

PASTORAL PLAN

for

HISPANIC MINISTRY

A Catholic Vision for the Archdiocese of Baltimore

Based in Part on the 1987 *National Pastoral Plan for Hispanic Ministry* and
its 2002 Addendum *Encounter and Mission*

A Work "In Progress"



Resurrection of the Lord—2003

Archdiocese of Baltimore, Maryland

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OFFICE OF THE CARDINAL

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April 20, 2003

Resurrection of the Lord

Dear Sisters and Brothers in Christ,

With great joy I welcome the *Pastoral Plan for Hispanic Ministry* which presents what is truly a “Catholic Vision for the Archdiocese of Baltimore”. This detailed and encouraging document gives me fresh hope for the future of our ministry among people already close to the Lord through their spiritual and cultural heritage.

May the blessing of the Holy Spirit be upon all in our common efforts to make the written word of this document become the lived word of the faithful Catholic Hispanic community in the Archdiocese of Baltimore.

Sincerely yours in Christ,

Archbishop of Baltimore



ARCHDIOCESE OF BALTIMORE

AUXILIARY BISHOP OF BALTIMORE
OFFICE OF THE URBAN VICAR

Dear Sisters and Brothers in Christ:

It is with an enormous sense of satisfaction and joy that I accept and publish the *Pastoral Plan for Hispanic Ministry for the Archdiocese of Baltimore*. I appreciate it and applaud all of you who have spent so many hours in prayer, thought, and discussion in order to produce this vision which is so reflective of the church's vision and mission and so practical in its priorities and suggestions.

First of all, the plan clearly assumes that ministry to Hispanic peoples must be the "ordinary pastoral care" of souls which falls to bishops and pastors as part of their office, as Pope John Paul II has insisted, especially in the apostolic letter *Ecclesia in America*.

Secondly, the plan assumes and emphasizes the rightful place of the Sunday Eucharist in the Spanish language as both the source and the summit of the expression, preservation, and promotion of the Catholic faith of Hispanics.

Thirdly, the plan rightly takes into account the considerable variety of expression of our one faith, a variety which is the result of cultural differences.

And lastly, the plan gives a rationale for the existence and support of the Office of Hispanic Ministry as a resource for the Catholic Hispanic Community in pastoral activity and evangelization.

I look forward very much to collaborating with all of you and with the entire Catholic Hispanic Community as we implement these very worthy goals.

Fraternally yours in Christ,

Most Rev. Gordon D. Bennett, S.J.
Auxiliary Bishop of Baltimore
Urban Vicar, Vicar for Hispanics

ACKNOWLEDGEMENTS

It is with great joy that we are able to offer to the Catholic Community of Baltimore *Vision and Mission: Pastoral Plan for Hispanic Ministry*. It has been written following a consultation process guided by the documents of the Bishops of the United States, especially the 1987 *National Pastoral Plan for Hispanic Ministry* and *Encuentro and Mission* (2002), which incorporates the vision of *Ecclesia in America* (1999), the post-synodal exhortation of His Holiness John Paul II.

The consultation began from the base, our Hispanic people in the parishes, continuing with the lay leaders, the Hispanic Ministry Council, the staff people who work in Hispanic Ministry (priests, religious, lay ministers who are part of parish staffs), the Hispanic Apostolate of Catholic Charities, and the diocesan offices (Office of Clergy, Division of Ministry Formation, Division of Religious Education, Office of Vocations and Division of Youth Ministry).

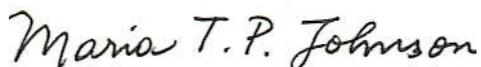
We owe special mention to the National Office for Hispanic Affairs of the United States Conference of Catholic Bishops. The assistance of its Director, Ron Cruz, has been particularly valuable. The Office of Hispanic Ministry, which has conducted this process, gave responsibility for final editing to Betsy Lamb, who is co-ordinating Formation Programs and the Hispanic Pastoral Formation Institute of this Office.

Thanks to all who have given so generously of their time to contribute to this project. Special thanks to His Excellency, Bishop Gordon Bennett, S.J., Vicar for Hispanics, who guides and supports us in all the efforts made in order to serve the Hispanic community.

Finally, we thank His Eminence William Cardinal Keeler who has given his approval to this work so that it may serve as a guide not only for the Hispanic community but for the entire Archdiocese of Baltimore.

May the Most Holy Trinity bless this project and may the intercession of Our Lady of Guadalupe, Patroness of the Americas, accompany us on our journey.

Your servant in Christ,



Maria T.P. Johnson,
Director of Hispanic Ministry

PREFACE

The General Objective of this *Plan* is 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 and that develops leadership through holistic education.

Goals of the Specific Dimensions

- I. **Pastoral de Conjunto (communion in mission):** To practice a “*pastoral de conjunto*” ministry style in Hispanic ministry throughout the Archdiocese. Through pastoral agents and structures, this style of ministry manifests communion and collaboration in inculturation, coordination, implementation, and communication of the Church’s pastoral action.
- II. **Liturgy and Prayer Life:** To reflect a model of Church that is communitarian, evangelizing, and missionary in liturgical practices and prayer life. In this model the Church celebrates the religious traditions of Hispanics, encouraging them to express and nurture their faith in their own tongue and culture, while also embracing the ecclesial vision of the Second Vatican Council.
- III. **Formation:** To provide opportunities for Hispanic Catholics to grow in the understanding and skills needed to live and promote a style of Church that will be leaven of the Kingdom of God in society, through leadership formation and catechesis adapted to the Hispanic culture in the United States.
- IV. **Mission:** To assure that Hispanic Catholics actively share their faith in the living Christ and, as agents of their own destiny, become organized to help their sisters and brothers in areas of need and to join together in action for justice. This is to be accomplished by promoting in Hispanics a living faith as well as effective participation in Church and societal structures.

Evangelization

Pope John Paul II, in emphasizing the urgency for humanity to listen to Jesus Christ’s message of hope, has called for a “new evangelization”. **Evangelization is the fundamental mission of the Church.** It is also an ongoing process of encountering Christ. This process generates a spirituality that leads to conversion, communion and solidarity, touching every dimension of Christian life and transforming every human situation. In order to reach out more effectively to all Hispanics (including inactive Catholics and the unchurched), this “new evangelization” has been integrated in this *Plan* into each of the four specific dimensions of ministry.

“Pastoral de Conjunto”

As a gift arising from Hispanic thinking, the concept of **“Pastoral de Conjunto” (Communion in Mission)** may be unfamiliar to many readers. It may be defined as a co-responsible, collaborative ministry involving coordination among pastoral agents working with a common vision and goals. This dimension brings people together:

- (1) Within the Hispanic community, across lines of ethnicity, nationality, class, etc.,
- (2) Within the parish community, across cultural lines and language barriers, and
- (3) Across lines of responsibility, for example, opening clergy and lay people and parish staffs to collaborative exchange.

Inculturation

Inculturation (which is sometimes referred to as “integration”) is the process by which an immigrant tries to fully participate in the new country’s way of life but the native culture is also maintained. *Pastoral de Conjunto* and Inculturation together form a methodological framework for the content of the other dimensions of ministry, which make up its substance. Like evangelization, the theme of inculturation will be woven into each of the specific dimensions of ministry.

The goal of inculturation is to assure within the Archdiocese, each parish and each parish-based Hispanic community, a mutually beneficial encounter between people of distinct cultures, as they move from alienation or assimilation to mutual respect and inculturation, each becoming thankful for and embracing the positive values and customs of the other.

The process of inculturation is to be mutual, adding to the dominant culture the specific richness of the newcomer’s own culture. Hispanic participation in the institutions, programs, and activities of the Church is to be constantly encouraged and appreciated. Their language, cultural values and religious traditions are to be respected.

According to the *National Pastoral Plan*, **this process “is not to be confused with assimilation. Through the policy of assimilation, new immigrants are forced to give up their language, culture, values, and 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.”**¹

The U.S. Bishops call the Church to conversion, saying:

¹ From the Introduction to the *National Pastoral Plan for Hispanic Ministry*, which uses the word “integration”.

Recent immigrants have not always encountered welcome in the Church... At times their legitimate desire to worship in their own language, according to their own traditions, has not been satisfied... There is often no alternative but to struggle through the English Mass while the deepest expressions of their spirit cry out silently in another language...

The critics of multiculturalism today want immigrant and other distinctive groups to shed their languages, customs, and identities as quickly as possible, to become Americans “just like the rest of us.” But “the rest of us” are, in fact, a culturally plural society...

