Catholic Congress XII Pastoral Plan of Action, especially Topic VII: *Youth Ministry*.

2. Parishes and schools in the Black community and archdiocesan offices cultivate relationships – Archdiocese, Parishes & Catholic Schools (especially High School Campus Ministers)

2.1 Develop an understanding of evangelization and youth ministry by cultivating relationships between parishes and schools in the Black community and the archdiocesan Office of Evangelization and Office for Youth, Young Adult and Campus Outreach.

3. Implement best practices of evangelization with Black youth – Archdiocese, Parishes & Catholic Schools (especially High School Campus Ministers)

3.1 Adapt best practices of the Archdiocese of Milwaukee and other dioceses to reinforce relevance, involvement and importance of evangelization with Black youth.

3.2 Formulate evangelization programs that connect and include Black Catholic youth, especially with a focus on social and racial justice that impact them on local, national and global scale.

4. Deepen Black Catholic youth's interest and participation in all areas of Church life – Archdiocese, Parishes & Catholic Schools (especially High School Campus Ministers)

4.1 Expand and deepen the interest and participation of Black Catholic youth as it relates to all areas of Church life, ministry, and vocations.

1.1 Review the 2017 National Black Catholic Congress XII Pastoral Plan of Action, especially Topic V: *Support Catholic Schools*.

2. Catholic schools in the Black community and archdiocesan offices cultivate relationships - Archdiocese & Catholic Schools

2.1 Develop an understanding of the current aspects of evangelization and Catholic schools by cultivating relationships between Catholic schools in the Black Community and the archdiocesan Office of Evangelization and Office for Schools.

3. Work within the current Catholic school structures to develop evangelization initiatives - Archdiocese & Catholic Schools

3.1 Work with Catholic school systems, elementary schools and high schools, especially those serving a significant number of African and African-American students, in exploring ways Catholic schools can evangelize children and families and actively engage families in the Catholic faith.

3.2 Establish a working group to gather data on what is currently being done, including ministry and service/outreach programs.

3.3 Identify strategies to witness the Catholic faith, incorporating Black Catholic history, the role of Black Catholics in the development of the faith on both local and worldwide

IV. EVANGELIZATION AND CATHOLIC SCHOOLS

1. Review National Black Catholic Congress XII Plan - Archdiocese & Catholic Schools

scales, Gospel music, and other teaching mechanisms.

3.4 Annually assess and report on the role of evangelization and how it impacts Blacks and Black Catholics.

V. EVANGELIZATION AND SOCIAL MEDIA

1. Parishes, schools in the Black community and archdiocesan offices cultivate relationships – Archdiocese, Parishes & Catholic Schools

1.1 Develop an understanding of evangelization through social media by parishes and schools in the Black community cultivating relationships with the archdiocesan Office of Evangelization and Communication Office.

2. Use radio, print and social media in evangelizing and strengthening Black Catholic presence – Archdiocese, Parishes & Catholic Schools

2.1 Use radio, print and social media in creative ways to engage in the process of evangelization and strengthening the Black Catholic presence in our community:

- Utilize forums such as Twitter, Instagram, and Facebook
- Educate about Black cultural perspectives, including the Black Catholic Pastoral Plan, through Archbishop ListECKI's *Living Our Faith* radio show
- Produce a column in the *Catholic Herald* and community newspapers discussing relevant Black Catholic topics
- Promote Black Catholic programming in all forms of medias—Facebook, Twitter, print, radio, and television



Matthew Lewis, Rocksand Byrd-Rhymes and Raytricia Byrd give powerful expression to Black Catholic spirituality through sacred movement.

