

BIBLICAL STANDARDS OF BEHAVIOR

Retreat Booklet

Retreat Booklet: Working to End the Sin of Racism

In the book of Genesis, “God created humans in his image” (1:27). Humans have done marvelous deeds; however, they have also committed great harm against one another, particularly through the sin of racism.

Pope Francis addressed the people of the United States shortly after the murder of George Floyd saying, “We cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life” (General Address, June 3, 2020).

The U.S. bishops echoed the Pope’s remarks in their 2018 pastoral letter *Open Wide Our Hearts* stating, “What is needed, and what we are calling for, is a genuine conversion of heart, a conversion that will compel change, and the reform of our institutions and society.”

In the Pacific Northwest’s 2023 synod report, “Catholic people of color spoke of routine encounters with racism, both inside and outside the Church.” In the Archdiocese of Seattle, there are now efforts at the parish, deanery and archdiocesan levels to pray, learn and act so that racism may be eradicated, but those efforts have not yet reached every corner of western Washington.

All people are invited to experience conversion and transformation, to recognize that every human being is imbued with dignity given by the Divine. These Biblical standards of behavior and inter-cultural competency are tools to begin this work, but they are only the beginning. Greater accountability is required so that there may be “a full realization of the promise of liberty, equality, and justice for all” (OWOH).

To learn more about Racial Justice and Equity, please email intercultural@seattlearch.org for more information.

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I. Biblical Standards of Behavior: Introduction

*These Biblical Standards of Behavior are meant
to help us live out the value of the
"Unity of One Body."*

The mission of Our Lord Jesus Christ is the mission of the Church: to encounter, accompany, and live the joy of the Gospel. The splendor of God's truth can be overlooked in the rapidly changing world of today.

Whether individuals claim the Church as a home, social service agency or a workplace, there are core values that reflect our mission. These values are not simply to allow us "to get along with others" but means to advance the Kingdom of God, even in the workplace.

As people of God, we want to see with the eyes of Jesus Christ and be the living Body of Christ today. We are called to consider others with love as Jesus looks on each of us and to recognize Jesus in one another. Through these principles, we invite you to reflect upon what it means to act toward others in the image of Jesus. Though not exhaustive, these **Biblical Standards of Behavior** seek to name concrete ways to see and to treat one another as Jesus commands.

*"I give you a new commandment: love one another.
I have loved you, so you also should love one another."*

Section 1: Respect and Dignity for All People

- *Guided reflection questions*
 - *Am I more likely to look for similarities or differences when meeting another person for the first time?*
 - *How do I respond to cultural differences between others and myself? What adjectives would I use: am I judgmental, curious, fearful, welcoming or(choose others)?*
 - *Does it occur to me that I may have learned stereotypical prejudices from others and overlooked the individual in front of me?*
 - *Does the phrase, "we are called to be a communion of person" make me more comfortable when in the presence of those who appear different to me?*

- *Biblical References:*
 - **Acts 2:1-12** *“We are a Communion of Persons”*
 - **The Book of Revelation 7:9**

The Archdiocese of Seattle exists to proclaim the Gospel of Jesus Christ. We seek to create a welcoming culture to share the Lord’s redeeming love for each of us and our love for Him with our brothers and sisters. Recognizing the dignity of every human person created in the image of God, we commit to treating every person with respect and fraternal care as we work together to build a “civilization of love.”¹

We are a communion of persons

*“After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands.”
~The Book of Revelation 7:9*

With an attentiveness to the movements of the Holy Spirit, I will

- Marvel at the Lord’s creativity in the differences and similarities among all God’s children.
- Respect cultural differences of my coworkers, students, families, and parishioners.
- Adopt a mindset of cultural humility and reject ethnocentric thinking or belief in the superiority of any one cultural heritage, including my own.
- Become aware of my own sins, beliefs, disadvantages, and biases and grow to recognize how either my deliberate or unintentional words and actions can affect others.
- Strive to understand and to be open to discussions about the historical and current exploitation of peoples.
- Strive to transform and redeem my ill-formed concepts.
- Avoid prejudices and stereotyping.
- Seek ways to eliminate institutional racism.

¹ Paul VI, 1970, repeated frequently by St. John Paul II.

- Commit to consultation, supervision, and culturally relevant professional development to use effective ways of working with other cultures that are different from mine.

We are called to love and serve...

