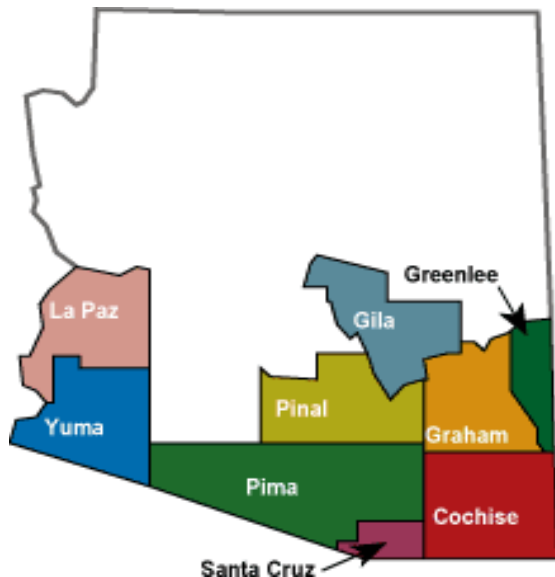




Roman Catholic
Diocese
— of —
Tucson



**DIOCESAN HISPANIC MINISTRY
PASTORAL PLAN
2014 – 2016**

**STRATEGIC PLAN FOR HISPANIC MINISTRY
IN THE DIOCESE OF TUCSON**

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THE ROMAN CATHOLIC CHURCH DIOCESE OF TUCSON

◆ **Bishop Moreno Pastoral Center** ◆

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OFFICE OF THE BISHOP

December 12, 2013

Feast of Our Lady of Guadalupe

Dear brothers and sisters in the Diocese of Tucson:

For some time now, Sister Gladys Echenique, coordinator of Hispanic Ministry in cooperation with Monsignor Raul Trevizo, Vicar for Hispanic Ministry, and a committee of lay leaders in consultation with priests and deacons have put together a strategic plan for Hispanic Ministry in the Diocese of Tucson. This took a great deal of work for which I am very grateful.

The plan will give directions for our diocese in its outreach to the Hispanic community over the next several years. The process carefully outlined the needs of our Hispanic community and formulated this plan based on their listening to the Hispanic community and putting a pastoral priority to the areas that need most attention.

I am very pleased that they are focusing in the first year on formation of both Hispanic lay leaders and young people. These needs were expressed again and again by people consulted. The plan will formulate goals to be addressed by the diocese during this first year. The other key areas of Evangelization and the missionary option to promote faith and effective participation in the Church will follow upon the formation initiative.

Our Hispanic community has many gifts to assist in the mission of the Church. The diocesan Hispanic Pastoral Plan will help strengthen those gifts and find new and powerful ways that the gifts present in our Hispanic community can impact our diocese.

The plan speaks of a Pastoral de Conjunto, reminding all of us that we need to work together as one family in Christ to grow in our relationship with the Lord and to intensify our efforts to carry on his mission. I have every confidence that the plan will reap many benefits for our diocese and for our Hispanic community.

Your continued engagement and participation will help realize this plan for the benefit of many.

Sincerely yours in Christ,

Most Reverend Gerald f. Kicanas, D.D.
Bishop of Tucson



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The history of the Church in our Diocese has its roots in the Catholic Jesuit and Franciscan Missionaries who came to evangelize to the indigenous people of the region in the 17th century. The San Xavier Mission is an heirloom from that effort. Therefore, of these missionaries, the one which is most remembered and renowned is Father Eusebio Kino, S.J. who came on behalf of the Spanish Empire. This means that the birth of the faith in our Diocese has deep and diverse Hispanic and indigenous roots. Various events have been primordial experience through more than 300 years of evangelization.

The missionaries left due to the Mexican Independence. For almost 40 years the institutional Church did not exist in this region, but the faith did not end. The people continued with a fervent popular and devotional faith. The second event continued to make this region part of the United States, and then our French Bishops and priests arrived. We had 4 French Bishops sent to start the process of organizing the Church and to institutionalize it with the faithful which were distinctly Hispanic.

It was not until the 20th century, around the 1920's or '30's that the Catholic population also was growing because of the influx of Anglo-Saxons that migrated to Arizona. However, the Church continued to be primarily Hispanic.

In the 1960's, there was a need to pay more attention to the Catholic Hispanic people and the Vicar of Hispanic Affairs was established to advise Bishop Green. The first Vicar was Monsignor Carrillo.

In the decade of the 1970's and 1980's, there were national encounters of the church and the boom of the Hispanic people in the U.S. The office of Hispanic affairs began promoting the place, the evangelization, and integration of the Hispanics in the Catholic Church.

Nowadays, 60% of Hispanics identify themselves as Catholics. This means that at this time Hispanics make up 50% of the Catholic participants. A number that will

probably increase to 60% in the near future. For this reason, Bishop Kicanas has restored the Office of Hispanic Ministry and with the direction of Sr Gladys, we have to face a future, a new pastoral plan.

A handwritten signature in cursive script that reads "Msgr. Raúl P. Trevizo". The signature is written in black ink and is positioned above the typed name.

Rev. Raúl P. Trevizo, Pastor
St. John the Evangelist Parish
Vicar General for Hispanic Affairs



Office of Hispanic Ministry

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Upon completion of one year in our diocese as the Coordinator of Hispanic Ministry, I have learned about the many different needs, blessings, and challenges that the Hispanic community brings to our parishes and ministries. To better serve this growing community, Most Reverend Gerald F. Kicanas, Bishop of Tucson has asked me to start building a Pastoral Plan.

Based on the experience of many other dioceses in our country, the United States Conference of Catholic Bishops (USCCB) suggests the use of four pastoral dimensions in the development of a Hispanic Pastoral Plan. The office of the Hispanic Ministry will use those four dimensions (Formation, Evangelization, Missionary Option, and Pastoral de Conjunto) as the foundation of our Pastoral Plan.

In September 2013, after having received the input from priests, deacons, and lay leaders representing almost every parish in the diocese with Spanish Mass this Hispanic Pastoral Plan (HPP) came to be validated.

The reality of the Dioceses of Tucson is that Hispanic ministry requires a wide range of pastoral and sacramental ministry programs. Opportunities that include the areas of Formation, Evangelization, and Missionary Option will be the focus of the pastoral plan.