EVANGELIZATION
Responsibility for Carrying Out Goals and Strategies

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools
I. Evangelization and Liturgy				
1. Connect formation of liturgy and evangelization	X		X	X
1.1 Liturgy is the source, summit and font of our life as Church and it is critical we connect formation of liturgy and evangelization	X		X	X
1.2 Cultivate relationships between parishes and the archdiocesan Office of Evangelization and Office for Worship	X		X	
2. Incorporate Black Catholic elements into the Sunday Mass			X	
3. Connect November as Black Catholic History Month and other cultural events liturgically			X	
4. Encourage the Rite of Christian Initiation of Adults in the Black Catholic community	X		X	
II. Evangelization and Adults				
1. Review the 2017 National Black Catholic Congress XII Plan of Action related to catechesis and evangelization	X	X	X	
2. Create evangelization programs from Black Catholic cultural perspectives	X	X	X	
3. Parishes in the Black community work with archdiocesan Office of Evangelization on evangelization initiatives	X		X	
III. Evangelization and Youth Ministry				
1. Review the 2017 National Black Catholic Congress XII Plan of Action related to youth ministry	X		X	
2. Parishes and schools in the Black community and archdiocesan offices cultivate relationships	X		X	X
3. Implement best practices of evangelization with Black youth	X		X	X
3.1 Adapt best practices of evangelization with Black youth	X		X	X
3.2 Formulate evangelization programs that include Black Catholic youth, especially with a focus on social and racial justice	X		X	X
4. Deepen Black Catholic youth's interest and participation in all areas of Church life	X		X	X

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools
IV. Evangelization and Catholic Schools				
1. Review the 2017 National Black Catholic Congress XII Plan of Action related to Catholic Schools	X			X
2. Catholic schools in the Black community and archdiocesan offices cultivate relationships	X			X
3. Work within the current Catholic school structures to develop evangelization initiatives	X			X
3.1 Explore ways Catholic schools can evangelize children and families and actively engage families in the Catholic faith	X			X
3.2 Establish a working group to gather data on what is currently being done	X			X
3.3 Identify strategies to witness the Catholic faith	X			X
3.4 Assess and report on the role of evangelization and how it impacts Blacks and Black Catholics	X			X
V. Evangelization and Social Media				
1. Parishes and schools in the Black community and archdiocesan offices cultivate relationships	X		X	X
2. Use radio, print and social media in evangelizing and strengthening Black Catholic presence	X		X	X



VOCATIONS

PASTORAL PRIORITY III: VOCATIONS

We will consciously and continuously promote all vocations in the Church. These vocations include the single life, Sacrament of Marriage, vowed religious, ordination to priesthood, and ordination to the permanent diaconate. The promotion of vocations in the Church is an integral part of evangelization.

It should be noted that the number one reason young people do not pursue a religious calling is because they are not invited. An **invitation by the pastor or parish director** carries so much importance and weight for someone considering a vocation to the Church (ordained or lay).

Families are also critical in raising up the notion of vocations to ordained or lay ministry. A person considering ministering in the Church who finds support from his or her family is much more likely to pursue this possibility as an option.

I. PROMOTE ALL VOCATIONS IN THE CHURCH

1. **Pray for Black Catholic vocations – Archdiocese, BCMC, Parishes, Catholic Schools, Office for Diaconate Formation & St. Francis de Sales Seminary**
- 1.1 Commit to regular (daily or weekly) prayer for Black Catholic vocations, particularly to the priesthood, permanent diaconate, religious life, and lay ministry.
2. **Promote vocation events with Black Catholics to discern vocation – Archdiocese, Parishes, Catholic Schools, Office for Diaconate Formation & St. Francis de Sales Seminary**
 - 2.1 Promote vocation events and retreats to Black Catholics to help them discern vocations to the priesthood, permanent diaconate, religious life, and lay ecclesial ministry.
 - 2.2 One aspect of these programs would be to help young men and women view a vocation in the Church as a real possibility.
 - 2.3 Another aspect of these programs would be for Catholic high schools to take an active role in promoting vocations.
3. **Work with Vocation Directors – Archdiocese, Office for Diaconate Formation & St. Francis de Sales Seminary**

3.1 Work with *Religious Life Wisconsin* - vocation directors throughout Wisconsin - to establish a year-long focus to educate and recruit in the Black Catholic community young men and women to help consider church vocations, including priesthood, permanent diaconate, religious life, and lay ministers.

4. Involve seminarians and permanent deacons in Kujenga youth retreats – Archdiocese: Youth Ministry, Catholic Schools, Office for Diaconate Formation & St. Francis de Sales Seminary

4.1 As was mentioned in the Formation section, involve seminarians and permanent deacons as leaders in Kujenga to help them become more familiar with the Kujenga experience, Black Catholic culture, and Black youth in the archdiocese.