The encounter between cultures that is an everyday affair in the incorporation of immigrants into the Church and the communities of the United States should provoke not only adaptation on both sides but a critical discernment of the strengths and failings of each culture in the light of the Gospel.¹

These statements underscore the importance of pastoral work within the Hispanic community itself. Due to the difference in language and cultural needs, it will not be possible in the foreseeable future to eliminate ministries specifically for Hispanics in favor of integrated parish programs. Hispanic immigrants have the right to ministry in their own language, and to have all relevant parish and archdiocesan materials made available to them in Spanish. With the aid of the Office of Hispanic Ministry, the various archdiocesan offices² will design plans—for such programs as evangelization, catechesis, liturgy, leadership development and ministry formation, family ministry, and social justice—that are culturally and linguistically sensitive. (*See sample commitments on pp. 16-17.*) In the same way, parish pastoral staff responsible for Hispanic ministry will collaborate with other members of the parish pastoral team to design and implement programs that are appropriate for Hispanic parishioners while at the same time embodying the vision of one united parish family.

The Order in Which the Dimensions are Presented

The order in which the Dimensions are presented suggests a possible order for realizing the *Plan*:

- (1) Adopt the methodological framework of *Pastoral de Conjunto*;
- (2) Recognize **Liturgy and Prayer Life** as the entrance point and the source and summit for most Hispanic immigrants into the life of the Church in the United States;
- (3) Provide Hispanics—once they have arrived in the Church—with opportunities for **Formation** for personal growth in faith as well as for leadership in the community; and
- (4) Assure that Formation leads to **Mission**.

¹ From *Welcoming the Stranger Among Us: Unity in Diversity*—A Statement of the U.S. Catholic Bishops (Washington, DC: USCCB), 2000, pp. 23-24 and 28.

² Examples include the Divisions of Ministry Formation and Development, Religious Education, and Youth and Young Adult Ministry; and the Office of Vocations.

STEPS TOWARD SUCCESS



Baltimore, Maryland

April 2003

THE CONTEXT

For Hispanic Ministry to be effective, it is important for pastoral workers to have an adequate understanding of the historical, economic, social, cultural and ecclesial context of the Latin American¹ peoples. Their reality differs significantly from that of the dominant culture in the United States. Some important factors may be inferred from the Preface to this *Plan*, the “Basic Pastoral Principles” which follow this present section, and the brief introductions to each of the Specific Dimensions. In addition, a few words and statistics illustrating the history and context of Hispanic Ministry in this country and Archdiocese are provided below.²

HISTORY AND CONTEXT OF HISPANIC MINISTRY IN THE U.S.A.

The presence of Hispanic people in the United States has been steadily growing for decades, at a rate far greater than that of the U.S. population as a whole.

HISPANICS IN THE UNITED STATES AND MARYLAND ^a								
	1980		1990			2000		
	Number	%	Number	%	Change from 1980	Number	%	Change from 1990
Total U.S. Population	226,545,805	100	248,709,873	100	9.8%	281,421,906	100	13.2%
Hispanic Origin (with % of US)	14,608,673	6.4	22,354,059	9.0	53.0%	35,308,818	12.5	57.9%
Total Maryland Population	4,216,975	100	4,781,468	100	13.4%	5,296,486	100	10.8%
Hispanic Origin (with % of MD)	64,719	1.5	125,102	2.6	93.2%	227,916	4.3	82.2%
Baltimore Metro Area Hispanics ^b	22,613		30,001		32.6%	50,885		68.7%
^a Figures are from US Census which is estimated to undercount the Hispanic population by at least 10%. ^b This area comprises Baltimore City and Anne Arundel, Baltimore, Carroll, Harford and Howard Counties. (These figures were not readily available for the entire Archdiocese.)								

In responding to the pastoral needs of Hispanics, we build on work begun many years ago. A national office for Hispanic ministry was first established in 1945. We recognize

¹ “Latin American” is used here as a subset of “Hispanic” people that does not include those from Spain. The vast majority of those involved in Hispanic Ministry in the U.S. are Latin American.

² Further background material may be found in the three documents comprising *Hispanic Ministry: Three Major Documents* (USCC/NCCB, 1995), as well as in the 2002 *Addendum to the National Pastoral Plan*. Some of the local context is described in two documents published by the Archdiocese of Baltimore: the “Final Report of the Archdiocesan Ad-Hoc Committee on Ministry to the Baltimore Hispanic Community” (March 1993) and the “Position Paper on Hispanic Ministry in the Archdiocese of Baltimore” (1998).

with gratitude what was done by farsighted men and women, Hispanic and non-Hispanic, who, pioneers in this apostolate, helped maintain and develop the faith of hundreds of thousands. They deserve credit for their courageous efforts.

In many respects the survival of faith among Hispanics seems little less than a miracle. Even at times when the institutional Church could not be present to them, their faith remained, for their family-oriented tradition of faith provided a momentum and dynamism accounting for faith's preservation.

One of the glories of Hispanic women, lay and religious, has been their role in nurturing the faith and keeping it alive in their families and communities. Traditionally, they have been the basic leaders of prayer, catechists, and often excellent models of Christian discipleship.

The increasing number of lay leaders (both women and men) and permanent deacons is a sign that lay leadership from the grass roots has been fostered and called to service in the Church.

Also noteworthy are the various apostolic movimientos (movements) which have helped ensure the survival of the faith for many Hispanic Catholics. For example, *Cursillos de Cristiandad*, *Encuentros Matrimoniales*, *Encuentros de Promoción Juvenil*, *Movimiento Familiar Cristiano*, *Comunidades Eclesiales de Base*, and the Charismatic Renewal, as well as others, have been instrumental in bringing out the apostolic potential in many Hispanic individuals, married couples, and communities.

Religious congregations of men and women are among those who have responded generously to the challenge. In a special way religious congregations of women have contributed to meeting the spiritual and material needs of migrant farm workers, the inner-city poor, refugees from Latin America, and the undocumented. North American missionaries returning from Latin America have likewise brought with them a strong attraction and dedication to Hispanics.

As far back as 1912, Philadelphia began its Spanish apostolate. In the 1940s, the U.S. Bishops showed genuine concern for Hispanic Catholics by establishing a committee for the Spanish-speaking to work with Hispanics of the Southwest. In New York and Boston established diocesan offices for the Spanish speaking in the 1950s. Since this time, many additional regional offices, pastoral institutes, diocesan commissions and offices, and pastoral centers have emerged and become effective pastoral instruments working with Hispanics. Among these is the Office for Hispanic Ministry for the Archdiocese of Baltimore, established in 2000.

Persistent efforts by bishops who recognized the need for a Hispanic presence at the national church leadership level culminated in 1970 with the establishment of the USCC Division for the Spanish-speaking as part of the USCC Department of Social Development. In 1974 the division became the NCCB/USCC Secretariat for Hispanic Affairs.

Under the leadership of the bishops, and with the support of the Secretariat for Hispanic Affairs, Hispanic Catholics have been responsible for several national pastoral *Encuentros*. Starting with the first in 1972, these gatherings of lay men and women dedicated to their own local communities have concluded with prophetic calls to the Church-at-large. As a result of the second *Encuentro* (1977), ministry with Hispanic youth was encouraged at regional, diocesan, and parish levels through what is now known as the National Hispanic Committee for Youth Ministry. The third *Encuentro* (1985) led to the writing of the *National Pastoral Plan for Hispanic Ministry* (1987).

Encuentro 2000 was a remarkable gift from the Hispanic community to the entire U.S. Church, a true celebration of unity in diversity. Five thousand participants represented 157 nationalities and ethnic groups. Twenty-one languages were included in this Los Angeles *Encuentro*, with many preliminary sessions held in dioceses throughout the nation (including Baltimore). The *Encuentros* have been powerful moments that have unleashed a series of questions, attitudes, and actions, contributing in a definitive way to the journeying of the people in their following of Jesus. The Bishops' 2001 document "Welcoming the Stranger Among Us" reflects the experience of *Encuentro 2000*.

The appointment of Hispanic bishops and archbishops since 1970 has greatly enhanced the Hispanic apostolate in the U.S. Church. It has provided a visible and clear sign that the Holy See recognizes the presence of Hispanic people in the United States and the contribution they can make to the life of the Church in this country. In addition, recent apostolic delegates have voiced their concern for ethnic and minority groups in the Church in this country and have urged the leadership of the Church to address their needs.

HISPANIC MINISTRY IN THE ARCHDIOCESE OF BALTIMORE

Before 1992, St. Michael Parish in Baltimore, St. John in Columbia, St. Clement in Lansdowne, St. Joseph in Odenton, and Our Lady of Peace at Fort Meade were all offering weekly Masses in Spanish. Some of these date back into the 1970's. At present there are 16 parishes in the Archdiocese with Hispanic communities. The number of Hispanic priests and others able to minister in Spanish is increasing. In addition, social and pastoral services for Hispanics in the Archdiocese have been offered over the years by the Hispanic Apostolate¹ and the Archdiocesan Hispanic Center, which was merged with the Hispanic Apostolate in 1980.