*"We love because he first loved us. Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister."
~ 1 John 4:19-21*

*"Prayer and working toward conversion must be our first response in the face of evil actions. 'I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.' Luke 15:7 Therefore, we must never limit our understanding of God's power to bring about the conversion of even those whose hearts appear completely frozen by the sin of racism. Our communities must never cease to invite and encourage them in love to abandon these sinful thoughts and destructive ways."
~ Open Wide Our Hearts p 25, sec. 57*

I will

- Serve with humility.
- Welcome others with a warm, genuine, and friendly attitude.
- Offer help when possible and cooperate to advance the mission.
- Share information with coworkers to ensure excellent work.
- Actively listen and be open to questions, concerns and ideas.

Section 2: Diversity in Collaborative Ministry

A. Guided reflection questions

- *What does the Bible say about racism?*
- *Why does the Church say racism is a sin?*
- *What am I doing or have done to eliminate racism?*

B. *Biblical References*

- **Matthew 25, “Whatever We do to the least”**
- **John 3:16, “So loved the World”**
- **Ephesians 11: 2-14, “But Now in Christ (*Reconcile*)”**
- **Galatians 28, “Had to prove themselves” (*disagree without discriminate*)**
- **James 2:4, “Judges with evil thoughts Jews and Gentiles”**

We are called to support each other...

“Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.”
~Philippians 2:3-4

I will

- Promote awareness of the breadth of Catholic ministries across the Archdiocese of Seattle and collaborate with other ministries when possible.
- Support and encourage coworkers and work toward collective success.
- Intentionally include cultural ministries in pastoral work.
- View myself as a team member in all my work and ministry.
- Acknowledge team members for a job well done.
- Welcome new people to our team and be willing to mentor them.
- Take responsibility for my own words and actions and when necessary, apologize, ask forgiveness and make amends.
- Prayerfully enter into dialogue, attentive to the Holy Spirit and the dignity of each involved, as we strive to understand viewpoints and reconcile differences.
- Seek out the appropriate person who can mediate if we are unable to resolve differences.

We are grateful...

“When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God.”
~Leviticus 19:33-34

As coworkers in the vineyard of the Lord, many organizations contribute to the mission of the Catholic Church in Western Washington. We acknowledge and recognize each other's accomplishments and contributions.

I will

- Thank others who contribute in practical, daily ways to the success of the organization.
- Praise others' accomplishments and successes in a manner that is meaningful to them.
- Acknowledge team members who exemplify our core values and guiding principles.
- Promote organizations that contribute to the mission of the Church of Western Washington.

We are Catholic...

"Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So, God created mankind in his own image, in the image of God he created them; male and female he created them."

~ Genesis 1:26-27

"Knowing that the Lord has taken the divine initiative by loving us first, we can boldly go forward, reaching out to others. We must invite into dialogue those we ordinarily would not seek out. We must work to form relationships with those we might regularly try to avoid. This demands that we go beyond ourselves, opening our minds and hearts to value and respect the experiences of those who have been harmed by the evil of racism. Love also requires us to invite a change of heart in those who may be dismissive of others' experiences or whose hearts may be hardened by prejudice or racism. Only by forging authentic relationships can we truly see each other as Christ sees us. Love should then move us to take what we learn from our encounters and examine where society continues to fail our brothers and sisters, or where it perpetuates inequity, and seek to address those problems."

~ *Open Wide Our Hearts* p. 23, sec. 45

I will

- Promote the dignity of every human person.

- Work to strengthen a welcoming and inclusive community environment.
- Seek ways to eliminate injustice in all its forms.
- Work toward putting systems in place to ensure equal access to our services.
- Be mindful to include and reach out to cultural ministries that may have been overlooked previously.

Section 3: Missionary Discipleship

A. *Guided reflection questions*

- *What needs forgiveness (and Love) for deeper connections?*
- *What would “going to the ends of your world” look like?*
- *What actions would offer evidence of your “growing edge” into extending love beyond our familiar relationships?*

B. *Biblical References:*

- **1 Samuel 16:7, “We are commissioned to continue Christ’s Mission”**
- **Luke 10: 25-37, The “Parable of the Good Samaritan” illuminates *the present* and invites us to change our way of looking at the reality in which we are immersed.” Pope Francis’ Encyclical *Fratelli Tutti* (*Siblings All*)**
- **Galatians 5:22, “Not by pressuring, coercing, or proselytizing, but with closeness, compassion and tenderness.”**

We are commissioned to continue Christ’s mission

“But the LORD said to Samuel, ‘Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart.’”