4.2 The witness of seminarians and permanent deacons in this program could also be an impetus for promoting religious vocations for young Black persons.

5. Work with Catholic High Schools in promoting vocations – Catholic Schools, Office for Diaconate Formation & St. Francis de Sales Seminary

5.1 Work with Catholic high schools in promoting vocations with Black Catholic teenagers.

5.2 Work especially with the following high schools: Messmer, St. Joan Antida,

Dominican, Pius XI –all Milwaukee, St. Catherine, Racine and St. Joseph, Kenosha.

II. GOALS FOR SPECIFIC VOCATIONS

1. Priesthood – Archdiocese, BCMC, Parishes, Catholic Schools & St. Francis de Sales Seminary

1.1 Expand the number of Black Catholics studying for the priesthood by three within the next five to seven years.

2. Religious Life – Archdiocese, BCMC, Parishes, Catholic Schools & St. Francis de Sales Seminary

2.1 Increase the number of Black Catholic men and women in religious life by five with the next five to seven years.

3. Permanent Diaconate – Archdiocese, BCMC, Parishes & Office for Diaconate Formation

3.1 Grow the number of Black Catholic permanent deacons by five within the next eight to ten years.

3.2 Ask parishes to support at least two new couples or single men every two years who have the desire and capacity to join and participate in the permanent diaconate program in the archdiocese.

4. Lay Ministry – Archdiocese, BCMC & Parishes

4.1 Increase the number of Black Catholic men and women studying to become a lay minister in the Church by five within the next five to seven years.

PROMOTE MARRIAGE IN THE CONTEXT OF THE SACRAMENT OF MARRIAGE

1. **Create programs that reinforce the Sacrament of Marriage – Archdiocese, Parishes & Catholic Schools**
 - 1.1 Create programs that reinforce the understanding and importance of the Sacrament of Marriage.
2. **Provide marriage and family resources – Archdiocese & Parishes**
 - 2.1 Provide resources for healthy marriages and the upbringing of children.

PROGRAMS FOR LAY PERSONS

1. **Retreat for lay men and women – Archdiocese & Parishes**
 - 1.1 Parishes and the archdiocese collaborate on retreats for lay men and women to enhance their spirituality in the life of the Church.
2. **Program for single parents – Archdiocese & Parishes**
 - 2.1 Implement an ongoing program that enhances families who are led by single parents.
3. **Single Life – Archdiocese & Parishes**
 - 3.1 Implement programs that support single life.



Fr. Peter Patrick Kimani celebrates during a Mass of Remembrance November 2017 at All Saints Parish, Milwaukee.

VOCATIONS
Responsibility for Carrying Out Goals and Strategies

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools	Diaconate Formation	St. Francis de Sales Seminary
I. Promote All Vocations in the Church						
1. Pray for Black Catholic vocations to the priesthood, permanent diaconate, religious life, and lay ministry	X	X	X	X	X	X
2. Promote vocation events with Black Catholics to discern vocation	X		X	X	X	X
3. Work with Vocations Directors	X				X	X
4. Involve seminarians and permanent deacons in Kujenga youth retreats	X		X	X	X	X
5. Work with Catholic high schools in promoting vocations with Black Catholic teenagers				X	X	X
II. Goals for Specific Vocations						
1. Priesthood - Expand the number of Black Catholics studying for the priesthood by three within the next five to seven years	X	X	X	X		X
2. Religious Life - Increase the number Black Catholic men and women in religious life by five within the next five to seven years	X	X	X	X		X
3. Permanent Diaconate - Grow the number of Black Catholic permanent deacons by five within the next eight to ten years	X	X	X		X	
4. Lay Ministry - Increase the number of Black Catholic men and women studying to become a Lay Minister in the Church by five within the next five to seven years	X	X	X			
II. Promote Marriage in the Context of the Sacrament of Marriage						
1. Create programs that reinforce the Sacrament of Marriage	X		X	X		
2. Provide marriage and family resources	X		X			

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools	Diaconate Formation	St. Francis de Sales Seminary
IV. Programs for Lay Persons						
1. Parishes and archdiocese collaborate on retreats for lay men and women	X		X			
2. Implement a program for single parents	X		X			
3. Implement programs that support single life	X		X			