In the entire Archdiocese, the U.S. Census from the year 2000 counted a total of 57,821 Hispanics, grouped into geographical areas (*see chart on the following page*). There is an increasing number of Hispanics in almost every part of the Archdiocese.

¹ The Spanish Apostolate was started in 1963 by the Archdiocese, and later became a unit of Associated Catholic Charities.

HISPANIC POPULATION—ARCHDIOCESE OF BALTIMORE			
U.S. CENSUS, 2000 = 57,821			
Jurisdiction	Urban Vicar	Western Vicar	Eastern Vicar
Baltimore City	11,061		
Allegany County		571	
Carroll County		1,489	
Frederick County		4,664	
Garret County		131	
Howard County		7,490	
Washington County		1,570	
Anne Arundel County			12,902
Baltimore County			13,774
Harford County			4,169
TOTAL	11,061	15,915	30,845

The pattern of national origin of Hispanics in the Baltimore area has differed historically from that in other major metropolitan areas with a large Hispanic population. In 1990, other areas showed a predominance of people of either Mexican, Puerto Rican or Cuban origin, while almost half of metropolitan Baltimore’s Hispanics had an “other Hispanic origin” (almost all from either Central or South America). In the year 2000, the percentage of those in the entire Archdiocese with an “other Hispanic origin” was still almost half (48.57%). Other countries which presently have a very significant presence in the Archdiocese of Baltimore include Colombia, El Salvador and Honduras.

HISPANIC POPULATION BY NATIONAL ORIGIN (1990 Census)				
	Mexican / Mexican-American	Puerto Rican	Cuban	Other Hispanic Origin
United States	68.8%	11.6%	4.8%	14.8%
Baltimore Metro Area	19.9%	25.4%	5.9%	48.7%

In addition to the difference in national origin, and often more keenly felt, are differences in economic and educational background. These differences are often exacerbated by different degrees of assimilation and differing lifestyles. For example, there are many young adults, mostly male, recently arrived from Mexico and Central America, who are here perhaps temporarily, without families. Many are poor and have not completed grade school. They often live together in city neighborhoods or suburban apartments. On the other hand, there are many stable, well-educated families who have lived here for a number of years and are integrated to a greater or lesser extent with the local population.

Many Hispanic communities in the Archdiocese reflect this great diversity, and are challenged by it to be truly welcoming and inclusive.

The social reality in which these people live is difficult. The language barrier is just one of many. Each national group has its own customs. There is nationalism, racism and classism among Hispanics, in addition to the racism and xenophobia they experience from others in church as well as society.

The vast majority of Hispanics are baptized Catholics, but some are very much in need of evangelization and catechesis. In their home countries, being Catholic is an assumed part of life; faith permeates all of life. The experience of parish in Latin American countries—where parishes are often seen primarily as providers of sacramental services—differs significantly from that in the United States. While people are very generous in responding to specific needs, and are faithful with stipends for Masses, home blessings, etc., supporting the parish as such is not a common concept. (In Latin America, for example, there is no envelope system for contributions.) Many seek and appreciate observance of popular devotions (home blessings, novenas, *Via Crucis*, etc). While some had active roles in the Church in their home countries—often a result of contact with one of the ecclesial movements—there are many more who could become lay leaders. Vocations to priesthood, diaconate, and religious life also need to be promoted.

The previous paragraphs provide only a minimal glimpse into the context on which this plan is based. We look with gratitude at the history of Hispanic ministry in this country and in our Archdiocese, and toward building on that base.

As suggested earlier, one of the greatest challenges for many pastors and staff in developing this ministry will be to refrain from assuming that approaches successful with people from the dominant culture will work with Latin Americans. The best way to respond to the needs of a particular culture involves listening to people from that culture and trying to see things through their eyes. We hope that this Plan and its “Conversation Starters” will help initiate such a conversation in each parish.

In the spirit of “*pastoral de conjunto*”, we commend this *Plan* to the Hispanic people in the Archdiocese of Baltimore, to those who minister with them, and to all others in the Archdiocese as well. We especially mention the Pastors, whose assurance of adequate financial resources and access to church facilities, and whose deep commitment to the Hispanic people are key to the successful implementation of this *Plan*.



PASTORAL RESPONSES AND PRINCIPLES **IN HISPANIC MINISTRY**¹

¹ From *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* (Washington, DC: USCCB), 2002, nos. 36-52.

(from a pastoral statement of the U.S. Bishops)

Ministry in the twenty-first century requires a commitment to welcome and foster the cultural identity of the many faces of the Church while building a profoundly Catholic and culturally diverse identity through an ongoing process of inculturation. The following basic pastoral responses are based on principles that have proven very useful in developing Hispanic ministry over the last thirty years of a national pastoral effort. We bishops are confident that they will continue to help the Church respond to the Hispanic presence.

1. Articulate a Clear Vision of Ministry Based on Unity in Diversity

As full members of the body of Christ, Hispanic Catholics have an understanding of their role in the mission of the Church that serves to empower the ministerial leadership to be aware of the Church's culturally diverse dimension and to work toward building the one body of Christ while honoring cultural differences. This principle of unity and diversity involves a commitment that affirms and fosters cultural identity for all groups while promoting the transformation of cultures by gospel values.

Unity in diversity stems from the spiritual discipline of inclusion rooted in the Gospel. Inclusion calls all Christians to open themselves up in such a way that they risk being changed by whoever is the stranger, the foreigner, in our lives.¹ Through inclusion, the newcomer tries to fully participate in U.S. life by loving it and learning the language and the laws; but the native culture is also maintained, along with the native tongue and values. This process of gospel inclusion will add to the U.S. culture the specific richness of other cultures while guiding all Catholics beyond a shared tolerance of one another towards greater acceptance and respect.

2. Foster a Spirituality of Communion in Mission

The fostering of a spirituality of *pastoral de conjunto* (communion in mission) needs to be a strong value and principle for pastoral planning and action for all Catholics. This model of ministry helps to increase the level of inclusion and of mutual collaboration among all Catholics in dioceses, parishes, and national organizations. *Pastoral de conjunto* helps to build more vibrant faith communities by making them more welcoming, evangelizing, missionary, and committed to solidarity with the disenfranchised. Forming leaders who are motivated to serve within a culturally diverse Church is an essential component for a fruitful *pastoral de conjunto*.

3. Promote Small Ecclesial Communities and Apostolic Movements

The Pastoral Plan recommends many projects and programs to respond to the Hispanic

¹ See Eric H.F. Law, *Inclusion. Making Room for Grace* (St. Louis, MO: Chalice Press), 2000, pp. 42-43.

presence in the Church, such as small ecclesial communities and apostolic movements that are parish-based. These are effective for promoting evangelization, leadership formation, and vocations to priestly and consecrated life.

Among Hispanics, small ecclesial communities have been and continue to be a valuable expression of the evangelization efforts of the Church. “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.”¹ They are a prophetic challenge for the renewal of our Church and the humanization of our society and can serve to stem the loss of Hispanic Catholics to other faith traditions.

In *Encuentro and Mission*, we bishops affirm these small communities, along with vibrant apostolic movements, as an effective response that brings families together within cultural and faith contexts that affirm and support family life, the language and culture of the community, and parish involvement. In 1995, in *Communion and Mission*, the Committee on Hispanic Affairs said,

When solidly rooted in Scripture, church tradition, and Hispanic religiosity, small church communities constitute a new moment in the Church’s self-understanding, epitomizing the celebration and proclamation of the Church. These gatherings of the People of God are integrally linked to the parish, and through it, to the diocesan and universal Church.²

The Pastoral Plan calls for trained mobile teams to go into the community to visit families and to invite them to become closer to the life of the Church, especially those families who feel distant and marginalized. The development of small church communities and apostolic movements as a pastoral response is only one example of the richness and the dynamic character of the *National Pastoral Plan for Hispanic Ministry*.

4. Plan With the People, Not For the People

It is of paramount importance that we continue the participatory and consultative process that has been the trademark of the national *Encuentros*. The process has traditionally been based on grass roots consultation, convened by us and conducted in collaboration with clergy, religious, and lay people. In the *Encuentro* process, pastoral planning and ministry are conducted with the people, not for the people. Today there exists a strong need to utilize such a process, for it is an effective tool for responding to the pastoral challenges found in parishes throughout the country. We bishops call for a renewed commitment to promote the vision and process of the Pastoral Plan and to implement its prophetic general objective and specific pastoral dimensions.

5. Promote and Support Vocations to the Priesthood, Diaconate, and

¹ *National Pastoral Plan for Hispanic Ministry*, no. 38. See also nos. 38-40.

