

## Theo 294, Week #07: Hispanic Youth & Young Adults; Quinceañera Tradition (ANSWER KEY)

The University of St. Francis

*We, the Catholic Latino young people who participate in Hispanic youth and young adult ministry, feel called and committed to the mission of the Church, to wholly form and prepare ourselves through pastoral action and to lovingly evangelize other young Hispanics according to their own situation and experience.*

*We strive to offer immigrants and citizens alike, the ever new and joyous truth of the Gospel, highlighting gospel values, and making an effort to reach those who need the Good News the most, who do not know God, or who have strayed from the way of Jesus.*

*We propose to carry out this mission through the testimony of our lives and our prophetic leadership among our peers, investing our gifts and talents in evangelizing and missionary efforts rooted in the places where they live, work, study and have fun always following the example of Jesus, and strengthening ourselves in the Eucharist.*

- NATIONAL CATHOLIC NETWORK DE PASTORAL JUVENIL HISPANA -LA RED, Conclusions: First National Encounter for Hispanic Youth and Young Adult Ministry, USCCB, Washington, D.C. 2008, 54.

### True/False

1. False Pope Francis defined “youth” as those individuals in high school and college years.
2. True According to the Second Council of Baltimore in 1866, the purpose of Catholic schools was to make disciples of those who attended them.

3. True In a Catholic setting, a young adult should first receive the sacrament of Confirmation before celebrating a quinceañera.
4. True The First National Encounter for Hispanic Youth and Young Adult Ministry (PENPJH) took place in 2006.
5. False According to Ken Johnson-Mondragón (KJM), this “conclusion statement” above accurately reflects the collective intentions and self-understanding of *all* Hispanic Catholic youth and young adults in the United States.
6. False According to KJM, the US bishops have made commitments to Hispanic youth, resulting in a great number of programs directed specifically to Hispanic *Jóvenes*.
7. True According to KJM, Hispanic *Jóvenes* represent about half of all Catholic children under the age of eighteen.
8. True According to the Instituto Fey Vida, Hispanics have now surpassed the whites as the largest segment of the high school-age Catholic population in the US.
9. True KJM states that Hispanics now have surpassed whites as the largest segment of the high school-age Catholic population in the US, according to the *Instituto Fey Vida*.
10. True KJM states that the language spoken at home often is the preferred language of faith and prayer for most people.
11. True KJM theorizes that “risk factors” associated with Hispanic Latino/as correlate to increased exposure to violence and abuse at home, at school, and in their neighborhoods; less parental supervision and guidance; and experiences of discrimination and negative stereotypes.

- ### *Multiple Choice*

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2. According to KJM, which of the following *is not* true?
- a. 58% of Hispanic teens speak as much Spanish at home as they do English.
  - b. 62% of Latino/young adults do not believe they speak English well.
  - c. The percentage of Hispanic youth graduating high school has surpassed their white youth counterparts.**
  - d. Almost 40% of white fathers and mothers have earned a bachelor's degree, as opposed to around 10% of their Hispanic counterparts.
3. According to KJM, what percentage of US Latinas aged 16-30 are single mothers?
- a. About 20%**
  - b. About 30%
  - c. About 50%
  - d. About 60%
4. According to KJM, what percentage of US Latinas aged 16-30 are married?
- a. About 20%
  - b. About 30%**
  - c. About 50%
  - d. About 60%
5. According to KJM, what percentage of US Latinas aged 16-30 have parents currently married?
- a. About 20%
  - b. About 30%
  - c. About 50%
  - d. About 60%**
6. According to KJM, which of the following *is not* true, concerning US Hispanic behavior vs. their white peers?
- a. Hispanic youths are more likely to attempt suicide.
  - b. Hispanic youths are more likely to engage in substance abuse.**
  - c. Hispanic youth are more likely to get incarcerated.
  - d. Hispanic youth are most likely to be active members of a gang.

7. According to *The Nation Study of Youth and Religion* (NSYR, 2003-2008), the Hispanic children of religiously “committed” Catholic parents are less than half as likely as their white counterparts to do what?
  - a. Attend Weekly Mass
  - b. Participate in a Church Youth Group
  - c. Serve as a Youth Group Leader
  - d. Attend a Religious Retreat or Summer Camp
  - e. All of These**
  
8. In his article, what does KJM conclude we must ask ourselves concerning the Catholic growth of Hispanic ministry in the next forty years?
  - a. Find a way to draw young Latino/as away from Protestant evangelical faith traditions.
  - b. Stay the course and focus on the life of sacraments in the church.
  - c. Address the need to develop leadership and pastoral services.**
  - d. All of These.
  