SACRAMENTS AND LITURGY



PASTORAL PRIORITY IV: SACRAMENTS AND LITURGY

In the spirit of *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy (Vatican II), we will promote the community's celebration of the Sunday Eucharist as the source, summit and font of our life as Church. We will make the Eucharist a foundation for forming missionary disciples by fostering "full, conscious and active participation" of the faithful in Catholic liturgy and sacraments, strengthening preaching, providing stronger catechesis (particularly on the parts of the Mass), and more engaging music. In addition, we will continue to explore ways to incorporate suitable elements of Black culture in our liturgies (parish and diocesan) so that they reflect a spirit that is more authentically Black and truly Catholic. Our plan for deepening our sacramental life in the Church includes the areas listed below.

I. CULTURAL CONNECTION TO SACRAMENTS

1. Use *Black Catholic Prayerful Reflections* by Bishop Perry to establish cultural and historical connections to sacraments and liturgy – BCMC & Parishes
- 1.1 Establish cultural and historical connections for our sacramental journey in the Church by fully incorporating the monograph *Black Catholic Prayerful Reflections*, authored by Bishop Joseph Perry for the Archdiocese of Milwaukee
2. Study liturgical documents and incorporate Africentric rituals, especially related to sacraments, liturgy and Black Catholic spirituality – Archdiocese, BCMC & Parishes
 - 2.1 Study liturgical documents including *Sacrosanctum Concilium*, *Plenty Good Room: The Spirit and Truth of the African American Catholic Worship*, *In Spirit and Truth: Black Catholic Reflections on the Order of the Mass*, *What We Have Seen and Heard*, *Lead Me*, *Guide Me Hymnal*-essays in the first edition, National Black Catholic Congress Pastoral Plan of Action and other documents, regarding spirituality, sacraments and liturgy related to Black Catholics.
 - 2.2 Attend and participate in the annual Archbishop Lyke Liturgical Conferences.

3. Cultural adaptations of the Black Catholic experience regarding sacraments, liturgy and evangelization – Archdiocese, BCMC, Parishes & Catholic Schools

- 3.1 Work with the Office for Worship to explore Black spirituality and its diverse expressions of prayer and worship in the Catholic experience.
- 3.2 Introduce and explain the meanings of traditional Black cultural elements - libation, sacred movement, gospel music and spirituals, prayer and preaching styles, African cloths - in the history of Blacks/African Americans. Teach and demonstrate how these cultural elements can be incorporated in Catholic liturgy.
- 3.3 Highlight the importance of music in the Black Catholic community and build on the expertise of composers, musicians, and Black Catholic leaders.
- 3.4 Infuse the areas of Black Catholic prayer, worship and music with evangelization, which invite more people to a truly Catholic and authentically Black prayer experience.
- 3.5 Share best practices across dioceses, denominations and ritual traditions regarding Black spirituality and its expressions of prayer and worship.
- 3.6 Work with Catholic schools on making appropriate cultural adaptations for prayer services and Masses, especially where many of the Black students are not Catholic.

II. MINISTRY CENTER AND ONGOING FORMATION

1. Establish a Black Catholic Ministry Center – Archdiocese, BCMC & Parishes

- 1.1 Identify resources to establish a Black Catholic Ministry Center that focuses on liturgical and sacramental formation and education.
- 1.2 Create catechetical sessions on the basics of the Mass (Liturgy of Word, Liturgy of Eucharist, Opening Rites, Closing Rites) for parish ministers, church organizations, children, youth, young adult, adult, and catechumenates.
- 1.3 Produce high quality local workshops, annually on liturgical topics, i.e., the annual Gospel Music Workshop at St. Francis Parish, as well as programs for other liturgical ministers (i.e., lectors, Eucharistic ministers and ushers).
- 1.4 Provide ongoing opportunities and training for lay witnessing in liturgical and other settings (e.g. retreats), to engage in the evangelical power of personal testimonies.
- 1.5 Develop ecumenical and interfaith spiritual renewal and enrichment programs.

III. EMPOWER LEADERS

1. Empower leaders to take ownership of liturgical and sacramental programs and practices – Archdiocese, BCMC & Parishes

1.1 Incorporate Rites of Passage into leadership programs when appropriate.

1.2 Identify lay leaders to develop and implement programs and ministries of a Black Catholic Ministry Center, including those flowing out of the archdiocesan Synod and the 2017 National Black Catholic Congress XII Pastoral Plan of Action.