~ 1 Samuel 16:7

“We instruct our priests, deacons, religious brothers and sisters, lay leaders, our parish staff, and all the faithful to endeavor to be missionary disciples carrying forth the message of fraternal charity and human dignity. We ask them to fight the evil of racism by educating themselves, reflecting on their personal thoughts and actions, listening to the experience of those who have been affected by racism, and by developing and supporting programs that help repair the damages caused by racial discrimination. We need to continue to educate ourselves and our people about the great cultural diversity within our Church.”

~ Open Wide Our Hearts, p. 27 on Working on Churches

We recognize that working or volunteering in the Church is not only a job, but a ministry. The Catholic Church is the most unique body in the world. In fact, it is the Body of Christ, founded by the Lord who entrusted it to his apostles and their successors. Jesus told them to “go to the ends of the world” and the Church’s members do, indeed, come from diverse points on the globe. We seek to ensure that all ministers have the knowledge and skills to serve God’s people.

I will

- Learn about the history, experiences, language factors, culture-bound values, class-bound values, and lifestyles of the various sociodemographic groups with which I serve.
- Learn about the problems that marginalized groups encounter and consider what action steps could help resolve those problems.
- Identify any opinions that I hold that could detrimentally affect my ministry towards God’s children.
- Learn, with cultural humility, cultural cues to read both verbal and nonverbal messages of others and to communicate my own thoughts and feelings appropriately.
- Take into consideration cultural values and norms of the person I am working with rather than trying to one-sidedly impose my preferences of action.
- Participate in ongoing formation or culturally relevant professional development and objectively know myself as learner at times and instructor at other times.
- Be supportive but not overbearing in working with individuals to find effective solutions for the problems with which they approach the Church through me.

- Be aware when tension exists in cross-cultural relationships and appropriately acknowledge the tension.
- Demonstrate empathy for those experiencing race-related oppression and marginalization.
- Strive to recognize that some individuals struggle with multiple categories of societal injustice related to, for example, race, disability and class.
- Respond with dignity and respect for my brothers and sisters in Christ.

II. The Practice of Synodality

Introduction

Before we break into groups for our synodal listening, I want to provide an overview of what it is we are doing today. We're doing something historic: we're participating in the Synod on Synodality!

What does that mean, the "Synod on Synodality"?

Synod is a word used for a Church gathering, usually of bishops. It comes from two Greek words that literally mean "on the way together." A "synod," then, is the Church journeying together, dialoguing together, discerning together. And "synodality" is not about having a lot of synods. "How to have a synod." Pope Francis has said:

"Synodality is the way of being the Church today according to the will of God, in a dynamic of discerning and listening together to the voice of the Holy Spirit."

When we talk about the "Synod on Synodality," then, we are talking about a way of *being* the Church – a Church that listens, that walks and discerns together.

And that's not easy! Pope Francis has said:

"What the Lord is asking of us is already in some sense present in the very word 'Synod.' Journeying together - laity, pastors, the Bishop of Rome - is an easy concept to put into words, but not so easy to put into practice."

This gathering today – and all the gatherings you’ll facilitate in your parishes – are part of Pope Francis’ effort to put synodality into practice, not just at the level of Church hierarchy, but throughout the *whole* Church, the Body of Christ.

The fruit of our conversations today will become part of the diocesan synthesis, which will in turn inform the discussions of the bishops and other delegates who will gather in Rome in October of 2023. But all our synodal gatherings, including this one, are not about producing content or problem-solving. We are not a drafting committee.

As it says in the official documentation for the Synod:

“The **purpose of the Synod**, and therefore of this consultation, is not to produce documents, but “to plant dreams, **draw forth prophecies and visions, allow hope to be nourished**, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another, and **create a bright resourcefulness** that will enlighten minds, warm hearts, give strength to our hands.”

By participating today, and especially by listening to each other and making room for the Holy Spirit, we are helping the Church to become the synodal Church Pope Francis wants us to be.

You’ve already had a chance to reflect on the basic question of the entire synodal process.

A synodal Church, in announcing the Gospel, “journeys together:” How is this “journeying together” happening today in your local Church? What steps does the Spirit invite us to take in order to grow in our “journeying together”?

It all starts with Christians coming together to share how we have experienced “journeying together” (and where that journeying together has broken down in our experience.) We remember, and that remembering – good or bad – helps us look to the future.

