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Minneapolis Outreach Center Proposal

Office of Hispanic Ministry  
Archdiocese of St. Paul/Mpls.

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### Summary

This proposal attempts to present a clear picture of the Hispanic reality in Minneapolis, Minnesota. There is a great need to bring and motivate the Minneapolis Hispanic population to take a more active part in the growth of our society.

The Office of Hispanic Ministry wants to be instrumental in bringing social-cultural and educational changes, as well as spiritual revitalization within Hispanics in the Twin Cities.

In order to do so, it has been proposed that an outreach center be created in Minneapolis to better assess and determine the extent of the work that needs to be done to bring about such changes.

The Minneapolis Hispanic outreach center is expected to be in operation by the end of fall or early days of winter 1987.

Many things are required to make this proposal come to life. Financial resources as well as good people are essential ingredients needed to develop a project of this kind.

The Office of Hispanic Ministry is funded by the Archdiocese of St. Paul/Mpls., this funding provides staff, space and administrative needs but, a project like the one proposed here is not included in the Archdiocesan budget; therefore, we need to rely on organizations and foundations like yours and from other private sectors. In order to start this project by fall or early winter 1987, the Office of Hispanic Ministry needs approximately \$18,000. We are asking you to contribute whatever amount you consider suitable to help this idea become a reality.

As contrary to the Hispanic population of St. Paul, the Minneapolis Catholic Hispanics do not have a parish that offers Spanish speaking masses in a regular basis. Furthermore, when in need of other pastoral care they must go to St. Paul or wherever this care could be obtained.

This situation has been in the past and is now of great concern for the Archdiocesan Office of Hispanic Ministry, religious, clergy people and other Spanish speaking individuals.

If we go back in time we will see that in 1975 several individuals and Spanish-speaking priests began to invite Minneapolis Hispanics to attend Spanish services in different churches of the area. Every Sunday or when possible, they would gather to celebrate their faith and Hispanic fellowship. This idea, although exciting and promising did not work well because of several problems such as: transportation, communication, unavailability of churches, shortage of bilingual celebrants, and others. In 1980 bilingual workshop was resumed at the Ascension Church in North Minneapolis by an initiative of its pastor and some concerned Hispanics. Ever since, this tradition has been building. Every first Sunday of the month, at 12:30 p.m. we can see , many Hispanics gather to celebrate their faith and fellowship in their native language.

Encouraged by the Ascension Parish response to its Spanish-speaking workshop the Archdiocesan Office of Hispanic Ministry and other persons have began to invite people to attend Spanish Masses and fiestas every third Sunday of the month at Holy Rosary Parish located in South Minneapolis. Little by little a sense and spirit of community has been developing among the Minneapolis Hispanic catholic population.

But that is not enough. There is yet a lot of work to do if we want to create a spirit of Hispanic community in Minneapolis. We need to bring to Minneapolis other programs and activities that can help build such spirit. Renew, Cursillo, Catechism, baptism and confirmation classes, Bible study, educational opportunities, social cultural activities, and so on, are some of the actions that need to be developed and implemented in Minneapolis. And certainly, there is only one way to do that: " Getting closer to Minneapolis". THE NEED is obvious; we need an office or a center with good people capable of making all of these programs and ideas accessible to the Minneapolis Hispanic population. The Archdiocesan office of Hispanic Ministry needs to extend its field of action to Minneapolis and creating such office of Pastoral Center will make it possible.



### INSTITUTIONAL BACKGROUND

The Office of Hispanic Ministry of the Archdiocese of St. Paul/Minneapolis was established on July 1, 1980 as a result of the efforts of several Hispanic community groups, Archdiocesan departments, and with the support and blessing of Archbishop John Roach.

This office was established to assure the participation of the Hispanic community in the growing processes of the Catholic church of the area; therefore, the following goals were stated:

1. To identify the needs of the Hispanic community of the Twin Cities (spiritual, educational, social/cultural, physical, personal, etc.)
2. To bring the Catholic church to the Hispanic community.
3. To attract the Hispanic community to the Catholic Church.
4. To identify, develop and coordinate resources to better serve the Hispanic Community.

With those concerns and priorities in mind; in July of 1980, upon the recommendation of the Hispanic Task Force, Archbishop John Roach appointed the first director of the Hispanic Office, Sister Lupe Serrano. After her resignation in December 1984, Sr. Consuelo Covarrubias and Mrs. Virginia Rodriguez were hired as Co-directors of the office. Their appointment took place on June 1985. Finally, on February 7, 1987 Archbishop John Roach appointed José Carrera, a St Paul resident, to the position of director of the Office of Hispanic Ministry.

During this times of transitions the office has accomplished many important and motivating tasks that have provided significant benefits to the Archdiocesan Hispanic community.

Among those significant achievements the following is worth mentioning:

The Office of Hispanic Ministry, since its establishment has identified and coordinated several projects that met some specific needs of the Hispanic community in the educational, evangelizational, social/cultural, and personal areas. i.e.

1. Renew process in Minneapolis
2. School of Hispanic Ministry at St. Thomas College
3. First State Hispanic Encuentro
4. Coordination of ground work to develop a pastoral plan to attend the various needs of the

Hispanic community in five specific areas:

- a. Evangelization
  - b. Youth
  - c. Social Justice
  - d. Leadership
  - e. Education
5. Work with various local educational institutions to develop ways to invite Hispanics to take advantage of educational opportunities.
  6. Referred needy Hispanics to the appropriate service sources to care for their personal, family, social and other needs.
  7. Has facilitated the flow of information and referral between the Hispanic community and Archdiocesan, governmental, and other service agencies.
  8. Has established a network of Hispanic Ministry Offices at the local, regional and national levels.
  9. Has established a Sunday workshop in Spanish at North Minneapolis Ascension Parish and South Minneapolis Holy Rosary Parish.
  10. Has taken a serious stand in social/cultural and political issues that do not go in line with the interests and benefits of the Hispanic community of the area.
  11. Has worked with Hispanic inmates at several Minnesota Prison Institutions.

### Hispanic reality

Census data tells us the Hispanic population is 15 million, but some experts estimate the total U.S. population to be well above 20 million. In general most Hispanics in our country live near or below poverty level. The annual medium income for non-Hispanics families is \$5,000 higher than the median for Hispanic families, 22.1 percent of Hispanics live below poverty level compared with 15 percent of the general population (#6 Hispanic Pastoral Letter).

### Minnesota Perspective

Minnesota is a microcosm of the large Hispanic reality. The 1980 census stated that there are 32,124 Hispanics in Minnesota. One of the primary characteristics of Hispanic population in Minnesota is its growth.

St. Paul	16,000
Minneapolis	12,000
Other Metro Area	8,000
	<u>36,000</u>
Rural Minnesota	16,000
	<u>52,000</u>

In 1983, the U.S. Catholic Conference of Bishops, aware of the gifts as well as the needs of Hispanics in the U.S., wrote a pastoral letter, Hispanic Presence: Challenge and Commitment. They recognized that there is a great need to surface the leadership of the Hispanics that so they may take ownership of their heritage and increase their participation in the mainstream of the church and society. The Bishops state: "We ask our Hispanic people to raise their prophetic voices to us once again, as they did in 1972 and 1977 in the III Encuentro de Pastoral, so that together we can face our responsibilities well". We call for the launching of an Encuentro process, from church based communities and parishes to dioceses and regions, and to the national level, culminating in a gathering in Washington, D.C. in August of 1985". "So began a ten-step national process involving over 600,000 Hispanics that was to surface specific areas or priorities upon which they will be focusing on in the coming years". These priorities are Evangelization, Formation of Leaders, Social Justice, Integral Education, and Youth. This process culminated in a National Encuentro Event where 1,200 delegates raised their voices by writing ten prophetic guidelines for Hispanic Ministry and a series of Commitments whereby they took ownership for the task of shaping their own futures. (see appendix A and B)

#### PURPOSE

Minneapolis and its neighboring areas have a sizable Hispanic population (12,000 estimated 1986 figure). The Office of Hispanic Ministry of the Archdiocese of St. Paul/Minneapolis, located in St. Paul, serves a very small percentage of this population (approximately 200 people - less than 2 percent).

It is the purpose of this proposal to establish an outreach center that will enable a larger number of Minneapolis Hispanics to be served in their evangelizational, educational, and social/cultural needs.

The personnel assigned to direct the said Minneapolis outreach center will have, among others, the task of gathering data regarding the needs of the Hispanic population of that area, and then, in coordination with the Archdiocesan Hispanic Ministry Office, will deliver services and programs to meet those needs.

## GOALS

1. To bring the word of God and the doctrine of the Catholic Church to Minneapolis Hispanics in ways accessible to them.
2. To help the Hispanic adult community of Minneapolis become more aware of the urgent need of obtaining a good education for them and for their children, and to offer them social/ cultural, personal and other supporting services.
3. To foster social and cultural awareness among Minneapolis Hispanics so they could display great pride in their Hispanic heritage.

## OBJECTIVES

- A. Identify the Minneapolis and neighboring Hispanic population and their demographic characteristics.
- B. Identify and implement ways to take God's message to Minneapolis Hispanics
- C. Identify and analyze the barriers that have kept Minneapolis Hispanics from being part of the Catholic Church in that area.
- D. Identify those agencies and individuals already involved in serving the Hispanic population of Minneapolis.
- E. Establish a process of communication with Minneapolis Hispanics to inform them about programs and services available to them.
- F. Establish a volunteer basis among Hispanics and other interested individuals to better reach out to Hispanics in that area.
- G. Facilitate the access of Minneapolis Hispanics to programs and activities offered by the Office of Hispanic Ministry, Hispanic social/cultural agencies, and other organizations, in-and-out the Metropolitan Area.
- H. Develop a transportation system for those Hispanics in need of it.
- I. Investigate and analyze effective methods to recruit the youth and the young adult into our specific programs and activities.
- J. Develop procedures to inform Minneapolis Hispanics about educational and training opportunities being offered in-or-out the state.
- K. Establish an advisory committee made up of representatives of Hispanic agency personnel, Minneapolis Hispanic residents and other concerned individuals.
- L. Identify, develop and implement ways to facilitate communication and resources sharing between Minneapolis Hispanics and the non-Hispanic population.
- M. To foster social and cultural heritage awareness among Minneapolis Hispanics.

### PROJECT DESCRIPTION

The proposed Minneapolis Hispanic outreach center is a long term project which is expected to start during fall of 1987. At its beginning stages the center will be conducted by one person who will work on a full time basis with direct support from the Archdiocesan office of Hispanic Ministry.

The Minneapolis Center will establish a process to more effectively assess the needs of the Hispanic community and will develop a service delivery model to better meet whatever those needs are.

In most cases, the center's staff person will work in coordination with the Director of the Archdiocesan Office of Hispanic Ministry and other Hispanic service organizations and individual.

### Location

It has been proposed that the center be located at the Parish of Ascension Church in North Minneapolis. The rationale for this suggestion is based on the fact that the Ascension Church has been lately the place where most Minneapolis Hispanics gather to attend Spanish Masses and other social and civic events.

### Linkage

The Minneapolis Hispanic outreach center if located at the Ascension Parish in North Minneapolis, might be able to obtain some support from that Parish administration in terms of work space. (office space and other parish resources) A condition for this support would be that the center, if in agreement, will perform some specific tasks at the parish level. The center's staff will also examine strategies to establish a linkage with other Minneapolis parishes and organizations.

### EVALUATION

The Minneapolis Hispanic Ministry outreach center will be directly supervised and evaluated by the director of the Archdiocesan office of Hispanic Ministry under the advise of his Hispanic Ministry Advisory Board.

The Director and the Hispanic Ministry Advisory Board members will meet at least three times during the period of development and implementation of the said Minneapolis outreach center to evaluate any progress made and to assist its personnel.

the Minneapolis outreach center will be evaluated on a regular basis in terms of the completion of its Goals and Objectives.

# ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

## Forecast of 1987/88 Operating Budget

SPONSORING AGENCY Hispanic Ministry Office

TITLE OF PROGRAM Hispanic Ministry Office

	1985/86 BUDGET	1985/86 ACTUAL	1985/86 Budget Variance Over (Under)	1986/87 BUDGETED	1987/88 BUDGETED
<b>INCOME</b>					
1. Archdiocesan Allocation					
2. Other (Specify Source)					
3.					
4.					
5.					
6. TOTAL INCOME (Lines 1 through 5)					
<b>EXPENSES</b>					
7. Total Salary + Benefits	45,035	44,644	<391>	47,287	50,301
<b>EQUIPMENT</b>					
8. New Equipment	200	2,025	1,825	3,000	1,500
9. Equipment Repair	200	170	<30>	200	100
10. Equip. Service Contracts					200
11. TOTAL EQUIPMENT (Lines 8 through 10)	400	2,195	1,795	3,200	2,300
<b>AUTO-TRAVEL-MEETINGS</b>					
12. Transportation	4,500	4,350	<150>	4,000	4,000
13. Meetings-Conferences- Workshops	1,300	1,342	42	1,500	2,000
14. TOTAL TRAVEL-MEETINGS (Lines 12 + 13)	5,800	5,692	<108>	5,500	6,000

\* \* \* \* \*

FULL-TIME Equivalents (FTE) \_\_\_\_\_

To determine total FTE, consider:

Full-time employee = 1.00  
 3/4 time employee = .75  
 1/2 time employee = .50  
 (etc.)

OPTIONAL: Contributed Services  
 (Employees receiving religious or  
 priest stipends)

Lay equivalent salary and  
 benefits.....

Actual salary & benefits  
 (Line 7).....