1.3 Recruit, train and empower parish teams to work with clergy in assisting parishioners with special ceremonies such as weddings, funerals, anniversaries, etc.

2. Work with St. Francis de Sales Seminary, Sacred Heart Seminary and School of Theology, and other Catholic colleges and universities in forming students in the richness of liturgy in the Black Catholic community – Archdiocese, BCMC, Parishes, & Saint Francis de Sales Seminary

2.1 Present opportunities for seminarians and college students to experience truly Catholic and authentically Black prayer, worship and music.

2.2 Support Brother Booker Ashe Lay Ministry Program to be a catalyst of instilling the zeal and knowledge of Black Catholic liturgy and sacraments.



Virgil Cameron, Joyce Simms, Henry David Johnson and Albert Thompson share welcoming smiles.

2.3 Encourage priests, seminarians, parish and diocesan liturgical leaders to participate regularly in African American liturgical conferences and attend continuing education programs such as the Institute for Black Catholic Studies at Xavier University of Louisiana to more formally learn how to:

- 1) Appropriately enculturate Black culture and Roman Catholic liturgy
- 2) Collaboration of clergy, lay ministers and the faithful to prepare liturgies that intentionally engage the people of God in culturally-competent worship that gives thanks and praise to God and forms them to go forth to carry out the Church's mission of evangelization

SACRAMENTS AND LITURGY
Responsibility for Carrying Out Goals and Strategies

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools	Diaconate Formation	St. Francis de Sales Seminary
I. Cultural Connection to Sacraments						
1. Use <i>Black Catholic Prayerful Reflections</i> by Bishop Perry to establish cultural and historical connections to sacraments and liturgy		X	X			
2. Study liturgical documents and incorporate Afrocentric rituals, especially related to sacraments, liturgy and Black Catholic spirituality	X	X	X			
3. Cultural adaptations of the Black Catholic experience regarding sacraments, liturgy and evangelization	X	X	X			
3.1 Work with the Office for Worship to explore Black spirituality and its diverse expressions of prayer and worship in the Catholic experience	X	X	X			
3.2 Introduce and explain the meanings of traditional Black cultural elements and how these elements can be incorporated in Catholic liturgy	X	X	X			
3.3 Highlight the importance of music in the Black Catholic community	X	X	X			
3.4 Infuse areas of Black Catholic prayer, worship and music with evangelization	X	X	X			
3.5 Share best practices regarding Black spirituality and its expressions of prayer and worship	X	X	X			
3.6 Work with Catholic schools on prayer experiences, especially where many of the Black students are not Catholic	X			X		

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools	Diaconate Formation	St. Francis de Sales Seminary
II. Ministry Center and Ongoing Formation						
1. Establish a Black Catholic Ministry Center	X	X	X			
1.1 Identify resources to establish a Black Catholic Ministry Center that focuses on liturgical and sacramental formation and education	X	X	X			
1.2 Offer catechetical sessions on the basics of the Mass	X		X			
1.3 Produce more high quality local workshops, annually on liturgical topics	X		X			
1.4 Provide ongoing opportunities and training for more lay witnessing in liturgical and other settings	X		X			
1.5 Develop ecumenical and interfaith spiritual renewal and enrichment programs	X		X			
III. Empower Leaders						
1. Empower Leaders to take ownership of liturgical and sacramental programs and practices	X	X	X			
1.1 Incorporate Rites of Passage into leadership programs when appropriate	X	X	X			
1.2 Identify lay leaders to develop and implement programs and ministries of a Black Catholic Ministry Center	X	X	X			
2. Work with St. Francis de Sales Seminary, Sacred Heart Seminary and School of Theology, and Catholic colleges and universities in forming students in the richness of liturgy in the Black Catholic community	X	X	X		X	
2.1 Present opportunities to experience truly Catholic and authentically Black prayer, worship and music	X				X	

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools	Diaconate Formation	St. Francis de Sales Seminary
2.2 Support Brother Booker Ashe Lay Ministry Program to be a catalyst of instilling the zeal and knowledge of liturgy and sacraments for Black Catholic leaders	X	X	X		X	
2.3 Encourage participation in African American liturgical conferences and continuing education programs	X	X	X		X	