Group activity

Within our small groups, we’re going to use a simple process. This prayerful process may be familiar to some of you already. There will be three rounds within each of your small groups, led by your facilitator.

- **In the first round, everyone takes equal turns to share the fruit of prayer and reflection**, from your prayerful preparation for this gathering. There is no discussion in this round and all participants simply listen deeply to each person and attend to how the Holy Spirit is moving within yourself, within the person speaking, and in the group as a whole. This is followed by a time of silence (at least one minute) to note one's interior movements.
- In the **second** round, participants share what struck them most in the first round and what moved them during the time of silence. Some dialogue can also occur, and the same spiritual attentiveness is maintained. Once again this is followed by a time of silence (at least one minute).
- Finally in the **third** round participants reflect on what seems to be resonating in the conversation and where the Holy Spirit might be calling the Church.
- In each round, the facilitator sees that everyone has a chance to speak. Please respect the confidentiality of all members of your small group. You certainly can talk afterwards about the gathering and what was said, but please don't share what was said by individuals. In the report on each group, our facilitators and notetakers will record the thoughts that emerged in the group, but not the names of who said what. This commitment on the part of all participants will help everyone to share freely what's really in their minds and hearts.

III. Examination Of Conscience

Examination of Conscience: A Look at Myself in the Mirror²

Conscience is the "core and sanctuary" within us where we are alone with God and hear his call to "love good and avoid evil" and "do this, shun that."^[3] Let us examine our conscience in light of the sin of racism, asking ourselves:

Have I fully loved God and fully loved my neighbor as myself?

Have I caused pain to others by my actions or my words that offended my brother or my sister?

Have I done enough to **inform myself** about the sin of racism, its roots, and its historical and contemporary manifestations? Have I **opened my heart** to see

² From the USCCB, [A Prayer Service for Racial Healing in Our Land | USCCB](#)

how **unequal access** to economic opportunity, jobs, housing, and education on the basis of skin color, race, or ethnicity, has denied and continues to deny the equal dignity of others?

Is there a root of racism **within me** that blurs my vision of who my neighbor is?

Have I ever witnessed an occasion when someone "fell victim" to personal, institutional, systematic or social racism and I did or said nothing, leaving the victim to address their pain alone?

Have I ever witnessed an occasion when someone "fell victim" to personal, institutional, systematic or social racism with *me* inflicting the pain, acting opposite of love of God and love of neighbor?

Have I ever lifted up and aided a person who "fell victim" to personal, institutional, systematic or social racism and paid a price for extending mercy to the other? How did I react? Did my faith grow? Am I willing to grow even more in faith through my actions?

I recognize that racism manifests in my own individual thoughts, attitudes, actions, and inactions. It also manifests in social structures and unjust systems the perpetuate centuries of racial injustice.[4] For my individual actions and my participation in unjust structures, I seek forgiveness and move towards reconciliation. I look into my heart and ask for the will and the strength to help contribute to the healing of racism in my time.

IV. Prayer for the Healing of Racism

God of Heaven and Earth,
you created the one human family
and endowed each person with great dignity. Aid us, we pray, in overcoming the sin of racism.

Grant us your grace in eliminating this blight
from our hearts, our communities,
our social and civil institutions. Fill our hearts with love for you and our neighbor
so that we may work with you
in healing our land from racial injustice.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

We have prayed and now, with changed hearts, let us move our feet to action.³

³ From the USCCB, [A Prayer Service for Racial Healing in Our Land | USCCB](#)

V. Glossary of Terms

Key Definitions: Race and Cultural Competency (abbreviation list follows)

Ally:

An individual who works with those from the oppressed group in collaboration and partnership, seeks to not only end the system of oppression, but to liberate.

Bias:

An inclination or preference, especially one that interferes with impartial judgment. Often, bias is something that one has without knowing it and individuals can be socialized to have a bias.

Culture:

The way in which a human group interprets life and relates with nature, God, the world, and other people. Culture is not accidental, but an integral part of human life. Culture is lived and expressed through traditions, language, relationships, food, music, and religious expressions. It embraces the totality of life of the group and its members. All human beings relate and respond to God and express their Catholic faith from and within their culture. (Building Intercultural Competence for Ministers (USCCB). Hereafter USCCB, BICM).

Cross-Cultural:

The various forms of encounter and exchange between cultural groups, often in a manner that reflects mutual respect. (USCCB, BICM).