Difference = Contributed  
 Services \_\_\_\_\_



SPONSORING AGENCY Hispanic Ministry OfficePROGRAM Hispanic Ministry Program

	1985/86 BUDGET	1985/86 ACTUAL	1985/86 Budget Variance Over (Under)	1986/87 BUDGETED	1987/88 BUDGETED
OTHER EXPENSES					
15. Dues, Subscriptions, Memberships, Books, Periodicals	700	837	137	800	600
16. Telephone	960	1,875	915	2,000	1,800
17. Printing (Cent.Corp.)	1,300	1,229	< 71 >	1,800	1,500
18. Printing (Outside)	500	483	< 17 >	100	100
19. Postage	1,000	706	< 292 >	1,000	1,000
20. Data Processing (Central Corporation)					
21. Data Processing (Outside)					
22. Office Service/Supply	2,800	3,178	378	2,800	3,000
23. Property/Liability Ins.	125	178	53	178	187
24. Utilities					
25. Building Repairs					
26. Rent					
27. Other (Specify)					
Groceries	200	408	208	200	400
Prison Ministry				1,000	1,000
					1,700
28. Contract/Professional Services (Specify)					
Workshop Presenters	2,400	3,917	1,517	2,600	2,000
29. TOTAL OTHER (Lines 15 through 28)	9,985	12,811	2,828	12,478	12,787
30. TOTAL NON-SALARY RELATED Lines 11 + 14 + 29	16,185	20,698	4,515	21,178	21,087
31. TOTAL SALARY RELATED (Re-enter Line 7)	45,035	44,644	< 319 >	47,287	50,301
32. TOTAL (Lines 30 + 31)	61,220	65,342	4,196	68,465	71,388
33. BALANCE (Line 6 minus 32)					
34. PER CENT LABOR INTENSE (Divide Line 31 by 32)	73.56	68.32	NA	69.07	70.46

APPENDICES

## APPENDIX A

### LINEAS PROFETICAS PASTORALES

### PASTORAL PROPHETIC GUIDELINES

1. Nosotros, como pueblo hispano escogemos a la familia en todas sus expresiones como núcleo prioritario de nuestra pastoral.

\*We, as Hispanic people choose the family in all its forms and expressions as the nucleus of all the priorities in our pastoral ministry.

2. Nosotros, como pueblo hispano hacemos una opción preferencial solidaria por los pobres y marginados.

\*We, as Hispanic people make a preferential option for and in solidarity with the poor and marginated.

3. Nosotros, como pueblo hispano hacemos una opción preferencial por los jóvenes hispanos para que participen a todos los niveles de la pastoral.

\*We, as Hispanic people make a preferential option for the Hispanic youth, so that they will participate at all levels of pastoral ministry.

4. Nosotros, como pueblo hispano queremos desarrollar y seguir una pastoral de conjunto que responda a nuestra realidad.

\*We, as Hispanic people want to develop and follow a "pastoral de conjunto" (a method using joint pastoral planning) that responds to our reality.

5. Nosotros, como pueblo hispano queremos seguir una línea pastoral como Iglesia evangelizadora y misionera.

\*We, as Hispanic people want to follow a pastoral thrust as an evangelizing and missionary church.

6. Nosotros como hispanos queremos seguir la línea pastoral de promoción de liderazgo comprometido y encarnado en la realidad.

\*We, as Hispanic people want to follow the pastoral thrust that promotes a leadership that is committed to and incarnated in our reality.

7. Nosotros, como pueblo hispano queremos seguir una línea de educación integral sensible a nuestra identidad cultural.

\*We, as Hispanic people want to follow a thrust of integral education sensitive to our cultural identity.

8. Nosotros, como pueblo hispano queremos seguir una línea de Iglesia promotora y ejemplo de justicia.

\*We, as Hispanic people want to follow a thrust as a church that promotes and exemplifies justice.

9. Nosotros, como pueblo hispano queremos seguir una línea de valorización y promoción de la mujer reconociendo su igualdad y dignidad, y su papel en la familia, Iglesia, y sociedad.

\*We, as Hispanic people wish to follow a thrust that values and promotes the Hispanic woman, recognizing her equality, dignity, her role in the family, Church and society.

## APPENDIX B

### HISPANIC COMMITMENTS

These are the "Compromisos" or Commitments and Pastoral Prophetic guidelines drawn up and ratified by 1,200 delegates at the III National Encuentro Event August, 1985 in Washington, D.C.

They were dealt with by the First State Encuentro in June 27 - 29, 1986, in St. Paul, MN.

#### EVANGELIZACION - EVANGELIZATION

1. Nosotros como pueblo hispano nos comprometemos a crear y mantener las pequeñas comunidades eclesiales para: promover y compartir los dones cristianos encarnados en la cultura hispana; desarrollando el sentido eclesial de nuestro pueblo, promoviendo una Iglesia profética, evangelizadora, comunitaria y misionera; para atraer a los alejados y separados de las estructuras eclesiales para continuar la catequesis segun la necesidad de nuestro pueblo para fomentar la oración y reflexión, compartiendo nuestra fe, costumbres y ayuda material y espiritual.

\*We as Hispanic people commit ourselves to create and maintain the small ecclesial communities in order to foster and share the Christian gifts incarnated in the Hispanic culture, developing the ecclesial awareness of our people, promoting a Church that is prophetic, evangelizing, communitarian and missionary; in order to attract those alienated and separated from the ecclesial structures; in order to continue the catechesis in accordance with the needs of our people, and in order to encourage prayer and reflection, sharing our faith, customs, material and spiritual resources.

2. Nosotros como pueblo hispano nos comprometemos a colaborar en la elaboración del plan de pastoral de conjunto que sea adoptado a las diócesis por el obispo, sacerdotes, y laicos basándose en el estudio y analisis de las necesidades reales del pueblo hispano, considerando su cultura, idioma y costumbres.

\*We as Hispanic people commit ourselves to collaborate in the development of a pastoral plan "de conjunto" that will be adapted to the diocese by the bishops, priests, and laity, based on the study and analysis of the real needs of the Hispanics, taking into consideration their culture, language and customs.

3. Nosotros como pueblo hispano nos comprometemos a promover la creación de Centros de Pastoral que incluyan el No. 8 del documento de trabajo, dándole especial atención a la formación de agentes líderes de la pastoral.

\*We as Hispanic people commit ourselves to promote the creation of Pastoral Centers which would include number 8 of the working document, giving special attention to the formation of the agents of pastoral leadership.

4. Nosotros como pueblo hispano nos comprometemos a procurar mayor autoridad y fuerza en las oficinas de apostolado hispano para que sean verdaderos instrumentos en la evangelización de nuestro pueblo.

\*We as Hispanic people commit ourselves to achieve greater authority and power in the offices of the Hispanic Apostolate in order that they be authentic evangelizing instruments of our people.

5. Nos comprometemos a desarrollar un estilo de evangelización más personal orientada a la formación de pequeñas comunidades donde se proclame y se viva el mensaje íntegro de la salvación.

\*We commit ourselves to develop a style of evangelization that is more personal, oriented toward the formation of small communities where the integral message of salvation may be live and proclaimed.

6. Nosotros como pueblo hispano nos comprometemos a desarrollar un plan de concientización y análisis sobre los medios de comunicación existentes, manejados con fines materialistas y sin valores cristianos para poner a la luz su falsa escala de valores y también nos comprometemos a crear programas de radio y televisión que reflejen nuestra realidad religiosa, cultural, política y socio-económica y la penetre con una evangelización integral que abarque la totalidad de la persona.

\*We as Hispanic people commit ourselves to develop a plan of consciousness raising and analysis of the existing mass communications controlled for materialistic purposes and without Christian value system, and we also commit ourselves to create television and radio programs which reflect our religious, cultural, political and socio-economic reality capable of penetrating it with an integral evangelizing dimension that embraces the totality of the person.

7. Nosotros como pueblo hispano nos comprometemos a ser auténticos evangelizadores promoviendo los valores cristianos desde la familia, la sociedad e Iglesia, para erradicar todo tipo de abuso y explotación.

\*We as Hispanic people commit ourselves to be authentic Evangelizers, promoting Christian values from the family, society and the Church in order to eliminate all abuse and exploitation.

#### LIDERES - FORMATION OF LEADERS

1. Nosotros como pueblo hispano nos comprometemos a descubrir, motivar, apoyar, promover y fomentar líderes que sean del pueblo, conozcan al pueblo y vivan con el pueblo.

\*We as Hispanic people commit ourselves to discover, motivate, support, promote and foster leaders who come from the people, know the people and live with the people.

2. Nosotros como pueblo hispano nos comprometemos a participar "en la planificación, toma de decisiones y posiciones de responsabilidad en la Iglesia a todos los niveles (nacional, regional, diocesano, y parroquial)"... Cf. Documento de Trabajo, V, #7 pág. 110

\*We as Hispanic people commit ourselves to participate "in the planning, decision making and in assuming positions of responsibility in the Church at all levels (national, regional, diocesan and parochial)"... Cf. Working Document, V.#7, p. 120.

3. Nosotros como pueblo hispano nos comprometemos a luchar por la creación de centros de formación integral con equipos móviles que aseguren la formación continua de líderes para todos los ministerios y grupos de intereses comunes a nivel diocesano, regional y nacional.

\*We as Hispanic people commit ourselves to strive for the creation of centers of integral formation with mobile teams which should insure the continuous formation of leaders for all ministries and groups with common interests on diocesan, regional and national levels.

4. Nosotros como pueblo hispano nos comprometemos a tomar como nuestra responsabilidad el promover las vocaciones al sacerdocio, diaconado permanente, vida religiosa y ministerio laical dentro del pueblo hispano teniendo en cuenta que se les provea una formación que responda a las necesidades culturales y espirituales de nuestro pueblo y que se les permita encarnarse en nuestra realidad.

\*We as Hispanic people commit ourselves to assume as our responsibility the promotion of vocations to the priesthood, permanent diaconate, religious life and lay ministry within the Hispanic people, bearing in mind, that the candidates be provided with a formation that responds to the cultural and spiritual needs of our people, and permits them to be incarnated in our reality.

5. Nosotros como pueblo hispano nos comprometemos a trabajar con nuestros obispos, sacerdotes, diáconos permanentes y religiosos/as, para que convivan más con el pueblo y con sus líderes, promoviendo reuniones de liderazgo que unifiquen criterios y resulten en un apoyo mutuo y trabajo pastoral efectivo.

\*We as Hispanic people commit ourselves to work with our bishops, priests, permanent deacons and religious so that they will work together with the people and their lay leaders by promoting leadership meetings to unify criteria and bring about mutual support and effective pastoral work.

6. Nosotros como pueblo hispano nos comprometemos a concientizar los líderes cívicos por medio de organizaciones populares, fomentando así el liderazgo en nuestra comunidad.

\*We as Hispanic people commit ourselves to raise the consciousness of civic leaders through popular organizations, thus encouraging leadership in our own community.



## JUSTICIA SOCIAL - SOCIAL JUSTICE

1. Nosotros como pueblo hispano nos comprometemos a denunciar las injusticias y luchar por los derechos humanos, especialmente:
  - a) el derecho inalienable del trabajador a vivir y trabajar en cualquier lugar sin discriminación
  - b) el derecho de cada trabajador, hombre o mujer, obrero, campesino, migrantes con o sin documentación, refugiados, a recibir justo salario, vivienda y servicios sociales necesarios.
  - c) el derecho de refugio para todos los que sufren persecución de cualquier índole: social, política o religiosa.
  - d) la vida en todas sus formas, y luchar para que se le respete.

\*We as Hispanic people commit ourselves to denounce injustices and to struggle for human rights in all their dimensions, especially:

- a) the inalienable right of the worker to live and work in any place without borders or papers.
- b) the right of each worker, man or woman, farmworker, migrant -with or without papers- to receive just wages, housing and needed social services.
- c) the right of refuge for all those who suffer persecution of any kind: social, economic political or religious.
- d) respect life in all its forms and struggle so that it may always be respected.

2. Nosotros como pueblo hispano nos comprometemos a apoyar las declaraciones, la política de nuestros obispos en los Estados Unidos sobre inmigración, así como sus esfuerzos en favor de los derechos de inmigrantes e indocumentados. Pedimos que se promulguen leyes justas de inmigración y rechazamos cualquier proyecto de ley que discrimine al hispano.

\*We as Hispanic people commit ourselves to support the statements and policies of our bishops in the United States regarding immigration, as well as, their efforts on behalf of the rights of immigrants and the undocumented. We ask that just immigration laws be promulgated and we reject any congressional bill that discriminates against Hispanics.

3. Nosotros como pueblo hispano nos comprometemos a pedir que se utilicen los medios de comunicación para denunciar la violencia y las injusticias hacia la familia, los jóvenes, las mujeres, los indocumentados, los migrantes, los refugiados, los campesinos, los obreros y los encarcelados.

\*We as Hispanic people request that the means of mass communication be used to denounce the violence and the injustice aimed at the family, youth, women, undocumented, migrants, refugees, farmworkers, factory workers and imprisoned.

Justicia Social - Social Justice

4. Nosotros como pueblo hispano nos comprometemos a contribuir en la elaboración e implementación de acción de justicia social a nivel nacional, regional, diocesano y parroquial, que incluya programas de:

- a) concientización sobre las injusticias que afligen a nuestro pueblo,
- b) formación para la justicia de acuerdo a la Doctrina Social de la Iglesia,
- c) información y defensa jurídica,
- d) alfabetización y capacitación,
- e) formación cívica y política,
- f) asistencia médica.

\*We as Hispanic people commit ourselves to contribute in the development and implementation of a plan of action for social justice on a national, regional, diocesan and parochial level, which should include programs of:

- a) Conscientization of the injustices that oppress our people,
- b) a formation for justice according to the social doctrine of the church,
- c) information and legal defense,
- d) literacy and training
- e) civic and political formation,
- f) medical assistance.