RACIAL AND SOCIAL JUSTICE



PASTORAL PRIORITY V: RACIAL AND SOCIAL JUSTICE

The Catholic community will highlight and strengthen the presence of the Catholic Church in Black communities. Following the Gospel calling, we will strongly and boldly promote racial, social, environmental, and economic justice. These efforts will place a special focus on developing a relentless, deliberate and long-term plan to confront and eventually overcome racism. This will include addressing attitudes and expressions of personal prejudice and institutional racism that support significant systemic disparities, politically, economically, and socially.

I. INSTITUTIONALIZED RACISM WITHIN OUR CHURCH

1. Raise awareness and understanding of institutionalized racism within our Church and how it can be addressed – Archdiocese, BCMC & Parishes

- 1.1 Offer opportunities for dialogue and learning about institutional racism, including a focus on the historical disparities faced in the archdiocese, parishes, schools and communities at large.

- 1.2 Use the principles of Catholic Social Teaching as a framework for these dialogues and learning opportunities in addressing institutional racism in our Church and society.
- 1.3 Use the United States Conference of Catholic Bishops pastoral letter, *Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism*, as the basis for some of these dialogues.
- 1.4 Learn from notions such as “racial sobriety” as described by Fr. Clarence Williams, CPPS (footnote regarding “racial sobriety” - see page 49) and incorporate this thinking into the sessions on institutional racism
- 1.5 Follow-up dialogues on racism with collaborative efforts that address disparities and social justice issues in the Black community and throughout the archdiocese.

2. Initiate dialogue and training sessions with Catholic school administrators and teachers – Archdiocese & Catholic Schools

- 2.1 Implement ongoing meetings and trainings with administrators and

teachers from Catholic school systems, elementary schools and high schools, especially those serving a significant number of Black students.

2.2 The intent of these meetings will be to increase an understanding and awareness of the needs specific to the Black students in the schools and their families.

3. Provide racial awareness training for archdiocesan staff – Archdiocese & Catholic Schools

3.1 Conduct ongoing trainings related to racial and social justice issues for archdiocesan leaders, school administrators, teachers, and staff.

II. CATHOLIC CHURCH'S PRESENCE

1. Identify connections that can lead to addressing racism especially in light of the Gospel – Archdiocese, BCMC & Parishes

1.1 Use the light of the Gospel to manifest itself in society and culture in confronting racial tensions, ethnic divisions and working towards the dismantling of the sin of racism, which is an affront to the dignity of human beings created in the image and likeness of God.

2. Identify the Catholic presence in the Black community – Archdiocese, Parishes and Catholic Schools

2.1 Generate a visual of the Catholic parishes, schools, hospitals, agencies,

and other Catholic social services, that are in the areas with the greatest concentration of African-Americans and identify them as presences of the Church.

III. INTERCONNECTEDNESS WITH BLACK CATHOLICS AND BLACK CATHOLIC LEADERS

1. Provide opportunities for leaders to learn about the local Black Catholic community and to work together – Archdiocese, BCMC & Parishes

1.1 Collaborate to incorporate racial awareness programming in diocesan event planning.

1.2 Consult on an ongoing basis with the Bishops, archdiocesan Urban Ministry representative, and Black Catholic Ministry Commission in furtherance of the Black Catholic Pastoral Plan and to ascertain the pulse of the Black Catholic community.

1.3 Create a forum to meet regularly with leaders of organizations that have similar values as well as leaders from religious and ecumenical communities to work together to address the social justice issues in the Black community. (Interfaith Conference maybe a good partner in connecting leaders to make this happen).

2. Provide programs and opportunities to understand and appreciate what it means to be Black in America – Archdiocese,

BCMC & Parishes

2.1 Highlight the emerging successes of the Black Catholic Community as well as the strength and resilience of its leaders.

2.2 Produce programs or celebrations to understand, appreciate and strengthen the connections of Blacks in America from the diaspora.

