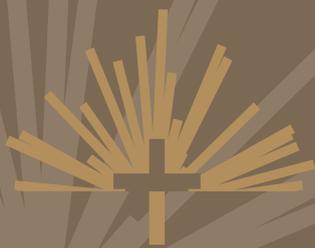


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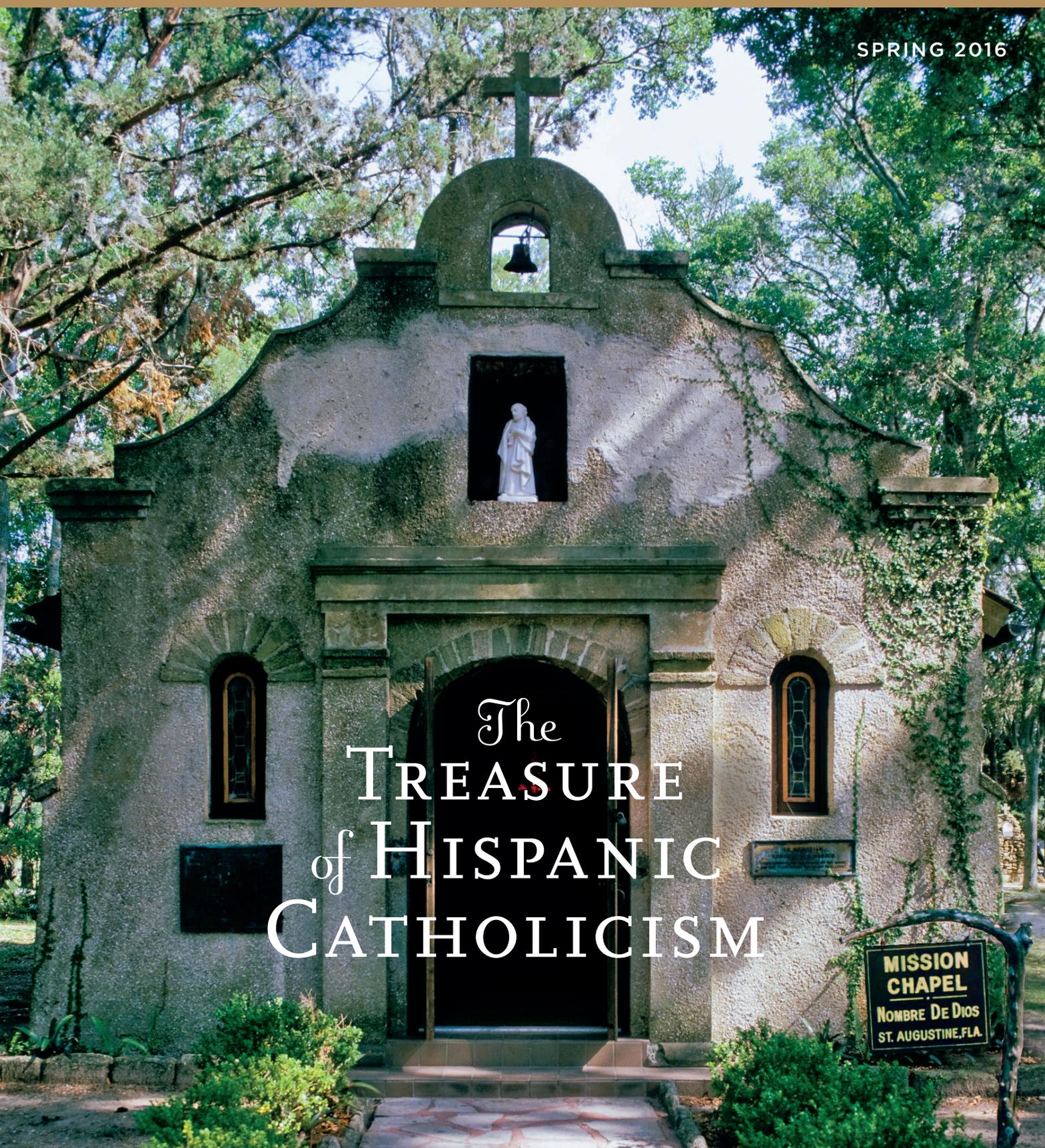


RESOURCES

THE CHURCH IN THE 21ST CENTURY CENTER

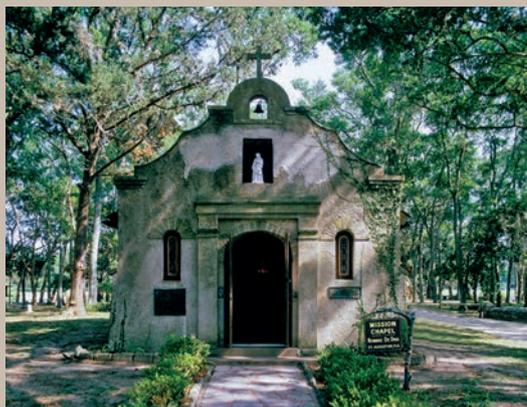
A Catalyst and Resource for the Renewal of the Catholic Church

SPRING 2016

A photograph of the Mission Chapel facade, a small, weathered stone building with a central arched doorway, a bell tower, and a statue niche. The building is surrounded by lush green trees and ivy. A sign in the bottom right corner identifies it as the Mission Chapel in St. Augustine, Florida.

The
TREASURE
of HISPANIC
CATHOLICISM

MISSION
CHAPEL
NOMBRE DE DIOS
ST. AUGUSTINE, FLA.



ON THE COVER

The Chapel of Our Lady of La Leche Nombre De Dios, America's first mission, 1565, in St. Augustine, Florida USA
©Bill Brooks/Alamy Stock Photo

The Church in the 21st Century Center
is a catalyst and resource for the renewal
of the Catholic Church.

C21 Resources, a compilation of critical analyses and essays on key challenges facing the Church today, is published by the Church in the 21st Century Center at Boston College, in partnership with featured authors and publications.

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Print and Digital production by
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Guest Editor C21 Resources Spring 2016

HOSFFMAN OSPINO is the guest editor of this issue of *C21 Resources*. He is an assistant professor in the School of Theology and Ministry and director of graduate programs in Hispanic ministry at Boston College. Ospino holds an MA in theology with a concentration in church history and a Ph.D. in theology and education from Boston College.

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EVER BECOMING A "CATHOLIC" CHURCH

WE TYPICALLY TAKE it that "catholic" in reference to the Church means *universal*, and indeed it does. However, the first Christian authors to use it to describe the Church (Ignatius of Antioch, writing circa 106 CE) were well aware of the Greek roots of the term—*kata holos*—literally "to include all." They were proposing total inclusivity for the Christian community. Perhaps James Joyce captured this best when he wrote in *Finnegan's Wake*, "catholic means 'here comes everybody.'" But then, we might ask, what does each particular "everybody" bring to the *holos* (whole).

Part of the genius of Catholic Christianity is its ability to inculcate into any and every context—to become a distinct and yet integral expression of Christian faith within its myriad cultures. Indeed, as recent popes have insisted, preaching the Gospel *demands* an evangelization of cultures as well as of persons, and likewise that Christian faith become native to each historical context rather than appearing as a foreign import. The unity amidst diversity that emerges lends tremendous richness to the whole "catholic" Church. This has certainly been the experience of American Catholicism across the centuries.

Beginning with the first Hispanics who settled in St. Augustine, Florida, in 1565, multiple Catholic peoples have added their distinctive cultural expression to enrich the American Church—the Poles, Italians, Germans, French, Irish, and so on. Meanwhile, Hispanic Catholics continued to arrive from various Latin countries and cultures. More recently, Catholics coming from the old European cultures have slowed to a trickle, whereas the advent of Hispanics, with their diverse and rich expressions of Catholic faith, has become the chief source of vitality for the U.S. Church.

As the essays and statistics in this issue of *C21 Resources* attest, now is clearly the "Hispanic moment" for U.S. Catholicism. It invites other cultural expressions that have held center stage at another time or place (such as the Irish in Boston) to pass the baton and to welcome this "breath of fresh air" blowing from Hispanic Catholic cultures. Hispanic Catholicism is truly a treasure that enriches the whole U.S. Catholic Church; as Jesus advised regarding the treasury, we will take from it both old and new (see Matthew 13:52).

Thanks to Professor Hosffman Ospino for serving as guest editor and to Marilu Del Toro as assistant editor for this issue of *C21 Resources*. Clearly, its theme is of vital importance to the "catholicity" of the U.S. Catholic Church. Read on!

Professor Thomas Groome
Director, Church in the 21st Century Center



MEXICO CITY, MEXICO, OCTOBER 23, 2014:
The original tilma hangs framed behind glass in a shrine behind the altar of the new Basilica of Our Lady of Guadalupe in Mexico City.

American and Catholic in an Increasingly Hispanic Church

HOSFFMAN OSPINO

A BREATH OF FRESH air and renewed energy is profoundly transforming the entire U.S. Catholic experience from the ground up in many ways, thanks to the fast-growing Hispanic presence. Hispanics account for 71 percent of the growth of the Catholic population in the country since 1960. In large parts of the South and the West, as well as in a growing number of major urban centers throughout our geography, to speak of U.S. Catholicism is to speak largely of the Hispanic Catholic experience—and vice versa.

At the heart of the freshness and new energy that Hispanics add to the life of the Church in the United States are the people. Young people! The median age of U.S. Hispanics is 27. About 40 percent of all Hispanics in the country are under the age of 21. Ninety-three percent of Hispanics younger than 18 are U.S.-born. These are numbers that inspire hope. The potential of any society, or an institution like the Catholic Church, is intimately linked to its human capital, particularly the young. How U.S. Catholics respond to and engage Hispanic youth will likely be the most telling indicator to determine vitality and growth... or decline... of the American Catholic experience in the upcoming decades.

A Gift for All

Much of the good news for the Church in the United States is that most Hispanics remain Catholic despite the increasing influence of secularism and pluralistic trends in our society. At a time when about a quarter of the U.S.

population self-identifies as nonreligiously affiliated (or “nones”), Hispanic Catholics offer a rather countercultural alternative to such a dynamic by witnessing a faith that is rich in traditions, stories, rituals, expressions, and symbolism. Contemporary secularism, as philosopher Charles Taylor suggests, seems to be the consequence of a process of “disenchantment” of reality, a condition that prevents many people in our Western world to perceive and even encounter the sacred in the everyday. For millions of Hispanics the worldview is much different, actually one that is more akin to the sacramental imagination that has given life to the Church for two millennia.

In many corners of our geography it is not unusual to encounter Hispanic Catholicism displayed at its best through street processions during major holy days. The beauty of the murals and other artistic expressions that creatively encapsulate the dialogue between Catholicism and Hispanic cultures is mesmerizing. Public displays of faith in neighborhoods and churches where Hispanics are present announce out loud that there is something novel in U.S. Catholicism, a unique opportunity to experience the richness of our faith tradition in new ways.

Not to Be Taken for Granted

However, the treasure of Hispanic faith and the people who embody such treasure is not to be taken for granted. We must not ignore the fact that nearly 14 million Hispanics, mostly young and U.S.-born, baptized and raised Catholics, have stopped self-identifying as such in recent years. That

such a large number of young Hispanic Catholics is choosing not to call the Church their spiritual home matters a lot since approximately 60 percent of the entire Catholic population in the United States 18 and younger is Hispanic. This situation compels us as a Church to turn our attention, with a fierce sense of urgency, toward this important population.

Hispanic children and youth are the present and future of the Church in the United States. These are the children and youth whom our Catholic schools and colleges should be educating as part of their mission, our religious education programs forming in the faith, and our parishes engaging through youth ministry initiatives and constant outreach to welcome them into a transforming encounter with Jesus Christ. Evidence indicates, however, that we are lagging scandalously behind in these areas of ministerial outreach.

A Never-Ending Task

Hispanic immigrant Catholics in particular are bringing new life to entire faith communities throughout the country. Millions of Catholic women and men of all ages have come from all over Latin America, the Caribbean, and Spain with a wealth of cultural and religious experiences, largely shaped by the strong presence of the Catholic Church in their nations of origin. Once in the country, the first and most familiar place Catholic immigrants seek is a Catholic community. This makes perfect sense. Catholic immigrants from Europe did likewise more than a century ago. Back then those immigrants did not count on the vast network of Catholic parishes, schools, and institutions that we have today and so proceeded to build thousands of them. U.S. Catholicism is what it is today in great part because of their faithfulness and generosity.

Hispanic Catholic immigrants—and Catholics from other parts of the world—arrive today to a more organized Church in the country with far more resources and stronger structures compared to the previous generations of immigrants. This does not mean that they and their children will not continue to create, build, and expand. Many more parishes and schools certainly need to be constructed in areas of the country where Catholicism did not have a strong presence, yet now is growing vibrantly in our day. Most Hispanics live in the South and the West. The American Catholic experience in the 21st century will continue to grow driven by two major dynamics. On the one hand, the incorporation—rather than assimilation—of new Catholic immigrants into existing structures where Catholicism has already grown deep roots. On the other, building new structures in parts of the nation where roots need to be planted or grown much deeper. This is a reminder that building the Church is always a never-ending task—of course, until the Day of the Lord!

Questions and Transitions

Mindful of transformation that our faith communities are experiencing everywhere thanks to the Hispanic presence, Catholics of all racial and cultural backgrounds, including the millions of Hispanic Catholics who have been part of the United States of America for several generations, must contemplate two important questions. First, how do we allow ourselves and our communities to be sincerely transformed by the richness of the Hispanic religious and cultural traditions? Second, how to best share with the present generation of U.S. Catholics, largely Hispanic, the many resources that helped the previous generations thrive? There is no doubt

that we as a Church—and as a society—are becoming something new. And this is good news because renewal is always a sign of God's Holy Spirit working in our midst.

Both questions point to the fact that this is a time of transitions that require a great deal of conversion: personal, communal, and pastoral. Transition for some Catholic communities and institutions means embracing Christian practices of hospitality and solidarity. For others it is about being creative to serve the pastoral and spiritual needs of Hispanics in ways beyond the usual. And still for others transition requires a good measure of letting go so the new voices can take as much initiative as necessary in the forging of the new American Catholic experience in the 21st century, fostering collaborative partnerships while drawing from the best of their own wells.