5. Nosotros como pueblo hispano nos comprometemos a trabajar para que la Iglesia dé ejemplo de su doctrina social.

\*We as Hispanic people commit ourselves to work so that the Church may set example of her own social doctrine.

6. Nosotros como pueblo hispano nos comprometemos a abogar por una renovación de la parroquia tradicional para que sea abierta y efectivamente multicultural.

\*We as Hispanic people commit ourselves to advocate for the renewal of the traditional parish in order that it be open and effectively multicultural.

7. Nosotros como pueblo hispano nos comprometemos a adquirir conciencia crítica de los sistemas políticos y económicos opresivos, así como también de la carrera armamentista y de la política exterior intervencionista de las grandes potencias, siguiendo la orientación del magisterio de la Iglesia.

\*We as Hispanic people commit ourselves to become critically aware of oppressive political and economic systems, as well as of the arms race and of the interventionist foreign policy of the great powers, following the guidelines of the Magisterium of the Church.

## EDUCACION INTEGRAL - INTEGRAL EDUCATION

1. Nosotros como pueblo hispano nos comprometemos a promover la creación de un programa de Educación Integral que tome la totalidad de la persona en su realidad actual y que incluye la formación espiritual, socio-económica, política y multicultural, dando prioridad a la familia principal agente educativo, C.E.B., los jóvenes, las mujeres, los pobres y marginados (campesinos, obreros urbanos, presos, indocumentados, refugiados, migrantes...)

\*We as Hispanic people commit ourselves to promote the creation of a program for integral education that embraces the totality of the person within his/her reality and which would include the spiritual, socio-economic and political and multicultural formation; giving priority to the family - primary educator - C.E.B., youth, women, the poor and marginated (urban workers, prisoners, undocumented, refugees, migrants...)

2. Nosotros como pueblo hispano nos comprometemos a colaborar para lograr la concientización personal y de nuestros líderes pastorales, clero, religiosos, laicos, dirigentes de seminarios, casas e institutos de formación religiosa y "campus ministries" que nuestra lengua, cultura, realidad histórica y religiosidad popular tienen en nuestra formación integral (religiosa, social, económica y política).

\*We as Hispanic people commit ourselves to collaborate in order to achieve the personal awareness and consciousness raising of our pastoral leaders: clergy, religious, lay, directors of seminaries houses and institutions of religious formation and campus ministries, on the importance that our language, culture, historical reality and popular religiosity have in our integral formation (religious, social economic and political.)

3. Nosotros como pueblo hispano nos comprometemos a trabajar para que se establezcan centros y equipos móviles bilingües y biculturales a todos los niveles, necesarios para la promoción y educación integral del pueblo hispano, incluyendo la formación de C.E.B.

\*We as Hispanic people commit ourselves to work in order to establish bilingual and bicultural centers and mobile teams at all levels which are necessary for the promotion and integral education of the Hispanic people, including the formation of C.E.B.

4. Nosotros como pueblo hispano nos comprometemos a procurar la adquisición, utilización, y producción de los medios de comunicación social-religiosos y civiles para elaborar programas informativos y educativos de acuerdo a las necesidades del pueblo hispano, especialmente las de las comunidades marginadas.

\*We as Hispanic people commit ourselves to acquire, use and produce religious and civil mass communications means in order to develop informational and educational programs according to the needs of the Hispanic people especially those of the marginated.

Educacion Integral - Integral Education

5. Nosotros como pueblo hispano nos comprometemos a: involucrarnos en el sistema educativo católico y público (PTA, school board, etc.) y emplear toda nuestra influencia y capacidad para abogar por:

- a) Programas y materiales bilingües y biculturales,
- b) un sistema educativo que permita a los hispanos la oportunidad de educación avanzada (high school, college, university),
- c) una orientación y ayuda financiera para estudiantes de mayor necesidad: jóvenes, campesinos, mujeres, minusválidos, indocumentados, obreros urbanos, etc.)
- d) una educación religiosa bilingüe bicultural,
- e) programas de educación político social y derechos humanos,
- f) programas especiales de educación para migrantes.

\*We as Hispanic people commit ourselves to become involved in the Catholic and public educational system (P.T.A. school board, etc.) and to use all influence and capabilities to advocate for:

- a) Bilingual and bicultural programs and materials,
- b) an educational system that would give Hispanics the opportunity for higher education (high school, college, university)
- c) orientation and financial aid for students with the greatest need: youth, farmworkers (campesinos), women, handicapped, undocumented, urban workers, etc,
- d) bilingual and bicultural religious education,
- e) educational programs in the areas of political, social and human rights,
- f) special educational programs for migrants.

## JOVENES/YOUTH

1. Nosotros como pueblo hispano nos comprometemos a crear una oficina que coordine a nivel nacional la Pastoral Juvenil Hispano que sea permanente y que comunique con los niveles regionales, diocesanos, parroquiales y de base. Esta coordinación debe crear programas de formación, orientación y concientización íntegramente (vocaciones religiosas, liderazgo, relaciones humanas, etc.)

\*We as Hispanic people commit ourselves to create an office that coordinates at the national level the Hispanic Youth Pastoral Ministry on a permanent basis which should communicate with regional, diocesan, parochial and grass roots levels. This coordination should create integral programs of formation, guidance and concientization (religious vocations, leadership, human relations, etc.)

2. Nosotros como pueblo hispano nos comprometemos a implementar dentro del plan pastoral de conjunto un plan pastoral juvenil hispano a nivel parroquial, diocesano, regional y nacional a través de una opción y acciones concretas a favor de los jóvenes que incluyan:

- a) formación integral de jóvenes tanto rurales como urbanos y ayudar a proveer a los fondos económicos necesarios.
- b) incluir un coordinador a tiempo completo que se encargue del desarrollo del plan pastoral juvenil hispano.

\*We as Hispanic people commit ourselves to implement within the "Pastoral de Conjunto" plan a Hispanic youth pastoral at the parochial, diocesan, regional and national levels through an option and concrete actions in favor of the youth which should include:

- a) integral formation of youth in the rural and urban areas and helping to provide the necessary funds.
- b) a full-time coordinator to be in charge of the development of the Hispanic youth pastoral plan.

3. Nosotros la juventud hispana nos comprometemos a ser misioneros de nuestra propia juventud (Peer Ministry) expresando nuestra fe con nuestro espíritu juvenil y a la luz del Evangelio.

\*We the Hispanic youth commit ourselves to be missionaries to our own youth (Peer Ministry), expressing our faith with our own youthful spirit and in the light of the Gospel.

4. Nos comprometemos a valorizar la importancia de una asesoría bilingüe y bicultural hacia el joven en una forma adecuada y respetuosa con una comunicación abierta.

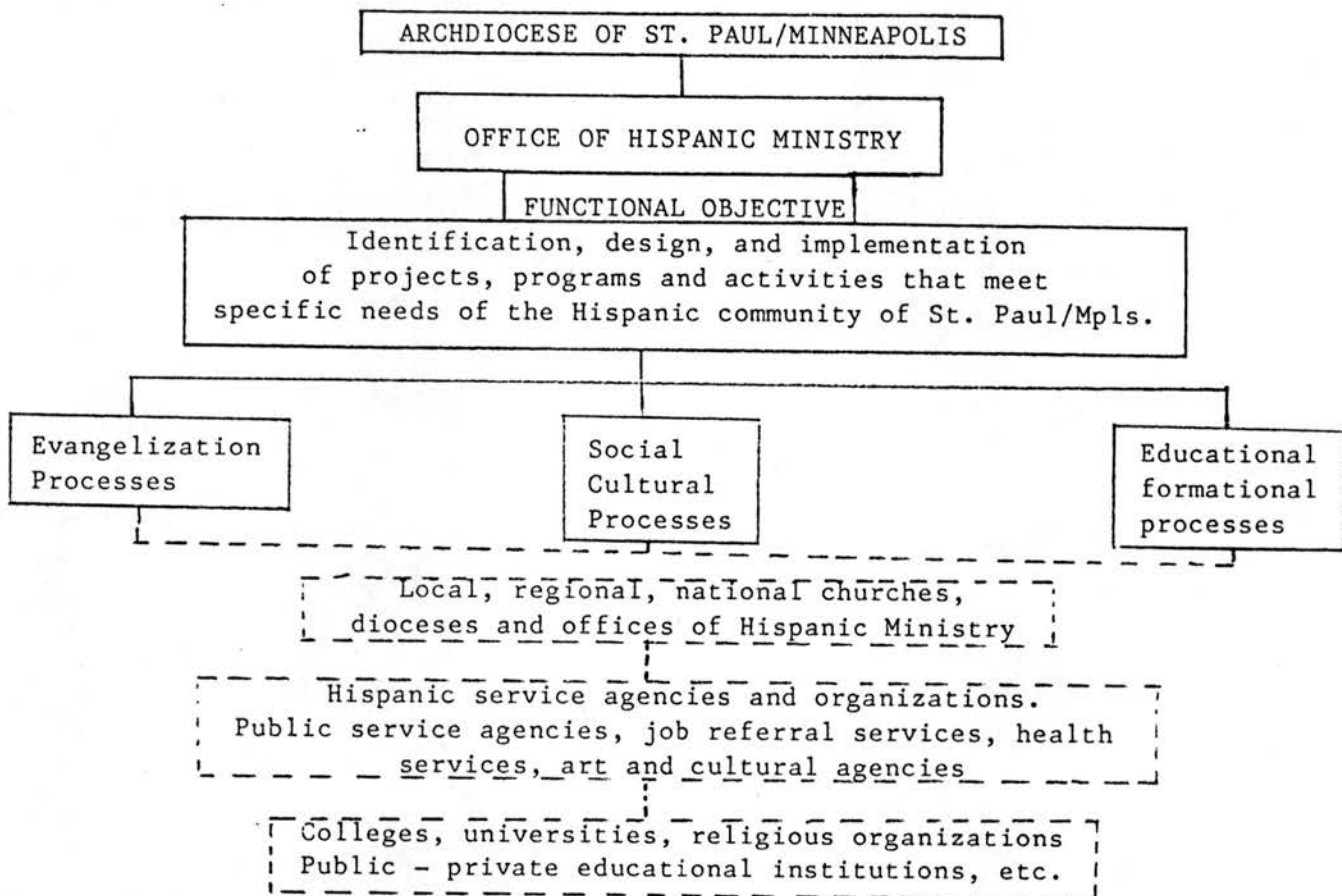
\*We Hispanic youth commit ourselves to value the importance of a bilingual and bicultural guidance of youth from adults, in an adequate and respectful manner, with frank communication.

APPENDIX C

Legend

—functional  
relationship line

- - - - -  
-Coordinating  
relationship line



## APPENDIX D

### Minnesota Hispanic Population

#### 1980 U.S. Census

#### Minnesota Total Population

4075970

#### Hispanics by Origin

Mexican	=	20,437
Pto. Rican	=	1,550
Cuban	=	795
others	=	9,341

#### Hispanics by race

White	=	19,241
Black	=	772
other	=	12,110

#### Rural population

5,038

#### Urban population

27,085

Duluth	590
Fargo-Moorhead	799
Grand forks	682
La Crosse, Wisc-MN	292
*St. Paul	16,000
*Minneapolis	8,000
Rochester	417
St. Cloud	260

\*1986 estimated figures



U.S. Bishops Meet

# National Pastoral Plan for Hispanic Ministry

**CONTENTS OF  
THIS ISSUE:**

\*The National Pastoral  
Plan for Hispanic  
Ministry, by the U.S.  
bishops, p. 449;  
\*On File, p. 450;  
\*Datebook, p. 450.

*The U.S. bishops approved a national pastoral plan for Hispanic ministry Nov. 18 during their fall meeting in Washington. Stressing the importance of evangelization, the plan says that the great majority of Hispanic people "feel distant or margined from the Catholic Church." In Hispanic ministry, the church should recognize the role small ecclesial communities play in promoting experiences of faith and conversion as well as concern for each person, the plan says. Among its main points, the plan encourages greater collaboration and coordination of ministry on all levels of church life. "The Hispanic Catholic experiences a lack of unity and community in the church's pastoral ministry," it states. The training of pastoral ministers and the promotion of social justice are among other principle concerns of the pastoral plan. In responding to proselytism conducted by other religious groups in the Hispanic community, the plan calls for the integration of Hispanic Catholics into the U.S. church, as opposed to their assimilation. "Hispanic people are to be welcomed to our church institutions at all levels. They are to be served in their language when possible, and their cultural values and religious traditions are to be respected," the plan says. Thus, the plan "requires an explicit affirmation of the concept of cultural pluralism in our church within a fundamental unity of doctrine." The text of the pastoral plan follows.*

## Preface

This pastoral plan is addressed to the entire church in the United States. It focuses on the pastoral needs of the Hispanic Catholic, but it challenges all Catholics as members of the body of Christ.<sup>1</sup>

We urge that the plan be studied carefully and taken seriously. The result of years of work involving thousands of people who participated in the III Encuentro, it is a strategic elaboration based on the conclusions of that encuentro.

We, the bishops of the United States, adopt the objectives of this plan and endorse the specific means of reaching them, as provided herein. We encourage dioceses and parishes to incorporate this plan with due regard for local adaptation. We do so with a sense of urgency, and in response to the enormous challenge associated with the ever-growing presence of the Hispanic people in the United States. Not only do we accept this presence in our midst as our pastoral responsibility, conscious of the mission entrusted to us by Christ,<sup>2</sup> we do so with joy and gratitude. For, as we stated in the pastoral letter of 1983, "At this

(continued on page 451)

DECEMBER 10, 1987  
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# origins

NC documentary service



**HISPANICS** — *continued from front page*  
moment of grace, we recognize the Hispanic community among us as a blessing from God."