Culture Humility:

Examining one's own values, beliefs, experiences, and biases through self-reflection and lifelong inquiry; being curious and open to learning about others' values, beliefs, and experiences to develop mutual understanding, successful partnerships, and cultural safety. (See <https://www.culturallyconnected.ca/>)

Cultural Competence:

The ability to interact effectively and respectfully with people from different cultures, whether they're from a different racial or ethnic background, follow a different faith tradition, are members of a different generation, or belong to a different social group. (<https://www.honestculture.io/blog/cultural-competence-at-work>)

Discrimination:

Treatment or consideration based on perceived category status rather than individual merit; partiality or prejudice. The unequal treatment of persons of various groups, often based on prejudice. The practice of treating people differently based on race and/or ethnicity. (see in abbreviations CS:HAG)

Diversity:

Difference in the manner of human social interaction. It is rooted in the anthropological reality of distinct familial and communal traditions operative within local communities, peoples, and nations. These differences are transmitted over time within a community and manifest themselves in distinct cultural traditions by which human communities transmit values, behaviors, and priorities. These differences are deeply affected by religious traditions within a culture, and touch upon how diverse communities organize and understand the most basic elements of human existence, including attitudes towards life and death, the raising of children, and the respect due to others in the community. Cultural distinctiveness is profoundly formative of individuals and is a constituent element of human identity. (USCCB, BICM).

Inclusion:

The belief in and practice of creating heterogenous groups and communities in classrooms, churches, and associations (e.g., the practice of teaching students with disabilities in regular classrooms); the opposite of exclusion. (USCCB, BICM).

Inculturation:

This process consists mainly of the transformation of a people's identity and deepest motivations and desires, especially their sacred stories, symbols, and rituals, through dialogue and the power of grace that accompanies the Christian proclamation. This process may pertain to discrete cultures (e.g., Mexican, Filipino) as well as to the overarching global cultures of modernity and postmodernity. (USCCB, BICM).

Intercultural Communication:

The study of theories and practices related to face-to-face interaction between people whose cultures are significantly different from one another. (USCCB, BICM).

Marginalization:

The practice of excluding a social group from the mainstream of society, placing that group legally or socially on the margins of society. (USCCB, BICM)

Multiculturalism:

The re-elaboration of relationships within institutions or organizations because of the encounter of diverse cultures within them for the purpose of achieving integration

rather than assimilation; a dynamic reality that occurs increasingly in the context of migration and the movement of people. (USCCB, BICM).

Oppression:

The long-term injustices and inequalities that a whole identity group experiences to uphold the power and privileges of another identity group. Oppression is based on a history of prejudice that has been acted out and supported through institutionalized power (including laws), beliefs/ideologies, relationships between people, and the ways that people think of themselves as better or worse than people from other identity groups. (CS: HAG).

People of Color:

A phrase that refers to non-white minority group members, such as African Americans, Mexican Americans, Puerto Ricans, and Native Americans, but that also reflects recent demographic realities of the US; often preferred over the phrase “ethnic minority” because these groups are, in many schools and communities, the majority rather than the minority. (USCCB, BICM)

Prejudice:

A set of usually negative beliefs about a social group that leads individuals to prejudge people from that group or the group in general, regardless of individual differences among members of that group. Opinion or feelings formed beforehand, without knowledge, thought, or reason – preconceived notion/opinion or feeling either favorable or unfavorable. (CS:HAG)

Privilege:

A right or benefit that certain people or groups have, and others don't. Privilege usually gives people power and resources they don't recognize they have and did not earn. The more privileges a person has, the higher their social rank, and the more they are treated with value. Privileges are held up by institutions, beliefs, ideologies, and relationships between people. They include things that seem to be basic rights, but when other people are denied these rights, they become privileges. (CS:HAG).

Racism:

Any belief (conscious or unconscious), attitude, action, or institutional structure that subordinates a person or group because of their color. It can often be described with this equation: *Privilege + Power = Racism*. Acts of racism are sinful because they violate justice. (cfr. Open Wide Our Hearts, USCCB and CS).

Forms of Racism:

- *Individual Racism:*
Occurs when people believe they are superior to others because of the color of their skin or their ethnic background.
- *Institutional/Structural Racism:*
Occurs when resources, power, and opportunities are distributed such that certain groups (i.e., in the United States those who are white) benefit, and others (i.e., in the U.S., people of color) are excluded. Examples of institutional racism in the United States can be found in the criminal justice, health, and education systems, in the historically unequal access to employment, housing, wealth, and the ability to vote. (<https://www.sociologygroup.com/racism-meaning-types-examples>)

Racial Microaggressions:

Brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color. Perpetrators of microaggressions are often unaware that they engage in such communications when they interact with racial or ethnic minorities. (See abbreviations - CS:HAG).