A Great Opportunity

It is often asked why there aren't more Hispanic Catholics in positions of leadership in the Church and in the larger society or why there aren't more Hispanic Catholic families supporting our parishes and programs. Both are fair questions since Hispanic Catholics have lived in the U.S. territory longer than any other Catholic group. But the questions also demand that all Catholics in the United States look back at our history to examine attitudes toward Hispanics in our own communities and institutions. We also need carefully to assess how much we understand the complex realities that shape the lives of most Hispanics in the United States. This is the crux of the reflection that will likely define major choices and commitments within U.S. Catholicism during the first half of the 21st century.

It is interesting to observe, for in-

This is the opportunity to actualize the Church's prophetic commitments to life, justice, and truth... What a great moment to be Catholic in the United States!



stance, that nearly two-thirds of Hispanics are U.S.-born, yet most outreach efforts to this population on the part of the institutional Church focus on the immigrant third. This is most evident in the context of parish life: Though a full quarter of Catholic parishes in the country have explicitly developed some form of Hispanic ministry, almost all define such ministry as pastoral outreach in Spanish. Most serve primarily Hispanic immigrants. One might read this as a major discrepancy that reveals the fast-evolving Hispanic Catholic experience and how slow we as a Church—including Hispanics of all generations—have adjusted to respond adequately to the reality of being American and Catholic in an increasingly Hispanic Church. There is an element of truth to this. But I prefer to read this reality more as an opportunity.

Since the middle of the 20th century we have been writing a major chapter of the “Immigrant Church” experience, one that has been gradually reshaping U.S. Catholicism. Many Catholics have paid attention to this experience and done their best to engage it. Some have resisted the changes that come with this new chap-

ter. Many others, too many I would say, have ignored it. Yet, numerous signs point to concerted efforts at this historical juncture finally to face the changing demographic and cultural trends impacting directly our faith communities and institutional structures. Paradoxically, we may be one generation, perhaps two, behind in our response. Yet this is undoubtedly a great opportunity.

It is imperative first to acknowledge the value of current ministerial strategies that serve the immigrant third of the Hispanic Catholic population. We should not lower the guard in this area since this is the group that is currently raising about half of all young U.S. Catholics.

In turn, Catholics of all backgrounds are increasingly discerning how to seize the day engaging the two-thirds of Hispanics who are U.S.-born. They are not immigrants but neither fully assimilated into any of the most dominant embodiments of the larger U.S. Catholic experience. We seem to be at the dawn of something new, definitely a unique opportunity much anticipated by visionaries and thinkers who wrote about these matters half a centu-

ry ago. Yes, it is an opportunity to imagine fresher approaches to youth ministry and catechesis in our faith communities, integrating the many rich expressions of Hispanic faith and cultures and responding to the questions of Hispanic youth in their own context. This is an opportunity to revisit how our Catholic educational institutions at all levels are living out their mission in service to the Church today, a largely Hispanic Church. This is the opportunity to actualize the Church's prophetic commitments to life, justice, and truth, addressing the many challenges that prevent millions of young Hispanics—our Catholic children—from living fuller lives and from seeing the Church as a home on their spiritual journey.

What a great moment to be Catholic in the United States! ■

HOSFFMAN OSPINO is the guest editor of this issue of *C21 Resources*.

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Watch Hosffman Ospino lead a discussion on keeping immigrant families together.
Visit : www.bc.edu/c21hispanicatholicism



CATHERINE E. SHOICHET

IT WASN'T SOMETHING Msgr. Edward Deliman expected to find inside the church offering basket: an angry message, scrawled on the back of a check.

“No more Spanish in the bulletin,” the note said. “Tell them to speak English.”

Deliman's parish, St. Charles Borromeo Roman Catholic Church, is more than 100 years old. It began in 1903 with a small church built in memory of a railroad contractor who was the son of Irish immigrants and had a summer home nearby.

Over the decades, a lot has changed: the names of priests in the pulpit, the size of the church, and the number of people in the pews. But one thing stayed the same: Nearly all of the churchgoers were white.

Now that, too, has started to shift.

Last year, the Philadelphia Archdiocese announced that the church would merge with Our Lady of Fatima, a largely Latino parish just a few miles down the road.

Deliman is easing his church into a new chapter.

The note was left in the offering basket a year ago, when news of the merger was fresh. Since then, Deliman says, most parishioners have been more open-minded. But to help them adjust, he's trying to take it slow.

Tensions and misunderstandings are inevitable when parishes merge—even when the parishioners come from

similar cultural backgrounds. It takes up to five years to combine two congregations smoothly, experts say.

In time, Deliman believes his parishioners will come to understand each other. Right now, it's his job to lead the way.

“The face of our Church is changing,” he says. “The face of our nation is changing. The face of this parish is changing.”

The priest plans to keep the church bulletin bilingual.

It's a change that plays out daily across the country, in ways big and small.

In Georgia, a Catholic church in a city full of factories once saw its membership flagging but is now thriving with a congregation that is 90 percent Hispanic. In a Florida parish, a pastor learns Spanish on the fly to greet parishioners and lead them in Mass. In a tiny Alabama town, a priest starts weighing whether to put a statue of the Virgin of Guadalupe—revered by many Mexican Catholics—in a courtyard outside his church.

Experts say it might not be long before the Catholic Church in the United States is a majority-Latino institution.

Changes in the country's demographics—and changes in the U.S. Catholic Church—are bringing people from different cultural backgrounds under the same roof to worship more than ever before.

Peek behind the brick façades of two churches weathered by time and shaped by tradition in Bensalem, and it's easy to see the shift. It's not a new struggle: The Rev. Dr. Martin Luther King Jr. famously described 11 a.m. on Sunday as the most segregated hour in America.

Immigration, Deliman says, has long been part of the Catholic Church's history.

"We've always been an immigrant church," he says. "Before, the Irish and the Italians had their issues. It's interesting how history can kind of tend to repeat itself.

"The new immigrant, they're the hope for our church." He pauses, then adds, "for our churches."

Araceli Cruz kneels in prayer during a Saturday evening Mass, her hands folded, her eyes closed.

She's just steps away from the one-time altar at Our Lady of Fatima where she celebrated her wedding with a man she met at a quinceañera. This is the place where she proudly watched each of her three children receive their first communion and the room where she saw a priest lead the first Spanish Mass at the church.

Araceli Cruz, 44, says it took years for parishioners from different backgrounds at Our Lady of Fatima to learn to get along. Now, she's worried the battle will start all over again, as the largely Latino church merges into a new parish.

But she says it took years to get a Mass in Spanish. And years before the Spanish speakers who attended became known by the same word as the Americans who went to the church: parishioners.

Danielle Quaglia looks around nervously. St. Charles is nearly empty now. The sound of her shoes echoes as she walks across the linoleum floor.

That was the 10 a.m. Mass—a service she's attended hundreds of times.

This is the place where she grew up, where she discovered her love of music, where she can't help but smile every time she sees the pink wall behind the altar.

Now she's 30 and proudly belts out songs as a cantor here while her father, a deacon, reads from the Gospel. The parishioners she's known for decades have cleared out of the pews after three packed English-language Masses on this Sunday morning. But Quaglia is still here, getting ready to practice singing in a language she can barely speak.

Last week she joined a choir that performs at the noon Spanish Mass. This will be only her second time singing with the group.

The songbooks used by this choir don't have any music in them. The singers know the notes but not how to read them.

"This *í* is like an *H*, right guys?" she says, pointing at a line in the song that's tripping her up. She likes to practice saying the words, then ask what they mean.

She's hoping others at St. Charles will see her singing with the new parishioners and find their own ways to reach out.

Deliman sweeps his arm through the air, pointing across the room as he preaches. His voice is louder, his gestures bigger, and his tone warmer than when he preaches in English.

"Se requiere una búsqueda, por la parte de cada uno de nosotros," he says. A search is required on the part of each one of us.

Everyone, he says, must look inside their hearts and learn to live the word of God—not just inside the church, but beyond its walls.

Quaglia is beaming as she bursts out the church door. She doesn't get far before she runs into someone she knows: Marina Gallagher, her seventh-grade science teacher at the St. Charles Borromeo School.

"How'd I do?" Quaglia asks, smiling as she shows her former teacher some of the new songs she's learning.

"And didn't you love how they present the babies? It's to have them meet the community," she says.

"I loved it. That's a great idea," Gallagher says.

After Quaglia heads home, the 73-year-old retired teacher marvels with a friend at how much fun the Spanish Mass was, especially the music.

"Clapping hands, we haven't done that in decades," laughs Rose Hampton, a 69-year-old retired nurse.

The two agree that even though they don't plan to attend the Spanish Mass every week, they will go again and tell others to come, too.

"We're white, middle-class Americans. It's nice to realize that we're part of a universal church," Gallagher says. "This gives you that sense of belonging. It gives you a sense of belonging to the Church in the world."

Hampton steps back into St. Charles, grabs a bucket, and fills it with water. There are flowers outside the church—with American flags planted in every pot beside them, and she's noticed they're looking a little parched.

She wants to help them grow. ■

CATHERINE E. SHOICHET is a reporter for CNN and works closely with CNN en Español to report on Latin America and immigration issues.

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PHOTO CREDIT: Page 6: Photo by the Office of Outreach and Cultural Diversity of the Archdiocese of Boston. St. Stephen Parish Hispanic Community Family Day 2014, Framingham, Massachusetts

10 THINGS TO KNOW about Hispanic Catholics

TIMOTHY MATOVINA

① Hispanics were the first Roman Catholics in what is now the United States.

Spanish-speaking Catholics have lived in what is now the United States for twice as long as the nation has existed. The first diocese in the New World was established in 1511 in San Juan, Puerto Rico, now a commonwealth associated with the United States. Catholic subjects of the Spanish crown founded the first permanent European settlement within the current borders of the 50 states at St. Augustine, Florida, in 1565, four decades before the establishment of the first British colony at Jamestown.

② Hispanics are a very diverse group.

Though most struggle with poverty, a growing number of Hispanics are in the middle or even upper classes. Hispanic experiences vary regionally and generationally. There are people from all 22 countries where Spanish is a primary language residing in the United States, the second-largest and most diverse Spanish-speaking nation in the world. Most Hispanics are ethnically Mexicans, though many are from everywhere in Latin America and the Caribbean.

③ Most Hispanics are not immigrants.

Sixty-four percent were born in the United States. Over the next three decades the number of third-generation Hispanics will triple, the second generation will double, and the overall percentage (though not necessarily the raw numbers) of first-generation immigrants will decline. The median age of Hispanics is 27. More than half of U.S. Catholics under the age of 25 are Hispanic.



④ Hispanics have deep devotion to Jesus and to his Eucharistic presence.

Nearly half the shrines dedicated to miraculous images in colonial Mexico are focused on an image of Christ. Most popular Hispanic traditions during the seasons of Advent and Christmas and the Triduum during Holy Week center on key moments of the life of Jesus.

⑤ Hispanic cultures are focused on community.

Hispanics are profoundly shaped and known through their relationships. This focus on community is often expressed in practical solidarity like Hispanics opening their homes to others, sharing the little they have, and their concern for the well-being of family, friends, and even strangers.

⑥ Hispanics founded the most influential retreat movement in the country.

Eduardo Bonnín and other laymen in Mallorca, Spain established the Cursillo de Cristiandad (Short Course in Christianity) in the wake of World War II. In 1957 two of their countrymen assigned to a Waco, Texas, military base collaborated with local priest Fr. Gabriel Fernández to lead the first Cursillo weekend retreat in the United States. Over the ensuing two decades nearly every diocese in the United States introduced the Cursillo movement. Cursillo is the most influential weekend retreat movement in the United States.

Hispanics are a major force in the ongoing evolution of the U.S. Catholic parish from the ethnic enclave to the shared or multicultural congregation.

⑦ Hispanics pioneered the faith-based model of community organizing.

The first predominantly Hispanic faith-based community organization, San Antonio's Communities Organized for Public Service (COPS), played a key role in transforming Saul Alinsky's organizing model to root it more deeply in local congregations and the faith of their members.

⑧ A growing number of Hispanics are in the canonization process.

Among the Hispanics declared saints or on their path to canonization are Blessed Carlos Manuel Rodríguez Santiago (1918–1963), Fr. Félix Varela y Morales (1788–1853), declared venerable; Servant of God Bishop Alphonse Gallegos, OAR (1931–1991); two Franciscan priests: Junípero Serra (1713–1784), canonized by Pope Francis in 2015, and Venerable Antonio Margil de Jesús (1657–1726). The canonization causes of other missionaries of Spain in territories now part of the United States are currently active.

⑨ Hispanics have the largest percentage of lay Catholics in faith formation and pastoral leadership programs.

They do the bulk of everyday ministry as catechists, youth leaders, prayer group leaders, fundraisers, community organizers, spiritual advisors, translators, immigrant advocates, and much more.

⑩ The Hispanic presence is transforming parish life.

Hispanics are a major force in the ongoing evolution of the U.S. Catholic parish from the ethnic enclave to the shared or multicultural congregation. A full quarter of the 17,337 Catholic parishes in the country (as of 2015) offer services in Spanish. The number is growing. ■

TIMOTHY MATOVINA is professor of theology and codirector of the Institute for Latino Studies at the University of Notre Dame.

This article originally appeared in *U.S. Catholic*, a monthly magazine that explores faith in real life, and is reprinted by permission. To subscribe to *U.S. Catholic*, visit www.uscatholic.org/subscribe. Data from Census.gov

PHOTO CREDIT: Page 9: The Consecrated Life Celebration on Sunday, November 1, 2015, at St. Vincent De Paul Parish. Courtesy of the *Catholic Sun*.



The LEADING INDICATOR of AMERICAN CATHOLICISM'S FUTURE

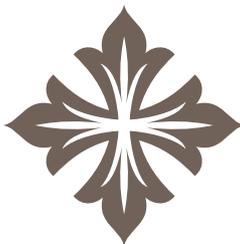
ALLAN FIGUEROA-DECK, S.J.