We present this plan in a spirit of faith — faith in God, that he will provide the strength and the resources to carry out his divine plan on earth; faith in all the people of God, that all will collaborate in the awesome task before us; faith in Hispanic Catholics, that they will join hands with the rest of the church to build up the entire body of Christ. We dedicate this plan to the honor and glory of God and, in this Marian year, invoke the intercession of the Blessed Virgin Mary under the title of Our Lady of Guadalupe.

### I. Introduction

This national pastoral plan is a result of the commitment expressed in our pastoral letter on Hispanic ministry, "The Hispanic Presence: Challenge and Commitment."

"We look forward to reviewing the conclusions of the III Encuentro as a basis for drafting a national pastoral plan for Hispanic ministry to be considered in our general meeting at the earliest possible date after the encuentro."

This plan is a pastoral response to the reality and needs of the Hispanic people in their efforts to achieve integration and participation in the life of our church and in the building of the kingdom of God.

Integration is not to be confused with assimilation. Through the policy of assimilation, new immigrants are forced to give up their language, culture, values, traditions and adopt a form of life and worship foreign to them in order to be accepted as parish members. This attitude alienates new Catholic immigrants from the church and makes them vulnerable to sects and other denominations.

By integration we mean that our Hispanic people are to be welcomed to our church institutions at all levels. They are to be served in their language when possible, and their cultural values and religious traditions are to be respected. Beyond that, we must work toward mutual enrichment through interaction among all our cultures. Our physical facilities are to be made accessible to the Hispanic community. Hispanic participation in the institutions, programs and activities of the church is to be constantly encouraged and appreciated. This plan attempts to organize and direct how best to accomplish this integration.

The plan has its origins in our pastoral letter, and it is based on the working document of the III Encuentro and the encuentro conclusions. It takes seriously the content of these documents and seeks to implement them.

It takes into account the socio-cultural reality of our Hispanic people and suggests a style of pastoral ministry and model of church in harmony with their faith and culture. For this reason it requires an explicit affirmation of the concept of cultural pluralism in our church within a fundamental unity of doctrine as expressed so many times by the church's magisterium.

This plan employs the methodology of a *pastoral de conjunto* where all the elements of pastoral ministry, all the structures and all of the activities of pastoral agents, both Hispanic and non-Hispanic, are coordinated with a common objective in view. To integrate this plan into the planning process of church organization, departments and agencies at all levels (national, regional, diocesan, parish) will require local adaptation so that all elements of pastoral ministry are operating in unison.

The plan's general objective is a synthesis of the Prophetic Pastoral Guidelines approved at the III Encuentro. It provides the vision and orientation for all pastoral activity.

This document is also a response to the proselytism of the sects. Its effectiveness requires the renewal of our parish structures, active participation by pastors and administrators, and a renewed missionary attitude at all levels of our church.

Pastoral planning is the effective organization of the total process of the life of the church in fulfilling her mission of being a leaven of the kingdom of God in this world. Pastoral planning includes the following elements:

- Analysis of the reality wherein the church must carry out her mission.

- Reflection on this reality in light of the Gospel and the teachings of the church.

- Commitment to action resulting from this reflection.

- Pastoral theological reflection on this process.

- Development of a pastoral plan.

- Implementation.

- Ongoing evaluation of what is being done.

- And, the celebration of the accomplishment of this life experience, always within the context of prayer and its relationship to life.

*Pastoral de conjunto* is a coresponsible, collaborative ministry involving coordination among pastoral agents of all of the elements of pastoral life, and the structures of the same in view of a common goal: the kingdom of God.

This pastoral plan is a technical instrument which organizes, facilitates and coordinates activities of the church in the fulfillment of her evangelizing mission. It is at the service of the *pastoral de conjunto*. It is not only a methodology, but an expression of the essence and mission of the church, which is communion.

### II. Framework of the Hispanic Reality

#### A. History

The Hispanic presence in the Americas began immediately with Christopher Columbus' first voyage of discovery in 1492, and the first Christian evangelization began in 1493 with the Spanish settlements on Hispaniola. The event was more encounter than discovery because Europeans rapidly intermingled with native Americans of high and sophisticated cultures, thus launching a new age and a new people — a true *mestizaje*.

*The 1983 pastoral letter of the U.S. bishops titled "The Hispanic Presence: Challenge and Commitment" appeared in Origins, vol. 13, pp. 529ff. "Although the number of Hispanics is increasing in our country, it would be misleading to place too much emphasis on numerical growth only," the bishops said. "Focusing primarily on the numbers could very easily lead us to see Hispanics simply as a large pastoral problem, while overlooking the even more important fact that they present a unique pastoral opportunity."*

*The bishops' 1983 pastoral letter called for the development of a national pastoral plan for Hispanic ministry. "We recognize that integral pastoral planning must avoid merely superficial adaptations of existing ministries," the bishops said.*

*"Hispanic People: Prophetic Voice" was the theme of the Third National Hispanic Pastoral Encuentro held in Washington, D.C., Aug. 15-18, 1985. More than 1,200 delegates representing the 25,000 Hispanics who took part in small-group discussions nationwide to prepare for the meeting attended the encuentro. Among a number of "commitments," the encuentro pledged to promote Christian base communities, to become involved in education issues, to help the U.S. bishops' effort on behalf of immigrants and the undocumented, to create a national office for Hispanic youth ministry and to participate in planning and decision making at all levels of church life.*

For a recent text in Origins that is of current interest, see "Incorporating Hispanics Into the U.S. Church," by Bishop Raymond Pena of El Paso, Texas, in vol. 16, pp. 574ff. Two current challenges that need to be addressed, Pena said, are the active, fundamentalist proselytism among Hispanics and the need to "find effective ways to make Hispanics more participant — full partners — in the life of the church in the United States."

Pena said the "second challenge is closely related to the first. If we address this we will overcome the fundamentalist effort. How do we fully incorporate the Hispanic into the totality of the church in our country? How will the Hispanic feel more at home? How will the Hispanic take ownership and accept responsibility for the life of the church? How will the Hispanic begin to provide priests and sisters for tomorrow?"

In search of land and labor, Spaniards soon encountered the region that would one day become the United States. In 1513 Ponce de Leon probed the coasts of La Florida; then, Panfilo de Narvaez attempted the settlement of Florida in 1527 while Nuno de Guzman at the same time pressed overland north of Mexico. Survivors of Narvaez' failed expedition brought word of many tribes and great wealth. Fray Marcos de Niza responded in 1539 by preceding the great expedition of Francisco Vasquez de Coronado into the flanks of the Rockies. A year later Fray Juan Padilla gave his life as a martyr on the Kansas plains. Padre Luis Cancer, a Dominican missionary, poured out his life in Florida in 1549. Despite the setbacks in conversion Pedro Menendez de Aviles forged ahead by founding the city of San Agustin in 1565. Jesuit missionaries moved into Chesapeake Bay only to vanish long before Roanoke. A map of 1529 illustrated by the royal Spanish cartographer, Diego Ribero, shows that missionaries and explorers arrived as far north as present-day Maryland, New York and New England, and gave Spanish names to the rivers and mountains they saw. Far to the west, adventurers probed into New Mexico where missionaries lost their lives in futile attempts at evangelization; not until Juan de Onate arrived in 1598 with scores of new settlers did stability finally come. Generations before the pilgrims tenuously built their colonies, Spanish missionaries struggled to bring the Americas into the fold of Christ.

In the 17th century Franciscan missionaries raised elegant churches in the pueblo towns of New Mexico; Jesuits along the western slopes of New Spain wove scattered Indian *rancherías* into efficient social systems that raised the standard of living in arid America. But the primacy of evangelization as a cornerstone of Spanish royal policy was swept away by political ambitions in the 18th century; the missions fell victim to secularism. First, the Jesuits were exiled and the order suppressed; Franciscans and Dominicans tried valiantly to stem the tide of absolutism, but their numbers dwindled rapidly and the church's service to the poor crumpled.

Independence swept Mexico, and the northern provinces of New Spain, now the states of a new republic, fell to the invading armies of the United States. Under the provisions of the Treaty of Guadalupe Hidalgo in 1848 the old mission territories were annexed to the burgeoning United States. Spanish Florida and Louisiana, for a while French, were stars in the blue field of conquest; and from the Mississippi to the Pacific shores the frontiers of *mestizaje* were put under Anglo law and custom.

The 19th century was characterized by decades of neglect and adjustment. Hispanic and native American populations were ill served and overlooked. The people of the mainland continued to move north as they had for more than a millennium; only now they encountered a new tide of empire which was inundating old familiar places and families.

Political and social conditions in the 20th

century have only enhanced the northern migration. New avenues of immigration opened from the island nations; Puerto Ricans, Cubans, Dominicans poured into the Eastern seaboard. Mexicans continued to trek north to find work and opportunities. And the worsening conditions of Central and South America have added thousands to the stream of immigrants who speak a language once dominant in North America and now unappreciated by all too many who lack the knowledge of the deep cultural power it exercises throughout the world.

The United States of America is not all America. We speak of the Americas to describe a hemisphere of many cultures and three dominant languages — two from the Iberian peninsula and one from a North Atlantic island. Another less dominant language is French spoken in Canada, Haiti and other Caribbean islands. Since the church is the guardian of the mission of Jesus Christ, it must forever accommodate the changing populations and shifting cultures of humankind. To the extent the church is impregnated with cultural norms, to that extent it divides and separates; to the extent it permeates cultural norms with the primacy of love, it unites the many into the body of Christ without dissolving difference or destroying identity.

## B. Culture

The historical reality of the Southwest, the proximity of countries of origin and continuing immigration all contribute to the maintenance of Hispanic culture and language within the United States. This cultural presence expresses itself in a variety of ways: from the immigrant who experiences "culture shock," to the Hispanic whose roots in the United States go back several generations and who struggles with questions of identity while often being made to feel an alien in his own country.

Despite these differences, certain cultural similarities identify Hispanics as a people. Culture primarily expresses how people live and perceive the world, one another and God. Culture is the set of values by which a people judge, accept and live what is considered important within the community.

Some values that make up the Hispanic culture are "a profound respect for the dignity of each person...deep and reverential love for family life...a marvelous sense of community...a loving appreciation for God's gift of life...and an authentic and consistent devotion to Mary."

Culture for Hispanic Catholics has become a way of living out and transmitting their faith. Many local practices of popular religiosity have become widely accepted cultural expressions. Yet the Hispanic culture, like any other, must continue to be evangelized.<sup>10</sup>

## C. Social Reality

The median age among Hispanic people is 25. This plus the continuous flow of immigrants ensures a constant increase in population.



Lack of education and professional training contribute to high unemployment. Neither public nor private education has responded to the urgent needs of this young population. Only 8 percent of Hispanics graduate at the college level.<sup>11</sup>

Families face a variety of problems. Twenty-five percent of the families live below the poverty level and 28 percent are single-parent families.<sup>12</sup>

Frequent mobility, poor education, a limited economic life and racial prejudice are some of the factors that result in low participation in political activities.

As a whole, Hispanics are a religious people. Eighty-three percent consider religion important. There is an interest in knowing more about the Bible and a strong presence of popular religious practices.<sup>13</sup>

Despite this, 88 percent are not active in their parishes. On the other hand, the Jehovah's Witnesses, Pentecostal groups and other sects are increasing within the Hispanic community. According to recent studies, the poor, men and second generation Hispanics are those who least participate in the life of the church.<sup>14</sup>

#### D. Assessment

1. The Catholic heritage and cultural identity of Hispanics are threatened by the prevailing secular values of the American society. They have marginal participation in the church and in society, they suffer the consequences of poverty and marginalization.

2. This same people, due to its great sense of religion, family and community, is a prophetic presence in the face of the materialism and individualism of society. Since the majority of Hispanics are Catholic, their presence can be a source of renewal within the Catholic Church in North America. Because of its youth and growth, this community will continue to be a significant presence in the future.

3. The current pastoral process offers some exciting possibilities on both social and religious levels: more active participation in the church, a critique of society from the perspective of the poor and a commitment to social justice.

4. As the year 1992 approaches, celebrating the 500th anniversary of the evangelization of the Americas, it is more important than ever that Hispanics in the United States rediscover their identity as well as their Catholicity, be re-evangelized by the word of God and forge a much-needed unity among all Hispanics who have come from the entire spectrum of the Spanish-speaking world.

### III. Doctrinal Framework

The mission of the church is the continuation of Jesus' work: to announce the kingdom of God and the means for entering it.<sup>15</sup> It is the proclamation of what is to come and also an anticipation of that plenitude here and now in the process of history. The kingdom which Jesus proclaims and initiates is so important that, in

relation to it, all else is relative.<sup>16</sup>

The church, as community, carries out the work of Jesus by entering into the cultural, religious and social reality of the people, becoming incarnate in and with the people; "in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system."<sup>17</sup> Therefore she is able to preach the need for conversion of everyone, to affirm the dignity of the human person and to seek ways to eradicate personal sin, oppressive structures and forms of injustice.

"As a whole, Hispanics are a religious people. Eighty-three percent consider religion important. There is an interest in knowing more about the Bible and a strong presence of popular religious practices. Despite this, 88 percent are not active in their parishes. On the other hand, the Jehovah's Witnesses, Pentecostal groups and other sects are increasing within the Hispanic community."

The church in its prophetic voice denounces sin and announces hope, and in this way continues the historic and tangible presence of Jesus. Since Jesus proclaimed good news to the poor and liberty to captives,<sup>18</sup> the church continues to make an option for the poor and the marginalized.

The church likewise identifies with the risen Christ, who reveals himself as the new creation, as the proclamation and realization of new values of solidarity among all: through his simplicity, in peace, through the proclamation of his kingdom, which implies a new social order, through a new style of church as leaven and above all through his gift to us of his Spirit.

This Spirit unites the members of the community of Jesus intimately one with another, all in Christ with God. Our solidarity comes from this indwelling Spirit of Christ. The Spirit impels the community to accomplish in life a prophetic commitment to justice and love, and helps it to live, within an experience of missionary faith, its union with the Father.