9. Which group of US Latino/a youth are most likely to lose their Catholic faith and identity in adulthood?
 

a. Immigrant Workers	c. Mainstream Movers
b. Identity Seekers	d. High-Risk Latino/as
<b>e. B &amp; C Only</b>	e. All of Them
  
10. For KJM, what would be beneficial practices for PJH programs?
  - a. The devotions connect to the cultural context of the believer.
  - b. Sacramental dimensions of its drama and beauty could be released.
  - c. Popular devotions enhance the sense of sacred in Catholic belief.
  - d. All of These.**

11. What is the “source and summit” of Christian life, in reference to Hispanic youth in the US?
- a. Devotional Prayer
  - b. Popular Prayer
  - c. *The Liturgy*
  - d. Family Rituals
12. *Pastoral Juvenil* focuses on what group of Spanish-speaking and young people?
- a. Those under the age of 30.
  - b. Those under thirty until they are married.
  - c. Young people at high risk, incarcerated and with diverse physical and mental needs, regardless of their religious tradition.
  - d. *All of These.*
13. According to KJM, what would benefit the USCCB in improving the Latino/a youth needs on a local, diocesan, regional or even national level?
- a. Develop a comprehensive pastoral plan at the national level that brings together the various ministries and ministry organizations for the pastoral care and accompaniment of all Catholic youth and young adults.
  - b. Structure parish youth and young adult ministry on an ecclesiology of the parish as a community of communities.
  - c. Increase collaboration and dialogue with partners in Latin America.
  - d. *All of These.*
14. To whom is the following statement attributed: “True youth means having a heart capable of loving”?
- a. *Pope Francis*
  - b. St. Pope John Paul II
  - c. Mahatma Gandhi
  - d. St. Rose of Lima

15. What calling do the Bishops of the United States specifically emphasize concerning the “Catholic” education of Christian Youth?
- a. **Holiness**
  - b. Brotherhood
  - c. Friendship
  - d. Life Enrichment
16. According to the USCCB, what do Catholic schools attempt *not* to take place of the youth who attend them?
- a. Understanding the tenets of moral theology.
  - b. Establish a “bland existence.”
  - c. Promote good sportsmanship.
  - d. None of These

### *Fill in the Blank/Short Answer*

1. According to the Second Council of Baltimore in 1866, what was the purpose of Catholic schools?

#### *To Make Disciples of the Youth*

2. What four conclusions did the National Catholic de Pastoral Juvenil Hispana make as part of their Mission Statement of Hispanic and Young Adult Ministry?
- a. *They are critically aware of their own identity as a nationwide community that is young, Latino, and Catholic*
  - b. *They wholeheartedly embrace the mission of the Church as their own.*
  - c. *They are protagonists in their mission as disciples of Jesus, not dependent on the initiative of adult leaders to get them started.*
  - d. *They need the assistance of the Church for proper formation, guidance in following the example of Jesus, and full participation in the Eucharist.*

3. What conclusions does KJM make concerning the US behavior of young Latino/as that needs to be addressed? What does he consider necessary for the US Church to address to deal with negative behavior in Hispanic communities?

*The previous section of this essay demonstrated that the Hispanic segment of the Catholic youth and young adult population is growing far more rapidly than the overall young Catholic population, and it is marked by significant sociocultural differences with respect to other young Catholics. Undoubtedly, many of these differences impact the spiritual, emotional, intellectual, and physical well-being of young Hispanic Catholics. Indeed, the data demonstrate that too many of our Latino/a young people are making poor decisions with terrible consequences for themselves, their children, our Church, and society at large. With that in mind, this section examines the state of faith formation and pastoral care among Hispanic youth and young adults.*

4. What six values often contradict the gospel message regarding the catechesis and faith formation of Latino/a youth, according to KJM?

- a. *Consumerism that values individuals according to what they buy.*
- b. *Peer pressure to seek immediate gratification in sex, drugs, and other risky behaviors.*
- c. *Extreme individualism that sees others as objects to be used for personal gain or pleasure.*
- d. *Secularism that marginalizes religious beliefs and values.*
- e. *Experiences of domination, violence, racism, sexism, abuse, and discrimination as «normal» aspects of their world about which nothing can be done.*
- f. *Impaired moral reasoning due to addictions.*

5. What does KJM believe is necessary to deal with the societal values that the home and social environments that negatively affect the US Latino/a youth?

*In these environments, effective ministry may require a period of pre-evangelization composed of activities designed to win the trust of the participants without making them feel judged, while providing them with safe and constructive activities to orient their lives.*

6. In their 1997 document, *Renewing the Vision: A Framework for Catholic Youth Ministry*, the National Conference of Catholic Bishops identified what three goals which provide direction for this ministry?

a. *Empowerment*

b. *Participation*

c. *Growth*

7. What three ministries exist in the US Catholic Church that provide a partial response to the challenges of ministering to US Latino/as?

a. *Youth Ministry*

b. *Young Adult Ministry*

c. *Pastoral Juvenil Hispana*

8. What key differences distinguish the pastoral approach between *Mainstream Youth Ministry* and *Pastoral Juvenil Hispana*?