SOCIOLOGISTS OF RELIGION Robert Putnam and David Campbell recently shared with me some initial findings about Latinos and the Catholic Church from their massive study of religion in the United States still in progress. This is their closing remark: “Just as financial observers often speak of ‘leading indicators’ to gauge the state of the economy, we would recommend that the U.S. Conference of Bishops consider Latinos to be the leading indicator of American Catholicism’s future.”

Yes, I think most of us would agree with this recommendation of two outstanding researchers since many of us have spent a lifetime trying to make the very same point when it was much less fashionable to do so. Nevertheless, questions remain as to the broader implications and meaning of this sea change in U.S. Catholicism as the Hispanic presence reaches a point of critical mass and becomes in fact “the leading indicator” of the Church’s future.

Despite the relentless growth of the Hispanic presence over the past 50 years, there has not been anywhere near the appropriate development of what I would call a Hispanic ministry infrastructure. This is particularly true in my view at the regional and national levels.

What I mean is that institutions of, for, and by Hispanics focused on the education, formation, and leadership development in ministry, as well as on visioning for the future, have been inadequate. To say this is not to diminish the significant efforts that have been made over many decades by the bishops’ conference itself in sponsoring, for example, the three Encuentro processes and Encuentro



2000. But the point is that most Hispanic leaders and the communities themselves have unfortunately not been touched by that process.

In my years of ministry I have noticed what I call a tendency toward univocal thinking, that is, the expectation that if there is a challenge or a “problem,” there must be a single solution. Such a way of thinking is illogical but quite common.

This lack of pastoral imagination may be a function of what David Tracy calls the dialectical imagination of a fundamentally Protestant and Nordic culture that does not like ambiguity or incoherence of any sort. U.S. Catholics have been tainted more than a little by this either/or mentality. In contrast, in the real-world context in which pastoral ministers move today, the Catholic analogical imagination ought to be a most useful resource.

The Catholic analogical imagination can deal with diversity, with gray zones and ambiguities. It can live with a range of solutions adapted to the diversity of situations and is comfortable with “both/and” approaches. The Catholic Church is catholic precisely because it can bring about unity in the context of many cultures rather than in a deadening and dull uniformity. ■

ALLAN FIGUEROA-DECK, S.J. is a distinguished scholar in pastoral theology and Latino studies and holds a dual appointment as lecturer in the Departments of Theological Studies and Chicano/Latino/a Studies at Loyola Marymount University.

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“At this moment of grace we recognize the Hispanic community among us as a blessing from God.” With this declaration we began our pastoral letter on the Hispanic presence in our church 12 years ago [USCCB, *The Hispanic Presence: Challenge and Commitment*, 1984]. Today, at the dawn of a third millennium of Christian history, we wish to reaffirm and expand on this conviction. We affirm that the Hispanic presence in our Church constitutes a providential gift from the Lord in our commitment to that new evangelization to which we are called at this moment of history. We see the present moment as a time of great opportunity.



The HISPANIC PRESENCE IN THE NEW EVANGELIZATION

We consider the Hispanic presence in our country a great resource given to us by the Lord himself for our struggle against the culture of death... We called upon our Hispanic brothers and sisters to share with us the prophetic witness of an identity forged by the Catholic faith.

The fact is that the future of the Church in the United States will be greatly affected by what happens to Hispanic Catholics, who constitute a large percentage of its members. The contribution of Hispanic Catholics in the United States to the new evangelization and the future of our Church will depend on the Church's presence in the Hispanic community.

The Hispanic presence is prophetic because it is the bearer of traditions flowing from an authentic inculturation of the Catholic faith. Our efforts to help Hispanics preserve

and grow in their faith will put us in a position to better understand those currents of thought and practice in our society that undermine the faith of all Catholics.

The Hispanic presence is also a prophetic warning to the Church in the United States. For if Hispanic Catholics are not welcomed warmly and offered a home where they can experience our Church as their Church, the resulting loss of their Catholic identity will be a serious blow to the Church in our country. We will have missed an opportunity to be truly Catholic.

United States Conference of Catholic Bishops

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GRACE IN PLACE OF GRACE

GROWTH AND HOPE AT ST. PATRICK'S IN LAWRENCE

REV. PAUL O'BRIEN

IN HIS DOCUMENTARY film *Scenes from a Parish*, James Rutenbeck chronicled four years (2003–2007) in the life of St. Patrick Parish in Lawrence, Massachusetts. The film explored the complications and struggles of a traditionally Anglo parish in an economically poor city with a majority Hispanic population. Eight years after the conclusion of Rutenbeck's filming, I regularly receive inquiries from people who have recently watched *Scenes from a Parish* for the first time, asking, "How are things going at St. Patrick's these days?" I am happy to report that, fast forwarding to 2016, things are going very well at St. Patrick's.

Life in our parish is still filled with complications and struggles. Our list of unaddressed and unmet pastoral goals is long. However, we are a congregation that now mirrors the actual ethnic diversity of our neighborhood, is filled with families, and is growing. Spiritual, catechetical, educational, pastoral, and service initiatives are thriving. Thousands of unbaptized and unchurched people participate in the life of our parish. Hundreds of parishioners offer their time and talent in service as volunteers. With all of our limitations, the Holy Spirit is very powerfully alive at St. Patrick's. I will highlight six key realities that I see underpinning the strength of our parish.

1 First, the clear priority of our faith community is the celebration of the Eucharist. Young and old, our parishioners and leaders genuinely believe that the Eucharist is the source and summit of our life as Catholics. Across nine Sunday Masses celebrated in very different languages and styles, one can feel that people are actively participating in the liturgy. There is a tangible sense that our parishioners are serious about prayer, Scripture, the teaching of the Church, the presence of Christ in the Eucharist, and our responsibility to put our faith into action when we leave Mass. All of this is Catholicism 101, but Catholicism 101 becomes real only when large numbers of parishioners make the choice to put it into practice.

2 Second, across the breadth of ministries at St. Patrick's, we have agreed that people are to be accepted and embraced with whatever language they speak, whatever

culture they live, and whatever strengths and weaknesses they have. As documented in *Scenes from a Parish*, this agreement did not come about easily or quickly. What does this involve on a practical level? Religious education classes are offered in whatever languages children choose. Catechetical programs have no registration deadlines. If an exclusively Spanish-speaker presents a need to an exclusively English-speaker, it is expected that the English-speaker will find someone bilingual to help address the need at hand. Children and adults with disabilities are offered personalized catechetical and pastoral formation. Our differences are not threats; they are opportunities for growth. We have too much work to do for God in Lawrence to waste time on our fears and insecurities.

3 Third, members of our parish are consistently encouraged to focus on Jesus' teaching in Matthew 25:31–46 about how He judges us, now and eternally. Love, Jesus teaches, is our choice to feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the sick, and visit the imprisoned. Our choices to not meet these needs in the least of our brothers and sisters are choices to reject love. We return over and over to this passage in our liturgies, catechetical programs, and prayer groups, and challenge one another to be honest about the choices we are making. As a direct result of this focus on Matthew 25, members of St. Patrick's chose in 2001 to directly confront the compelling reality of hunger in Lawrence. If we are authentic disciples of Jesus, how do we choose to respond to the fact that 75 percent of children in our city are at risk of hunger? The answer to that question turned out to be the development and construction of the state-of-the-art Cor Unum Meal Center, which since 2006 has served free, nutritious meals (breakfast and dinner, 365 days a year) in a restaurant style to anyone in Lawrence who is hungry. We currently serve almost 250,000 meals a year at Cor Unum. The daily experience of Cor Unum focuses our parish on what is meant to be the priority of our faith: love. It allows us more easily to let go of issues and arguments that have nothing to do with the love of Jesus Christ.



4 Fourth, people at St. Patrick's deeply embrace the mission of inner-city Catholic education, which we see as another direct responsibility emerging from Matthew 25. With our city's profound social and educational problems, it seems obvious that Jesus would ask us, "When I was a child in Lawrence, did you choose to educate me or did you choose not to educate me?" Responding to this question, leaders of St. Patrick's and a neighboring parish six years ago developed a bold plan to reorganize and expand Catholic elementary education in Lawrence. Families made the selfless decision to close our existing, much-loved parish schools and open the new, citywide Lawrence Catholic Academy. Today, Lawrence Catholic Academy is a 500-student, predominantly Hispanic, financially stable nursery through grade eight school with highly ambitious standards in terms of faith formation, curriculum, staffing, planning, and governance. The success of Lawrence Catholic Academy, like Cor Unum, is a daily reminder that the Kingdom of God grows in remarkable ways in Lawrence when we put into practice the basic teachings of our faith.

5 Fifth, people at St. Patrick's have grown in accepting the truth that the love of Christ is meant to be lived with every person in Lawrence, not first and foremost with members of our parish. Especially in our many offerings for young people, nonsacramental activities at St. Patrick's are open to everyone in our neighborhood. As a

result, on every day but Sunday, the majority of people involved in the life of St. Patrick's are not actively practicing Catholics. Non-Catholics and inactive Catholics are consistently and gently invited to experience the spiritual and liturgical life of our parish, but there is no pressure to do so. Our common understanding is that the choice to live as a baptized disciple of Jesus Christ involves a dynamic of grace and freedom that does not have a predictable timetable. Every year at the Easter Vigil at St. Patrick's, we witness the sacramental initiation of 50 to 60 mostly young people. The first point of contact those newly baptized have with Saint Patrick's is typically a basketball or a meal, not the door of the church building.

6 Sixth, the vibrancy of ministry at St. Patrick's is tied to the expansion of faithful, well-formed, selfless, and happy lay leadership. Fifteen years ago, Hispanic members of our parish commonly expected that a priest or sister should be directly involved as the leader of any significant ministry. As the years have passed, our organized promotion of the spirituality of stewardship has fostered a much deeper understanding of Church leadership. Every one of us is given

gifts by God, and every one of us is responsible for recognizing those gifts and sacrificing them in the service of Christ. With the leadership of two lay Hispanic staff members who have advanced theological education and superb pastoral skills, our parishioners have established a broad organization of lay leadership of parish ministries and organizations, with hundreds of volunteers serving the needs of the community. The self-understanding and commitment of lay leaders gives us well-founded hope for the continuing expansion of the ministry of Jesus Christ at St. Patrick's.

In a recent study of Catholic parishes with a Hispanic population, it was concluded that St. Patrick Parish in Lawrence, Massachusetts, is the best parish in the United States. I ran the study. ■

REVEREND PAUL B. O'BRIEN is the pastor of St. Patrick's Parish in Lawrence, Massachusetts.

Scenes from a Parish is the award-winning documentary film that chronicles four years (2003–2007) in the life of St. Patrick Parish. After its theatrical release in the spring of 2009, the film was broadcast nationally on PBS in the winter of 2010. Available online at http://www.snagfilms.com/films/title/scenes_from_a_parish

PHOTO CREDIT: Page 13: Photo provided by St. Patrick's Parish, Lawrence, Massachusetts

Our common understanding is that the choice to live as a baptized disciple of **Jesus Christ** involves a dynamic of grace and freedom that does not have a predictable timetable.

U.S. PARISHES with HISPANIC MINISTRY

HOSFFMAN OSPINO

Of the 17,337 Catholic parishes in the United States, about 4,500 (or 26 percent) offer some form of organized ministry specifically oriented to serving the spiritual and pastoral needs of Hispanic Catholics, mostly in Spanish.

10 Signs of Vitality

- ① The parish remains a very important institution for U.S. Hispanic Catholics to build community and celebrate their faith. On average, parishes with Hispanic ministry have larger numbers of Catholics attending Mass compared to all parishes nationwide. Approximately two-thirds of all baptisms in these communities are celebrated in Spanish.
- ② Catholicism in parishes with Hispanic ministry is a de facto bilingual and bicultural experience.
- ③ Ministry in parishes serving Hispanics is neither a homogeneous nor a static reality.
- ④ Apostolic movements in parishes with Hispanic ministry are sources of much pastoral energy.
- ⑤ A new generation of young Hispanic pastoral leaders is emerging in the context of parish life. Many are U.S.-born.
- ⑥ Parishes with Hispanic ministry benefit from the experience of many seasoned leaders, Hispanic and non-Hispanic. Most are bilingual and bicultural. Many have lived in Latin America and the Caribbean.
- ⑦ Hispanic permanent deacons constitute one of the fastest-growing bodies of pastoral agents in positions of leadership in parishes with Hispanic ministry. They are

joined by an also fast-growing and large contingent of Hispanic lay ecclesial ministers.

- ⑧ Diocesan offices of Hispanic ministry (and their equivalents) play a fundamental role supporting initiatives to support Hispanic ministry in parishes. Within them their directors are the most valued assets.
- ⑨ Hispanic ministry in parishes is essentially ministry with youth and young families, an opportunity to shape a new generation of Catholics. The average age of Hispanics in the United States is 27. About 55 percent of all U.S. Catholics under the age of 30 are Hispanic.
- ⑩ Two-thirds of parishes with Hispanic ministry have developed initiatives for Hispanic parents to get involved in their children's religious education programs.

Areas that Require Immediate Pastoral Attention

- ① Parishes with Hispanic ministry will be notably affected by major transitions during the next decade as thousands of culturally competent pastoral leaders approach the age of retirement.
- ② Most pastoral leaders overseeing Hispanic ministry observe that integration into the life of the parish among

Hispanic Catholics of all ages—immigrants and U.S.-born—remains at a minimal level.

③ Resources for ministry in parishes serving Hispanic Catholics are limited and, by and large, unequally distributed. Too many pastoral leaders serving Hispanic Catholics continue to oversee multiple areas of ministerial life with little or no means.

④ Offertory giving from parishioners at Spanish language Masses is significantly low compared to the size of the Hispanic population in the parish. About 20 percent of the parish weekly collection comes from these Masses.

⑤ The percentage of U.S.-born Hispanic pastoral leaders in parishes and dioceses remains noticeably small. Dioceses and parishes need to foster vocations to pastoral leadership among Hispanics born and raised in the United States—already a majority up to age 30.

⑥ It is a positive development that a large number of volunteers generously share their time and talent serving Hispanic Catholics. However, the delegation of major responsibilities associated with the pastoral care of Hispanics to volunteers, responsibilities that often require appropriate ministerial and theological training, some level of professional stability, and the ability to participate in decision-making processes, is less than ideal.