Stereotype:

Unsubstantiated beliefs about the personal attributes of the members of a group based on inaccurate generalizations used to describe all members of the group and that thus ignore individual differences. (See abbreviations, USCCB, BICM)

Tokenism:

Presence without meaningful participation. For example, a superficial invitation for participation without ongoing dialogue and support, handpicked representatives who are expected to speak for the whole (socially oppressed) group (e.g. 'tell us how women experience this issue'). Tokenism is often used as a band aid solution to help the group improve its image (e.g. 'we're not racist, look there's a person of color on the panel.')

White Privilege:

Unearned advantages that white people acquire based on their European American descent and or physical appearance including higher expectations, benefit of the doubt, positive stereotyping, and preferential treatment. (See abbreviations - CS:HAG).

Abbreviations

(Details of these documents under "sources")

BICB	Building Intercultural Competence for Ministers
CS:HAG	Creating Space: How affinity groups....

VI. Appendices

The Spiritual & Corporal Works of Mercy

Corporal works of mercy physical acts of kindness that help people in need:

- Feeding the hungry
- Giving drink to the thirsty
- Clothing the naked

- Sheltering the homeless
- Visiting the sick
- Visiting the imprisoned
- Burying the dead

Spiritual works of mercy are acts that minister to the spiritual needs of others:

- Instructing the ignorant
- Advising
- Consoling
- Comforting
- Forgiving
- Bearing wrongs patiently
- Admonishing the sinner

The Catholic Church considers the works of mercy to be a model for how people should treat their neighbors.

References

Approved by the U.S. bishops during their Fall 2018 General Assembly, United States Conference of Catholic Bishops, *Open Wide Our Hearts: The Enduring Call to Love Pastoral Letter Against Racism* <https://www.usccb.org/committees/ad-hoc-committee-against-racism> asks us to recall that we are all brothers and sisters, all equally made in the image of God. Order through the USCCB Store <https://store.usccb.org/open-wide-our-hearts-p/7-606.htm> .

Resources to accompany the Pastoral Letter: Open Wide Our Hearts: The Enduring Call to Love. 2018, United States Conference of Catholic Bishops. <https://www.dosafl.com/wp-content/uploads/2020/05/Open-Wide-Our-Hearts-Resources-expanded-002.pdf>

Open Wide Our Hearts, Grade 8 resource. 2018, United States Conference of Catholic Bishops. <https://www.usccb.org/issues-and-action/human-life-and-dignity/racism/upload/grade-8-resource.pdf>

Building Intercultural Competence for Ministers. 2014, United States Conference of Catholic Bishops. This book is designed to help ministry leaders achieve a basic level of awareness and proficiency in the area of intercultural competency through the five guidelines recommended by the United States Conference of Catholic Bishops (USCCB) Committee on Cultural Diversity in the Church. <https://store.usccb.org/products/building-intercultural-competence-for-ministers-english-spanish>

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Creating Space: How affinity groups can support volunteers and influence organizational change. November 10, 2018, National Conference on Faith-Based Service, Catholic Volunteer Network. <https://catholicvolunteernetwork.org/wp-content/uploads/2018/12/Affinity-Groups-common-terms.pdf>

Cultural Diversity Resources. United States Conference of Catholic Bishops. <https://www.usccb.org/committees/cultural-diversity-church/resourcesbooks>

Cultural Humility. Culturally Connected was developed in collaboration by the Health Literacy team of BC Children's Hospital and the Population Health Promotion team of BC Women's Hospital, both of which are parts of the Provincial Health Services Authority. <https://culturallyconnected.ca/cultural-humility/>

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PAGES FOR JOURNALING

Section 1: Respect and Dignity for ALL People

A. Guided reflection questions

- *Am I more likely to look for similarities or differences when meeting another person for the first time?*
- *How do I respond to cultural differences between others and myself? What adjectives would I use: am I judgmental, curious, fearful, welcoming or(choose others)?*
- *Does it occur to me that I may have learned stereotypical prejudices from others and overlooked the individual in front of me?*
- *Does the phrase, "we are called to be a communion of person" make me more comfortable when in the presence of those who appear different to me?*