Footnote regarding “racial sobriety”

Rev. Dr. Clarence Williams, CPPS describes racial sobriety as a process which enables us to witness to ourselves and others that our thinking, feeling and acting reflects our commitment to seeing each person as a child of God, a member of the same human family, and our brother or our sister. In his book, *Racial Sobriety: A Journey from Hurts to Healing* (2002), Rev. Williams presents a process for dealing with racism as a social illness in the human family.

The process includes an explanation of the three elements of talking about race that typically bring on anxiety: fear, ignorance and guilt. It facilitates a discussion on finding one’s own “voice” in the conversation on racial issues; allows for a discovery of one’s “Racial History” and introduces other instruments for continuing one’s understanding of the Racial Sobriety approach.



Passing on the treasure of faith is important for all parents to realize, as seen in this photo from Old St. Mary's Parish, Milwaukee.

RACIAL AND SOCIAL JUSTICE
Responsibility for Carrying Out Goals and Strategies

GOALS AND STRATEGIES	Archdiocese	Black Catholic Ministry Commission	Catholic Parishes	Catholic Schools
I. Institutionalized Racism within our Church				
1. Raise awareness of institutionalized racism within our Church and how it can be addressed	X	X	X	
1.1 Offer opportunities for dialogue and learning about institutionalized racism, including a focus on our archdiocese	X	X	X	
1.2 Use principles of Catholic Social Teaching as part of these dialogues and learning opportunities	X	X	X	
1.3 Use the United States Conference of Catholic Bishops pastoral letter, <i>Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism</i>	X	X	X	
1.4 Learn from notions such as "racial sobriety" as described by Fr. Clarence Williams, CPPS and incorporate this thinking into sessions on institutional racism	X	X	X	
1.5 Follow-up dialogues on racism with collaborative efforts addressing social justice issue in the Black community	X	X	X	
2. Initiate dialogue and training sessions with Catholic school administrators and teachers	X			X
3. Provide racial awareness training for archdiocesan staff	X			X
II. Catholic Church's Presence				
1) Identify connections that can lead to addressing racism especially in light of the Gospel	X	X	X	
2) Identify the Catholic presence in the Black community	X	X	X	
III. Interconnectedness with Black Catholics and Black Catholic Leaders				
1. Provide opportunities for leaders to learn about the local Black Catholic community and to work together	X	X	X	
1.1 Collaborate to incorporate racial awareness programming in diocesan event planning	X	X	X	
1.2 Consult on an ongoing basis with bishops, archdiocesan Urban Ministry representative, and Black Catholic Ministry Commission	X	X	X	
1.3 Create a forum to meet regularly with leaders of other organizations as well as religious and ecumenical communities to address social issues in the Black community	X	X	X	
2. Provide programs and opportunities to understand and appreciate what it means to be Black in America	X	X	X	
2.1 Highlight the emerging successes of the Black Catholic Community and resilience of its leaders	X	X	X	
2.2 Produce programs or celebrations to understand, appreciate and strengthen the connections of Blacks in America from the diaspora	X	X	X	



CONCLUSION

It is time to expand and diversify the membership of the Black Catholic Ministry Commission to include not only lay leaders and religious but also pastors, youth and young adults and more Black men.

It will be essential to allow for some freedom for particular implementation on the parish or parish cluster level, including the freedom to experiment.

It is critical to make the goals and strategies of the Black Catholic Pastoral Plan priorities in parish and archdiocesan budgets. Keeping the lights on in the church buildings will not matter if we are not able to keep the lights on in the People of God. It will be very helpful, if not essential, to also identify significant funding sources (for example, the Lilly Foundation) to support this effort and provide personnel to assist parishes and other Catholic institutions in the implementation of this plan. Pastoral planning is not a “once and done” proposition. This plan will need to be reviewed and updated on a regular basis. This will be a necessary task of the Implementation Team, working in collaboration with pastoral leaders, parish communities, diocesan offices and Black Catholic

Ministry Commission. While developing this pastoral plan took a lot of time, meetings, input and effort, the most challenging task by far will be implementing it. That will require time, patience, prayer, deliberation and, above all, commitment. It may seem overwhelming.