² U.S. Catholic Bishops, Committee on Hispanic Affairs, *Communion and Mission: A Guide for Bishops and Pastoral Leaders on Small Church Communities* (Washington, DC: USCCB), 1995, p. 1.

Consecrated Life

The promotion of vocations to the priesthood, diaconate, and consecrated life must be integral to the efforts of Hispanic ministry. As the number of parishes providing pastoral services to Hispanic Catholics continues to grow, the availability of ordained ministers to provide for the sacramental and spiritual life of the parish is imperative. The growth in the number of ordained and consecrated ministers, particularly within the Hispanic community, is dependent on a proactive effort involving the diocesan offices for vocations, religious communities, the parish community, and Catholic families. However, we must state clearly and loudly that efforts in the area of vocations must include a clearly understood sensitivity to cultures being served, to the culture of those men preparing for the priesthood or the diaconate, and to the culture of women and men entering or living a consecrated life

6. Form Lay Leaders as Bridge-Builders for Today's Culturally Diverse Church

Today's culturally diverse Church needs leaders who are deeply rooted in a personal relationship with Christ. Some essential qualities include an openness to embracing people from different cultures, a flexibility for working and journeying with them, and an understanding of the broader Church. Also required is a commitment to serve all Catholics. Leaders need to be excellent listeners and have great sensitivity to and interest in people's lives, needs, aspirations, and ideas. They need to believe in and be models of service, with a profound commitment to solidarity with the most vulnerable. In short, leaders need to be *gente-puente* (bridge-builders)—pioneers in opening doors to self and to others.

7. Develop Relevant Stewardship Models

Hispanic Catholics have always responded with great generosity to the efforts of the Church to reach out to other Hispanics. Millions of Hispanics share their time and talents week after week in thousands of faith communities throughout the country. This contribution takes the form of countless hours of dedicated volunteer service in catechesis, liturgy and prayer, community services, and many other ministries. Even though many Hispanics find themselves affected by poverty, they also share their treasure through creative and culturally relevant fund-raisers, in-kind professional services, and individual contributions. However, a significant number of Hispanic Catholics do not yet respond to the needs of the Church and its mission in proportion to what they possess.

Stewardship among Hispanics does not happen in a vacuum. In our pastoral letter on stewardship, we said, "How to affirm racial, cultural, and ethnic minorities, how to overcome poverty and oppression..., remain vexing questions, as well as opportunities."¹ Experiences in Hispanic ministry have shown that stewardship is the result of a process

¹ U.S. Catholic Bishops, *Stewardship: A Disciple's Response* (Washington, D.C.: USCCB,) 1992, 3.

of discipleship that moves through the stages of inviting, welcoming, building relationships, building a sense of belonging, sharing decision making, taking ownership, and finally arriving at stewardship. As Hispanics become better established in U.S. society, they will share more of their time, talent, and treasure with the faith communities that journey with them on the path from newcomers to stewards.

8. Strengthen Diocesan, Parish, and Regional Structures

The Church must ensure that dioceses and parishes are equipped to serve the ever-growing Hispanic population. In addition, there exists a need to affirm and support regional structures and pastoral institutes that assist dioceses in their pastoral efforts and in the formation and leadership development of Hispanic lay leaders. At the national level, greater collaboration with national organizations is also necessary to ensure a stronger tie and a closer relationship with the bishops' Committee for Hispanic Affairs and the Secretariat for Hispanic Affairs and with other offices of the United States Conference of Catholic Bishops.

9. Commit to Social Justice

A commitment to social justice is one of the pillars of Hispanic ministry. This commitment should involve ongoing formation on Catholic social teaching and collaboration on advocacy and public policy issues. Issues of immigration, education, human rights, border concerns, voter registration, and dialogue with labor union leaders are all issues relevant to the Hispanic community. Lay leaders should be formed and trained to participate in these arenas, for they have an impact on not only their community but also the entire Church. The renewed sense of solidarity called for in *Ecclesia in America* can serve to strengthen the civic responsibility of Hispanics and all Catholics in all aspects of human life.

10. Promote Intercultural Dialogue and Collaboration

The general objective of the *National Pastoral Plan for Hispanic Ministry* calls for a Church incarnated in the reality of Hispanic Catholics while being open to the diversity of cultures. The values and principles of Encuentro 2000 stem from this affirmation and take it one step further—that is, to recognize that the face of the Church is changing and that all are called to foster a vision that welcomes the many faces of the Church to the table where decisions are made. Relentlessly promoting intercultural dialogue and a better understanding of the universality of the Church can accomplish these ends.

11. Give the Church a Voice in Spanish

According to population figures in the *2000 World Almanac*, the Hispanic population in the United States is the fifth largest in the world, after Mexico, Spain, Argentina, and Colombia. This population has led to an extensive use of the Spanish language by corporations and the media in the United States. In the Church, care should be taken that pastoral letters and statements, as well as other church documents and resources, are sent

to parishes in Spanish. Catholic newspapers, as well as radio and television programs hosted by the Church, should include news stories in Spanish and features on Hispanic Catholic life.



VISION AND MISSION PASTORAL PLAN FOR HISPANIC MINISTRY

ARCHDIOCESE OF BALTIMORE

**Based in Part on the 1987 *National Pastoral Plan for Hispanic Ministry*
and its 2002 Addendum *Encounter and Mission***

A Work “in Progress”

SPECIFIC DIMENSIONS

I. “PASTORAL DE CONJUNTO” (Communion in Mission):

From Fragmentation to Coordination

Summary:

To practice a “*pastoral de conjunto*” (communion in mission) ministry style in Hispanic ministry throughout the Archdiocese. This style of ministry begins with the experience of the people, who together with pastoral agents and structures, manifest communion and collaboration in inculturation, coordination, implementation, and communication of the Church’s pastoral action.

Background:

Pastoral de Conjunto is a ministry of communion in which the people together with pastoral ministers and structures (archdiocese, organizations, parishes, ministry staff, etc.) unite their efforts in harmonious coordination with a common vision for the ministry of the Church.

This means that at every level, to the extent possible, the leadership style is collaborative. It means that—by respecting the gifts of each member of the Body of Christ—everyone’s ideas are heard and decisions are made by consensus rather than coming from the person in charge.

This collaboration—this “communion in mission”—provides a broad base for making the “new” evangelization effective, and encourages all members of the Body of Christ to share their gifts with one another for the building of God’s reign.

GOALS:

1. Develop a common vision and mission for Hispanic ministry, and strengthen its structures.

Strategies:

- a. Promote the understanding that Hispanic Catholics are full members of the Body of Christ, and that Hispanic ministry is an integral part of its mission.
- b. Form a Coordinating Committee for the parish Hispanic community.¹
- c. Determine goals and objectives for the parish Hispanic ministry, thus assuring healthy functioning of the Coordinating Committee.
- d. Advocate for inclusion of Hispanic ministry in parish goals.

On an archdiocesan level:

- e. Engage archdiocesan and parish leadership in a pastoral planning process based on the vision and mission articulated in this *Plan*.
- f. Establish channels of communication between the different departments, offices, and agencies within the Archdiocese (*see Goal 1-d, above*).
- g. Establish and maintain structures for assuring a “*pastoral de conjunto*” throughout the Archdiocese:
 - An Archdiocesan Hispanic Ministry Council—advisory to the Bishop, the Vicar of Hispanics and the Office of Hispanic Ministry—composed of lay Hispanic Catholics and professional ministers (to give advice and support for archdiocesan initiatives for the Hispanic community);
 - A Hispanic Ministry Team, consisting of professional ministers in the Archdiocese who are working with the Hispanic population; and
- h. Determine goals and objectives for the archdiocesan Hispanic Ministry that assure healthy functioning of the Archdiocesan Hispanic Ministry Council, the Hispanic Ministry team, and others involved in Hispanic Ministry on an archdiocesan level.

¹ Every parish in which there is a Spanish Mass should have a Coordinating Committee. The purpose of this Committee is to coordinate the liturgy, evangelization, catechesis, social ministry and other activities of the Hispanic community of that parish. The Hispanic community should be represented in the parish Pastoral Council (preferably 2 persons); these representatives should also serve on the Committee. The Committee should follow the principles of “*Pastoral de Conjunto*”, collaborating with the Pastor and pastoral staff of the parish (including the priest who celebrates the Spanish Mass), to the extent that this is possible.