At the same time, there are pastoral challenges that we all need to face in this process.

- Many hispanic lay people participate in parish movements such as Cursillo de Cristiandad, Movimiento de Renovacion Carismatica, Movimiento Familiar Cristiano, Arco Iris, Guadalupanas etc.
- For many years these groups have been the welcoming place of the Hispanic population, a refuge where they could find themselves and identify with their culture and catholic religion.
- It is necessary that these noble efforts be integrated into a Pastoral de Conjunto in the Diocese.
- Leaders who are conscious of their Christian commitment participate in these groups.
- Many of those who have been baptized are not fully conscious of belonging to the Church.
- There is a lack of understanding, promotion and application of Catholic social teaching within the Hispanic Community.
- One very important area is attention to the youth. This will be among the priorities of the pastoral plan. We are aware of Hispanic youth population. We will work at seeking a clear and coherent answer to their needs.

The Hispanic Ministry Pastoral Plan will work in a spirit of collaboration with the various programs in a parish level and individuals working in diverse areas that benefit the Hispanic community. It will call each Office of this Diocese to work in collaboration with the Office of Hispanic Ministry (OHM).

Lastly, this pastoral plan will use The Aparecida Document: Fifth General Conference of the Episcopate of Latin America and the Caribbean as a way of introduction and linking one dimension with another.

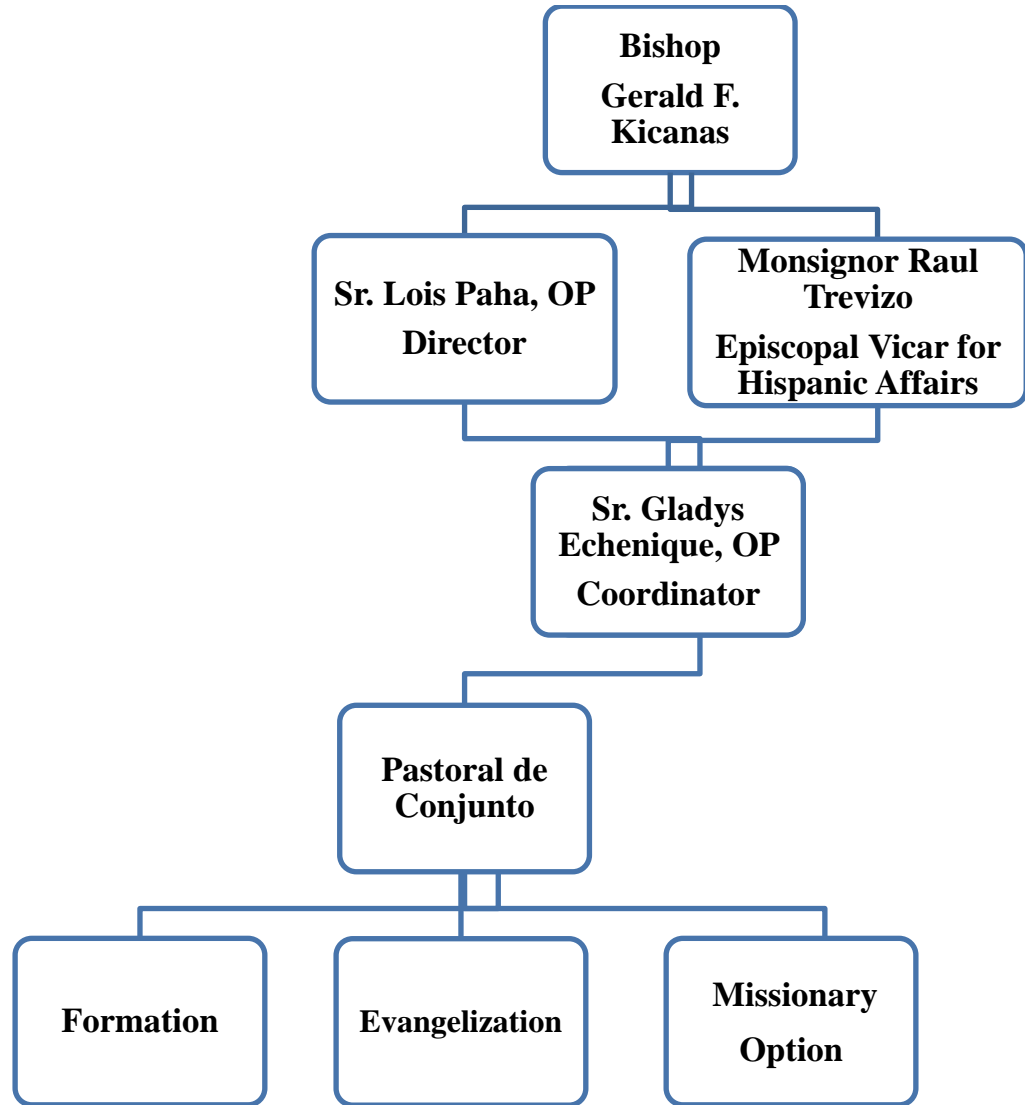
Overall, the Aparecida Document stresses that we are disciples and missionaries of Jesus. The relation that unites the disciple missionary with Jesus is not first of all of an intellectual nature; rather, it is a strong commitment in faith to the person of Jesus. The disciple is one who follows the Lord and makes a total commitment in faith to the person of Christ.

In essence, I believe that beyond the celebration of our achievements and the identification of our challenges it is necessary to transform these challenges into hope. This is possible if always we reaffirm our greatest challenge and mission in our Church, namely, EVANGELIZATION. Our challenge is to be a sign of contradiction, a sacrament of unity for the world to see and to believe (John 17:21).

Sr. Gladys Echenique, OP, Coordinator,
Office of Hispanic Ministry
Diocese of Tucson
December 12, 2013

PLAN EFFECTIVENESS & MINISTRY ORGANIZATION:

Create the necessary structures that guarantee the success of the Diocesan Plan for Hispanic Ministry



Mission

The mission of Hispanic Ministry of the Diocese of Tucson is the Church response of the Church to the blessing of a growing Hispanic community in our Diocese.