It is here and in the difficult moments that are sure to come that we need to remember who we are and, more importantly, *whose* we are. As Most Reverend Joseph N. Perry recalls in the monograph *Black Catholic Prayerful Pastoral Reflections*:

We are Catholic Christians, so we can do this. We are pilgrim Christians moving toward the kingdom, so we can do this. We respect one another, so we can do this. We love our Catholic faith, so we can do this. We are asked to do something new. Others will look back in history to our moment, at our faith and good works and hopefully applaud us for some courageous steps, so we can do this. For this is what it means to be Black and Catholic in these times. This is what vibrant faith and practice asks of us at this moment.

*Shawnee Marie Daniels-Sykes, Chair
Steering Committee for the
Black Catholic Pastoral Plan*



PRAYER *for the* BLACK CATHOLIC PASTORAL PLAN

As disciples of Christ,
we stand before you, almighty God,
conscious of our sinfulness
but aware that we do this work in your name.

Give us light and strength
to know your will
and to make it our own.

Keep our minds and our hearts fixed on you.

Guide us by your wisdom
and support us by your power.

You have called us
in this place and time
to be laborers in your vineyard.

As we work to make this plan
more than words on a page
but a promise fulfilled,
open our eyes to see clearly
the work to be done
and to fulfill your will.

Unite us to yourself in the bond of love
and keep us faithful to all that is true.

As we undertake the work of implementing
the Black Catholic Pastoral Plan
of the Archdiocese of Milwaukee,
may we be filled with love, wisdom, courage, patience and justice
so that all decisions may be pleasing to you.

In the power of the Holy Spirit,
guide our feet to the places you want us to be,
open our eyes to see clearly the work to be done,
and be at our side as we run this race,
for we can do nothing without you.

We can do this.
Through Christ our Lord. Amen.

Written by Shanedra Johnson and Rev. John Celichowski, OFM Cap.
*We are grateful to the fathers of the Second Vatican Council and Most Rev. Joseph Perry, Auxiliary Bishop
of the Archdiocese of Chicago, for the inspiration for this prayer.*

Resources

An extensive listing of resources related to Black Catholic Ministry is included on the Archdiocese of Milwaukee website at www.archmil.org/blackcatholicresources.

This list includes resources in the following areas:

- Black Theology
- Catechesis/Formation
- Evangelization
- History
- Liturgy/Prayer
- Music
- Race/Race Relations
- Saints/Holy Men and Women
- Spirituality/Culture
- Vocations
- Additional Resources
- Conferences
- Funding Resources
- Institutions
- Media
- Organizations

Citations from the "Black Catholic Pastoral Plan" for the Archdiocese of Milwaukee

ⁱ *Evangelii Gaudium* (The Joy of the Gospel), 30.

ⁱⁱ From the Mission Statement for the Archdiocese of Milwaukee.

ⁱⁱⁱ In *Mater et Magistra*, Pope John XXIII affirms the process of See, Judge, Act as a way of interpreting and responding to the signs of the time.

^{iv} Please see pages 5-10 for a brief history of Black Catholics in the Archdiocese of Milwaukee.

^v The office was first established in 1981 as the Office of Black Catholic Concerns. In 1993, the name was changed to the African-American Ministry Office. The office closed in 2008 as part of a major restructuring in the archdiocese.

^{vi} The first national Black Catholic Congress was convened in 1889; the most recent, Congress XII, took place in 2017. Initially, congress events took place on an annual basis. Since 1987, the congresses have convened every five years. For the history of the Black Catholic Congress movement, go to nbccongress.org.

^{vii} Black Catholics in the Archdiocese of Milwaukee – 2017 Data Report by the Archdiocese of Milwaukee Office of Planning and Councils.

^{viii} Mass Attendance Report by the Archdiocese of Milwaukee Office of Planning and Councils, 2017.

^{ix} Ibid.

^x Black Catholic Prayerful Reflections, Archdiocese of Milwaukee, 2017. Available at archmil.org.

^{xi} Refer to the NBCC Congress XII Pastoral Plan of Action, November 2017, available at nbccongress.org.

^{xii} A vicar general is delegated the authority to act in place of the bishop throughout the diocese except in areas reserved for the (arch) bishop alone as outlined in the Code of Canon Law.

^{xiii} Excerpt from the Seton Catholic Schools Mission and Vision Statement, setoncatholicsschools.com.



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**For an extensive listing of resources available for those in Black Catholic Ministry,
please visit www.archmil.org/blackcatholicresources.**

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