- i. Promote in the parishes small church communities¹ and apostolic movements, especially those which are attentive to those who are most needy.
2. **Develop a strategy for *Pastoral de Conjunto*:**

Strategies:

On a parish level:

- a. Assure a warm welcome and invitation into ministry and leadership roles for all Hispanics regardless of gender, national origin, race, or economic or educational level.
- b. Promote and support small church communities² and other apostolic groups,³ encouraging their participation in the *Pastoral de Conjunto*.
- c. Assure that all who are marginalized in any way—including women, young people, and the poor, among others—have an opportunity to participate in diverse ministries and in the leadership of the community.
- d. Promote dialogue, mutual respect and cooperation among the diverse groups in the parish Hispanic community⁴ in order to attain mutual accord and pastoral action in common.
- e. Establish channels of communication between Hispanic staff and leadership and those responsible for other parish ministries to assure an effective planning process.⁵

¹ Small church communities (SCCs) serve as a means for evangelization. They also—like parishes—are centers for conversion, prayer, study, growth in faith, mutual support, inculturation, prophetic questioning, service and action for justice. In addition to receiving formation, SCCs collaborate with communication and formation. They offer a place where all—including the poor and marginalized—can feel “at home”.

² According to the U.S. Catholic Bishops’ Committee on Hispanic Affairs, “When solidly rooted in Scripture, church tradition, and Hispanic religiosity, small church communities constitute a new moment in the Church’s self-understanding, epitomizing the celebration and proclamation of the Church. These gatherings of the People of God are integrally linked to the parish, and through it, to the diocesan and universal Church” (from *Communion and Mission: A Guide for Bishops and Pastoral Leaders on Small Church Communities*—Washington DC: USCC, 1995—1). Further, small church communities are effective for promoting evangelization, leadership formation, and vocations to priestly and consecrated life and lay ecclesial ministry.

³ Groups representing apostolic movements and other parish groups may be recognized as small church communities if (1) they are linked with the parish or recognized by the Archdiocese, and (2) are trying to include all the essential aspects of church in their groups (Word, prayer, communion, and mission).

⁴ These include national and racial or ethnic groups, and those of distinct economic and educational levels, ages and family/household configurations; as well as small communities, apostolic movements, and others.

⁵ This is particularly important during the initial planning process since the work of Hispanic ministry staff often includes multiple ministry areas, such as liturgy, religious education, evangelization, social ministry and ministry with youth/young adults. These relationships should lead to common projects and programs that build the unity of the Church and gather Catholics from different ethnic and cultural groups.

- f. Promote dialogue and cooperation among representatives of the Hispanic Ministry and the other members of the pastoral team, the Pastoral Council and parish committees in order to meet common goals in the distinct areas of parish ministry.
 - Hold frequent meetings of the parish pastoral team to assure and strengthen the *pastoral de conjunto*.
 - Include representation of the Hispanic Coordinating Committee and of other ethnic communities in the parish Pastoral Council and on the Committees that plan and carry out parish ministries.

On an archdiocesan level:

- g. Assure that each ministry-related department (such as the Divisions of Religious Education, Youth Ministry and Ministry Formation) prepares and implements an action plan that responds to the needs of the Hispanic community.¹ These plans should be developed in consultation with the Office of Hispanic Ministry.
- h. Assure that all departments keep the perspectives and needs of the Hispanic community in mind when making plans.
- i. Promote the involvement of Hispanic church professionals in planning archdiocesan programs and events.
- j. Assure that all archdiocesan policies and regulations are available in Spanish.

3. Foster the formation of Hispanic leaders for ministry.

Strategies:

- a. Form Hispanic leaders able to minister and serve as bridge-builders in the context of a culturally diverse and pluralistic society while strengthening their Hispanic cultural and ministerial identity. (*This requires that the Church honor, embrace, and bridge distinctions in culture, race and language.*)
- b. Encourage the participation of individuals committed to the Hispanic community in the Hispanic Pastoral Formation Institute and in other formation programs.
- c. Encourage involvement in small church communities, prayer groups, etc., as a potential source for new leaders.



¹ See “Commitments from other Archdiocesan Offices”, pp. 16-17.

II. LITURGY AND PRAYER LIFE

From Obligation to Celebration

Summary: To reflect a model of Church that is communitarian, evangelizing, and missionary in liturgical practices and prayer life. In this model the Church celebrates the religious traditions of the different Hispanic national and ethnic groups, permitting them to express and nurture their faith in their own tongue and culture, while also embracing the ecclesial vision of the Second Vatican Council.

Background:

Liturgy and prayer life must reflect the spirituality of Hispanic Catholics, whose profound faith cannot be separated from daily life. Life is seen as sacred, full of the presence of the Divine. From the spiritually oriented Hispanic comes a unique appreciation and understanding of the human person.

As the first point of entry for many Hispanics into the life of the U.S. Church, the liturgy plays the key evangelizing role of communicating the Good News to the Hispanic newcomer in a new context. The liturgy and what precedes and follows it will to a large extent determine whether people feel truly welcome and want to return for more.

GOALS

1. Increase participation in the liturgical life of the Church.

Strategies:

- a. Provide an agreeable environment for the people before, during and after the celebration of the Eucharist and other sacraments, so the parish feels like “home” for everyone. (This is most often the entry-point for newcomers.)
- b. Affirm and support Hispanic Catholics seeking the sacraments, and assure that the sacraments are available to them in celebrations that are culturally sensitive and linguistically accessible.
- c. Offer instruction that relates the Eucharistic celebration to the spirituality of the participants.
- d. Integrate cultural traditions—like celebrations of patron saints from different countries—into the Eucharistic Liturgy. (*These devotions can serve as a form of evangelization and conversion.*)

2. Make God’s saving grace more visible in the lives of the faithful.

Strategies:

- a. Facilitate a personal encounter with the living Christ that leads to conversion, communion and solidarity.
- b. Identify and celebrate important events in the lives of the people.
- c. Offer special Masses or prayer services in times of difficulty.
- d. Develop popular devotions so that they serve as an instrument of evangelization that communicates gospel values.
- e. Foster reflection and interaction that relate faith with daily life through small church communities.
- f. Assure that in small church communities there are rituals (including rituals of welcome and that celebrate significant life events) and expressions of prayer that reflect the spirituality and customs of the participants.
- g. Assure that in small church communities there are expressions of prayer that deepen participants’ relationship with God, both personally and as a community; and that prayer embraces social concerns, both local and global.

3. Intensify the formation of liturgical ministers.

Strategies:

- a. Work toward developing a clear understanding of the meaning and value of inculturation among parish staff, especially those responsible for liturgical celebrations.
- b. Include in the formation of liturgical ministers the need—and ways—to show sensitivity to the needs of a culturally diverse community.
- c. Emphasize the use of Catholic devotions as a means for evangelization in formation programs for all liturgical ministers, especially Hispanics.

4. Create opportunities for all the faithful to celebrate together.

Strategies *(The following strategies assume that parish communities are attempting to celebrate common liturgies at various times throughout the liturgical year. Because expressing the union of all the baptized in the parish is an important value, the major feast days of the Church present the best opportunities to design and implement bilingual liturgical celebrations.)*

- a. Develop collaboration between Pastor/parish staff and the Hispanic community in regard to liturgical celebrations and devotions, respecting those involved in Hispanic ministry as “the voice of those otherwise without a voice”.
 - b. Develop guides and models for multicultural liturgy, with the participation of Hispanics and members of other ethnic groups.
 - c. Encourage spiritual celebrations and experiences that promote understanding and the sharing of a common faith between cultures.
 - d. Include symbols and gestures and different forms of prayer from various cultures.
 - e. Include music, art, and other artistic expressions from—and led or offered by—people from the different cultures.
 - f. Show sensitivity in use of language (*e.g.*, a bilingual celebration should be half in one language; half in the other).
 - g. Assure that ministers reflect the cultural diversity of the community.
5. **Assure that liturgy and prayer life serve as a means of evangelization by incorporating in them appropriate devotional expressions that reflect the popular piety of participants.**

Strategies:

- a. Incorporate elements of popular piety from time to time as appropriate in the weekend Eucharist.¹
 - b. Teach small communities positive ways to include popular devotions in their prayer.
6. **Assure that liturgy promotes, encourages and includes prayers for awareness and discernment of vocations, including vocations to the priesthood, consecrated life and lay ecclesial ministry, especially from the Hispanic community.**



¹ For an example, see suggestion 3 for Liturgy and Prayer Life, on p. 23.

III. FORMATION

From Good Will to Skills

Summary: To provide opportunities for Hispanic Catholics to grow in the understanding and skills needed to live and promote a style of Church that will be leaven of the Kingdom of God in society, through leadership formation and catechesis adapted to the Hispanic culture in the United States.

Formation will play an important role in the implementation of the U.S. Bishops' first goal for the new evangelization: to help people become so enthusiastic about their faith that they will want to share it.¹ In this formation, Hispanics must encounter a practical theology that resonates with their daily lives, and find its roots in the rich spiritual heritage they bring from Latin America.