This responsibility falls on the whole church, the people of God: the pope and bishops, priests, religious and laity, who with a sense of coresponsibility must accomplish Jesus' work. All this is expressed in a singular way in the eucharist. It is here that Jesus offers himself as victim for the salvation of all and challenges the entire people of God to live out the commitment of love and service.

### IV. Spirituality

The spirituality or *mística* of the Hispanic people springs from their faith and relationship

*The existence of large numbers of nominal Catholics, unchurched Catholics and former Catholics are among reasons why evangelization needs to be a priority, Bishop Michael Sheehan of Lubbock, Texas, said in a 1985 pastoral letter (Origins, vol. 15, pp. 464ff). Sheehan's concerns included the many Catholics who "have left their church homes to become active members of other church denominations or congregations. These former Catholics are people who had genuine potential for vital, creative participation in our Catholic parishes. But they've gone to other faith homes, and they've taken pieces of my heart with them."*

*Although every loss from the church is serious, Sheehan said "the loss of our Hispanic Catholics is particularly grievous. Our diocesan family is 80 percent Hispanic. The roots of Catholicism are deep and long-lived in the Hispanic culture."*

*"Now fundamentalist churches are popping up in the Hispanic neighborhoods, the barrios, of our cities and towns. Recent immigrants especially are being proselytized."*

*Sheehan said "the reasons for the establishment of entire classes of estranged Catholics seem readily apparent. Fundamentalists are feeding our people better than we are. Too often we are doing things which make our beautiful faith unappealing."*

*"As Archbishop Patricio Flores of San Antonio has said, other churches are sending visitors out knocking on doors and inviting people to their services with friendly personal appeals. Some critics say we only seem to knock on doors to take a census count or collect money."*

Sheehan added that he was not passing judgment "on any persons or groups... I do not question for a moment the personal integrity or good will of the people about whom I am concerned or the people who reach out to them."

His pastoral letter announced a plan for "a process aimed at creating in us a new way of acting." Sheehan called for the establishment of parish evangelization committees and described the "model evangelizer" — one who knows the Gospel, lives the Gospel, respects all people, seizes the time, cares enough to share himself or herself, depends on God and keeps a sense of humor.

"My vision of an evangelizing diocese is a community of vital worship, solid teaching, sacrificial service and wholesome merriment," Sheehan wrote. He urged people of the diocese to respond to his call for "a new way of acting.... Be hospitable, participate actively in the sacraments and the liturgy, renew your prayer life, study the Scriptures, take part in adult-education programs, commit yourself to works of charity and justice."

He urged the people to celebrate their redemption and their relationships. "Host parties, organize parish fiestas, 'jamaicas,' festivals, dinners and dances — not just to raise funds but to enjoy your community."

Sheehan said he believes that the church's "heritage offers the most complete, compassionate witness of Jesus Christ possible" and that the Catholic people "are a wonderful, good and exciting community. I want others to share in relationships with you."

with God. Spirituality is understood to be the way of life of a people, a movement by the Spirit of God and the grounding of one's identity as a Christian in every circumstance of life. It is the struggle to live the totality of one's personal and communitarian life in keeping with the Gospel; spirituality is the orientation and perspective of all the dimensions of a person's life in the following of Jesus and in continuous dialogue with the Father.

Since spirituality penetrates the totality of life, it is likewise made manifest in a multitude of expressions. At this particular moment of its journey, Hispanic Catholics are revealing their spirituality through the nine Prophetic Pastoral Guidelines of the III Encuentro, which have been summarized in the "General Objective" and "Specific Dimensions" of this plan. The pastoral plan is thus not only a series of goals and objectives but also a contribution to the development, growth and fruition of the people's life of faith as discerned in the Spirit of God and incarnated in our time.

#### V. General Objective

To live and promote, by means of a *pastoral de conjunto*, a model of church that is: communitarian, evangelizing and missionary, incarnate in the reality of the Hispanic people and open to the diversity of cultures, a promoter and example of justice ... that develops leadership through integral education ... that is leaven for the kingdom of God in society.

#### VI. Specific Dimensions

The four specific dimensions wherein the general objective is made explicit are:

A. *Pastoral de conjunto*: "From Fragmentation to Coordination."

B. Evangelization: "From a Place to a Home."

C. Missionary Option: "From Pews to Shoes."

D. Formation: "From Good Will to Skills."

#### Specific Dimension

A. *Pastoral de Conjunto*: "From Fragmentation to Coordination"

1. *Background*. The Hispanic Catholic experiences a lack of unity and communion in the church's pastoral ministry.

There is lack of union and coordination in criteria, vision, goals and common actions, as well as lack of fraternity, communion and teamwork in the various aspects of pastoral ministry. The challenge here is for the laity, religious and clergy to work together.

The process of the III Encuentro emphasized certain key elements of the *pastoral de conjunto*: broad participation by the people; small communities; small groups; teamwork; integration of different pastoral areas; a common vision; interrelating among the dioceses, regions and the national level; openness to the needs of the people and to the universality of the church. These key elements are to be joined to already

existing efforts in Hispanic pastoral ministry throughout the country. Many dioceses are already providing offices and resources for Hispanic ministry. Although much has been done the needs are still great.

These experiences help the Hispanic people to live the church as communion. The *pastoral de conjunto* manifests that communion to which the church is called in its fullest dimension. The Hispanic people wish to live this communion of the church not only among themselves but also with the different cultures which make the church universal here in the United States.

Greater participation by Hispanic Catholics in the total life of the church will make possible their authentic integration and help the church to become an even greater presence and leaven of communion in our society.

2. *Specific objective*. To develop a *pastoral de conjunto* which, through pastoral agents and structures, manifests communion in integration, coordination, in-servicing and communication of the church's pastoral action, in keeping with the general objective of this plan.

#### 3. Programs and projects.

##### a. Pastoral integration.

1) To integrate the common vision of this national pastoral plan in all the structures of the National Conference of Catholic Bishops-U.S. Catholic Conference which are responsible for pastoral action and education.

How: The Secretariat for Hispanic Affairs will meet with the directors of the departments of the NCCB-USCC to seek to integrate Hispanic pastoral activity within the existing structures.

When: Upon approval of the national pastoral plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved (NCCB-USCC).

Responsible agent: Secretariat for Hispanic Affairs.

2) To share the common vision of the national pastoral plan at different levels: diocese, area (e.g., deaneries, vicariates, etc.), parish, apostolic movements and organizations, so that they may respond to this missionary thrust in evangelization.

#### How:

—On the diocesan or area level: convocation of priests and diocesan personnel by the diocesan bishop.

—On the area or parish level: gathering by the area Hispanic center or groups, the pastor of parish organizations and pastoral ministers.

—On the level of apostolic movements and organizations: gatherings with national leaders of movements to seek the best way to implement the national pastoral plan.

When: Beginning with the approval of the national pastoral plan and in keeping with the normal channels of plans and programs and budget procedures of the respective entities involved.

#### Responsible agents:

—Diocesan level: the diocesan bishop, the



vicar, Hispanic office, area coordinator.

—Parish: pastor.

—Organizations and apostolic movements: national directors, Secretariat for Hispanic Affairs.

3) To ensure Hispanic leadership in pastoral decision making at all levels.

How:

—Priority funding for leadership competency.

—Hiring Hispanics for pastoral decision-making positions at all levels.

When: With the approval of the national pastoral plan and in keeping with the normal channels of plans and programs and budget procedures of the respective entities involved.

Responsible agents: NCCB-USCC, the diocesan bishop, vicars, pastors and other personnel directors.

4) Promote understanding, communion, solidarity and multicultural experiences with other cultural minorities.

How: Sharing the common vision and plan with existing church organizations.

When: Upon publication of the national pastoral plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved (NCCB-USCC).

Responsible agents: NCCB Committee for Hispanic Affairs and the Secretariat for Hispanic Affairs.

b. Coordination of Hispanic pastoral action.

1) Maintain or create structures on the national, regional and diocesan levels to ensure effective coordination of Hispanic pastoral life according to this plan. The secretariat, the regional and diocesan offices and institutes are indispensable in carrying out the coordination and continuity of this plan, as well as the formation of pastoral ministers with this common vision. The creation of pastoral centers and offices is advised in those dioceses where they do not exist and are needed, as is the coordination of those in existence.

How:

—Economically ensuring the existence of these offices and institutes.

—Through the creation of coordinating teams at the national, regional and diocesan levels to carry out this *pastoral de conjunto*.

When: Upon publication of the national plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved (NCCB-USCC).

Responsible agents: NCCB Committee for Hispanic Affairs, Secretariat for Hispanic Affairs and regional offices, diocesan offices.

2) Promote the *pastoral de conjunto* at the diocesan level through the creation of a diocesan pastoral plan in order to adopt and implement this national pastoral plan in each diocese according to its own reality.

How: Creating a diocesan pastoral team or council made up of vicar, priests, deacons, religious and laity representing parishes, communities and movements, who will carry out the necessary steps for total pastoral planning.

When: Upon approval of the national pastoral plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The diocesan bishops, vicars, diocesan directors for Hispanic affairs and diocesan promotion teams with the assistance of the regional offices.

3) Promote the area and the parish *pastoral de conjunto* through the creation of an area or parish pastoral plan in order to adapt and implement the diocesan plan in each parish.

How: Gatherings of the area coordinator and/or the pastor and the pastoral team with representatives of the small ecclesial communities and the pastoral council in order to carry out the necessary steps of total pastoral planning.

When: Upon publication of the national pastoral plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The area coordinator, the pastor and parish team or pastoral council.

4) To develop diocesan and area coordination among small ecclesial communities in the areas and parishes.

How: Periodic meetings with the coordinators or facilitators of the areas and of the small ecclesial communities to foster a common vision of missionary evangelization.

When: Upon approval of the national pastoral plan, progressively and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Diocesan offices for Hispanic affairs, diocesan promotion teams, area centers and pastors, in collaboration with diocesan offices of adult religious education and of lay ministry.

c. In-service training for Hispanic pastoral action.

1) That pastoral institutes, pastoral centers and schools of ministries provide the formation and training of pastoral agents for Hispanic ministry at the national, regional, diocesan and parish levels, according to the common vision of the pastoral plan.

How: Through the creation of programs, courses, materials and other necessary resources, mobile teams, etc.

When: Upon approval of the national pastoral plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Federation of Pastoral Institutes and directors of other pastoral centers.

2) Develop the theological-pastoral growth of Hispanics in the United States.

How:

—Facilitating encuentros for Hispanic pastoral ministers.

—Publishing theological pastoral reflections of Hispanics.

—Organizing opportunities for practical experience in different pastoral areas.

—Assisting with scholarships for advanced studies in different pastoral areas.

—Celebrating liturgies which incorporate the wealth of Hispanic cultural expressions.

When: Progressively and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Federation of Pastoral Institutes and other centers of pastoral formation, e.g. *Instituto de Liturgia Hispana*.

3) Employ the formational resources and personnel of the NCCB-USCC for the integral development of Hispanic leadership.

How: Ensuring that Hispanics be included in the priorities of the NCCB-USCC as an integral part of the church of the United States, in coordination with the existing entities of Hispanic pastoral activity.

When: Progressively and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved (NCCB-USCC).

Responsible agent: Secretariat for Hispanic Affairs.

d. Pastoral communication.

1) Promote dialogue and cooperation among diverse groups, apostolic movements and small ecclesial communities in order to achieve mutual understanding, sharing and support that will lead to communion, common vision and unity of criteria for pastoral action.

How:

—Periodic gatherings and encuentros between representatives of different entities.

—Exchange of newsletters or information items.

—Organization of common projects.

When: Progressively and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Vicar, diocesan director for Hispanic affairs, area coordinators, clergy, leaders of small ecclesial communities and directors of apostolic movements.

2) Use the mass media as an in-

strument of evangelization in denouncing violence in all its forms and the injustices suffered by families, youth, women, undocumented, migrants, refugees, farmworkers, prisoners and all other marginalized in society.

**How:** Inform and train personnel in charge of the church's mass communications media in order that they incorporate the concerns and needs of Hispanics into the total ministry of their office according to the vision of the pastoral plan.

**When:** 1988 and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

**Respective agents:** Communication departments of various church organizations.

3) Train and raise the consciousness of pastoral ministers to specialize in the use of mass communications media.

**How:** By means of regional workshops where training and technical skills and critical awareness can take place.

**When:** Progressively and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

**Responsible agents:** Diocesan communications offices in collaboration with the regional offices and pastoral institutes, with the assistance of the USCC Communication Committee.

4) To make available the Secretariat for Hispanic Affairs' newsletter, *En Marcha*, to the grass roots as an instrument of information and formation for Hispanic pastoral ministers.

**How:** Using the existing channels of communication of regional and diocesan offices and their lists of leaders in order to enlarge its circulation.

**When:** On a regular basis and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

**Responsible agent:** Secretariat for Hispanic Affairs.

### Specific Dimension

B. Evangelization: "From a Place to a Home"

~~Background: The great majority of our Hispanic people feel distant or margined from the Catholic Church. Evangelization has been limited in many cases to Sunday liturgies and a sacramental preparation which has often not stressed a profound conversion that integrates the dimensions of faith, spiritual growth and justice for the transformation of society. The Hispanic community recognizes that the parish is, ecclesiastically and historically speaking, the basic organizational unit of the~~

church in the United States, and it will continue to be so; at the same time it is affirmed that conversion and a sense of being church are often best lived out in smaller communities within the parish which are more personal and offer a greater sense of belonging.

Many apostolic movements and church organizations have traditionally served to unite our church people in small communities for various purposes. We encourage the continuance of these organizations and their development as viable and effective means for evangelization.