⑦ About one in five pastoral leaders serving Hispanic Catholics in major ministerial positions in parishes and dioceses are not compensated.

⑧ Pastoral outreach to Hispanic youth, particularly U.S.-born Hispanics, is minimal in parishes (and dioceses) compared to the size of this population.

⑨ A widening distance between parishes with large Hispanic populations and Catholic schools may undermine the development of a “Catholic school culture” among Hispanic Catholics.

⑩ Besides families, parishes are the most readily available resources for the vast majority (96 percent) of Hispanic Catholic children and youth not enrolled in Catholic schools to formally learn their faith tradition.

⑪ Very few Hispanics participate in adult faith formation programs despite that fact that most parishes serving Hispanics offer initiatives in this area.

⑫ Regular parish initiatives seldom focus on inactive Hispanics Catholics. Very few parishes have developed strategies to serve Hispanic Catholics, many of them young, who live in at-risk circumstances, are imprisoned, have joined gangs, or live in other marginal situations. ■

HOSFFMAN OSPINO is the guest editor of this issue of *C21 Resources*.

Source *Hispanic Ministry in Catholic Parishes: A Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry*. Available at <http://www.bc.edu/stmhispanicparishstudy>

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The parish remains a very important institution for U.S. Hispanic Catholics to build community and celebrate their faith.





Not One Size Fits All

REACHING OUT TO HISPANIC CATHOLIC YOUTH

KEN JOHNSON MONDRAGÓN

LATINO/A CHILDREN ARE already about half of all Catholics under age 18 in the United States, and Latino/as are poised to become the majority of all Catholics in less than 40 years. Thus, the pastoral work of our Church in this century will be shaped by a tremendous demographic shift to a majority Hispanic population. In this context, we must ask ourselves: Is our Church prepared to address this change constructively through leadership development and pastoral services that meet the needs of the whole Catholic community?

Bringing forth a commitment to the Church among young Latino/as will require a systematic effort to create welcoming programs that address their concerns and pastoral needs. In this regard, the alienating effects of linguistic, cultural, and social differences among youth ministry participants are often overlooked. The variety of pastoral circumstances found among just the young Hispanics (not to mention young Catholics of other racial/ethnic backgrounds) calls for ministry settings and programs targeted to particular segments. The NSYR [National Study of

Youth and Religion] describes four distinct pastoral categories of young Hispanics to assist youth ministry leaders in recognizing this diversity [see a summary of these categories in the tables below].

Of course, the relative proportion of young Latino/as in each category will vary from place to place. Nevertheless, the pastoral needs of each category are so distinct that it is difficult to imagine a single program or group that could effectively address the needs of all. Thus, Hispanic youth and young adult ministry is most successful when it provides a differentiated pastoral response through a variety of structures, programs, events, and activities designed to serve

particular segments of the young people in the parish or diocese, each according to their needs. The more programs and activities a parish offers, the more likely it will be that the young Catholics in the community will find a spiritual home and community in which to grow in faith. ■

KEN JOHNSON MONDRAGÓN is the director of Latino research and development at RCL Benziger. From 1999 to 2015, he worked for Instituto Fe y Vida, a national Catholic formation institute for Hispanic youth and young adult ministry, where he served as director of research and publications.

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PHOTO CREDIT: Page 16: *Maya 2015* by Joel Bergner www.joelartista.com

PASTORAL CATEGORIES OF YOUNG HISPANICS

<p>Immigrant Workers</p> <ul style="list-style-type: none"> • Mostly Spanish-speaking • Mostly of Mexican origin • Many are undocumented • About 74% are Catholic • Many seek moral and spiritual support from the church • Mostly at the lower end of the economic spectrum • Interested in forming peer groups and communities 	<p>Identity Seekers</p> <ul style="list-style-type: none"> • Little formal education • Tend to have large families • Motivated and hopeful • Willing to work hard 	<p>Identity Seekers</p> <ul style="list-style-type: none"> • Mostly bilingual • Mostly born in the U.S. • Children of immigrants • Some struggle to stay in high school and graduate • May find hope in work or family relationships • Some seek refuge in alcohol, drugs, or sexual promiscuity • Mostly in lower-middle part of the economic spectrum 	<p>Identity Seekers</p> <ul style="list-style-type: none"> • Few will go to college • Low self-esteem • Unmotivated / apathetic
<p>Mainstream Movers</p> <ul style="list-style-type: none"> • Mostly English-speaking • Mostly born in the U.S. • Will likely go to college, and some attend private schools • Do not associate much with lower-income Hispanics • More likely than other Hispanics to leave Catholic Church • May look down on other categories of Hispanics • Mostly in middle-upper part of economic spectrum 	<p>Mainstream Movers</p> <ul style="list-style-type: none"> • Motivated and hopeful • Willing to work hard 	<p>Gang Members and High-Risk Youth</p> <ul style="list-style-type: none"> • Limited bilingual abilities • Mostly born in the U.S. • Many live in inner cities • Most are unemployed • May become habitual drug users / sellers • Mostly at the lower end of the economic spectrum • Will only get involved at church in specialized programs 	<p>Gang Members and High-Risk Youth</p> <ul style="list-style-type: none"> • Little formal education • Anger towards society • Experience despair • Many are incarcerated

PASTORAL NEEDS OF YOUNG HISPANICS BY CATEGORY

	Immigrant Workers	Identity Seekers	Mainstream Movers	Gang Members and High-Risk Youth
Spiritual life	Need to form faith-based communities grounded in their culture of origin	Need mentoring to integrate faith and life amid cultural transition	Need guidance to overcome individualism and consumerism, and to value Hispanic spirituality	Need faith to heal and move from anger / hatred to forgiveness
Intellectual development	Need an accessible alternative system of education	Need encouragement to finish high school and set goals for higher education	Need financial aid and help understanding U.S. system of higher education	Need an accessible alternative system of education
Affective maturity and socialization	Need a healthy environment for developing relationships	Need assistance to develop self-esteem and faith in themselves	Need positive role models of social and cultural integration	Need a peer group and a safe place to belong with positive role models
Acquisition of human virtues	Need help to avoid the pitfalls of vice and addictions	Need guidance and direction in life	Need to value community service and social justice	Need counseling to overcome bad habits and attitudes
Percent of Hispanic young adults / teens	25% to 45% 10% to 20%	25% to 45% 40% to 50%	15% to 25% 20% to 30%	10% to 15% 10% to 15%



“Being a Hispanic/Latino Catholic who speaks English, Spanish, and even Spanglish means living in a world that isn’t only one way or needs to be only in one language, rather it is living with a faith that can be experienced and understood for all its richness. It means having a broader perspective and a unique voice, a voice that isn’t heard enough and that needs to speak up and be listened to.”

Armando M. Cervantes, director of Youth and Young Adults,
Diocese of Orange

“To be Latina and Catholic has been a journey of learning to make the faith I have received my own while living “on the hyphen.” For second- and third-generation Latinos like me, Catholicism has often been experienced in Spanish, deeply rooted in the old culture we are simultaneously integrating and leaving behind. The challenge and opportunity being held out to our Church today is learning how to deliver the powerful message of the Gospel in ways that can appeal to and draw this group.”

Marilu Del Toro, master’s student,
Boston College School of Theology and Ministry

“‘Lord, teach me to be generous.’ The opening line of the Prayer for Generosity, attributed to St. Ignatius, is recited daily at Cristo Rey Jesuit High School by our 560 Hispanic students. It’s a request for God to help us learn one of life’s most important lessons—generosity in sharing our time, talent, and love. Our school forms the next generation of Hispanic Catholics, and from my experience I can attest these students are on fire with their faith.”

Antonio Ortiz, president, Cristo Rey High School, Chicago
(a graduate of the school he now leads)

“I constantly work in a world of both theology and ministry where I am able to be with a variety of communities and highlight the contributions of Latinas in the U.S.A. One out of every five women in the U.S.A. is a Latina. At least one out of every five Catholics is a Latina. When Latinas live a fuller life, the entire Catholic Church benefits!”

Neomi DeAnda, PhD, theologian, University of Dayton

“Pope Francis has called Catholics to be creative and change to adapt to the new contexts in which we must proclaim the Gospel. I cofounded www.ushispanicministry.com, a digital resource for U.S. Hispanic Catholics and those who serve them. The digital continents, or the new techno-barrios, also provide new opportunities to listen to and accompany those in the peripheries who often feel abandoned, judged, or rejected by the Church.”

Patricia Jiménez, DMin, founder of www.ushispanicministry.com

“Hispanic Catholics offer to the Church in the United States the gift of community. To be a young Hispanic Catholic in the United States is to be a bearer of a tradition that transmits the faith in the context of community—accompanying those who most desperately need the Gospel of Jesus Christ—an invitation extended to all in the Church.”

Javier Bustamante, executive director,
Cultural Diversity and Outreach, Archdiocese of Washington

“Being ‘other’—woman, consecrated religious, Cuban-American—has allowed me to grow in the conviction that there is no faith outside of culture... we have an opportunity to continue accompanying young Hispanic Catholics, living ‘in between’ various realities, to embrace their gift as mediators (priests by baptism) of God’s Good News to the growing population of ‘others’ among us.”

Hilda Mateo, MGSpS, DMin, director of theological research-
Carisma Sacerdotal-Guadalupano; a member of the Missionaries
Guadalupanas of the Holy Spirit, Our Lady of Guadalupe Province

“As a Hispanic Catholic woman in the United States I am blessed by the roads and doors which were opened for me because of ‘la lucha’ (the struggle) of the many on whose shoulders I stand in my ministry with and for the universal Church. It is their example that reminds me that my accomplishments are not solely for me but hopefully will serve to animate and form another generation of leaders in the United States.”

Marilyn Santos, director of mission education/
coordinator of mission corps, Pontifical Mission Societies of the United States

PHOTO CREDIT: Page 18: Chris Strong (courtesy of Catholic Extension)

The HOPE of CATHOLIC EDUCATION

MARILU DEL TORO

CATERINE LUCERO BEGAN working at J.P. Morgan on Wall Street when she was 14. A freshman at Cristo Rey New York High School, she was given a yearlong internship in the Latin America Private Banking Department where she worked one day a week to help pay for her tuition.

The U.S.-born child of Ecuadorean parents, Caterine grew up in Queens in a loving family that worked hard to send her to Catholic schools. They all spoke Spanish at home. Her neighborhood and home parish were mostly Latino.

When it was time for Caterine to go to high school, she commuted across Manhattan to her Cristo Rey school in Spanish Harlem. Her parents wanted a Catholic education for their daughter. “My mother believed a Catholic school would not only help me academically, but would also give me good morals, which is what really makes you successful as a human being.”

Caterine stayed at J.P. Morgan throughout high school. The experience of shadowing coworkers and sitting in on meetings gave her a glimpse of her possibilities into the future and sparked an interest in a business career.

After applying to several top colleges, Caterine was accepted to most of them. But the financial aid offers fell short from everyone’s expectations. She considered postponing college to avoid placing the burden of tuition costs on her father, who worked in construction.

Caterine’s counselor mentioned Boston College’s Options through Education (OTE) program, offered through the Thea Bowman AHANA and Intercultural Center, which provides high-potential minority students opportunities to attend Boston College. Caterine applied and was conditionally accepted through the OTE program, which required that she pass an eight-week summer program before her freshman year. Caterine successfully

completed the program and was awarded significant financial aid through OTE, making it possible for her family to afford the remaining expenses. Caterine is now a sophomore majoring in economics, and she is considering a future in law or wealth management.

Attending Boston College has strengthened her as a person, says Caterine. A Catholic university in the Jesuit tradition like Boston College with a focus on social justice is positively changing her outlook on how best to live her life.

“Being at BC has given me a stronger sense of service,” she affirms. “Things really changed after my service trip to the Dominican Republic last year. Now I’m more aware of the needs of people around me. Becoming men and women for others is very important at BC. Even if I forget everything I’ve learned academically, that sense of service is something I’ll carry with me. I want the outcome of that to be that I can be there for others.”

MARILU DEL TORO is a graduate student at the Boston College School of Theology and Ministry.

PHOTO CREDIT: Page 19: Photo by Megan Hopkins '17, graduate assistant for the C21 Center and student in the School of Theology and Ministry



BC student Caterine Lucero '18

My mother believed a Catholic school would not only help me academically, but would also give me good morals, **which is what really makes you successful as a human being.**

Even as U.S. Hispanics Lift Catholicism, Many Are Leaving the Church Behind

MICHAEL PAULSON

BY ALL ACCOUNTS, Hispanics are the future of Catholicism in America. Already, most young Roman Catholics in the United States are Hispanic, and soon that will be true of the overall Catholic population. But the Hispanicization of American Catholicism faces a big challenge: Hispanics are leaving Catholicism at a striking rate.

It has been clear for years that Catholicism, both in the United States and Latin America, has been losing adherents to evangelical Protestantism, and, in particular, to Pentecostal and other charismatic churches. But as an increasing percentage of the American Hispanic population is made up of people born in this country, a simultaneous, competing form of faith-switching is also under way: More American Hispanics are leaving Catholicism and becoming religiously unaffiliated.

The seemingly mind-bending result: Even as a rising percentage of American Catholics is Hispanic, a falling percentage of American Hispanics is Catholic.