In the spirit of Pope Francis, we want to be tireless in our efforts to introduce the community to a personal encounter with Christ and to promote and facilitate the full participation of Hispanic Catholics in the Church's life and mission.

Serving the Hispanic community through a Pastoral de Conjunto that comes alive in a Church of communion and co-responsibility among laity, religious and the ordained is our goal.

A Pastoral de Conjunto involves working with parishes and movements promoting Evangelization, Formation and Service.

Vision

We want to be a community that incorporates the call of Pope Francis to bring forth new pastoral strategies and methods to transform and promote our identity as disciples of Christ and forming bonds with everyone in the diocese.

The following pastoral priorities define how we hope to bring about a vibrant Catholic Community among Hispanics in our Diocese:

- ❖ To be an agent for our community with new pastoral strategies
- ❖ Promote training of Hispanic leaders
- ❖ Create an Evangelizing Hispanic Community of missionary disciples to lead us to communion and active participation in building a catholic family that gives witnesses to our faith and service of others.

Our Values

In the spirit of Pope Francis these values help us to maintain an encounter with Christ and respond to the call to be authentic missionary disciples.

Humility

Working in a spirit of fraternity and obedience

Service

To the call of God, with readiness, promptly

Respect

Promote the dignity in our service to the Church

Responsibility

Organization, efficiency, and perseverance in our goals

Joy

Our joy testifies the depth of our commitment

The following principles help to give direction to Hispanic ministry. They are based on the teachings of the Church as presented by the United States Council of Catholic Bishops in the following documents:

The Hispanic Presence: Challenge and Commitment

A Pastoral Letter on Hispanic Ministry, December 12, 1983

National Pastoral Plan for Hispanic Ministry, November 1987

Welcoming the Stranger Among Us: Unity in Diversity, November 2000

Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry
December 2002

PASTORAL RESPONSES AND PRINCIPLES IN HISPANIC MINISTRY¹

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

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

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

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

Unity in diversity stems from the spiritual discipline of inclusion rooted in the Gospel. Inclusion calls all Christians to open themselves up in such a way that they risk being changed by whoever is the stranger, the foreigner, in our lives.² Through inclusion, the newcomer tries to fully participate in U.S. life by loving it and learning the language and the laws; but the native culture is also maintained, along with the native tongue and values. This process of gospel inclusion will add to the U.S. culture the specific richness of other cultures while guiding all Catholics beyond a shared tolerance of one another towards greater acceptance and respect.

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

² See Eric H.F. Law, Inclusion.' Making Room for Grace (St. Louis, MO: Chalice Press), 2000, pp. 42-43.

2. Foster a Spirituality of Communion in Mission

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

3. Promote Small Ecclesial Communities and Apostolic Movements

The Pastoral Plan recommends many projects and programs to respond to the Hispanic presence in the Church, such as small ecclesial communities and apostolic movements that are parish-based. These are effective for promoting evangelization, leadership formation, and vocations to priestly and consecrated life. Among Hispanics, small ecclesial communities have been and continue to be a valuable expression of the evangelization efforts of the Church. “These small ecclesial communities promote experiences of faith and conversion as well as concern for each person and an evangelization process of prayer, reflection, action, and celebration.” They are a prophetic challenge for the renewal of our Church and the humanization of our society and can serve to stem the loss of Hispanic Catholics to other faith traditions.³

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

When solidly rooted in Scripture, church tradition, and Hispanic religiosity, small church communities constitute a new moment in the Church’s self-understanding, epitomizing the celebration and proclamation of the Church. These gatherings of the People of God are integrally linked to the parish, and through it, to the diocesan and universal Church.⁴

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

³ National Pastoral Plan for Hispanic Ministry, no. 38. See also nos. 38-40.

⁴ U.S. Catholic Bishops, Committee on Hispanic Affairs, Communion and Mission: A Guide for Bishops and Pastoral Leaders on Small Church Communities (Washington, DC: USCCB), 1995, p. 1.

4. Plan With the People, Not For the People

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

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

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

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

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

7. Develop Relevant Stewardship Models

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

Stewardship among Hispanics does not happen in a vacuum. In our pastoral letter on stewardship, we said, "How to affirm racial, cultural, and ethnic minorities, how to overcome poverty and oppression..., remain vexing questions, as well as opportunities."⁵ Experiences in Hispanic ministry have shown that stewardship is the result of a process of discipleship that moves through the stages of inviting, welcoming, building relationships, building a sense of belonging, sharing decision making, taking ownership, and finally arriving at stewardship. As Hispanics become better established in U.S. society, they will share more of their time, talent, and treasure with the faith communities that journey with them on the path from newcomers to stewards.

8. Strengthen Diocesan, Parish, and Regional Structures

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

9. Commit to Social Justice

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

⁵ *U.S. Catholic Bishops, Stewardship: A Disciple's Response (Washington, D.C.: USCCB,) 1992, 3.*

10. Promote Intercultural Dialogue and Collaboration

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

11. Give the Church a Voice in Spanish

According to population figures in the 2000 World Almanac, the Hispanic population in the United States is the fifth largest in the world, after Mexico, Spain, Argentina, and Colombia. This population has led to an extensive use of the Spanish language by corporations and the media in the United States. In the Church, care should be taken that pastoral letters and statements, as well as other church documents and resources, are sent to parishes in Spanish. Catholic newspapers, as well as radio and television programs hosted by the Church, should include news stories in Spanish and features on Hispanic Catholic life.

Pastoral de Conjunto as key element for this Pastoral Plan

From Fragmentation to Coordination

This term is used by the Church to refer to an integration of different people and structures to better coordinate the many efforts of our diocese in serving Hispanic community. Pastoral de Conjunto is rooted in the National Plan for Hispanic Ministry of the USCCB.