GOALS:

- 1. Commit to a theologically and methodologically sound formation program for the development of professional and volunteer Hispanic leaders, for catechesis and other ministry specialties.**

Strategies:

- a. Initiate an archdiocesan Hispanic Pastoral Formation Institute—appropriate for participants at all levels of skill—for the training of lay Hispanic leaders in ministry. This formation program is to be comparable to the Church Leadership Institute, and is to be in partnership with the Division of Ministry Formation and Development and in collaboration with other archdiocesan pastoral offices.
- b. Collaborate with other archdiocesan and regional initiatives for ministry formation as appropriate.
- c. Identify and recruit capable candidates for these formation programs.
- d. Provide access to resources for this formation.
 - Provide a library of videos in Spanish in collaboration with the archdiocesan Media Resource Center and the Division of Religious Education.
 - Develop partnerships with local bookstores and libraries to provide access to books and other materials in Spanish. .

¹ This paraphrase and the first goal are adapted from the National Conference of Catholic Bishops', *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* (Washington, DC: USCCB), 1992, p. 7.

- e. Affirm cultural identity in the formation of all Hispanic ministers.
 - f. Promote vocations to the priesthood, permanent diaconate, religious life and lay ecclesial ministry.
 - Educate Hispanic youth about vocational options.
 - Assure that seminaries provide a culturally and linguistically welcoming environment for Hispanics, in addition to immersion experiences within the Hispanic community.
 - Evaluate and update seminary curricula in accord with the needs of future clergy in a culturally diverse church.
 - Recruit qualified Hispanics for the permanent diaconate and assure that there is a formation program available for them in Spanish.
 - g. Assure that adequate funding is provided for good lay formation.
2. **Establish formation programs and other means for faith development, in community, to bring about in all the Hispanic Catholics in the Archdiocese such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others.**

Strategies:

- a. Offer in each parish community opportunities to participate in small church communities, finding in them (as in prayer groups) a true ecclesial formation and places of personal and social transformation.
 - b. Assure that opportunities for an evangelizing catechesis are available and accessible (in language, culture and educational level) to Hispanic parishioners of all ages.
 - c. Promote reflection and sharing of life stories that relate faith and daily life in all parish and archdiocesan activities (*e.g.*, reflection before meetings, in small communities, the Eucharist, fiestas of the Virgin and the saints, etc.).
 - d. Include aspects of faith formation regularly in homilies, parish bulletins, etc.
3. **Foster an integral leadership formation model.**

Strategies:

- a. Assure that all courses and other means of formation for leaders integrate faith with daily life in such a way that Hispanic leaders feel called to ongoing personal conversion in their daily lives, and mandated and empowered to collaborate in the transformation of society.

- b. Assure that small church community members live out the various aspects of church (*i.e., its interior life of liturgy, prayer, reflection on the Word, mutual support, fellowship and ongoing formation; and its public life of evangelization, service and action for justice*), and that their leadership rotates.
 - c. Integrate the Christian use of “time, talents and treasure” (stewardship) into the formation process.¹
4. **Make the formation of young Hispanics an urgent priority.**

Strategies:

- a. Raise consciousness in the families of young students about the importance of their giving an example of Christian living and making their mission as educators in the faith manifest in the home.
- b. Organize and train a team—perhaps with the assistance of others from the surrounding area or Archdiocesan personnel—to be responsible for promoting educational ministry in the parish. Involve both Spanish and English speakers on the team if this ministry is to include the children of both Spanish and English speakers.
- c. Look at small church communities as a source for potential catechists who may have already begun to teach their children.
- d. Offer Hispanic young adults the opportunity to reflect about their lives and their faith in a small church community and thus become Christian leaders active in the world.
- e. Gather Hispanic adolescents and young adults for a retreat experience that gives them a sense of their Hispanic heritage of faith in the U.S. Culture.
- f. Help make it possible for Hispanic youth to participate in archdiocesan youth ministry events.
- g. Assure that awareness of vocational options and recruitment of vocations to the priesthood, consecrated life, diaconate and lay ecclesial ministry are given priority in formation programs for Hispanic young people.

¹ In the Hispanic culture, the relationship of all of life to God is assumed. Experiences in Hispanic ministry have shown that the process of appreciating church-related stewardship moves through the stages of (1) inviting, (2) building relationships, (3) building a sense of belonging, (4) sharing decision making, (5) taking ownership, and, finally, (6) arriving at stewardship.

5. **Collaborate with the archdiocesan Division of Ministry Formation and Development to develop and implement a plan to assure adequate formation of all Catholics—clergy, religious and other lay professionals, volunteers and other lay parishioners, Hispanic and non-Hispanic—in the area of inculturation, looking toward the future needs of the Church as it becomes increasingly multicultural.**

Strategies:

- a. Incorporate Hispanics and other ethnic communities in the planning and implementation of catechetical and other formation programs in the parish and Archdiocese.
- b. Assure that all formation programs form ministers able to serve in a culturally diverse context.
- c. Provide catechist formation in Spanish.
- d. Strengthen and develop common experiences of formation for ordained, religious, lay ecclesial ministers, lay volunteers and other Hispanic Catholics that cross cultural lines, thus demonstrating that there is but one Church, and that Hispanics ministers are ministers of the entire Church, not only of Hispanics.
- e. Incorporate Hispanic ministry, culture, and language into formation programs in English and Spanish in archdiocesan offices such as those of religious education, youth ministry and ministry formation, as well as in seminaries.



IV. MISSION

From Pews to Shoes

Summary: (1) To assure that Hispanic Catholics actively share their faith in the living Christ and work with one another to attract others to him; and (2) to help them become organized to help their sisters and brothers in areas of need and to join together in action for justice. This is to be accomplished by promoting in them a living faith as well as effective participation in Church and societal structures.

Background:

The mission dimension emphasizes two additional aspects of the “new evangelization”, *i.e.*, **bringing the Good News to others** and **fostering gospel values in society**.¹ Both are essential to living Jesus’ mission and being leaven for the reign of God in U.S. society today.

There are also two aspects to “fostering gospel values in society”, which is most often done in the U.S. parish through social ministry programs. One is the *charitable response*, addressing necessities through direct service (*e.g.*, visiting the sick); the other is *action for justice*, efforts to change the structures that cause those needs to exist. According to the U.S. Bishops, “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel.”²

GOALS

- 1. Reach out to inactive Catholics, whatever their social or cultural background, to hear the message of salvation in Jesus Christ, so they may come to join us in the fullness of the Catholic faith.**

Strategies:

- a. Develop and implement in each parish a plan for extending a warm welcome to all Hispanics, especially recent arrivals, inactive Catholics, and the unchurched.
 - Educate greeters to reach out to newcomers with invitations to small church communities and offer to register them in the parish.
 - Train parishioners in home visitation.

¹ These two aspects, along with the first two goals, are adapted from the National Conference of Catholic Bishops’, *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* (Washington, DC: United States Catholic Conference), 1992, pp. 7-8.

² U.S. Synod of Bishops, *Justice in the World* (1971), No. 6.

- Implement strategies and actions to appeal to Hispanic families and individuals (*e.g.*, programs to strengthen their personal relationship with Jesus Christ, or specifically aimed toward evangelization).
 - Form small church communities to be places of welcome for all Hispanics, including recent arrivals, and the poor and marginalized.¹
 - Promote *Cursillos*, and charismatic and other apostolic movements, especially those that are parish based.
- b. Encourage the people to invite and encourage their family members, co-workers, neighbors, and others whom they encounter to come to Mass.
- Distribute cards with the Mass schedule and a welcoming invitation for newcomers.
- c. Develop an outreach to young people, including teenagers and young adults, and first or second generation Hispanics who are bilingual or prefer English.
- Promote parish-based groups for young people.
 - Encourage the involvement of young people in the liturgy by asking them to be responsible (as possible) for the liturgy once a month.
 - Give Hispanic youth an opportunity to speak about the challenge of being Hispanic and Catholic in the larger community.
- d. Develop special programs to invite and welcome the poor, migrants, the incarcerated and other marginalized groups.
- e. Provide programs to strengthen married couples and family life, and promote the family as domestic church.
- Develop programs for family catechesis, spiritual direction, and human development.
 - Promote Marriage Encounters.
 - Prepare handouts on being a domestic church, on family life, domestic abuse, divorce, single parenting, mixed religions, etc.
 - Offer workshops on family life, marriage, and raising children.
 - Give special attention to Hispanic families affected by divorce, single parenting, mixed religions, and isolation (*e.g.*, of the elderly and people with disabilities).

¹ The U.S. bishops are greatly concerned about Hispanic Catholics' being lured to other faith traditions. Among Hispanics small church communities have been and continue to be a valuable expression of the evangelization efforts of the Church. By providing opportunities to reflect about life and faith in small groups, these communities promote experiences of faith and conversion (*see National Pastoral Plan*, No. 38). They are a prophetic challenge for the renewal of our Church and the humanization of our society.