Within the pastoral process of Hispanic ministry other efforts have been made to recognize small groups for analysis, reflection and action to respond to the needs of the people. By means of mobile teams and reflection groups, the III Encuentro also facilitated the evangelization process through the formation of small ecclesial communities.

These small ecclesial communities promote experiences of faith and conversion as well as concern for each person and an evangelization process of prayer, reflection, action and celebration.

The objective of the programs which follow is to continue, support and extend the evangelization process to all Hispanic people. In this way we will have a viable response by the Catholic community to the proselytism of fundamentalist groups and the attraction they exercise on our people. In addition, we will be more sensitive to our responsibility to reach out in a welcoming way to newcomers and to the inactive and unchurched.

2. *Specific Objective.* To recognize, develop, accompany and support small ecclesial communities and other church groups (e.g., *Cursillos de Cristiandad*, *Movimiento Familiar Cristiano*, Renew, charismatic movement, prayer groups, etc.) which in union with the bishop are effective instruments of evangelization for the Hispanic people. These small ecclesial communities and other groups within the parish framework promote experiences of faith and conversion, prayer life, missionary outreach and evangelization, interpersonal relations and fraternal love, prophetic questioning and actions for justice. They are a prophetic challenge for the renewal of our church and humanization of our society.

3. *Programs and Projects.*

a. Elaboration of criteria and training for the creation, development and support of small ecclesial communities.

1) To bring together a "think tank" of pastoral agents with experience in small ecclesial communities, to prepare a workbook of guidelines which spells out the constitutive elements of small ecclesial communities and the

criteria and practical helps for their development and coordination in the light of the Pastoral Prophetic Guidelines of the III Encuentro.

**How:** Organize a national "think tank" of people experienced in various styles of small ecclesial communities.

**When:** Spring of 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

**Responsible agents:** Coordinated by the Secretariat for Hispanic Affairs with the assistance of the National Advisory Committee to the secretariat, in collaboration with the regional offices, National Federation of Pastoral Institutes and the diocesan offices for Hispanic affairs.

2) To organize a national training session for teams representing each region, with the help of the workbook and other church documents, so as to develop a common vision and methodology in the formation and support of small ecclesial communities. These teams are then to conduct training sessions at the regional and diocesan levels.

**How:** By way of a national training session to spearhead regional and diocesan workshops.

**When:** Beginning in the fall of 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

**Responsible agents:** Coordinated by the Secretariat for Hispanic Affairs in collaboration with the regional and diocesan offices.

3) To invite the diocesan directors of apostolic movements and pastors to a pastoral theological reflection on integral evangelization and small ecclesial communities. This will facilitate a joint evaluation and discernment which will produce an integration of objectives and collaboration in the development of programs of evangelization.

**How:** By inviting the diocesan directors by way of workshops and courses organized in the different dioceses of the country.

**When:** 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

**Responsible agents:** Diocesan offices for Hispanic affairs.

b. Parish renewal for community development and missionary outreach.

Part of the process of the III Encuentro was the organization of mobile teams to visit and bring closer to the church those who feel distant and marginalized. This made us more aware of the strong campaign of proselytism which confronts the Hispanic people. It is imperative to offer dynamic alternatives to what fundamentalist groups



and sects offer. The framework for such alternatives is a missionary parish which forms small ecclesial communities to promote integral evangelization in which faith is shared and justice is lived out.

The following projects of parish renewal are suggested for adaptation and implementation at the local level to evangelize the unchurched and marginalized.

1) Create a welcoming and inclusive atmosphere that is culturally sensitive to the marginalized.

How:

—Emphasizing a missionary and community focus in the Sunday Masses, homilies, parish schools, programs of catechesis, sacramental preparation and celebrations, bulletins and other parish programs (e.g. RCIA).

—Directing liturgical and catechetical programs to include and motivate them to participate in small ecclesial communities.

—Organizing in each parish and by areas consciousness-raising activities with a missionary and community focus.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Pastor and parish groups, pastoral council, in collaboration with diocesan offices and area centers.

2) Accompany the existing movements and groups in the parish so that their evangelizing purposes can be enhanced in accordance with the vision of the pastoral plan.

How: Ongoing formation on the original purpose of the various movements and groups, and the evangelizing mission of the church and the pastoral plan.

When: Progressively and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Diocesan offices and the directors of the apostolic movements and groups.

3) To promote the parish as a "community of communities" especially through small area groups or through small ecclesial communities integrating families and existing groups, and especially preparing those communities to receive those who are marginalized from the church.

How:

—Organize workshops on the diocesan level for pastors and the members of pastoral councils to study and plan the organization of small ecclesial communities in accord with the general objective of this plan.

—Form a Hispanic team or integrate Hispanics into the pastoral council with the pastor and other parish ministers.

When: Progressively and in

keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The diocesan bishop, vicar and the diocesan office for Hispanic affairs, in coordination with the regional offices.

4) Train teams of visitors to be proclaimers of the word and the love of God, and to form communities with the visited families thus acting as a "bridge" between the marginalized and the church.

How: Parish training workshops to develop skills to:

—Analyze the local reality.

—Respond to the needs of marginalized families.

—Form communities of acceptance, love and justice.

—Facilitate a process of conversion, formation and ecclesial commitment.

—Appreciate popular religiosity.

—Teach Bible and its Catholic interpretation.

—Acquire basic knowledge of the liturgy and its relationship to private prayer.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The diocesan office for Hispanic affairs, area centers and the diocesan promotion teams in coordination with the pastor and the parish council.

5) Organize a pastoral visitation plan to the homes of the marginalized through a process of listening, responding to needs and then inviting these families to form part of small ecclesial communities.

How: Organize a systematic plan of visitations for each parish.

When: 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The pastor and the pastoral council.

6) Promote integration between faith and the transformation of unjust social structures.

How:

—Develop a form of conscientization and commitment to justice which is an integral part of evangelization in small ecclesial communities and all parish programs.

—Work together to respond to the needs of the most marginalized from a faith commitment based on a continued analysis of the local reality.

—By integrating the church's social teachings and commitment to justice as an integral part of evangelization in the formation of small ecclesial communities and by reviewing and evaluating existing programs from this perspective and make the necessary

changes in them.

When: 1989-1990 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The pastor, Hispanic parish leaders, the pastoral council in collaboration with the diocesan offices, the regional office, the pastoral institutes and the *Instituto de Liturgia Hispana*.

### Specific Dimension

C. Missionary Option: "From Pews to Shoes"

1. *Background.* Throughout the process of the III Encuentro, the Hispanic people made a preferential missionary option for the poor and marginalized, the family, women and youth. These priority groups are not only the recipients but also the subjects of the Hispanic pastoral ministry.

The poor and marginalized have limited participation in the political, social, economic and religious process. This is due to underdevelopment and isolation from both church and societal structures through which decisions are made and services offered. The following problems stand out:

—Lack of opportunities for education and advancement.

—Poor health, hygiene and living conditions.

—Migrant farmworkers, in addition, suffer instability of life and work, which aggravates the aforementioned problems.

Hispanic families, most of them urban, poor and larger than non-Hispanic families, face a series of difficulties involving such things as:

—Communication between spouses and between parents and children.

—Divorce and separation.

—Unwed mothers.

—Abortion.

—Alcoholism and drugs.

—Lack of formation for educating children sexually and morally.

—Isolation in both the Hispanic and non-Hispanic environment.

—Lack of church contact, especially with the parish structure.

—Undocumented status and resulting family tensions.

Within this reality, women suffer a triple discrimination:

—Social (*machismo*, sexual and emotional abuse, lack of self-esteem, exploitation by the media).

—Economic (forced to work without proper emotional and technical preparation, exploited in regard to wages and kinds of work, bearing full responsibility for the family, lacking self-identity).

—Religious (her importance in the preservation of faith is not taken into account, she is not involved in decision making yet bears the burden for

pastoral ministry.)

Youth, both male and female:

—A large number is alienated from the church.

—Generally lack adequate attention and pastoral care.

—Are victims of the materialism and consumerism of society.

—Experience difficulty in finding their own identity as they exist between different languages and cultures.

—Suffer the consequences of family disintegration.

—Feel strong peer and other pressures toward drugs, crime, gangs and dropping out of school.

2. *Specific objective.* To promote faith and effective participation in church and societal structures on the part of these priority groups (the poor, women, families, youth) so that they may be agents of their own destiny (self-determination) and capable of progressing and becoming organized.

3. *Programs and projects.*

a. Organization and assistance for farmworkers (migrants). One full-time person at the national level in the office of the pastoral care of migrants and refugees who will plan and evaluate the pastoral ministry with farmworkers (migrants) through two annual meetings with one person from each region.

How: Consult regional offices about representatives and about adequate structures for that region.

When: 1988 and continuously in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agent: NCCB Committee on Migration.

b. Conscientization on Christian social responsibility and leadership development. To develop social justice ministries and leadership development by means of specific contacts with socio-civic entities that respond to the condition of the poor and the marginalized. These ministries should state the influence and the concrete collaboration of the church with these entities.

How: Community organizing efforts at the national, regional, diocesan and parish levels.

When: 1988-1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Office of Social Development and World Peace, and Campaign for Human Development.

c. Hispanics in the military. Meetings of military chaplains according to areas, where there is Hispanic personnel. The objective is to:

—Integrate the process of the III Encuentro in their specific ministry.

—Reflect together on the situation of Hispanics in the military, especially women, given the difficulties

and pressures which they frequently encounter.

—Elaborate a program of conscientization and evangelization for Hispanics in the military.

How: A committee of military chaplains for Hispanic ministry organized in areas where there are military bases with large numbers of Hispanics.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Archdiocese for the military services in collaboration with the National Federation of Pastoral Institutes.

d. Promotion of family life ministry.

1) To analyze the variety of family expressions and specific pastoral issues; discover and design models of participation and organization for the integration of the family in the church and society; establish common goals for family life ministry.

How: By organizing a national forum or forums on Hispanic family life ministry in cooperation with diocesan leaders of Hispanic family life.

When: In keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: NCCB Committee on Marriage and Family Life in collaboration with the Secretariat for Hispanic Affairs.

2) Publish results of the national forum or forums in a pedagogical format for use in small ecclesial communities.

How: Through a committee of the participants in the national forum or forums on family life ministry.

When: 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agent: NCCB Committee on Marriage and Family Life in cooperation with the Secretariat for Hispanic Affairs.

3) Disseminate material prepared and encourage its use at the local level.

How: Through diocesan offices for family life, Hispanic ministry, regional pastoral institutes and diocesan pastoral centers.

When: After the forum or forums and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agent: NCCB Committee on Marriage and Family Life in cooperation with the Secretariat for Hispanic Affairs.

e. The woman and her role in the church.

To provide forums for women who offer different services or ministries in Hispanic pastoral ministry, in order

to:

—Analyze the situation of Hispanic women to manifest more clearly their gifts of intelligence and compassion which they share with the church.

—Identify a model of church which nourishes and fosters ministries by women.

—Value the role of the small ecclesial community in the promotion of women.

—Examine, in light of the process of the III Encuentro, the reality of the Hispanic woman and consider which ministries should be maintained and which should be created.

How: Regional gatherings.

When: 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Federation of Pastoral Institutes in collaboration with the Secretariat for Hispanic Affairs and the NCCB Committee on Women's Concerns.

f. Youth ministry.

1) Organization. To guarantee the participation of Hispanic youth in the life and mission of the church.

How:

—By encouraging the creation of organisms of coordination at the national, regional, diocesan and parish levels.

—By providing opportunities for Hispanic youth to discern religious and priestly vocations.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The Secretariat for Hispanic Affairs in collaboration with the NCCB Committee for Hispanic Affairs and the USCC youth desk.

2) Networking Hispanic youth ministry. To identify existing, effective programs which can serve as models for reaching the most alienated youth and to assist in multiplying these programs in different dioceses and parishes.

How:

—Share programs and methodologies with other dioceses.

—Use existing centers, regional encuentros, mobile teams, organizations, small ecclesial communities, storefronts on a diocesan and parish level so that Hispanic youth can experience the church welcoming them and offering them opportunities for formation and service.

When: 1987-1989 continuously and progressively and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Diocesan youth offices, *Comite Nacional Hispano de Pastoral Juvenil (CNH de PJ)*, in collaboration with the Secretariat for



Hispanic Affairs and the USCC youth desk.

3) National encuentro of Hispanic youth regional representatives. Topics for consideration for the national encuentro should include:

—Statistics on Hispanic youth and pertinent data on the reality of youth.

—Existing models of youth pastoral ministry.

—Training seminars for ministers of youth evangelization.

—Strategies for family involvement.

How: Through diocesan and regional encuentros.

When: 1990 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Hispanic youth in collaboration with the NCCB Committee for Hispanic Affairs and National Committee for Hispanic Youth/Young Adult Ministry (CNH de PJ) in collaboration with the Secretariat for Hispanic Affairs.

#### Specific Dimension

D. Formation: "From Good Will to Skills"

*1. Background.* Throughout the process and in the conclusions of the III Encuentro, we have found the following to be true of Hispanic people with respect to formation.

There is an appreciation for the great efforts being made to form pastoral ministers on the part of the institutes, centers of pastoral ministry, schools of ministry, parishes and others, which have brought about a greater conscientization, sense of responsibility and desire for participation.

There is a lack of pastoral ministers, which makes uncertain the survival of the Catholic faith among Hispanics. Pastoral ministers, especially the laity, have not always found support, interest, recognition or acceptance in church structures such as the parish and diocesan offices.

There is need for the creation of centers, programs of formation, spirituality and catechesis which can respond to the needs of Hispanics, especially at the parish level.

It is important that the projects of formation, spirituality which are developed have an integral and missionary dimension and bring about a commitment to justice. Integral leadership formation must include basic catechetical training.