The pastoral de conjunto is the harmonious coordination of all the elements of the pastoral ministry with the actions of all the pastoral ministers and structures in view of a common goal: the Kingdom of God. It is not only a methodology, but it is the expression of the essence and mission of the Church, which is to be and to make communion⁶

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

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

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

⁶ # 6 National Pastoral Plan for Hispanic Ministry NCCB

The Aparecida Document
Fifth General Conference of the Episcopate of Latin America and the Caribbean

ECCLESIAL PLACES FOR COMMUNION

The diocese, privileged place of communion

The particular church is fully church, but it is not the whole church. It is the concrete embodiment of the mystery of the Universal Church in a particular place and time. Hence it must be in communion with all other particular churches and under the supreme pastoral care of the pope, bishop of Rome, who presides over all the churches. (166)

The diocese is called to be a “missionary community” in all its communities and structures. Each diocese needs to enhance its missionary awareness, going out to meet those who do not yet believe in Christ within its own territory, and respond adequately to the major issues of the society of which it is a part. But it is also called to go out with a maternal spirit to seek all the baptized who do not participate in the life of the Christian communities. (168)

The diocese, presided over by the bishop, is the first realm of communion and mission. It should inspire and lead a renewed and invigorated collaborative pastoral work so that the variety of charisms, ministries, services and organizations are directed toward the same missionary project in order to communicate life in its own territory. (169)

The parish, community of communities

Among the ecclesial communities in which missionary disciples of Jesus live and are formed, the parishes are paramount. They are the living cells of the Church, and the privileged place in which most of the faithful have a concrete experience of Christ and ecclesial communion. (170)

**PASTORAL PRIORITIES FROM 2009 SUMMIT
FOR PRIESTS
ON HISPANIC MINISTRY**

- ❖ Forming Hispanics in leadership
- ❖ Hispanic youth and vocations
- ❖ Social justice and human dignity of immigrants
- ❖ Building relationships across cultures
- ❖ Promote movements and parishes services
- ❖ Unite and celebrate each other's journey

PRIORITIES

- ❖ Ministry of Formation
- ❖ Ministry of Evangelization
- ❖ Ministry of Missionary Option

CHALLENGES AND OPPORTUNITIES

- ❖ Adult Faith Formation of Leaders.
- ❖ Youth and vocations to the priesthood and Consecrated Life from the Hispanic community.
- ❖ Immigration Program – responding to the large number of undocumented.
- ❖ Multicultural celebrations that can draw the community together and give a greater sense of unity

OVERALL GOALS

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

Strategies:

- ❖ Promote the understanding that Hispanic Catholics are full members of the Body of Christ, and that Hispanic ministry is an integral part of its mission.
- ❖ Form a Coordinating Committee for the parish Hispanic community.⁷
- ❖ Engage diocese and parish leadership in a pastoral planning process based on the vision and mission articulated in this Plan.
- ❖ Establish channels of communication between the different departments, offices, and agencies within the Diocese through a “Pastoral de Conjunto”.
- ❖ To form Diocesan Working Groups who will be advisory to the Bishop, the Vicar of Hispanics and the Office of Hispanic Ministry. They will be composed of lay Hispanic Catholics and professional ministers to give advice and support for diocesan initiatives for the Hispanic community;
- ❖ Assure that each department (such as the Ministry of Formation, Religious Education, Youth Ministry, Communication, Human Dignity Life and Dignity) responds to the needs of the Hispanic community.
- ❖ Assure that all departments keep the perspectives and needs of the Hispanic community in mind when making plans.
- ❖ Promote the involvement of Hispanic church professionals in planning Diocesan programs and events.

⁷ Every parish in which there is a Spanish Mass should have a Coordinating Committee. The purpose of this Committee is to coordinate the liturgy, evangelization, catechesis, social ministry and other activities of the Hispanic community of that parish. The Hispanic community should be represented in the parish Pastoral Council (preferably 2 persons); these representatives should also serve on the Committee. The *Committee should follow the principles of “Pastoral de Conjunto”, collaborating with the Pastor and pastoral staff of the parish (including the priest who celebrates the Spanish Mass), to the extent that this is possible.*

Ministry of Formation From Good Will to Skills

Formation Plan: To provide leadership formation adapted to the Hispanic culture in the United States that will help people to live and promote a style of Church that will be leaven of the Kingdom of God in society. (United States Conference of Catholic Bishops)

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

Formation will play an important role in the implementation of the U.S. Bishops' first goal for the new evangelization: to help people become so enthusiastic about their faith that they will want to share it. In this formation, Hispanics must encounter a practical theology that resonates with their daily lives, and find its roots in the rich spiritual heritage they bring from Latin America.⁸

Talking about Latin American spiritual heritage, the Aparecida Document made a clear and decisive option to provide formation to the members of our communities for the benefit of all baptized persons, whatever their function in the Church's development.

A formation that is respectful of process: In the diocese, the central thrust must be a comprehensive formation project approved by the bishop and drawn up with the proper diocesan bodies, taking into account all the leading forces of the particular church: associations, services and movements, religious communities, small communities, social ministry commissions, and various ecclesial bodies so as to offer the comprehensive view and the convergence of the various initiatives. There must also be a suitably prepared training team to assure the effectiveness of the process itself and to accompany people with dynamic, active, and open pedagogies. The presence and contribution of lay men and women on training teams supplies a special unique richness, because out of their experiences and competencies, they offer criteria, contents, and valuable witness for those who are in formation.⁹ (281)

Comprehensive, kerygmatic, and ongoing formation ; The primary mission of formation is to help the members of the Church to always be with Christ and thus to recognize, welcome, internalize, and develop the experience and values that constitute Christian identity and mission in the world. Hence formation entails an integral process, that is, it encompasses varied dimensions, all harmonized among themselves in vital unity. At the foundation of these dimensions is the power of the kerygmatic proclamation. People feel the contagious power of the Spirit and the Word and are led to listen to Jesus Christ, to believe in Him as their Savior, to recognize him as the one who

⁸ *This paraphrase and the first goal are adapted from the National Conference of Catholic Bishops', Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States (Washington, DC: USCCB), 1992, p. 7.*

⁹ *The Aparecida Document- V General Conference of the Episcopate of Latin America and the Caribbean*

gives full meaning to their life, and to follow in his footsteps. The proclamation is based on the fact of the presence of the Risen Christ today in the church, and it is an absolutely necessary factor in the process of forming disciples and missionaries. At the same time, formation is ongoing and dynamic, in accordance with people's development and with the service that they are called to provide in the midst of the demands of history. (279)

A formation attentive to diverse dimensions: Formation encompasses diverse dimensions that must be integrated harmoniously throughout the formation process, namely the human and communal, spiritual, intellectual, and pastoral missionary dimensions.