2. Foster gospel values in our society, promoting the dignity of the human person, the right to life, the importance of the family, and the common good, so that our nation may continue to be transformed by the saving power of Jesus Christ.

Strategies:

- a. Promote social ministry at both parish and archdiocesan levels that reflects a balance between social services and action for justice, and which takes into consideration all the necessities of the Hispanic community.
- b. Develop ministry models to serve those who are in need through both service and action for justice.
- c. Encourage small church communities to become involved in direct services or action for justice and provide opportunities for them to do so.
- d. Promote respect for life, considering all whose lives are threatened, including among others the unborn and those sentenced to the death penalty.
 - Support the pro-life movement through the archdiocesan Respect Life Office and other Catholic groups.
- e. Utilize modern technology (TV, radio, internet, diocesan bulletins, etc.) efficiently to disseminate information.

3. Promote active participation in civic life and justice-related advocacy efforts.

Strategies:

- a. Publicize and encourage the active participation of Hispanic Catholics in the areas of social justice, civic responsibility, and working for the common good—at regional, state, national and global levels—, especially those sponsored by the Maryland Latino Coalition for Justice, the Beyond the Boundaries program, community organizations (*e.g.*, BRIDGE on a regional level or BUILD on a local level), Pax Christi, or other groups.
- b. Intensify other advocacy efforts on behalf of new immigrants (especially the undocumented), poor families, and others who are at risk, or who suffer from discrimination and abuse (including gays and lesbians), by working closely with advocacy groups and the MD Catholic Conference.
- c. Confront the need for securing adequate immigration documentation, advocating for government policies more favorable for Latin American people, working with community organization groups.
- d. Offer opportunities for involvement in community organizing through an organization committed to making social changes needed by the Hispanic population.

4. **Intensify direct assistance to the poor and others who are in need (direct services).**

Strategies:

- a. Assure that services available through the parish social ministry program are easily accessible to Spanish-speakers.
- b. Provide (or assure the provision of) linguistically and culturally appropriate access to information about resources available to Spanish-speakers to address needs relating to housing, food, medical care, documentation, transportation, etc.
- c. Provide or promote services that strengthen the “safety net” for all people, especially women and children suffering from domestic violence and/or sexual abuse, workers who are especially vulnerable to assault, those subject to gang violence, or addicted to alcohol or drugs (*at parish and archdiocesan levels*).



COMMITMENTS FROM OTHER ARCHDIOCESAN OFFICES

From the Division of Ministry Formation and Development *(Related to Goal 1, Strategy “a” of the Formation Dimension):*

The Church Leadership Institute will support and interact with the Hispanic Pastoral Formation Institute by providing outlines of theology topics, which will be used in the Hispanic community. Hispanic participants may continue their formation by joining the Ministry Skills courses offered in Spanish (and/or English) by the Church Leadership Institute. Spiritual formation days of recollection and retreat days/weekends will be coordinated and co-sponsored, as appropriate, with the Church Leadership Institute for participants in both CLI and the Hispanic Pastoral Formation Institute.

From the Division of Religious Education:

Marriage Preparation *(related to Liturgy Dimension Goal 1, Strategy “b”):*

- Make all marriage preparation materials—including the FOCCUS instrument—available in Spanish.
- Assure collaboration between the Coordinator of Marriage Preparation and the person who is training the trainers in Spanish.
- Provide Spanish language instruction to the Coordinator of Marriage Preparation.

Evangelization *(related to Mission Dimension Goal 1, Strategy “a”, bullet 3):*

- Train two professionals involved with the Hispanic community in the Disciples in Mission Evangelization process.
- Include three professionals involved with the Hispanic community in the archdiocesan Disciples in Mission team.
- With the assistance of those individuals, offer training for Disciples in Mission parish teams in Spanish.
- Make all materials Disciples in Mission materials available in Spanish.

Religious Education Institute *(related to Formation Dimension Goal 1, Strategy “b”):*

- Provide a Spanish-language track at the annual Religious Education Institute consisting in at least two workshop sessions and other services in Spanish, possibly including a joint bilingual prayer service and a separate keynote in Spanish.
- Produce a bilingual brochure and booklet for the Institute.
- Include the Director of the Office of Hispanic Ministry in the planning committee for the Institute.

Catechist Formation *(related to Formation Dimension Goal 1, Strategy “b”):*

- Meet with the Director of the Office of Hispanic Ministry to surface names of people in the Hispanic community who can be trained to do catechist formation.
- Attempt to secure grant money to purchase several sets of *Echoes of Faith*, a video assisted catechist formation program *(also relates to Formation Goal 1, Strategy “d”, bullet 1)*.

Miscellaneous *(related to Pastoral de Conjunto Goal 2, archdiocesan level strategies):*

- Co-sponsor—with the Director of the Office of Hispanic Ministry—a joint meeting with Directors of Religious Education (DREs) who serve Spanish speaking populations in their parish to determine ways to enhance religious education and faith formation in those parishes.
- Make any new editions of policies and regulations bilingual.
- Try to hire a Coordinator for Catechesis from an Hispanic perspective.

From the Office of Vocations:

The Office of Vocations will specifically target the Hispanic community in the Archdiocese of Baltimore in these ways (*related to Formation Goal 1, Strategy “f”*):

1. Preach at Spanish Masses during parish visitations to parishes that have them, promoting vocations.
2. Publish two more pamphlets in Spanish.
3. Compose and publish a poster in Spanish featuring Hispanic religious vocations.
4. Begin a program specifically designed for the Hispanic community making them aware of the need, and seeking promoters and encouragers of Hispanic vocations to the priesthood and consecrated life.
5. Sponsor one vocation retreat this year aimed at Hispanic youth.
6. Make every effort to sponsor two seminarians (from various seminaries) yearly in the Querétaro (Mexico) Immersion Experience associated with Mount St. Mary’s Seminary.

(See also Liturgy Goal 6 and Formation Goal 4, Strategy “g”.)

From the Division of Youth and Young Adult Ministry:

The plan for youth ministry is comprised of Goal 4, Strategies “a”-“f”, of the Formation Dimension; and all of Mission Dimension Goal 1, Strategy “c”, the latter as elaborated below:

- c. Develop an outreach to young people, including teenagers and young adults, and first or second generation Hispanics who are bilingual or prefer English.
 - Promote parish-based groups for young people.
 - ❖ Identify adults to serve as youth ministry contacts for each Hispanic community.
 - ❖ Meet with youth ministry contacts on a regular basis to for assessment, resourcing and training.
 - ❖ Pursue opportunities to help the Hispanic communities to understand youth culture and the role of Catholic Youth Ministry.
 - ❖ Assess the need for a diocesan gathering for Hispanic youth, based on language and culture.
 - ❖ Discuss and encourage avenues for Hispanic Youth to become involved in the larger parish youth ministry programs.
 - Encourage the involvement of young people in the liturgy by asking them to be responsible (as possible) for the liturgy once a month.
 - ❖ Offer training in liturgical skills for Hispanic Youth.
 - ❖ Meet with liturgical leaders in the Hispanic communities to discuss opportunities to invite youth to participate in liturgical ministries.
 - ❖ Identify Hispanic youth who are involved in local liturgies to assist with Archdiocesan youth celebrations such as the Pilgrimage Mass and the closing liturgy of the Baltimore Youth Catholic Conference (BYCC).
 - Give Hispanic youth an opportunity to speak about the challenge of being an Hispanic Catholic in the larger community.

IMPLEMENTATION AND EVALUATION

1. Each year, the Archdiocesan Hispanic Ministry Council will agree on annual priorities based on this *Plan*. These priorities will be addressed during the year.
2. Each parish with Hispanic ministry is to be creative in regard to assuring the implementation of this Plan and the selected priorities. (*For example, it is suggested that parishioners be introduced to this Plan by including parts of it in the Sunday bulletin.*)
3. Note: Comments will continue to be welcomed by the Office of Hispanic Ministry for future editions of this “work in progress”.

Every year:

1. Three priorities will be agreed upon (*e.g.*, some aspect of formation or youth ministry, or confronting proselytism). The year’s focus will be to address those priorities.

It is recommended that a plan be written for each priority that includes:

- A measurable objective (desired results)
- Activities to meet the objective
- Names of those responsible for meeting it

An example, with a priority of liturgical ministry, and the measurable objective to recruit and involve at least five new liturgical ministers for the parish Hispanic community.