2. *Specific objective.* To provide leadership formation adapted to the Hispanic culture in the United States that will help people to live and promote a style of church which will be a leaven of the kingdom of God in society.

3. *Programs and projects.*

a. Program of reflection and

conscientization. Facilitate the continuation of the theological-pastoral reflection at all levels as an integral part of pastoral ministry and a way of discerning the journey of the people.

1) To foster theological-pastoral reflections for pastoral ministers at the grass-roots level who accompany the people in the pastoral process.

How:

—Local workshops.

—A workbook of guidelines to assist these ministers in facilitating such reflection in small ecclesial communities.

When: Fall 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Pastor and parish leaders assisted by the diocesan offices for Hispanic affairs, other diocesan offices, the National Federation of Pastoral Institutes in collaboration with the Secretariat for Hispanic Affairs and the NCCB Office of the Laity.

2) Organize seminars/study sessions of reflection for pastoral specialists in the different areas of liturgy, catechesis, theology and evangelization.

How: Regional seminars/study sessions in collaboration with the pastoral institutes.

When: Winter 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agent: National Federation of Pastoral Institutes and the *Instituto de Liturgia Hispana*.

b. Research projects. To scientifically study the Hispanic reality in its socio-economic, cultural, religious and psychological aspects. Especially concentrate on:

—The family.

—Popular religiosity.

—Poor and marginalized (migrants, barrio urban poor).

—Youth.

—Women.

How: Procure scholarships for research on the graduate level.

When: 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: NCCB Committee for Hispanic Affairs and other appropriate NCCB/USCC committees (in cooperation with Catholic universities and colleges, seminaries, with the collaboration of the National Federation of Pastoral Institutes).

c. Programs to identify candidates for ordained ministry and the vowed life to design, support and implement vocation programs sensitive to Hispanic cultural and religious perspectives.

1) Prepare lay Hispanic men and women to become vocation recruiters.

How: Develop training programs for Hispanic laity in collaboration with diocesan and religious vocation directors.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Bishops' Committee on Vocations, National Conference of Diocesan Vocation Directors, National Religious Vocations Conference.

2) Place Hispanic vocations as a priority on the agenda of Hispanic lay organizations.

How: Develop vocation-awareness training sessions for leadership of Hispanic lay organizations.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Bishops' Committee on Vocations in collaboration with regional and diocesan offices of Hispanic affairs.

3. Prepare vocation directors to recruit, more effectively, Hispanic candidates.

How: Sponsor training workshops such as "In My Father's House."

When: 1988-1990 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Bishops' Committee on Vocations, National Conference of Diocesan Vocation Directors, National Religious Vocations Conference.

4) Involve Hispanic parishioners in identifying potential candidates for priesthood and religious life.

How: Implement the "Called By Name" parish-based program.

When: 1989 and in keeping with the normal channel for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Bishops' Committee on Vocations in collaboration with diocesan vocation directors.

d. Programs of formation and training. To organize courses for the training of leaders at different places and levels, with emphasis on the participation of the priority groups according to the content and experience of the III Encuentro.

1) Train leaders from the people to create, encourage, and coordinate small ecclesial communities and represent the voice of the people in civic and social institutions. Provide guidelines for liturgical celebrations which will facilitate the spiritual growth of these gatherings.

How: Training sessions, courses on the local level, mobile teams of formation.

When: 1988 and in keeping with

the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Pastors and parish leaders in coordination with diocesan offices for Hispanic affairs, other diocesan offices, regional pastoral institutes and the *Instituto de Liturgia Hispana*.

2) Elaborate a program on the importance of the role of women in the history of Hispanics and in the church, to look deeply at feminine and masculine dimensions of the human person; to value the place of women within the Hispanic context and in relation to other cultures. Train leaders to be able to apply this program at the level of the small ecclesial communities.

How: Through seminars and courses conducted by the regional institutes.

When: 1988-1990 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Federation of Pastoral Institutes in collaboration with the Secretariat for Hispanic Affairs and NCCB Committee on Women's Concerns.

3) To elaborate a program of youth pastoral ministry for youth leaders and adult advisers that contains the elements of: culture, politics, socio-economics, pastoral life, vision of the church and youth pastoral techniques.

How:

—Naming a task force to design such a program.

—Training teams in use of the program.

When: 1988-1989 and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: *Comite Nacional Hispano de Pastoral Juvenil* (CNH de PJ) in collaboration with the NCCB Committee for Hispanic Affairs and the Secretariat for Hispanic Affairs.

4) To collaborate with seminaries, permanent diaconate centers and houses of formation of religious men and women, so that their formation programs for persons preparing for ministry with the Hispanic people will correspond to the vision of the process of the III Encuentro, as spelled out in the National Pastoral Plan.

How:

—Establish channels of communication and cooperation between these centers of formation and Hispanic pastoral institutes.

—Formation programs for persons preparing for ministry with the Hispanic people.

When: Upon approval of the national pastoral plan and in keeping with

the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Federation of Pastoral Institutes in collaboration with the NCCB committees on Vocations, Priestly Formation, Permanent Diaconate and the Conference of Major Superiors of Men and the Leadership Conference of Women Religious.

"There is a lack of pastoral ministers, which makes uncertain the survival of the Catholic faith among Hispanics. Pastoral ministers, especially the laity, have not always found support, interest, recognition or acceptance in church structures such as the parish and diocesan offices."

5) Encourage the use of programs of formation for Hispanic and non-Hispanic directors and personnel of diocesan offices involved in education and pastoral ministry, in order to help them learn about the history, culture, needs and pastoral principles of Hispanics.

How: Periodic study seminars for:

—Diocesan personnel.

—Pastors and parish personnel.

When: 1987 and continuously and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The diocesan bishop in collaboration with the vicar or diocesan offices for Hispanic affairs, the area team with the assistance of pastoral institutes.

6) Invite those centers of Bible studies and materials production to produce programs and materials to assist Hispanics in the use and understanding of the Bible.

How: Communicate with the appropriate Bible centers.

When: 1987 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: NCCB Committee for Hispanic Affairs and Secretariat for Hispanic Affairs.

7) Convoke different pastoral ministers in the nation to:

—Study the problem of proselytism among Hispanics.

—Assess this reality and prepare materials and mobile teams to train

other pastoral agents on the local and diocesan level.

How: Through a national meeting.

When: Upon approval of the national pastoral plan and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agent: NCCB Committee on Ecumenical and Interreligious Affairs.

e. Program of elaboration of materials. That the pastoral institutes promote and form a team responsible for producing materials popularly accessible to the people at the grass-roots level. Special recommendation for the production of:

1) Materials that help our leaders achieve a more profound understanding of their Catholic faith and a living spirituality as committed laity.

2) Biblical materials at the leadership and grass-roots levels that assist Catholics in understanding and living the word in order to avoid ignorance and fundamentalism.

3) A workbook or manual in popular language for a continuous analysis of reality in the light of the Gospel and the teachings of the church as a basis for pastoral action and its evaluation.

4) Simple materials for pastoral ministers, for use in training workshops and courses, so they can use these materials easily in the small ecclesial communities.

5) Resources for information on immigration. This includes the development of information materials on immigration, directed to a popular audience to provide orientation on rights of the undocumented and laws pertaining to legalization and naturalization.

6) A handbook of guidelines on political rights and responsibilities as part of a program of conscientization on Christian responsibility to accompany a national campaign for voter registration through the involvement of parishes.

7) A simple and practical pamphlet of orientation on parent-children relations, which keeps in mind characteristics of the Hispanic family, including production and dissemination of it for use in family gatherings of small ecclesial communities.

8) A pamphlet on popular religiosity, its values and basis, accessible to the small ecclesial communities.

9) Elaboration of materials in the areas of liturgy and spirituality, including liturgical catechesis with distinction of roles.

10) Practical materials on natural family planning.

How: Formation of a production committee for the elaboration of materials.

When: 1987 and continuously and in keeping with the normal channels



for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Federation of Pastoral Institutes in collaboration with diocesan pastoral centers and the Institute of Hispanic Liturgy.

## VII. Evaluation

1. *Orientation.* Evaluation is an integral part of pastoral planning. It is the process which keeps us in constant personal conversion as ministers and in constant communitarian conversion as a people.

It is not a matter of looking back in a purely technical way to guarantee that what has been planned has been done; rather, it must be an expression of what the church is and does in relation to the kingdom.

With the help of evaluation, new horizons can be seen, as well as possibilities and alternatives to the efforts which have not produced results in attaining the goal. An effective evaluation should also provide the opportunity of reshaping the plan in the light of ongoing pastoral experiences.

Since it is not a matter of a purely technical analysis, the atmosphere in which pastoral evaluation takes place is of the greatest importance. The whole process of the III Encuentro has been accompanied by reflection and prayer, that is to say, with a *mística*. Pastoral evaluation demands an atmosphere of reflection, trust, freedom, mutual collaboration and communion, for what is involved is the life of the total community in its journey to the kingdom.

This demands participation by the people in the evaluation, since they have participated in the planning and decision making.

Coordination, as a central element and goal of pastoral planning, calls for periodic evaluations and not just evaluation at the end. This creates a continuous process of discerning and assessing an ever-changing reality, the totality of pastoral ministry and the priorities involved in action.

2. *Specific objective.* To determine if the general objective of the plan is being attained and whether the process faithfully reflects what the church is and does in relation to the kingdom.

3. *Programs and projects.* Carry out a continuous evaluation of the whole pastoral process according to the national pastoral plan.

a. Coordinate from the national level the total process of evaluation.

How:

Before:

—Appoint the National Advisory Committee to design the appropriate instruments in line with the orientation and objective of the evaluation. There should be a uniform system for evaluation at the various levels.

—Develop a training process for the use of the instruments at the regional and diocesan levels.

After:

—Compile the data of diocesan and regional evaluation reports and the national report.

—Employ the resources needed to interpret the reports according to the specific objective of the evaluation process.

—Disseminate the results of the evaluation to the different levels, in order to revitalize the process of pastoral planning.

When: From 1988 on and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: NCCB Committee for Hispanic Affairs, the Secretariat for Hispanic Affairs in collaboration with the National Advisory Committee.

b. Provide training and formation for the evaluation process at the regional and diocesan levels.

How:

—Organize a training workshop for the regional directors concerning the pastoral value, orientation and objectives of the evaluation and the use of the instruments for the region and diocese.

—Organize training workshops for diocesan directors at the regional level to provide orientation on the evaluation and on the use of the instrument for the diocese.

When: 1988 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: National Advisory Committee in collaboration with the Secretariat for Hispanic Affairs.

c. Evaluate the pastoral plan at the diocesan level.

How:

—Convoke representatives of the parishes and the small ecclesial communities to use the appropriate instrument to carry out the evaluation.

—Prepare a written report of the results of the evaluation to send to the regional office.

When: 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: The ordinary, the vicar and diocesan office for Hispanic affairs.

d. Evaluation of the pastoral plan at the regional level.

How:

—Convoke representatives of the dioceses and use the appropriate instrument to carry out the evaluation.

—Prepare a written report of the results of the evaluation to send to the national office.

When: 1989 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: Regional offices.

e. Evaluate the pastoral plan at the national level.

How:

—Convoke representatives of all the regions and use the appropriate instrument to carry out the evaluation.

—Prepare a written report of the results of the evaluation to be incorporated into the regional and diocesan evaluations for a complete interpretation of the evaluation.

When: 1990 and in keeping with the normal channels for plans and programs and budget procedures of the respective entities involved.

Responsible agents: NCCB Committee for Hispanic Affairs and the National Advisory Committee in collaboration with the Secretariat for Hispanic Affairs.

## VIII. Spirituality and *Mística*

This pastoral plan is a Gospel reflection of the spirituality of the Hispanic people. It is a manifestation and response of faith.

When we look at this spirituality, we find that one of the most important aspects of its content is a sense of the presence of God, which serves as a stimulus for living out one's daily commitments.

In this sense the transcendent God is nevertheless present in human affairs and human lives. Indeed, one might go so far as to speak of God as a member of the family, with whom one converses and to whom one has recourse, not only in moments of fervent prayer, but also in one's daily living. Thus God never fails us. He is Emmanuel, God-with-us.

The Hispanic people find God in the arms of the Virgin Mary. That is why Mary, the Mother of God, as goodness, compassion, protection, inspiration, example... is at the heart of the Hispanic spirituality.

The saints, our brothers and sisters who have already fulfilled their lives in the following of Jesus, are examples and instruments of the revelation of God's goodness through their intercession and help.

All this makes Hispanic spirituality a home of living relationships, a family, a community. It will find expression and consequence more in ordinary life than in theory.

Hispanic spirituality has as one of its sources the "seeds of the word" in the pre-Hispanic cultures, which considered their relationships with the gods and nature to be an integral part of life. In some cases, the missionaries adopted these customs and attitudes; they enriched and illuminated them so as to incar-

nate the divine word of sacred Scripture and the Christian faith to make them come alive in religious art, drama. All this has taken shape in popular devotions which preserve and nourish the people's spirituality. At the same time, Christian principles have been expressed in attitudes and daily behavior which reveal divine values in the experience of the Hispanic people. This spirituality has been kept alive in the home and has become a profound tradition within the family.

The spirituality of the Hispanic people, a living reality throughout its journey, finds expression in numerous ways. At times it takes the form of prayer, "novenas," songs and sacred gestures. It is found in personal relationships and hospitality. At still other times, it surfaces as endurance, patience, strength and hope in the midst of suffering and difficulties. Their spirituality can also inspire a struggle for freedom, justice and peace. Frequently it is expressed as commitment and forgiveness as well as in celebration, dance, sacred images and symbols. Small altars in the home, statues and candles are sacramentals of God's presence. The *pastorelas*, *posadas*, *nacimientos*, *via crucis*, pilgrimages, processions, the blessings offered by mothers, fathers and grandparents are all expressions of this faith and profound spirituality.