- a) The Human and Communal Dimension. It tends to accompany formation processes that lead to taking on one's own history and healing it, so as to become capable of living as Christians in a pluralistic world, with balance, strength, serenity, and inner freedom. It entails developing personalities that mature in contact with reality and are open to Mystery.
- b) The Spiritual Dimension. This is the formative dimension that grounds Christian existence in the experience of God made manifest in Jesus, and leads it by the Spirit over the paths of a deep maturation. Through the various charisms, the person is rooted in the journey of life and service proposed by Christ, with a personal style. It makes it possible to pursue wholeheartedly by faith, like the Virgin Mary, the joyful, luminous, sorrowful, and glorious paths of one's Lord and Teacher.
- c) The Intellectual Dimension. The encounter with Christ, Word made Flesh, empowers the dynamism of reason which seeks the meaning of reality and opens up to Mystery. It is expressed in serious reflection, constantly updated through study, which opens intelligence to truth with the light of faith. It also trains for discernment, critical judgment, and dialogue on the overall situation and the culture. It particularly assures well-grounded biblical and theological knowledge, and knowledge of the human sciences, in order to acquire the necessary competence for the sake of the ecclesial services required and so as to be suitably present in secular life.
- d)) The Pastoral and Missionary Dimension. An authentic Christian journey fills the heart with joy and hope and moves believers to proclaim Christ continually in their life and their environment. It projects toward the mission of forming missionary disciples at the service of the world. It trains for proposing appealing projects and styles of Christian life, with organic actions and fraternal collaboration with all members of the community. It helps combine evangelization and pedagogy, communicating life and offering pastoral itineraries in accordance with the Christian maturity, age, and other conditions proper to persons or groups. It fosters the responsibility of lay people in the world for building the Kingdom of God. It arouses continual concern for those who have distanced and for those who are oblivious to the Lord in their lives.¹⁰ (280)

¹⁰ *The Aparecida Document- V General Conference of the Episcopate of Latin America and the Caribbean*

GOAL I: Inform the Hispanic community of diocesan education and spiritual formation opportunities.

- ❖ Commit to a theologically and methodologically sound formation program for the development of professional and volunteer Hispanic leaders, for catechesis and other ministry specialties.
- ❖ Establish solid and accessible faith formation programs and develop certificate programs sensitive to Hispanic culture and language.
- ❖ Continue present pastoral Diocesan formation program – Certification Level I and II.
- ❖ Foster an integral leadership formation model.
- ❖ Make the formation of young Hispanics, especially young adult Hispanics, an urgent priority. Include retreats, leadership development and promotion of priestly and religious vocations.
- ❖ Provide appropriate pastoral, theological and cultural formation to candidates to lay ministry to understand and embrace the Hispanic, religious, social and cultural Church reality in the U.S.
- ❖ Foster and promote vocation to the priesthood, permanent diaconate, religious life and lay leadership among the Catholics Hispanic community.

Strategies:

- ❖ Continue with the diocesan Hispanic Pastoral Formation Program—Certification Level I and II appropriate for participants at all levels of skill—for the training of lay Hispanic leaders in ministry. This formation program is to be in collaboration with other diocesan pastoral offices.
- ❖ Identify and recruit capable candidates for these formation programs and to work in collaboration with parish movements such as Cursillos de Cristiandad, Movimiento de Renovacion Carismatica, Movimiento Familiar Cristiano, Arco Iris, Guadalupanas and more.
- ❖ Affirm cultural identity in the formation of all Hispanic ministers.
- ❖ Promote vocations to the priesthood, permanent diaconate, religious life, and lay ecclesial ministry.
- ❖ Educate Hispanic youth about vocational options.

First Step: To provide leadership formation programs to prepare individuals for ministerial roles in their parishes. Ministry Certification Level I and II.

Target group: To prepare people for ministerial roles in their parishes

When: Fall and Spring of each year-ongoing- (already in place since February 2013)

Who: Office of Hispanic Ministry, Office of Formation, Office of Catechesis, and Pastoral Services Staff.

Point of Reference: All leaders of parishes with Spanish Mass

Second Step: develop a Spanish RCIA program for implementation in each parish
Target group: pastoral and lay leaders, adults preparing to receive sacraments
When: Fall 2014 and ongoing
Who: Office of Hispanic Ministry, Diocesan Education Office
Point of Reference: program implemented in parishes that need this program

Third Step: Prepare Hispanic leaders to provide baptism and marriage preparation classes

Target group: persons that stand out as leaders
When: Fall 2014 and ongoing
Who: Office for Hispanic Ministry and local parishes
Point of Reference: at least 4 bilingual people from each parish will form the baptism and marriage preparation team.

Fourth Step: Prepare the parish religious education program to provide religious instruction in Spanish or bilingual to children and able to work with their Spanish-speaking parents.

Target group: religious education directors/coordinators and catechists
When: as appropriate for each parish and the Hispanic community
Who: Diocesan Education Office, Office for Hispanic Ministry, pastor/pastoral director
Point of Reference: one new parish each year providing instruction to all the children

Fifth Step: Organize an annual gathering with Hispanic priests and deacons

Target group: Hispanic priests and deacons
When: once a year
Who: The Office for Hispanic Ministry and Working Group
Point of Reference: All clergy that want to participate in a pastoral de conjunto.

GOAL II: Provide formation programs and retreats personalized to the specific needs of Hispanic youth and young adults

Strategies:

- ❖ Offer Hispanic young adults the opportunity to reflect about their lives and their faith in a small church community and thus become Christian leaders active in the world.
- ❖ Gather Hispanic adolescents and young adults for a retreat experience that gives them a sense of their Hispanic heritage of faith in the U.S. Culture.
- ❖ Help make it possible for Hispanic youth to participate in diocesan youth ministry events.
- ❖ Assure that awareness of vocational options and recruitment of vocations to the priesthood, consecrated life, diaconate and lay ecclesial ministry are given priority in formation programs for Hispanic young people.

First Step: Formation of young Hispanics, especially young adult Hispanics.

Target group: all parishes with Hispanic Mass, Arco Iris Groups, Charismatic youth Groups

When: Fall and Spring of each year-ongoing-

Who: Office of Hispanic Ministry, Office of Youth, Office of Vocation, and Pastoral Services Staff.