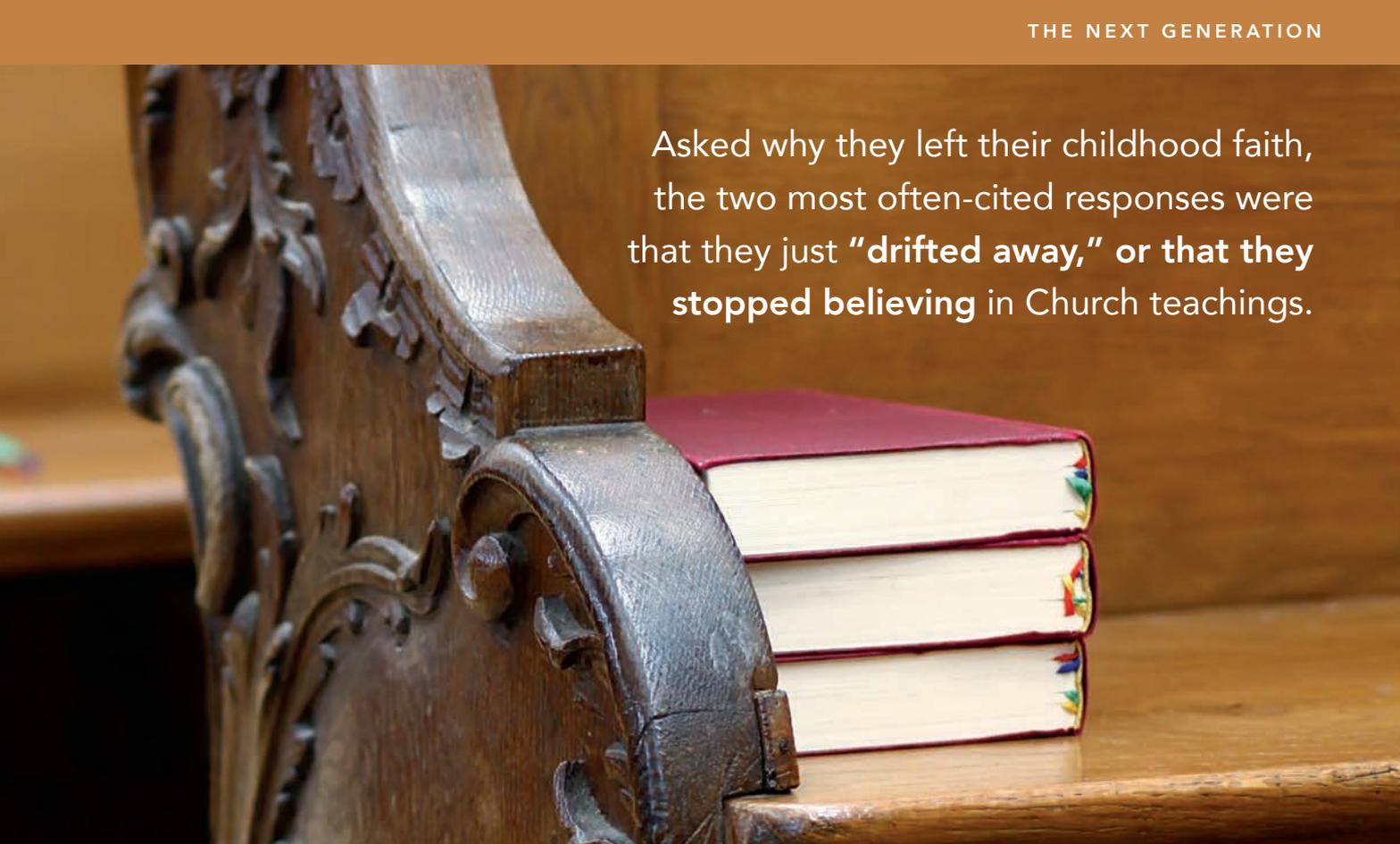
Nearly one-quarter of Hispanics in the United States are former Catholics, according to a poll released Wednesday by the Pew Research Center. By comparison, about 10 percent of all Americans are former Catholics, according to a Pew survey released in 2008; the difference is partly explained

by the fact that a much higher fraction of Hispanics started as Catholics.

The religious affiliation of Hispanics is of enormous significance to those interested in the future of religion in the United States, because Hispanics make up such a large and growing fraction of the nation's population. Almost all Hispanic immigrants arrive from countries that are predominantly Catholic, so the religious choices made by Hispanics are particularly significant for the Catholic Church.

Earlier this week, Boston College released a survey of parishes showing that American Hispanic Catholics have higher participation rates in sacramental activities—Mass, baptisms, first communions—but lower participation rates in other aspects of parish life than do other American Catholics. Now comes the Pew poll, which finds faith-switching common and multidirectional, with no simple explanation.

Overall, Pew finds that 55 percent of Hispanics in the United States identified themselves as Catholic in 2013, down from 67 percent in 2010. About 22 percent of Hispanics identify as Protestant—including 16 percent who say they are evangelical or born-again—and 18 percent say they are unaffiliated.



Asked why they left their childhood faith, the two most often-cited responses were that they just **“drifted away,”** or that they **stopped believing** in Church teachings.

“It’s surprising partly because of the size of the decline in a short period,” said Cary Funk, a senior researcher at Pew. “We’re seeing an increase in religious pluralism among Hispanics, and also greater polarization on the religious spectrum.”

The Pew survey was conducted in English and Spanish with 5,103 Hispanic adults in the United States; the telephone poll was done by landline and cellphone in the spring and summer of last year, and has a margin of sampling error of plus or minus 2 percentage points.

Previous research has noted that Hispanics in the United States are leaving religion as they assimilate to a more broadly secular culture. The Pew poll finds the rise in the number of Hispanics who say they are unaffiliated particularly pronounced among Hispanics under age 30, and it comes at a time when more and more

Americans are becoming part of what religion researchers call “the nones,” people who say they are not affiliated with a religious tradition.

Asked why they left their childhood faith, the two most often-cited responses were that they just “drifted away,” or that they stopped believing in Church teachings.

The Catholic Church has been working for years to increase its ministry to Hispanics. In a blog post this week, Sr. Mary Ann Walsh, the spokeswoman for the U.S. Conference of Catholic Bishops, noted that the Church is now requiring many seminarians to learn Spanish, that there has been an increase in the number of Hispanic deacons, and that there are Hispanic bishops heading several large dioceses, including in Los Angeles, San Antonio, Sacramento and San Diego.

But she acknowledged the challenge.

“Everyone, including Hispanics, and especially young ones, can fall prey to what has become a new American problem, religious relativism, where, perhaps inspired by exciting music or a rousing preacher, you move from your parents’ church to another to no church at all,” she wrote. She added, “It is scary to consider that religious relativism may be the greatest threat that exists to the increasingly important Hispanic Catholic community.” ■

MICHAEL PAULSON is a reporter for the *New York Times*. He previously covered religion at the *New York Times* and *Boston Globe*.

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PHOTO CREDIT: Page 20–21:
Goran Bogjcevic/Shutterstock.com

Catechesis among Young Hispanic and Latino Catholics



ALEJANDRO AGUILERA-TITUS

THE MOST SIGNIFICANT question for most Hispanic families concerns whether these ministries are offered only in English or in both English and Spanish. My experience of 30 years in ministry at various levels of the Church shows that parishes that offer catechesis in both English and Spanish reach a larger segment of the Hispanic/Latino population. As a result of this approach, the faith reaches more children and their families. When a parish offers catechesis in Spanish, it also becomes possible for Hispanic/Latino parents to be catechists to their own children, regardless of their language preference.

All Saints Parish in Fort Worth, Texas, offers a good example of this practice. This parish reaches over 1,300 children with catechesis in both English and Spanish. The number of catechists, young and old, involved in this ministry is quite inspiring. Also impressive is the number of teenagers and young adults involved in various youth groups that come together under one vision for youth ministry and serve both Texan and Mexican parish families alike. The sense of unity that exists among all catechists and the families they serve is quite extraordinary and they all feel a strong sense of belonging to the parish. The most important source of this unity in diversity comes from the pastor, first, and from the catechists themselves. The respectful and inclusive way in which they talk about everyone in the parish sends a clear message to the students and their families that they are all one parish community. Even though they have faith formation classes in two different languages, they come together at different times and for different reasons over the year, including bilingual liturgical celebrations, cultural functions, fundraising activities, and community services.

Despite the success of All Saints and hundreds of parishes that follow this bilingual catechetical model, approximately

one-third of the U.S. parishes where Mass is celebrated in Spanish offer catechetical ministries only in English. Recently, while visiting a diocese in the Midwest, I met a couple from Costa Rica who told me that their newly assigned pastor had disbanded the catechetical ministries conducted in Spanish. Such a decision caused sadness and even anger among a Hispanic/Latino community that could not understand why the pastor was abolishing an established successful ministry. The couple conveyed to me that one of the most bewildering aspects of this event was that the Hispanic/Latino catechetical leaders were not even consulted about a decision that affected their own children in a very direct way. They told me that this change has demoralized the Hispanic/Latino community, has resulted in fewer Hispanic/Latino children and their families participating in the catechetical program, and has caused the loss of Hispanic/Latino catechists who were no longer needed in the parish.

The ministry of catechesis, particularly in the context of the New Evangelization, needs to reflect the complexity of the cultural reality it inhabits, and to communicate how the transforming power of the Holy Spirit generates unity among peoples from diverse cultures. Cultural diversity will continue to grow in decades to come in the United States, thus changing the landscape in our parishes and communities. Such diversity is a great gift to the Church, but it also requires creativity and a sense of mission in order to foster unity in diversity through a strong Catholic identity.

Looking to the future, how can the Catholic Church in the United States increase its effectiveness in transmitting, through words and deeds, the faith to the ever-growing population of Hispanic/Latino youth? Some good answers

to this question can be found in a resource recently developed by the United States Conference of Catholic Bishops (USCCB). The resource, *Building Intercultural Competence for Ministers* (BICM), identifies five principles that have proven to be helpful in strengthening the Catholic identity of Hispanics/Latinos. Here is a brief overview of these five principles and how they may apply to catechesis among Hispanic/Latino young people and other ethnic groups:

A. Articulate a vision of ministry based on ecclesial integration/inclusion.

This principle calls for the promotion of culturally specific ministries, groups, and ecclesial movements in order to foster conversion and to build community. It also warns against the temptation to expect everyone to assimilate into a one-size-fits-all group or catechetical program.

B. Foster the inculturation of the Gospel in all cultures.

This point calls us to commit to the New Evangelization's spirit of mission and its ongoing transformation of all cultures. Here the bishops stress that the Church exists to evangelize, not to Americanize.

C. Plan *with* people, not *for* people.

With this point, the bishops urge us to include parishioners in the planning processes and the decision-making processes for catechetical programs and projects that affect them. The document cautions us to avoid the temptation of thinking that we know the needs of others better than they do.

D. Cast a bigger net

The fourth point promotes the formation of different catechetical programs, groups, and initiatives in order to reach a greater number of people from all cultural communities in our parishes. It also refutes the idea that allowing the formation of



Fr. Fredy Angel, a dynamic Colombian-born missionary priest and recipient of Catholic Extension's 2015–2016 Lumen Christi Award, talks with young parishioners.

culturally specific ministries creates division.

E. Empower indigenous leadership.

In the final point, the bishops charge us to identify and mentor catechetical leaders and ministers who come from each cultural group in order that they can minister both to their own cultural community and to the entire parish. This point warns against using *us-them* language and counsels against the tendency to see one's own culture as better or more valuable than the culture of others.

These principles can usefully guide pastors and their teams as they discern the best ways to reach, engage, teach, and mentor millions of Hispanic/Latino young people and their families into discipleship within the Catholic Church and in society, for decades to come. ■

ALEJANDRO AGUILERA-TITUS is assistant director of the Secretariat for Cultural Diversity in the Church. He has 25 years of experience in ministry with a strong emphasis on leadership development and formation, catechesis, pastoral planning, and ministry with young people.

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Catholic Schools in an Increasingly Hispanic Church

HOSFFMAN OSPINO AND PATRICIA WEITZEL-O'NEILL

HISPANIC CATHOLICS HAVE rapidly gone from being a small, practically unnoticed minority in various corners of the Church in the middle of the 20th century (about 5 percent of the total U.S. Catholic population), mostly living in the Southwest with pockets of presence in larger urban settings, to being perhaps the most significant force transforming U.S. Catholicism in our day. More than 40 percent of all Catholics in the country are Hispanic. Even more interesting is the fact that approximately 60 percent of Catholics under the age of 18 are Hispanic. Of these, more than 90 percent were born in the United States.

How are Catholic schools responding to these demographic changes and the challenge of educating the next generation of American Catholics? The National Catholic Educational Association (NCEA) reports that only 15 percent (296,186) of students enrolled in Catholic schools in 2013–2014 and 15.3 percent (296,903) of students enrolled in 2014–2015 were Hispanic. Given the latest enrollment data, we observe that of the total Hispanic school-age population (approximately 12.4 million nationwide), only 2.3 percent (296,203) are enrolled in Catholic schools. There are more non-Catholic children enrolled in our schools than Hispanic Catholic students.

The numbers are without a doubt sobering. Even under commendable efforts to increase enrollment of Hispanic children in Catholic schools, which have captured the imagination of Catholic pastoral and educational leaders at the national level, the total enrollment of Hispanic children in Catholic schools remains almost stagnant.

It is important to underline that the exponential growth of Hispanic Catholic school-age children, especially in the last two decades, has unfortunately coincided with a massive decline in the Catholic school educational system and its resources. The total number of Catholic schools in the country has gone from more than 13,000 half a century ago to 6,568 in 2015. Total enrollment has followed suit, moving from nearly 5.2 million students to less than 2 million in 2015. During the last 15 years alone, student enrollment in Catholic schools has gone from 2.6 million in 2000 to 1.9 million in 2015. In the meantime 26 percent of schools closed. Such phenomenon has been more pronounced in urban neighborhoods in the last 10 years. Since 2005 enrollment in the largest 12 urban arch/dioceses in the country has declined by 30 percent.

Catholics in the United States are before a paradoxical reality that oscillates between growth and decline,

opportunity and trial. More than imagining a return to a past that cannot be replicated or stretching resources to meet unrealistic expectations, we need to imagine how best to place our Catholic schools at the service of the new Catholic populations in our country. Today's trends vis-à-vis enrollment, socioeconomics, and the still undefined future of many Catholic schools indicate that it is highly unlikely in the near future to replicate the experience of the middle of the 20th century when more than half of all Catholic children attended Catholic schools. If one were to imagine only 15.3 percent of school-age Hispanic children (1.9 million) enrolled in Catholic schools today, no child of any other ethnicity, Catholic or non-Catholic, would be able to attend these schools. If anyone aimed at having, say, half of all school-age Hispanics (6.2 million) attending Catholic schools, based on today's enrollment patterns and size of our schools we would need to build 14,428 new schools and have all 20,995 schools exclusively educating Hispanics!