Activities to meet the objective (*for each activity, name the person in charge*):

- Before December, meet with current liturgical ministers to discuss recruiting and involving new ministers.
 - Before Lent, recruit at least seven (in case one or two do not persevere) potential new ministers and see that they receive appropriate training.
 - During Lent, integrate these new ministers into the regular schedule for liturgical ministers.
 - After Easter, evaluate the success of this project.
2. A decision will be made about the evaluation process: how it will be done, who is responsible for doing it, to whom they will report, and the timeline. The evaluation will include adjustments for the coming year. It is recommended that the evaluation process look at the objectives for each of the priorities, determine in what ways they were successfully met, what was not successful, and what still remains to be done. Those responsible should also agree on new (or continuing) priorities for the following year and follow the suggestions above for outlining objectives, and so on...

CONVERSATION-STARTERS

On the following pages, for each of its Specific Dimensions, you will find three tools for initiating conversations about this Plan:

- *Sharing questions related to personal experience, to help everyone understand each other's perspectives on some of the issues addressed in this Plan;*
- *Discussion questions related to more “practical” implementation, to help initiate a conversation geared toward planning; and*
- *Some “Pastoral Suggestions” offering a few concrete ideas for implementation—but not intended to limit creative thinking!*

They are here to be used in whatever way will be most helpful in your situation. There are several options, including:

1. *Look at all three tools, one dimension at a time (perhaps the best approach);*
2. *Address the sharing questions for all dimensions before moving to discussion questions; or*
3. *Address one set of questions and not the other.*



QUESTIONS FOR SHARING

Suggestions:

1. *Discuss these questions in as mixed a group as possible; for example, a group with Hispanics and English-speaking parishioners of various cultures, a group of Hispanics from various countries and economic levels, or a group that includes Pastor, other staff and parishioners, etc.*
2. *Ask that the time be dedicated primarily to listening to each other, without responding to what another person says, and that every person be given an opportunity to speak before anyone speaks a second time.*
3. *These “sharing questions” for each dimension refer to personal experience. Ask that those who wish to respond select just one of them, and be sure to speak of their own personal experience in the first person, not about what people in general have experienced or should do.*

Dimension I: PASTORAL DE CONJUNTO

1. When did you have a good experience of working together with a diverse group of people? Describe it.
2. When did you feel like an outsider with a group of people? Why do you think you felt this way?
3. When you think of a leader, what person comes to mind? Why?

Dimension II: LITURGY AND PRAYER LIFE

1. When were you involved in a celebration of the Eucharist that was especially meaningful and moving for you? What was so special about it?
2. Have you ever had the experience of going to a Mass and feeling you did not belong, or that you were not really welcome? What made you feel this way?
3. How has God revealed himself to you?

Dimension III: FORMATION

1. Who or what most helped you to trust in God?
2. What does being a Catholic Christian mean to you? How would you explain your faith in just a few words?
3. In what ways do you live your faith in your daily life? What more do you think God might like you to do?

Dimension IV: MISSION

1. Tell about an experience of inviting someone to Mass, or telling someone about your faith, or suggesting that someone consider becoming a priest, sister, brother, deacon or professional lay minister.
2. On what recent occasion did you do something to help someone in need? Explain.
3. How have you been involved in advocacy efforts or other action for justice?

QUESTIONS FOR DISCUSSION

Suggestions:

1. *Discuss these questions in as mixed a group as possible; for example, a group with Hispanics and English-speaking parishioners of various cultures, a group of Hispanics from various countries and economic levels, or a group that includes Pastor, other staff and parishioners, etc.*
2. *Ask that the first part of your time with these questions be dedicated to listening to each other, with no responses or comments, and that every person be given an opportunity to speak before anyone speaks a second time.*
3. *These “discussion questions” are designed to stimulate discussion about practical implementation of the different dimensions of this Plan. It is suggested that everyone listen—without responding or commenting—while others respond to at least one of these questions. As time permits, you may move toward planning, with real discussion. During this discussion, you may wish to refer to the “Pastoral Suggestions”.*
4. *In any discussion, make sure that those who are less likely to speak up are given as much time and encouragement to speak as others.*

Dimension I: PASTORAL DE CONJUNTO

1. How do you think you can plan a common vision and strategy for Hispanic ministry in your parish?
2. What do you think can be done to make ministry truly collaborative in your situation (e.g., between staff and lay people, or people of different cultures)?

...or...

What do you think can be done to make sure all people feel accepted and welcome to participate in leadership and ministry in accord with their gifts?

3. What do you think can be done to recruit, develop and involve new Hispanic leaders and ministers—lay people as well as priests, sisters, brothers and deacons?
4. What else do you have to suggest in the area of *pastoral de conjunto*?

Dimension II: LITURGY AND PRAYER LIFE

1. How do you think we can make liturgies in our parish more welcoming? ...more “inculturated”? ...more life-transforming?

...or...

How do you think we can help people experience “a personal encounter with the living Christ that leads to conversion, communion and solidarity”?

2. How do you think we could incorporate popular devotions in our liturgies so that people would feel more at home?
3. What kind of multicultural liturgy would you like to see us celebrate? On what occasion? How would we make it truly multicultural?
4. What else do you have to suggest in the area of liturgy and prayer life?

Dimension III: FORMATION

1. What is Christian formation?
2. What formation programs do you think are needed most in your parish?
For whom?
3. What do we need to include in our formation programs to make sure they develop faith and understanding and skills, rather than just facts?
4. What do you think can be done in your parish so that everyone there more fully appreciates each other’s culture?
5. What else do you want to suggest in the area of formation?

Dimension IV: MISSION

1. How could people at your parish be motivated to—and supported in—seeking out inactive Catholics or people with no religious affiliation and inviting them to join you?
2. What do you think needs to be done to get young people more involved in the church?
3. How could your small communities become more involved in legislative advocacy or helping the poor or action for justice?
4. What else could you do to promote any aspect of evangelization in your parish?

PASTORAL SUGGESTIONS

Dimension I: PASTORAL DE CONJUNTO

1. Help those who attend Spanish Masses to organize and maintain a Coordinating Committee (*see suggestions for Goal 1-b*).
2. Initiate regular meetings between representatives of the parish Hispanic Ministry and the Pastor and/or other members of the pastoral team, to discuss Hispanic Ministry goals and evaluate progress, and to plan possible interaction between Spanish-speakers and English-speakers (when seen as mutually beneficial).
3. Arrange for two bilingual representatives of the Hispanic community to serve on the parish Pastoral Council. Include them in the Hispanic Coordinating Committee as well.
4. Foster the development of new Hispanic leaders for the parish Hispanic ministry.

Dimension II: LITURGY AND PRAYER LIFE

1. Assure that the hour and space provided for Spanish Masses reflects an awareness of the needs of the Hispanic population (especially families and workers).
2. Arrange for a fellowship time with refreshments after Spanish Masses.
3. Invite parishioners from a particular country to come to the altar area for a special blessing on the Sunday closest to their patronal feast day. (Invite them to bring an appropriate statue or picture for display that day.)
4. Encourage those involved in a small community or ministry to assume responsibility for the lay ministries at a weekend liturgy (that is, for example, to provide lectors, extraordinary ministers of the Eucharist, hospitality ministers, ushers, gift-bearers, musicians, etc., as possible).
5. Plan a bilingual, multicultural Mass to celebrate the patron saint of the parish, or the feast of St. Francis. Be sure that planners include people from the various cultures who will be present. (*See suggestions for Goal 4*).

Dimension III: FORMATION

1. Promote the archdiocesan Hispanic Pastoral Formation Institute (the Hispanic version of the Church Leadership Institute). Establish a policy that those who are in leadership positions or who serve in ministries in the parish participate in the Hispanic Pastoral Formation Institute. (Include some people who are not yet leaders among those you invite; you may find potential leaders in small church communities, prayer groups, etc.)
2. Sponsor an eight-week Bible-study in Spanish.
3. Make sure that the Director of Religious Education includes in the parish religious education program Hispanic catechists who can integrate cultural awareness into catechesis for Hispanics.
4. Plan a pilot program with one small church community in which the adult members will provide ongoing catechesis for their children, prepare them for First Reconciliation and First Eucharist, and join them as a community in the celebration.

Dimension IV: MISSION

1. Encourage the parish Hispanic community to take part in the “Disciples in Mission” program (*Discípulos Misioneros*). If the parish is not participating in the program, the Hispanic community can participate through the Office of Hispanic Ministry.
2. Invite the Spanish-speaking Mission Team of the Redemptorists to offer a Mission in your parish.
3. Do a door-to-door home visitation in a low-income area where many Hispanics live, inviting them to the parish and seeing if they are interested in forming a small community.
4. Arrange for a bilingual volunteer to be available at the parish for a couple of hours once or twice a week, to help people with paperwork related to immigration, taxes, etc., or to help them find resources that offer the services they need.
5. Participate in the “Beyond the Boundaries” reflection and discussion sessions.
6. Join a community organization like BRIDGE (regional) or BUILD (Baltimore City), joining with others across denominational lines to improve area social structures.