Second Step: promote vocations to the priesthood, permanent diaconate and religious life

Target group: laity, especially youth and young adults

When: ongoing

Who: Office of Hispanic Ministry, Parishes, and Vocation Office

Point of Reference: increase number of inquiries

Third Step: Organize a diocesan Encuentro, gathering.

Target group: youth and young adults

When: every two years beginning with the fall 2015

Who: the Office for Hispanic Ministry, a team of youth, Office of Youth, Office of Vocation

Point of Reference: Young people of the Arco Iris movement and Charismatic movements

Fourth Step: Offer Quinceañera retreats

Target group: girls turning 15 years old, their sponsors and parents

When: every three months

Who: a team of youth, adults and the local priest

Point of Reference: all who celebrate their Quinceañera will have participated in a retreat

Ministry of Evangelization

From a Place to a Home

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

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

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

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

- ❖ Develop a pastoral plan that offer appropriate ministry to the second and third generations of Hispanics and to those Hispanics who have distanced themselves from the Catholic Church.
- ❖ Provide coordination and guidance to the existing Movements and initiatives that serve Hispanic Catholics according to their charismas, statutes, and needs of the parish communities.
- ❖ Provide appropriate pastoral, theological and cultural formation to candidates to lay ministry to understand and embrace the Hispanic, religious, social and cultural Church reality in the U.S.

To accomplish this process of evangelization in the Aparecida Document, we have to strengthen four aspects of our Church:

- a) **Personal encounter with Jesus Christ,**
- b) **Living together in community,**
- c) **Training in Scripture and doctrine,**
- d) **Missionary commitment of the whole community,**

Aspects of the process

We highlight five fundamental aspects in the process of forming missionary disciples. They appear differently at each step of the journey but are closely intertwined and draw nourishment from one another:

a) **The Encounter with Jesus Christ:** Those who will be his disciples are already seeking him (cf. Jn 1:38), but it is the Lord who calls them: “Follow me” (Mk 1:14; Mt 9:9). The deeper meaning of the search must be discovered, and the encounter with Christ that leads to Christian initiation must be fostered. This encounter must be constantly renewed by personal testimony, proclamation of the kerygma, and the missionary action of the community. The kerygma is not simply a stage, but the leitmotiv of a process that culminates in the maturity of the disciple of Jesus Christ. Without the kerygma, the other aspects of this process are condemned to sterility, with hearts not truly converted to the Lord. Only out of the kerygma does the possibility of a true Christian initiation occur. Hence, the Church should have it present in all its actions

b) **Conversion:** It is the initial response of those who have listened to the Lord in wonder, who believe in Him through the action of the Spirit, and who decide to be His friend and go with him, changing how they think and live, accepting the cross of Christ, conscious that dying to sin is attaining life. In Baptism and the sacrament of Reconciliation Christ’s Redemption is actualized for us.

c) **Discipleship:** The person constantly matures in knowledge, love, and following of Jesus the master, and delves deeper into the mystery of His person, his example, and his teaching. Ongoing catechesis and sacramental life are of fundamental importance for this stage; they strengthen initial conversion, and enable missionary disciples to persevere in Christian life and mission in the midst of the world that challenges them.

d) **Communion:** There can be no Christian life except in community: in families, parishes, communities of consecrated life, base communities, other small communities, and movements. Like the early Christians who met in community, the disciples take part in the life of the Church, and in the encounter with brothers and sisters, living the love of Christ in solidarity, in fraternal life. They are also accompanied and encouraged by the community and its shepherds as they mature in the life of the Spirit.

e) **Mission:** As they get to know and love their Lord, disciples experience the need to share with others their joy at being sent, at going to the world to proclaim Jesus Christ, dead and risen, to make real the love and service in the person of the neediest, in short, to build the Kingdom of God. Mission is inseparable from discipleship, and hence it must not be understood as a stage subsequent to formation, although it is carried out in different ways, depending on one’s own vocation and on the moment in human and Christian maturation at which the person stands.¹¹ (278)

¹¹ *The Aparecida Document- V General Conference of the Episcopate of Latin America and the Caribbean*

OVERALL GOALS

Increase participation in the liturgical life of the Church.

Strategies:

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

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

Strategies:

- ❖ Facilitate a personal encounter with the living Christ that leads to conversion, communion and solidarity.
- ❖ Identify and celebrate important events in the lives of the people.
- ❖ Offer special Masses or prayer services in times of difficulty.
- ❖ Develop popular devotions so that they serve as an instrument of evangelization that communicates gospel values.

Intensify the formation of liturgical ministers.

Strategies:

- ❖ Work toward developing a clear understanding of the meaning and value of inculturation among parish staff, especially those responsible for liturgical celebrations.
- ❖ Include in the formation of liturgical ministers the need—and ways—to show sensitivity to the needs of a culturally diverse community.
- ❖ Increase participation in the liturgical life of the Church
- ❖ Foster an integral leadership formation model
- ❖ Intensify the formation of liturgical ministers: Offer various workshops (Eucharistic Ministers, Lectors etc.) Vicariate level
- ❖ Create opportunities for all the faithful to celebrate together in different settings (popular piety)

Create opportunities for all the faithful to celebrate together.

Strategies:

- ❖ Develop guides and models for multicultural liturgy, with the participation of Hispanics and members of other ethnic groups.
- ❖ Encourage spiritual celebrations and experiences that promote understanding and the sharing of a common faith between cultures.
- ❖ Include symbols and gestures and different forms of prayer from various cultures.
- ❖ Include music, art, and other artistic expressions from—and led or offered by—people from the different cultures.
- ❖ Show sensitivity in use of language (e.g., a bilingual celebration should be half in one language; half in the other).
- ❖ Assure that ministers reflect the cultural diversity of the community.

Assure that liturgy and prayer life serves as a means of evangelization by incorporating in them appropriate devotional expressions that reflect the popular piety of participants.

Strategies:

- ❖ Incorporate elements of popular piety from time to time as appropriate in the weekend Eucharist.
- ❖ Teach small communities positive ways to include popular devotions in their prayer.

Assure that liturgy promotes, encourages and includes prayers for awareness and discernment of vocations, including vocations to the priesthood, consecrated life and lay ecclesial ministry, especially from the Hispanic community.