*Although mainstream youth ministry is described as a ministry to, with, by, and for adolescents, in the US context it is assumed that the teens will only exercise leadership under the direction of adult leaders – paid or volunteer – who are responsible for everything that goes on in the ministry. There are limits on what leaders can and cannot do according to their age, even for adult leaders between 18 and 25 years of age. In addition, since the sexual abuse scandals at the beginning of this century, the bishops have implemented a Charter for the Protection of Children and Young People, and its requirements are enforced in nearly all youth ministry programs.*

*In contrast, Pastoral Juvenil in Latin America is understood as a peer ministry – a ministry of the young people to their peers – generally without a paid staff person or even an adult volunteer appointed to be in charge of the gatherings. In the US, La Red has defined PJH as a peer ministry serving single Hispanics between the ages of 16 and 30, although examples of groups serving a broader range of ages can still be found in many places. With the arrival of the bishops' Charter, diocesan and parish pastoral leaders have had to face the issue of how to ensure that PJH provides a safe environment for its participants under age 18. This is especially problematic considering that many of the young adult leaders and participants may be undocumented, so they are fearful of undergoing a criminal background check. As a result, some parishes and dioceses have opted to separate the ages, while others have designated the groups as intergenerational ministries with screened and trained leaders assigned to supervise the adolescents during small group activities.*

9. What lesson can the USCCB learn from the Fifth General Conference of the Bishops of Latin America and the Caribbean public statement concerning the ministry to Hispanic youth?

*At the beginning of the third millennium, the renewal of the parish requires the reformulation of its structures so that it may become a network of communities and groups capable of entering into relationship with one another in such a way that their members feel and really become disciples and missionaries of Jesus Christ in communion with one another.*

## Essay

*Please note: When citing your references, please refer to the specific page from the Reading Material (Page #XXX) or the specific slide used from the Online Lecture (Time XX:XX). Full credit will be given for SUBSTANTIAL essays that are at the very least two paragraphs long, two to four sentences a paragraph with three specific citations TOTAL between the online lecture and reading material.*

In Week #02, Ken Johnson-Mondragón highlighted four pastoral categories of young Hispanics to assist youth ministry leaders in recognizing diversity. Based on our readings and Online Lecture, what efforts are being made to address this specific challenge in the life of the Church?

### PASTORAL CATEGORIES OF YOUNG HISPANICS

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

## PASTORAL NEEDS OF YOUNG HISPANICS

	<b>IMMIGRANT WORKERS</b>	<b>IDENTITY SEEKERS</b>	<b>MAINSTREAM MOVERS</b>	<b>GANG MEMBERS - HIGH RISK YOUTH</b>
<b>SPIRITUAL LIFE</b>	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.
<b>INTELLECTUAL DEVELOPMENT</b>	Need an accessible alternative system of education.	Need encouragement to finish high school and reset goals for higher education	Need financial aid and help understanding US system of higher education.	Need a peer group and a safe place to belong with positive role models.
<b>AFFECTIVE MATURITY AND SOCIALIZATION</b>	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.
<b>ACQUISITION OF HUMAN VIRTUES</b>	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.
<b>PERCENT OF HISPANIC YOUNG ADULTS/ TEENS</b>	<b>25-45% 10-20%</b>	<b>25-45% 40-50%</b>	<b>15-25% 20-30%</b>	<b>10-15% 10-15%</b>

KEY TERMS	
Catechist	Any adult who commits to sharing his or her faith with our youth in a formal way (typically on a retreat and follow-ups).
Disciple	Those who accepted Jesus' message to follow him are called his disciples. Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to the disciples and gave them a share in his mission, his joy, and his sufferings.
Hispanic Youth Ministry	Also called "Pastoral Juvenil Hispana"
Holiness	Holiness is the fullness of Christian life, the plenitude of charity and of our condition as God's children. It is nothing but the faithful struggle with God's grace to identify ourselves with Our Lord Jesus Christ, living in, with, and for Him. It consists in the imitation of the virtues He lived and taught during his life on earth, and in living the Beatitudes He taught at the Sermon of the Mount. In short, holiness consists in being alter Christus, ipse Christus (other Christ, Christ himself), as St. Josemaria put it. To this all Christians are called, whatever state of life they may have: young, old, single, married, lay persons, clerics and religious.
Jóvenes	In the eyes of the Vatican, a <b>youth</b> is defined as a person between the ages of 16 and 35.
Saint	The "holy one" who leads a life in union with God through the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones.
Synod	A meeting of bishops gathered to discuss a topic of theological or pastoral significance, to prepare a document of advice or counsel to the pope.

Synodality	Generally understood to represent a process of discernment, with the aid of the Holy Spirit, involving bishops, priests, religious, and lay Catholics, each according to the gifts and charisms of their vocation.
Virtus Program:	The Protecting God's Children program for adults over 18 years of age who are working with, volunteering with, or ministering to children. The program is designed to raise awareness of best practices to prevent risk of abuse to minors. For the protection of all our youth, any adult who wishes to be involved in Youth Ministry (retreat team, host home, driver, etc.) is required to attend the training session.