Catholics need to be realistic and creative in the planning processes associated with how our Catholic schools can better serve this particular demographic in the Church. We

know that more than 97 percent of school-age Hispanics, the majority most likely growing up in Catholic households, benefit neither from Catholic education in our schools nor from Catholic education in our parishes: only 10 percent of Hispanic children are enrolled in religious education programs in parishes with Hispanic ministry. About 78 percent of Hispanic children attend predominantly minority schools and most in large cities in the West go to hyper-segregated schools (90 percent to 100 percent minority). Segregated schools tend to be in poor neighborhoods, have fewer resources to educate, and perform the lowest compared with the rest of schools. Hispanics have the highest school dropout rate compared to Asian, white, and black populations in the country. Of interest to Catholic educators should be the fact that 30 percent of all Hispanic children live in poverty.

Whether one's attention concentrates exclusively on Catholic schools or on Hispanic Catholic children attending public schools, one thing is certain: The entire Catholic community in the United States must recognize and embrace the reality that the education of the next generation of American Catholics may be in peril.

The National Survey of Catholic Schools Serving Hispanic Families (2016), which we had the privilege to lead as coinvestigators, is a resource that provides an updated analysis on how Catholic schools serving Hispanic families are doing and offers suggestions regarding how we might be able to serve the largest group of school-age Catholics in our country. Building on this study, Boston College is convening and hosting the first-ever National Summit on Catholic Schools and Catholic Families to take place in 2016, a gathering that aims at setting an agenda of dialogue to address better the realities described in this article. ■

HOSFFMAN OSPINO is the guest editor of this issue of *C21 Resources*.

PATRICIA WEITZEL-O'NEILL, PhD, is the executive director of the Center for Catholic Education at Boston College's Lynch School of Education.

PHOTO CREDITS: Page 24: CNS photo/Mike Crupi/May 19, 2009 Page 25: Marina Coatl speaks to guests during the Consecrated Life Celebration on Sunday, November 1, 2015, at St. Vincent De Paul Parish. Courtesy of the *Catholic Sun*

More than 40 percent of all Catholics in the country are Hispanic. Even more interesting is the fact that approximately **60 percent of Catholics under the age of 18 are Hispanic.**



The New America

Immigration is about more than immigration. It is about renewing the soul of America. Immigration is about welcoming newcomers into our cultural and political traditions of citizenship. It means teaching them what it means to be an American and what a privilege that is.

ARCHBISHOP JOSÉ H. GÓMEZ

We need a new education in civic virtue and citizenship. Our new immigrants need to learn the story of America. Not the story of cynicism and hypocrisy that too often is told in our media and schools, but the true story of America—the story of a people struggling mightily in every generation to live up to the beautiful ideals of the Founding Fathers.

America's story is unique and exceptional among the nations of history. We are not a nation that originated in common ties to territory, blood, or kinship. There is no common or preferred race or religion in America. Our identity is spiritual. Americans are not just individuals who occupy the same geographical space. Americans are committed to a dream, to a vision of a world where men and women live in freedom, dignity, and equality. What unites us in all our beautiful diversity of cultures and ways of life is this shared vision of the dignity of the human person created by God.

We need to start teaching that again—first to ourselves, and then to our new immigrants. We need to rediscover and proclaim the noble origins and purposes of America in order to renew the American spirit.

America's history is missionary and immigrant. America was never really a melting pot. America has always been a crossroads and meeting place of cultures—a world city, a cosmopolitan commonwealth. The American creed—with its faith in our common humanity, divine dignity, and destiny—is like the frame that holds in place the many pieces of this mosaic of peoples. From the beginning, America has always made room for people from many cultures, speaking different languages, holding different beliefs, customs, and traditions.



Now it is our turn to help make our newest immigrants a part of this great American story. Integration and Americanization mean helping these men and women to join their stories to ours. We need to help them learn our history, our language, and our values. We need to learn from them and inspire them to make their own contributions to the dream of America.

The new America is being determined by the choices we make as believers and as American citizens. By our thoughts and by our words, by what we do and by what we leave undone, we are writing the next chapters of our American story. ■

MOST REV. JOSÉ GÓMEZ is the archbishop of Los Angeles, the nation's largest Catholic archdiocese. In his ministry, Archbishop Gómez encourages people to follow Jesus Christ with joy and simplicity of life, seeking to serve God and their neighbors in their ordinary daily activities.

Excerpt from *Immigration and the Next America* © Archbishop José H. Gómez. Published by Our Sunday Visitor, Inc. For more information and to purchase the book, please visit www.immigrationandthenextamerica.com

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FROM *the* HEART of POPE FRANCIS



Do Not Be Afraid of Welcoming Latinos

Be pastors close to people, pastors who are neighbors and servants... My second recommendation has to do with immigrants. I ask you to excuse me if in some way I am pleading my own case. The Church in the United States knows like few others the hopes present in the hearts of these “pilgrims.” From the beginning you have learned their languages, promoted their cause, made their contributions your own, defended their rights, helped them to prosper, and kept alive the flame of their faith. Even today, no American institution does more for immigrants than your Christian communities. Now you are facing this stream of Latin[o] immigration that affects many of your dioceses. Not only as the Bishop of Rome, but also as a pastor from the South, I feel the need to thank and encourage you. Perhaps it will not be easy for you to look into their soul; perhaps you will be challenged by their diversity. But know that they also possess resources meant to be shared. So do not be afraid to welcome them. Offer them the warmth of the love of Christ and you will unlock the mystery of their heart. I am certain that, as so often in the past, these people will enrich America and its Church.

Meeting with the bishops of the United States of America, Cathedral of Saint Matthew, Washington, D.C., September 23, 2015

Do Unto Others As You Would Have Them Do Unto You

Here too I think of the march that Martin Luther King led from Selma to Montgomery 50 years ago as part of the campaign to fulfill his “dream” of full civil and political rights for African Americans. That dream continues to inspire us all. I am happy that America continues to be, for many, a land of “dreams.” Dreams that lead to action, to participation, to commitment. Dreams that awaken what is deepest and truest in the life of a people.

In recent centuries, millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you



are also descended from immigrants. Tragically, the rights of those who were here long before us were not always respected. For those peoples and their nations, from the heart of American democracy, I wish to reaffirm my highest esteem and appreciation. Those first contacts were often turbulent and violent, but it is difficult to judge the past by the criteria of the present. Nonetheless, when the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our “neighbors” and everything around us. Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal subsidiarity, in a constant effort to do our best. I am confident that we can do this.

Our world is facing a refugee crisis of a magnitude not seen since the Second World War. This presents us with great challenges and many hard decisions. On this continent, too, thousands of persons are led to travel north in search of a better life for themselves and for their loved ones, in search of greater opportunities. Is this not what we want for our own children? We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation. To respond in a way that is always humane, just, and fraternal. We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: “Do unto others as you would have them do unto you” (Mt 7:12).

This rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for others the same possibilities that we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves. In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick that time will use for us.

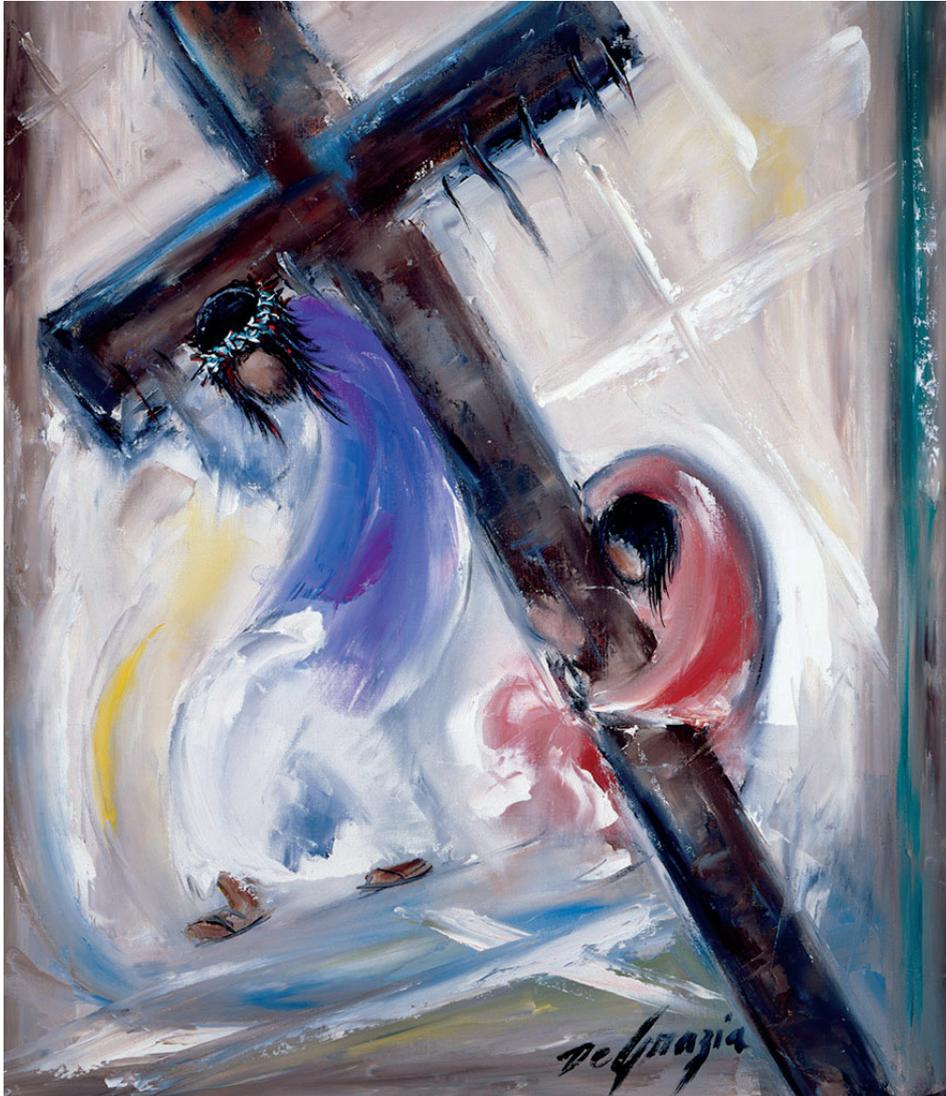
Visit to the joint session of the United States Congress, United States Capitol, Washington, D.C., September 24, 2015 ■

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PHOTO CREDIT: Page 27: AP Photo/Pablo Martinez Monsivais

AN UPHILL BATTLE

When Immigration Contradictions Hit Home



ROBERT VEREECKE, S.J.

HEARTBREAK HILL IS a famously punishing stretch of the Boston Marathon, as anyone who has run the race, or watched it, can tell you. Just on the other side of this long steep climb through Chestnut Hill, Massachusetts, lies St. Ignatius Church, where I have been pastor for almost 25 years. The building lies on the periphery of the Boston College Campus and draws parishioners from all over the metropolitan area.

One of these parishioners is a man I will call Jay. He is not only a member of our Latino community but an energizing

force in the parish. Jay has been an active participant in the coro that sings for our Spanish Mass for the past few years. He plays the bass and never misses a Sunday. But that changed last fall.

One day I noticed that Jay was not playing with us at liturgy. His presence was sorely missed, not just for his playing but for his thoughtfulness. He would always get to the church early so he could set things up, for example. I wondered why he wasn't there this particular Sunday. I wondered too why his wife hadn't come with their newborn

and young son. Later in the week I received the news that Jay was facing deportation. He had been stopped for a minor traffic violation and his undocumented status had come to light. He was immediately detained and jailed. An error in judgment that might have resulted in a ticket or warning for most of us had brought Jay a life-changing sentence.

In addition to being a faithful parishioner and musician at St. Ignatius, as well as a loving husband and father, Jay is also an excellent mechanic, with his own garage. He took pity on me once when he saw how banged up my car was and did all the repairs for next to nothing. Jay and his family had managed to create a meaningful life here in the United States, despite their undocumented status.

Like so many of our Latino brothers and sisters, he had become a contributor to the local economy, the life of the community, and the church. But because he is illegal—or more properly, *sin documentos*—he does not have a prayer. Our bewildering and complex immigration system at present offers him no path to citizenship and no way out of his illegal status. I never realized that Jay was one of the many people who bear the weight of being labeled as “undocumented.” Not that it would have made a difference. The only document that mattered to me as his pastor was the one that he received at his baptism. Jay was simply a brother in Christ, *un hermano en Cristo*. That was all the documentation he needed.

St. Ignatius is one of those very dynamic parishes with beautiful liturgies, excellent preaching, and many diverse programs in spiritual development, faith formation, and outreach. When I became pastor of St. Ignatius—a parish of mostly middle- to upper-class families with more graduate degrees than you can count—I never imagined that one

day I would also pastor parishioners who were predominantly Spanish-speaking, few of whom had the economic or educational advantages of our English-speaking parishioners.

For the most part, the coming together of these two communities in our midst has broadened our perspective on the church. And the growing number of Latino parishioners surely reflects the changing demographics of the U.S. Church at large, where 40 percent of all Catholics, and half of those under the age of 25, are Spanish-speaking. Their customs, language, music, and style of worship have enriched the parish community enormously. Whether through the bilingual celebration of Our Lady of Guadalupe, mariachis and all, or the rituals accompanying the Day of the Dead, *El Día de los Muertos*, our Latino parishioners’ expressions of faith have challenged the rest of us to see and experience the body of Christ in a more multicultural way.

But then there is the Heartbreak. What for me began as the joy of celebrating colorful and spirited liturgies in Spanish (and I confess a welcome respite from the often more somber rituals and seemingly unintelligible prayers of the new English version) has now drawn me into the heartbreaking sorrow of seeing the lives, livelihoods, and families of very good people torn apart by our current immigration policies. What happened to Jay and his family over the past days is not an isolated heartbreak. It is happening to others in faith communities around the country and could happen again within ours.