Goal 1: Develop leaders that will share the responsibility of parish life

First Step: Provide parishes with liturgical ministers: Offer various workshops (Eucharist Ministers, Lectors etc.) in a Vicariate level.

Target group: parish leaders, liturgy committees, musicians, families, members of movements.

When: Fall and Spring of each year-ongoing-

Who: Office of Hispanic Ministry and Diocesan Office of Worship and Liturgy

Point of Reference: All ministers at the parishes with Spanish Mass

Second Step: Identify bilingual leaders from the Hispanic community

Target group: parishioners at all parishes with current Spanish Mass

When: Summer of 2015 and ongoing

Who: parish contact and pastor/pastoral director

Point of Reference: list bilingual leaders and potential leaders in parishes with Spanish Mass

Third Step: Form planning teams for activities and special celebrations

Target group: parishioners

When: Fall 2015 and ongoing

Who: Office of Hispanic Ministry and Diocesan Office of Worship and Liturgy

Point of Reference: Special celebrations throughout the diocese on the feast of Our Lady of Guadalupe 2015

Goal 2: Reach out to the Hispanic community, those attending Mass and those who have not yet found a Catholic parish- Evangelize and Invite

First Step: Form hospitality teams to visit areas where Hispanics live

Target group: parishioners

When: Fall of 2015 and ongoing

Who: Office of Hispanic Ministry, parish contact, and parish leadership

Point of Reference: each year 3 parishes begin to make personal visits to homes; provide Mass schedule and information about parish services.

Second Step: To introduce Strong Catholic Families movement in parishes that needed it

Target group: parishioners

When: fall of 2015 and ongoing

Who: Office of Hispanic Ministry, Office of Formation, Office of Catechesis, and Pastoral Services Staff.

Point of Reference: 3 parishes form teams each year

Third Step : Organize a diocesan Encuentro, gathering.

Target group: priests, deacons, all ministers, parishioners

When: every year beginning with the Fall 2015

Who: the Office of Hispanic Ministry, and Working Groups

Point of Reference: parishioners and members of all movements

Goal 3: Provide opportunities for youth and young adults to participate in religious and social events

First Step: Form youth groups

Target group: youth, especially those from the parish

When: Fall 2015

Who: Office of Hispanic Ministry and Diocesan Office of Youth, Young Adult, and Family Ministry.

Point of Reference: regular gatherings for youth groups

Goal 4: To provide support and spiritual development to migrant farmers in the fields and places of work and invite them to participate at their parish communities.

First Step: To develop new strategies of evangelization, providing an adequate and effective catechesis that responds to the needs of the migrant families.

Target group: parish leaders

When: already in place at the Vicariate of Yuma-La Paz since May 2013

Who: Office of Hispanic Ministry in collaboration parish leaders

Point of Reference: migrant's families

Ministry of Missionary Option

From Pews to Shoes

Missionary Option: To promote faith and effective participation in Church and societal structures on the part of these priority groups (the poor, women, families, youth) so that they may be agents of their own destiny (self-determination) and capable of progressing and becoming organized. (United States Conference of Catholic Bishops)

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

Background: The mission dimension emphasizes two additional aspects of the “new evangelization”, i.e., bringing the Good News to others and fostering gospel values in society.¹² Both are essential to living Jesus’ mission and being leaven for the reign of God in U.S. society today. There are also two aspects to “fostering gospel values in society”, which is most often done in the U.S. parish through social ministry programs. One is the charitable response, addressing necessities through direct service (e.g., visiting the sick); the other is action for justice, efforts to change the structures that cause those needs to exist. According to the U.S. Bishops, “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel.”¹³

The Aparecida Document addresses that, this Mission means going forth from our churches, rather than remaining in them and hoping that people will come; it means showing people that the Church is a welcoming home, a mother who goes forth to meet others, a permanent school of missionary communion. In this evangelizing effort the church community makes itself known through pastoral initiatives as it sends forth its lay and religious missionaries, especially to the homes in the most marginalized urban and rural sectors, seeking to dialogue with everybody in a spirit of understanding and loving kindness.

A formation in the spirituality of missionary action: Disciples must be formed in a spirituality of missionary action, which is based on docility to the impulse of the Spirit, to its life giving power which mobilizes and transfigures all dimensions of existence. It is not an experience limited to the private spaces of devotion, but rather seeks to penetrate everything with its fire and life. Moved by the drive and zeal that come from the Spirit, the disciple and missionary learns to express it in work, dialogue, service, and everyday mission. (284)

¹² *These two aspects, along with the first two goals, are adapted from the National Conference of Catholic Bishops’, Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States (Washington, DC: United States Catholic Conference), 1992, pp. 7-8.*

¹³ *U.S. Synod of Bishops, Justice in the World (1971), No. 6.*

When the impulse of the Spirit permeates and motivates all areas of existence, it also pervades and shapes each individual's specific calling. Thus the spirituality proper to priests, religious men and women, parents, business people, catechists, and so forth takes shape and develops. Each of the vocations has a concrete and distinctive way of living spirituality which gives depth and enthusiasm to the specific performance of their tasks. Thus life in the Spirit does not enclose us in cozy intimacy, but makes us generous and creative persons, happy in proclamation and missionary service. We become committed to the demands of reality and able to find a profound significance for everything that we are entrusted with doing for the Church and for the world.¹⁴ (285)

OVERALL GOALS

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

Strategies:

a. Develop and implement in each parish a plan for extending a warm welcome to all Hispanics, especially recent arrivals, inactive Catholics, and the unchurched.

- ❖ Educate greeters to reach out to newcomers with invitations to small church communities and offer to register them in the parish.
- ❖ Train parishioners in home visitation.
- ❖ Implement strategies and actions to appeal to Hispanic families and individuals (e.g., programs to strengthen their personal relationship with Jesus Christ, or specifically aimed toward evangelization).
- ❖ Form small church communities to be places of welcome for all Hispanics, including recent arrivals, and the poor and marginalized.¹⁵
- ❖ Promote Cursillos de Cristiandad, Catholic Charismatic Renewal, Christian Family Movement, and other apostolic movements, especially those that are parish based.

b. Encourage the people to invite and encourage their family members, co-workers, neighbors, and others whom they encounter to come to Mass.