At various times through the centuries these devotions have gone astray or have been impoverished due to the lack of a clear and enriching catechesis. This pastoral plan with its evangelizing, community-building and formative emphasis can be a source of evangelization for these popular devotions and an encouragement for enriching liturgical celebrations with cultural expressions of faith. It seeks to free the Spirit who is alive in the gatherings of our people.

The III Encuentro process was yet one more step in the development and growth of their spirituality. Many participants appeared to have moved from a personal and family spirituality to one that is communitarian and ecclesial. They moved from a sense of individual and family injustices to a recognition of general injustice to all people. This growth was sensed also in their awareness and experience of being church, in their familiarity with ecclesial documents, in their active participation in liturgies and prayers.

For people who celebrate life and death with great intensity and meaning, the eucharistic liturgy has a special place. The liturgy and sacraments offer to a people imbued with a profound religious sense the elements of community, the assurance of grace, the embodiment of the paschal mystery, in the dying and rising of the Lord in his people. This is especially true of what happens in the celebration of the eucharist

— the source of our unity. Numerous possibilities are found for artistic elements that enrich the sacramental celebrations with originality and joyfulness. These sacramental moments capture the spirituality and *mística*, which overflow from the living of their Christian vocation and their Hispanic identity.

In the gathering around a simple, common table Jesus told his disciples to "do this in memory of me." It was in this gathering that Jesus revealed his mission, his life, his innermost prayer to his friends and then asked them to do the same in his memory. He mandated them to do all that he had done, had lived for, in their lives. This consistent stopping to share a common meal has nourished the Hispanic people throughout history. As Jesus' disciples, they reserve a place for him at the table.

"For people who celebrate life and death with great intensity and meaning, the eucharistic liturgy has a special place. The liturgy and sacraments offer to a people imbued with a profound religious sense the elements of community, the assurance of grace, the embodiment of the paschal mystery, in the dying and rising of the Lord in his people."

Throughout the process of the III Encuentro, many Hispanic Catholics have sought to live in dialogue with their God who inspires and motivates, with Mary who accompanies Jesus' disciples. The pastoral plan takes its source out of the gathering and sharing of the Hispanic people. It is an expression of his presence in us. The pastoral plan provides a way for this people of God to express their life with the Spirit, a life deeply rooted in the Gospel. ■

#### Footnotes

- <sup>1</sup> 1 Corinthians, 12:12-13.
- <sup>2</sup> Mt. 28:18-20.
- <sup>3</sup> National Conference of Catholic Bishops, "The Hispanic Presence, Challenge and Commitment," pastoral letter of the U.S. Bishops (Washington, D.C.: USCC Office of Publishing and Promotion Services, 1983) No. 1.
- <sup>4</sup> Ibid., No. 19.
- <sup>5</sup> Pope Paul VI, *Evangelii Nuntiandi*, (Washington, D.C.: USCC Office of Publishing and Promotion Services, 1975) No. 20; cf. *Gaudium et Spes*, No. 153; National Conference of Catholic Bishops, "Cultural Pluralism in the United States," statement by the USCC Committee on Social Development and World Peace (Washington, D.C.: USCC Office of Publishing

and Promotion Services, 1981) p. 8.

<sup>6</sup> III Encuentro Nacional Hispano de Pastoral, *Prophetic Voices: Document on the Process of the III Encuentro Nacional Hispano de Pastoral*, (Washington, D.C. January 1987).

<sup>7</sup> "Sects or New Religious Movements: Pastoral Challenge," Secretariat for Christian Unity, 1986, No. 5,3-5,4.

<sup>8</sup> "The Hispanic Presence, Challenge and Commitment," No. 6.

<sup>9</sup> Ibid., No. 3.

<sup>10</sup> *Evangelii Nuntiandi*, No. 20.

<sup>11</sup> Census Bureau, December 1985.

<sup>12</sup> Ibid.

<sup>13</sup> Northeast Catholic Pastoral Center for Hispanics, Inc. *The Hispanic Catholic in the United States: A Socio-Cultural and Religious Profile*, 1985, by Roberto Gonzalez and Michael LaVelle.

<sup>14</sup> Ibid.

<sup>15</sup> Mt. 28:18-20.

<sup>16</sup> *Prophetic Voices: Document on the Process of the III Encuentro Nacional Hispano de Pastoral*, pastoral theological reflection.

<sup>17</sup> *Gaudium et Spes*, No. 42.

<sup>18</sup> Lk. 4:18-19.

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2. *Evangelii Nuntiandi*, On Evangelization in the Modern World, apostolic exhortation, Pope Paul VI, 1975.
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4. II Encuentro Nacional Hispano de Pastoral, Conclusions, Secretariat for Hispanic Affairs, NCCB-USCC, Washington, D.C.
5. Pastoral Letter, "Hispanic Presence: Challenge and Commitment."
6. *Prophetic Voices: Document on the Process of the III Encuentro*.
7. Census Bureau, December 1987.
8. *The Hispanic Catholic in the United States: A Socio-Cultural and Religious Profile*, 1985, by Roberto Gonzalez and Michael LaVelle.
9. "Sects or New Religious Movements," Secretariat for Christian Unity, Rome, 1986.

#### Terminology

**Acompañamiento.** The series of activities that enlighten, direct, guide, give support and motivate a community in its formation process and in its evangelizing mission.

**Analysis of Reality.** To study a certain reality and understand the underlying causes which give rise to it in its particular place and historical moment. In the church, the evangelizing mission is accomplished when this study is undertaken in light of the Gospel to help judge and seek the appropriate responses for the establishment of the kingdom of God. In order to obtain a critical and scientific analysis, the church can employ these instrumentations that the social sciences make available.

**In-Servicing.** Presentations by specialized pastoral ministers in the fields of theology, biblical studies, sociology and pastoral ministry who assist in deepening certain pastoral action, leadership formation or training as they accompany the reflecting community.

**Assessment.** Description of the con-



ditions through the examinations of essential elements which have been determined once the reality has been analyzed in its different areas.

**Background.** The series of sociopolitical, economic and religious elements which make up the situation which the precise actions of this plan intend to answer.

**Small Ecclesial Communities.** Small groups organized for more intense personal and community relationships among the faithful and for a greater participation in the life and mission of the church. (No. 58, *Instrumentum Laboris* for the 1987 Synod on the Laity).

**Conscientization.** To make people and communities become aware of their reality and eventually leading them to assume their responsibility to change the reality through literacy campaigns, education and formation.

**Diocesan Promotion Team (EPD).** Pastoral team formed during the process of the III Encuentro whose mission was to coordinate and energize the process at the diocesan level. The team was composed of committed lay and religious leaders who were selected as representatives from different areas of pastoral work.

**Doctrinal Framework.** The series of biblical, theological and pastoral aspects which enlighten and inspire the precise options of a specific plan or pastoral project.

**Encuentros.** Pastoral ministers' meetings called for by the hierarchy, with the purpose of studying, reflecting and analyzing the reality and commitment. They have served to guide and direct the pastoral process of the Hispanic people along common lines of action for approximately the last 15 years.

**Evangelization.** We understand evangelization to imply a continuous lifelong process in which a Christian makes an ever-deepening effort to arrive at a personal and communal encounter with the messenger, Christ, and a total commitment to his message, the Gospel. (Proceedings of the II Encuentro Nacional Hispano de Pastoral, p. 68).

**General Objective.** It is the guiding principle which provides a common vision. It is the fundamental purpose toward which the programs and projects of the plan are oriented.

**Specific Dimension.** The most specific and basic expression of the general objective which expresses a particular dimension of same.

**Guidebook.** It is meant to be a pedagogical instrument or means to facilitate the formation and work on different issues for pastoral agents at the grass-roots level. It includes the contents of the theme and techniques and methods for its use in small communities as a means of community reflection and formation.

**Integral Education.** Takes into ac-

count the totality of the person and not just those aspects useful to society. The human person has multiple dimensions, such as the cultural, the religious, the political, the economic and the psychological. We recognize that there must exist a fundamental respect for the culture of the person being educated. (Proceedings of the II Encuentro Nacional Hispano de Pastoral, p. 76).

**Mestizaje.** The historical, cultural and spiritual coming together of two disparate parent peoples to generate a new people, a new culture and a new spirituality.

**Mistica.** The series of motivations and deep values which enliven the process of the people and create experiences of faith, producing a spirituality which encourages life and pastoral work.

**Mobile Teams (EMT).** Small groups prepared and trained during the process of the III Encuentro to carry on each step of the process; grass-roots consultation, group formation, reflection and other.

**Pastoral.** The specific actions of the ecclesial communities insofar as it communicates to the world the Christian message of salvation. It is pastoral to the extent that it is guided by Revelation, the orientation of the church and the temporary conditions of humankind.

**Pastoral de Conjunto.** It is the harmonious coordination of all the elements of the pastoral ministry with the actions of the pastoral ministers and structures in view of a common goal: the kingdom of God. It is not only a methodology, but the expression of the essence and mission of the church which is to be and to make communion.

**Pastoral Ministers.** We refer to people, lay and members of the hierarchy and religious who perform their pastoral action at different levels of the church and in different areas.

**Pastoral-Theological Reflection.** The action or series of actions by which we study and discover within a context of faith the foundation of the Christian message and the evangelical meaning of our pastoral work. This reflection helps us to identify, remember and live the presence of God with us in our history and in our journey.

**Pastoral Plan.** It is the technical instrument which organizes, facilitates and coordinates the actions of the church as a whole in the realization of its evangelizing mission. It is at the service of the *Pastoral de Conjunto*. Each one with their own charismas and ministries will act within a common plan.

**Pastoral Planning.** By pastoral planning we understand the effective organization of the total process of the life of the church in fulfilling her mission of being a leaven of the kingdom of God in this world. Pastoral planning includes the following elements:

—Analysis of the reality wherein the

church must carry out her mission.

—Reflection of this reality in light of the Gospel and the teachings of the church.

—Commitment to action resulting from this reflection.

—Pastoral theological reflection on this process.

—Development of a pastoral plan.

—Implementation.

—Celebration of the accomplishment of this life experience.

—And the ongoing evaluation of what is being done.

**Pastoral Process.** It is the constant effort of the church to journey with its people in their pilgrimage. It is the orderly succession of actions, occurrences and events which guide the specific actions of the local or national church in every historical moment of service in its mission.

**Popular Catholicism.** Hispanic spirituality is an example of how deeply Christianity can permeate the roots of a culture. Hispanic people have learned to express their faith in prayer forms and traditions that were begun and encouraged by missionaries, and passed from one generation to the next. ("The Hispanic Presence, Challenge and Commitment," No. 12, O, popular Catholicism.)

**Programs and Projects.** The operative actions which help identify and carry out the specific objectives. Each program may include several projects.

**Priority Groups.** Family, the poor, youth and women are the four groups to which the III Encuentro wanted special pastoral attention to be given.

**Proselytism.** Here is meant improper attitudes and behavior in the practice of Christian witness. Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters, or whatever in the proclamation of the Gospel does not conform to the ways God draws free men to himself in response to his calls to serve in spirit and in truth. (The Ecumenical Review, Vol XIII, No. 1. "Common Witness and Proselytism: A Study Document.")

*Approved*

DRAFT

FOR DISCUSSION PURPOSES ONLY

PROPOSAL TO

ESTABLISH A

HISPANIC CATHOLIC PASTORAL CARE IN MINNESOTA

BACKGROUND INFORMATION

Since the 1880's Hispanics have been an integral part of the state of Minnesota. By the 1930's, the Hispanic Community, which was predominately Mexican-American at the time, established Our Lady of Guadalupe Church in Saint Paul's West Side. Our Lady of Guadalupe has become a religious focal point for the Hispanic Catholic community. However, to date a priest of Hispanic heritage has not been assigned to this parish.

During the Un Primer Encuentro, resolutions were introduced to have Hispanic priests assigned to the Hispanic community. This idea has been discussed for many years, but to date, it has not been implemented.

This proposal calls for the establishment of a statewide Hispanic/Catholic Pastoral Care in Minnesota. A Hispanic priest would be headquartered at Our Lady of Guadalupe and assigned to provide pastoral care and evangelism to the various Hispanic communities in Minnesota. The Hispanic priest would visit the various cities throughout the state on a rotating basis and provide:

- Worship services
- Serve as a bilingual/bicultural counselor
- Establish liaison between the various Hispanic religious communities
- Visit the non-English speaking homebound and elderly and perform any other pastoral care, which could best be performed in Spanish.

PROGRAM STRUCTURE

The Hispanic priest will not replace any presently assigned priests in the state. The purpose of this proposal is to supplement the present pastoral care being provided to Hispanics, particularly the non-English speakers, the homebound and the elderly on a statewide basis. It is very important for individuals to understand that this proposal in no way is critical of the pastor or staff at Our Lady of Guadalupe Church, but instead is meant to provide additional resources, which are not presently available.

## FUNDING

In order to facilitate the implementation of this proposal, it is advisable to establish a cooperative fund-raising effort, in which the Hispanic community would be actively involved. This fundraising effort will not be successful, without the active endorsement and support of the Archbishop. The Archbishop could initiate a special appeal to fund this effort and appoint a special fundraising committee to prepare an annual budget, identify appropriate funding sources and conduct a fundraising campaign.

## DESIRED RESULTS

The individuals that would benefit the most as a result of this effort will be the non-English speakers, the homebound and the elderly. In addition, Minnesota's Catholic churches, particularly Our Lady of Guadalupe Church and churches in communities where there is a large concentration of Hispanics, will have a valuable added resource. Greater outreach would take place and the Hispanic community would be better served.

A cooperative, statewide effort, with the active involvement of the Archbishop, the Church hierarchy and staff, local priests, parishioners and interested citizens could turn this long-held dream of the Hispanic community into reality.