Something has begun to change for us as a parish community. We have always had impressive outreach programs. We serve the homeless, the hungry, refugees, and many others in need. We have a sister parish in West Kingston, Jamaica, where we are

building a playground in an otherwise devastated neighborhood. All of these are wonderful charitable works. But now, given the harsh and punitive realities facing our Latino brothers and sisters, the cries for justice and compassion are coming from within, from families who are not just distant beneficiaries but who belong to the heart of our parish community.

Although my heart wants only to be thankful for so many gifts I receive as pastor of a wonderful parish, it also breaks for one of the “least of my brothers” whose life will never be the same and whose family was without him during the holiday season. After being held in a local detention center, Jay was deported to Guatemala. His children, who are all U.S. citizens, joined him there soon after. His wife remains in the United States, for now, trying to put the family’s affairs in order before she travels to be with her family in Guatemala.

As I reflected on the Gospel for the last Sunday of the liturgical year, I could not help but read its message as one of “truth spoken to power.” I cannot help but think of my Latino brothers and sisters who are trying to speak the truth of their lives to the powers that be. Like Jesus who carried his cross up the hill of Golgotha, Jay and so many of our undocumented brothers and sisters are carrying theirs up their own Heartbreak Hill. ■

ROBERT VEREECKE, S.J., the longtime pastor of St. Ignatius Parish at Boston College, is also a dancer, a choreographer, and the Jesuit Artist-in-Residence at Boston College.

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Please find the Spanish version of this article: www.bc.edu/c21hispanicatholicism

Undocumented Witness



NICOLE BERNAL RUIZ

Between Saturdays, she does laundry and cleaning for a wealthy family whose head of household is a university administrator. She has been helping to raise their daughters since the youngest was but an infant. Maria left behind her own infant daughter in the care of her parents and sisters two decades ago. She had no choice but to come north to feed the four hungry mouths depending on her at home on the family ranch. Although she has endured humiliation and suffering, she rarely speaks of it; nor does she mention her journey in the desert.

But now her employers are through with her. They know each other well, like family, and find each other's habits annoying. They resent the decent wages they must pay her. Her hours are cut, then her days. Now the aging woman is back to barely getting by. There are no promotions in this line of work, no seniority and no pensions to be had. Only tired bones and a spirit weary with effort remain after so much toil.

But her daughters are raised now, and they are mothers themselves. Each has a U.S.-born child. Their family immigration status is mixed. Under one roof live Maria's mother—a permanent resident, an undocumented daughter, a U.S. citizen grandson, her youngest daughter—a so-called dreamer with deferred action, a U.S. citizen granddaughter, and Maria—still undocumented and “waiting in line” for her visa to become available. If it does become available (which is unlikely at the current rate), she still will be unable to regularize her legal situation unless she can prove to the government that her absence would cause

“extreme hardship” to her legal family members. Although her absence would cause them extreme hardship, their circumstances would not qualify as such in the eyes of USCIS, and she would likely be barred from the country for at least 10 years.

So she continues to toil, weekday after weekday, trying to keep a low profile, with no hope for legalization under current law. But on Saturdays she teaches children about the gratuitous outpouring of God's self-giving love made flesh first in the Incarnation, then in the Crucifixion, and now in the Eucharist. And on Sundays she shares the Bread of Life with others exiled, like her, to a lifetime of struggle. ■

NICOLE BERNAL RUIZ is the program director and accredited immigration legal representative of the Hispanic Affairs Project, HAP. For over five years, she has collaborated with local leaders to work on issues affecting immigrant families.

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C21 SPRING EVENTS

The Treasure of Hispanic Catholicism

February 11, 2016 | Discussion

Panelists: Hosffman Ospino, Assistant Professor, School of Theology & Ministry
 Marilú Del Toro, Graduate Student in School of Theology and Ministry
 Location/Time: Brighton Campus, Cadigan Center Atrium, 6:00 p.m.
 Sponsors: The C21 Center and STM

To Set the Captives Free

February 24, 2016 | Lecture

Presenter: Maria Theresa Davila, Associate Professor of Christian Ethics, Andover Newton Theological School
 Location/Time: Murray Function Room, Yawkey Center, 5:30 p.m.
 Sponsor: The C21 Center

Evangelization in Latino/a Culture: Can Pope Francis Help?

March 24, 2016 | Lecture

Presenter: Rafael Luciani, Fellow, Office of the President
 Location/Time: Gasson Hall 100, 5:00 p.m.
 Sponsor: The C21 Center

Latin American Intellectual Roots of Pope Francis' Pontificate

April 4, 2016 | Lecture

Presenter: Fr. Carlo María Galli
 Location/Time: Brighton Campus, Cadigan Center Atrium, 6:00 p.m.
 Sponsors: STM and The C21 Center

Latinos Shaping U.S. Catholicism

April 5, 2016 | Luncheon

Presenter: Fr. Figueroa-Deck, S.J.
 Location/Time: McGuinn Hall 334 Conference Room, 12 p.m.
 Sponsors: STM and the C21 Center, Latinos @ BC

The Challenge of Interreligious Dialogue in the Age of *Laudato Si*

April 7, 2016 | Brien O'Brien and Mary Hasten Lecture

Presenter: Mary Evelyn Tucker
 Location/Time: Heights Room, Corcoran Commons, 5:00 p.m.
 Sponsors: Theology Department, STM, and the C21 Center

Pope Francis and Hopes for the Church

April 25, 2016 | Episcopal Visitor

Presenter: Cardinal Oscar Maradiaga
 Location/Time: TBA, 4:30 p.m.
 Sponsor: The C21 Center

Archbishop José H. Gómez

September 8, 2016 | Episcopal Visitor

Location/Time: Heights Room, Corcoran Commons, 5:30 p.m.
 Sponsor: The C21 Center

ABBREVIATIONS

C21 Center: The Church in the 21st Century Center
 STM: BC School of Theology and Ministry

School of Theology and Ministry Continuing Education Events

Who are the Nones?

February 25, 2016

Presenter: Nancy T. Ammerman, Professor, Sociology of Religion, Boston University
 Location/Time: Brighton Campus, Simboli Hall, Room 100, 5:30 p.m.

Telling Stories about Women

July 22, 2016

Presenter: Amy-Jill Levine, Professor of New Testament and Jewish Studies and E. Rhodes and Leona B. Carpenter Professor of New Testament Studies at Vanderbilt University
 Location/Time: St. Ignatius Church & Corcoran Commons, Heights Room, Main Campus, 12:00 to 3:00 p.m.

Webcast videos will be available within two weeks following each event on bc.edu/c21

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ONLINE LEARNING FOR SPIRITUAL ENRICHMENT AND FAITH RENEWAL

Encuentro

WHEN THE PEOPLE OF GOD SPEAK

EDGARD R. BELTRÁN



Encuentros are ecclesial processes of missionary activity, consultation, leadership development, and pastoral discernment at the parish, diocesan, episcopal region, and national levels. Each Encuentro process lasts several years and involves tens of thousands of Catholics throughout the United States. A primary outcome of the Encuentro processes has been to discern pastoral practices and priorities to impact the quality of ministry among Hispanic/Latino Catholics. There have been four national Encuentros: 1972, 1977, 1985, and 2000. The Third Encuentro engaged more than 600,000 Hispanics at the grassroots level. In 2006 the First National Encuentro for Hispanic Youth and Young Adult Ministry took place. The process for the Fifth Encuentro for Hispanic/Latino Ministry is currently under way toward a national gathering in 2018. The process aims at engaging 1 million Hispanic Catholics and others involved in serving Hispanic Catholics in the Church. More information about the Fifth Encuentro at: <http://vencuentro.org>

TEARS ROLLED DOWN his face with emotion, every time this priest spoke about what happened at the Tercer Encuentro Nacional Hispano de Pastoral (Third Hispanic Pastoral Encounter) in Washington, D.C., in August 1985. Born in the United States, of European descent, he had been working with Hispanics for several years. The bishop had asked him to serve as the episcopal vicar of Hispanic ministry for his diocese. He spoke Spanish perfectly, the prevailing language at the Encuentro. Everyone who preferred to speak in English was welcomed to do so, yet participants chose to use Spanish, a somewhat underappreciated language in ecclesial circles until then, now the chosen language of the people of God to speak in prophetic voice. The priest was at the Third Encuentro because he first journeyed with one of the small ecclesial communities formed at

The [Fifth Encuentro] process aims at engaging 1 million Hispanic Catholics and others involved in serving Hispanic Catholics in the Church.

the grassroots as part of the Encuentro process and then was chosen as a delegate by that community.

He had the privilege of being in one of the small groups at the national meeting discussing a crucial issue related to Hispanic ministry in the country. One of the participants had voiced his opinion on the topic in a very articulate manner, and others in the group speaking after him agreed with him. But a woman intervened, expressing her disagreement with what was being said. She offered her thoughts in simple words, noting that she was echoing the conclusions of her small community on the topic under consideration.

The man who made the initial remark was the first to acknowledge the wisdom of her observation, accepting it. The rest of the group agreed that the woman's contribution significantly enriched the report they were about to share during the next plenary session. Before ending the conversation as a group, each person introduced themselves. The man who made the initial remark was a cardinal. All Encuentro participants dressed casually without identifying clothing. The woman was a delegate farmworker chosen by her community to be at the Encuentro.

The priest's voice cracked as he related the experience. He confessed

that he thought he would die before experiencing the model of Church he had dreamt. But now he had seen it and felt it, just like Simeon lifting the child in the Temple. He had seen a truly communitarian Church, with different charisms and ministries, yet united by a sense of fraternity and enriched by all its members. He witnessed that we all have much to share and much learn. He confirmed that the poor have the most to give.

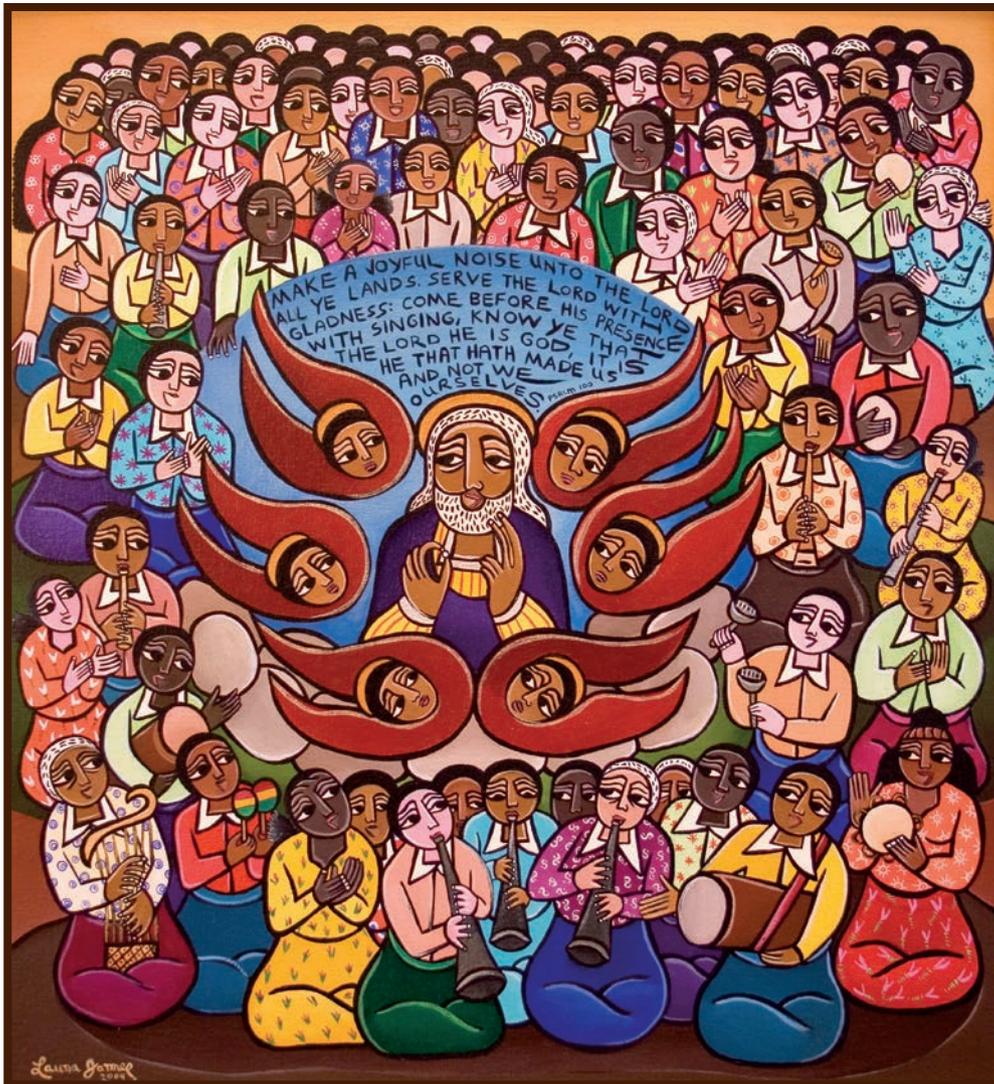
A farmworker woman enriched the perspective of a cardinal and a cardinal was a better Christian thanks to the witness of a poor farmworker woman. At the same time, he enthusiastically saw a Church that has the capacity to help those deemed "least" among us to grow as prophets and full persons using the transformative methodology that Jesus used with his disciples. This is the methodology that the Encuentro used to allow this woman to become what everyone in the group came to admire and appreciate. He also saw the miracle of a Church growing dynamically as a community that moves from below.

Small ecclesial communities at the grassroots made it possible for each person to participate with their own voices. Reflection at this level was the most important phase, taking about 70 percent of the time, in the process leading to the Encuentro. Grassroots

groups or small communities met on a weekly basis for several months during a period of two and a half years. About 612,000 people participated in more than 60,000 small communities.

The process moved from small communities to the parish level where delegates gathered to share their views. Parishes in turn placed what they learned from the small communities into the hands of delegates they chose to participate at the diocesan level meetings. Dioceses chose delegates, organized what they received, and sent it to the regional level meetings. Each region chose delegates, organized what they received, and sent it to the national meeting, which took place over four days in Washington, D.C. This national meeting served as the crowning point for the entire process, which began with individual persons at the level of small communities. The national meeting immediately became the starting point of a process back to the small communities, which were then in charge of bringing to life the results from the meeting. This is how they continue their journey in history. ■

EDGARD R. BELTRÁN pioneered the idea of Encuentros in the early 1970s. He remains actively involved in ministry.