- ❖ Distribute cards with the Mass schedule and a welcoming invitation for newcomers.

¹⁴ *The Aparecida Document- V General Conference of the Episcopate of Latin America and the Caribbean*

¹⁵ *The U.S. bishops are greatly concerned about Hispanic Catholics' being lured to other faith traditions. Among Hispanics small church communities have been and continue to be a valuable expression of the evangelization efforts of the Church. By providing opportunities to reflect about life and faith in small groups, these communities promote experiences of faith and conversion (see National Pastoral Plan, No. 38). They are a prophetic challenge for the renewal of our Church and the humanization of our society.*

c. Develop an outreach to young people, including teenagers and young adults, and first or second generation Hispanics who are bilingual or prefer English.

- ❖ Promote parish-based groups for young people.
- ❖ Encourage the involvement of young people in the liturgy by asking them to be responsible (as possible) for the liturgy once a month.
- ❖ Give Hispanic youth an opportunity to speak about the challenge of being Hispanic and Catholic in the larger community.

d. Develop special programs to invite and welcome the poor, migrants, the incarcerated and other marginalized groups.

e. Provide programs to strengthen married couples and family life, and promote the family as domestic church.

- ❖ Develop programs for family catechesis, spiritual direction, and human development.
- ❖ Promote Marriage Encounters.
- ❖ Prepare handouts on being a domestic church, on family life, domestic abuse, divorce, single parenting, mixed religions, etc.
- ❖ Offer workshops on family life, marriage, and raising children.
- ❖ Give special attention to Hispanic families affected by divorce, single parenting, mixed religions, and isolation (e.g., of the elderly and people with disabilities).
- ❖ Foster gospel values in our society, promoting the dignity of the human person, the right to life, the importance of the family, and the common good, so that our nation may continue to be transformed by the saving power of Jesus Christ.

Strategies:

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

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

Strategies:

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

Goal 1: To provide accurate service information to the Hispanic population within each particular parish

First Step: Assess the availability of services around the parish and develop a resource guide/directory

Target group: parish leaders and service providers

When: Fall 2016 and ongoing

Who: local working group staff/volunteers, parish staff, and parish leaders

Point of Reference: Use of resources in the area

Goal 2: To provide counseling in areas of great need: domestic violence, substance and drug abuse

First Step: Identify and support Spanish-speaking counselors

Target group: parishioners

When: Spring 2016 and ongoing

Who: parish leadership

Point of Reference: parish sponsored / co-sponsored counseling sessions

Second Step: Form Spanish AA groups and provides space at the parish for regular meetings

Target group: Hispanic alcoholics

When: Fall 2016

Who: parish leadership and existing AA groups

Point of Reference: groups meeting at several parishes

Third Step: Become informed of domestic violence issues as related to issues within the Hispanic community

Target group: parish leaders, counselors

When: Fall 2016

Who: Office of Hispanic Ministry and Domestic Violence Center.

Point of Reference: parish staff attends domestic violence and culture training

Goal 3: To provide classes that will benefit the community and provide the skills needed to live in an unfamiliar society

First Step: Offer English classes at opportune times with assistance of parish volunteers and pertinent curriculum (work place or family)

Target group: Hispanics and parish English speakers

When: Fall 2016

Who: Office of Hispanic Ministry, county adult education program, and parish leadership

Point of Reference: classes offered at least weekly and attendance growing

Second Step: Offer workshops on health, the law, housing, etc

Target group: Hispanics

When: Spring 2016

Who: parish leaders, Hispanic ministry volunteers, in collaboration with local service providers.

Point of Reference: people attend sessions and they have the opportunity to ask questions

Third Step: Arrange with parishes for parish registration process and day for issuing identification cards

Target group: pastors/pastoral director and parish staff

When: summer of 2016 and ongoing

Who: Office of Hispanic Ministry and local parish volunteers

Point of Reference: dates set for parish registration and issuance of cards

Goal 4: To inform church leadership about immigration laws and issues affecting adults and children

First Step: Develop a resource guide listing general immigration information including a listing of lawyers, VISA types, rights of undocumented immigrants, etc.

Target group: parish leaders

When: January 2016 and updated quarterly

Who: Office of Hispanic Ministry in collaboration with legal specialists, and Office of HLD

Point of Reference: directory – a booklet available at each parish and on the Hispanic Ministry website

Second Step: Form a mobile team able to provide information sessions throughout the Diocese

Target group: leaders and immigrants

When: Spring 2016 and as needed

Who: Office of Hispanic Ministry in collaboration with working group members, and Office of Human Life and Dignity (HLD)

Point of Reference: 4 – 6 presentations per year

EVALUATION

The evaluation of the plan will be done by the working groups.

We will evaluate the success of the plan by:

Qualifying the achievement of the “key success indicators” as, “1” = very poorly or not-done; “2” = poorly done; “3” = acceptably done; “4” = good; “5” = very good or excellent.

- ❖ Identifying major issues and/or obstacles.
- ❖ Identifying highly successful strategies.
- ❖ Providing recommendations for future plans.

Questions for Discussion

Positive:

1. What are the most successful projects that are taking place or have taken place in past with the Hispanic Ministry in your parish?
2. What do you think are the reasons that the projects mentioned earlier were successful?
3. What is the most effective, important or significant assistance that the Diocese or the Office of the Hispanic Ministry of the Diocese provides or has provided in the past to assist the Hispanic Ministry in your parish?
4. What other positive aspect do you want to share in regards to the Hispanic Ministry in your parish?

Negative:

1. Specify three important or significant obstacles or challenges that affect the Hispanic Ministry in your parish.
2. What do you think are the reasons that the parish has not been able to overcome these obstacles or challenges?
3. What is significantly missing, lacking or inefficient in the Diocese or the Hispanic Ministry Office that affect the Hispanic ministry in your parish?
4. What other negative aspect do you want to share in regards to the Hispanic Ministry in your parish?

Suggestions:

1. What suggestions can you offer to the Office of Hispanic Ministry to help you overcome the obstacles, challenges or negative aspects of the Hispanic Ministry in your parish?
2. Name the top three suggestions mentioned earlier by urgency and importance.