WHO EXACTLY is DIVERSITY for WHOM?

In 2007 pastoral leaders from several organizations serving and advocating for Hispanic ministry gathered in San Antonio to discuss the decision of closing the Secretariat for Hispanic affairs at the U.S. Catholic Conference of Bishops as part of a major restructuring process. The decision became effective in 2008. The new entity overseeing matters related to Hispanic Catholics was the Secretariat for Cultural Diversity in the Church.

Response to the USCCB Reorganization

National Catholic Council for Hispanic Ministry (NCCHM)

WE BEGIN BY publicly thanking the bishops who spoke out against the conference's decision to structurally subsume the secretariat for Hispanic affairs under a new Office for Cultural Diversity in the Church. We stand united with them and share the following concerns:

First, we believe that the restructuring plan may negatively impact the pastoral care and leadership formation of Hispanics who are rapidly becoming the majority of U.S. Catholics. The unique challenges and opportunities of this demographic shift in Church and society require resources and institutional support that may be diluted by grouping Hispanic ministry alongside other ethnic and racial ministries.

Second, we are concerned that the proposed Office for Cultural Diversity in the Church structurally divides the Church into two groups—one for Catholics who are white, and the other for Catholics who are not white, according to the U.S. Census Bureau. While we are certain that this is unintended, we believe that the bishops should clearly define the mission of the new office to include all Catholics working together in building unity in our cultural diversity.

Our disappointment and concern, however, do not take away from our unanimous agreement to work even closer with our bishops, especially in the five priorities they will address in the next three years, and in the immediate process of implementing the restructuring plan. To this end, we offer the following recommendations:

1 We invite the bishops to collaborate with us and other leaders in Hispanic ministry on all phases of planning and implementing the five

priorities of the USCCB. This will ensure that the strategies and actions for accomplishing the five priorities are relevant and effective in the context of Hispanic ministry.

2 We are especially concerned with fostering Hispanic leadership that is faithful to the guidelines of *Co-Workers in the Vineyard of the Lord*, and responsive to the aspirations and recommendations articulated by the young leaders who participated in the first National Encuentro for Hispanic Youth and Young Adult Ministry. We invite the bishops to an ongoing discernment and dialogue with us on how we can together promote Hispanic leadership at all levels of Church and society.

3 We urge the bishops to clarify the mission of the Office for Cultural Diversity in the Church. We hope that it is rooted in the vision of Encuentro 2000 to call the *whole* Church to a deeper conversion, communion, and solidarity as we recognize and honor the “Many Faces in God’s House.” This clearly includes helping Euro-Americans understand that they too have ethnic cultures and are part of the diversity that is called to unity in the Church.

4 As the bishops have pointed out in *Encuentro & Mission* #69, there are risks and limitations to the “multicultural model” that consolidates ministry to minority groups under one office. With this in mind, we urge the bishops to clarify that the decision for a multicultural office in the USCCB is not meant to serve as “the model” for Hispanic ministry at the diocesan and parish levels. Additionally, we ask the USCCB to evaluate and reassess the decision to cluster Hispanic ministry in the

Office for Cultural Diversity in the Church at the end of the three-year strategic plan.

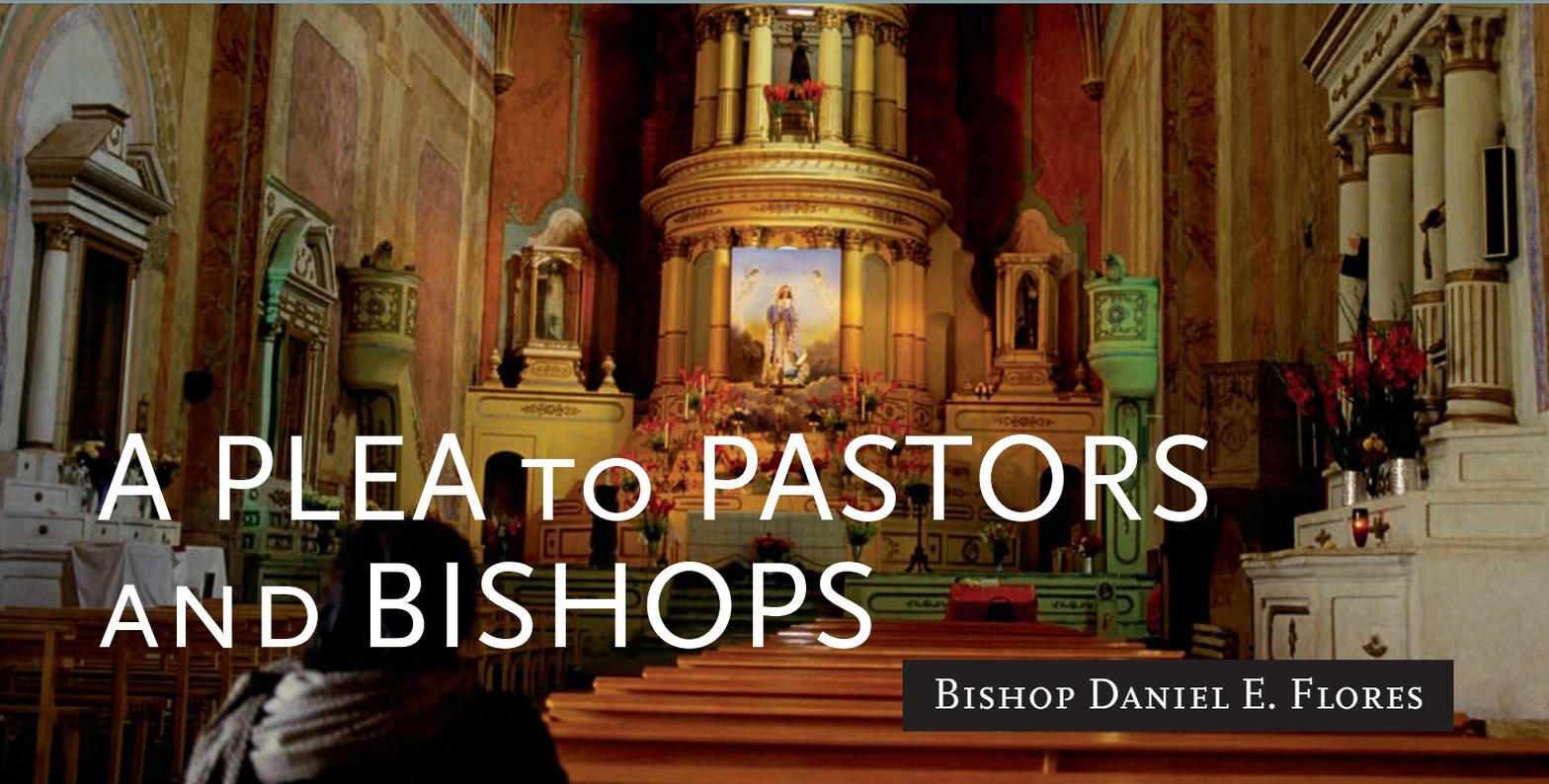
5 Finally, we encourage the bishops to invite a representative group from the National Catholic Council for Hispanic Ministry to present a more detailed report on the findings and recommendations of the August symposium. This report will be available in January 2008 and we will forward a copy to each member of the Bishops’ Subcommittee on Hispanic Affairs.

We close by thanking you for listening to our concerns. We hope that you will take our recommendations to heart as together we step into our future with confidence and hope! As coworkers in the vineyard of Hispanic ministry, we ask for your blessing and prayers. We assure you of our faithful support and confidence in your leadership. ■

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PHOTO CREDIT: Page 34: “Psalm 100” by Laura James. www.laurajamesart.com

Note: A significant number of Catholic arch/dioceses throughout the United States have undergone similar restructuring processes during the last decade, thus creating offices of multicultural ministries or similar entities within which former offices of Hispanic ministry have been subsumed. The concerns and hopes expressed in this letter by a national organization are frequently echoed by Hispanic pastoral leaders at the local level. Boston College has been a member of the National Catholic Council for Hispanic Ministry (NCCHM) since 2005.



A PLEA TO PASTORS AND BISHOPS

BISHOP DANIEL E. FLORES

THE REALITY OF immigration and the growing population of peoples of Latin American descent is a challenge and a hope for the Catholic Church in the United States. It is a challenge because it is the living circumstance that calls us to put into practice the evangelizing dynamic that Pope Francis calls for in *Evangelii Gaudium*. It is a great hope because rising to this task offers us a pathway to a renewed witness to the presence of Christ in the Church.

There is no lack of statistics and research studies to give us as pastors insight into what is happening. The Hispanic presence in the United States goes back for many generations, and immigration patterns in our times are diversifying and enriching this long historical presence.

But priests and bishops cannot rely simply on national studies to guide an adequate pastoral response to new families and individuals in our midst. The Church is universal, and is open to all who seek the communion of Christ in the Apostolic Faith. Church life is also local, and thus the local church must assess and respond to the basic questions such as: Who is here among us? Where are they from and where do they live? Do they feel welcome in our parishes and in our dioceses?

The primary challenge we face as pastors is to search for and encounter our people. Immigrant communities experience disorientation and fear when they arrive to a new place. We must understand this, and find ways to seek...and find...and invite. It is the local community

that can best answer the question: “Where are immigrant families establishing themselves, and what are their stories?” Here we can enlist the aid of some of the ecclesial movements. If they are present in the diocese, a bishop can ask them to aid pastors in seeking and finding those who for some reason have not been able to seek and find the Church. Bishops, I think, must rely on their parish pastors and active laity to report about what the situation on the ground is actually like.

But sometimes we as a Church are reluctant or lethargic in our efforts to go and find out how the population that is not with us on Sunday morning is living, or why they may not have yet come to our doors. This is the challenge that the current blessing of immigration brings to us. *Evangelii Gaudium* calls for just this kind of reorientation of our pastoral perspective. In a sense, the first question for us on Sunday morning is not necessarily “How do we serve our people here?” It is rather, “How can everyone here better serve the population that is not with us, by seeking... and finding...and inviting?” This is the work of the whole Church, as the Holy Father never tires of saying.

There is only one way to do this, really. Send active parishioners to visit the neighborhoods, towns, and sections of the cities with changing populations. Invite the newly arrived to come and meet with the pastor at a town hall, a coffee, whatever. It’s not the venue that speaks the most to the immigrant family, it is the invitation itself.

...Find ways to seek... and find...and invite.

Immigrant families often feel isolated or quickly categorized. Not all immigrant families are from Mexico, for example, though the general population may assume so. Many Hispanic families claim Spanish as a first language, many do not. What we have to find out is what the local situation is culturally, linguistically, and economically. Many assume the recent arrivals are poor. A high percentage indeed is, but not all. We must find ways for these families to sense that we want to hear from them, to understand their experience in some way, and to welcome that experience into our parishes and communities. We have a rich diversity of Latin American and Caribbean cultures in our midst. And each brings a new dimension and experience of Catholic Church life. We are always richer spiritually when the prayer and devotion of others is given space in our lives. This is the promise that this moment brings to the Church in the United States. We will be immensely richer spiritually as we invite new families to bring their culture of faith and hope into our communities.

Word will get around that the local Catholic church is eager to be hospitable and willing to provide pastoral care in a way that responds to people's needs. But that is the point, we will not know the needs if we do not know our people.

The Holy Father has great confidence in the initiative and creativity of our local communities. Sometimes it is better for a local community to assess the situation

at the outset and form a plan that works for them, aiming at seeking... and finding... and inviting. The idea of one way of doing things may not always be the best. Local communities genuinely open to taking risks for the sake of the newcomers will be blessed by the Holy Spirit for their initiative.

When a diocese encourages local “seek-find-invite” initiatives in parishes and missions, it becomes more plausible for such a diocese to formulate a more realistic pastoral plan to address the overall situation in the local church. Here is where the strategic use of language and cultural resources can be discerned and put into practice. Do we provide enough outreach and formation in Spanish in key areas of the diocese? Are Hispanic youth and young adults—often quickly bilingual—properly recognized as a special hope and opportunity? Are our older and more established communities sufficiently hospitable?

We must think universally and act locally. The great danger is that if we do not “seek, find, and invite” we will lose our own people before we ever knew they were once with us. True, we might lose them to another religion, but it is more likely we will lose them to no religion at all. For the sweep of the secular pressure to live life with no reference to God or the Church is immensely powerful. It is an undertow that carries families away from the grace of the Gospel and the sacraments. If we do not act now, we will deny ourselves a chance to live the Gospel more audaciously, in ways that risk all for the sake of

finding those whom Jesus has put in our midst.

How we act now can help us refurbish our pastoral priorities in the evangelical mode that Pope Francis speaks. This vision serves as a paradigm for all Church action, giving us an opportunity to teach our people that the most important question for an active Catholic is “Who is not here with us?” The next question follows naturally: “How can we invite them to feel welcome and be with us on our pilgrimage of faith?” These are questions that the Lord invites us to ask at any moment in our local history. They open us up to the possibility of a real encounter, one that involves our willingness to let those with us, regardless of their background, enrich and expand our perspective on life and faith. After all, it is not about us making immigrant families more like us but letting the encounter with others make us all more like Jesus. ■

MOST REV. DANIEL E. FLORES, S.T.D. is the bishop of Brownsville, Texas.

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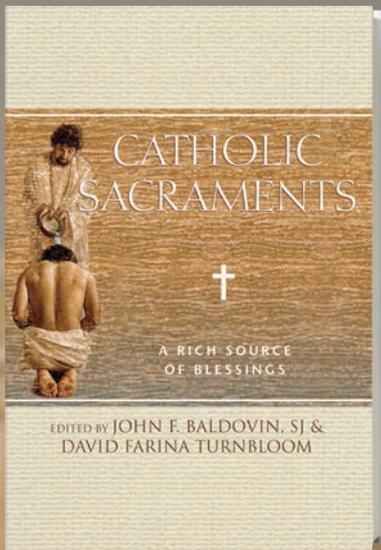
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