

Theo 294, Week #09: Overview of USCCB Documents (ANSWER KEY)

The University of St. Francis

Matching

A	1919
J	1922

B	1945
G	1966
F	1969

D	1970
C	1975
E	2000

H	2001
I	2007

A	Bishops gather at the Catholic University of America results in creation of The National Catholic Welfare Council (NCWC).
B	Office for the Spanish Speaking is established under the auspices of the National Catholic Welfare Council.
C	The Division for the Spanish Speaking of the Department of Social Development is elevated to The NCCB Secretariat for Hispanic Affairs.
D	The First Office for Hispanic Ministry was established for the Bishop's Conference in Washington, DC.
E	The Holy Year and Encuentro V celebrated.
F	The National Conference of Catholic Bishops (NCCB) establishes the Division for the Spanish Speaking.
G	The NCWC becomes The United States Catholic Conference.
H	The United States Catholic Conference and the National Conference of Catholic Bishops consolidated into one organization, USCCB = The United States Conference of Catholic Bishops.
I	The USCCB established The Secretariat of Cultural Diversity in the Church, closing The Secretariat for Hispanic Affairs.
J	The Welfare council renamed as The National Catholic Welfare Conference.

True/False

1. True Hispanic parishes in the New World were long into existence before the United States became its own republic.
2. False American Catholicism predated Hispanic Ministry in the colonies
It is one of the anomalies of history that the Hispanic parish, which came first for American Catholicism, is often viewed as a new creation.
3. True The first Mass celebrated in what is now the U.S. took place in 1569 in St. Augustine, Florida under Spanish auspices.
4. True The Hispanic/Latino presence took on a whole new dimension in the 1840s with the annexation of half of Mexico's territory to the United States as a result of the Mexican-American War.
5. True In 1898 the Spanish-American War led to the annexation of Puerto Rico, adding its population to the growing number of U.S. citizens of Hispanic/Latino descent.
6. False In the early 1940s the U.S. and Mexico established the "Encuentro Program". This program brought faithful who were displaced from their home countries into the United States.
In the early 1940s the U.S. and Mexico established the "Brace o Program". This program brought thousands of Mexican nationals to work in agriculture.
7. False The call to worship in "the language of the people" meant a more widespread use of Spanish as a shared language alongside English in parish communities, according to the Council of Trent (1546-1563)

The Second Vatican Council (1962-1965) changed the playing field for the Hispanic parish even further. For Catholics in the United States, the Council's call to worship in "the language of the people" meant a more widespread use of Spanish as a shared language alongside English in parish communities.

8. True The beginning of the 70s marked a new era for Hispanic/Latino ministry. Pastoral efforts moved from mostly advocacy and social services to a more comprehensive pastoral approach.
9. True Recent studies done by the Pew Research Center show that the Catholic identity of Hispanics declines with every generation.
10. False Recent studies done by the Pew Research Center show that the largest growing population in the United States comes from those with Puerto Rican heritage.
It is also being reported by Pew that the majority of Puerto Ricans in the U.S. are no longer Roman Catholic
11. True The fact that the vast majority of Hispanic priests are not U.S. born is a matter of concern since the inculturation of the faith at the heart of the Church's mission has to be grounded on the receiving culture which is often unfamiliar to those born outside the U.S. (and vice-versa).
12. True For Aguilera-Titus & Deck, a "one-size-fits-all" mentality continues to exclude Hispanic/Latino immigrants from many parishes that refuse to welcome them and their children through culturally specific ministries. This policy of assimilation makes them more susceptible to proselytism by groups ranging from other religious denominations and even gangs.
13. False Since most Hispanics living currently in the United States are foreign-born, Church leaders primarily focus on ministering to the dominant immigrant community.

93% of all Hispanics under the age of 18 are U.S.-born.

14. **False** According to Ospino's article, few Hispanics register in the Churches at which they attend Mass.
Thirty-one percent of pastors in these parishes report that half to three-fourths of Hispanic households attending Mass are formally registered with the parish. Twenty-one percent estimate 75 percent to 100 percent of Hispanic households attending are registered with the parish. On average, pastors indicate that 46 percent of Hispanic households attending Mass are registered with their parish (median observation of 50 percent).
15. **True** According to Ospino, around 175 religious orders (which include religious brothers and sisters) serve Hispanic Catholics in the United States.
16. **True** According to Ospino's article, the median for Mass attendance on weekends in parishes with Hispanic ministry is 1,000 parishioners, compared to 750 in all parishes.¹⁰ About half (48 percent) of these parishioners attending Mass are Hispanic.

Multiple Choice

1. From our reading... how many nations comprise "Latin America" (Spain and Puerto Rico notwithstanding)?
- | | |
|--------------|-------|
| a. 11 | c. 31 |
| b. 21 | d. 41 |
2. In 1945, who was asked to lead a Committee of Bishops on ministry efforts for the growing Hispanic population?
- | | |
|--------------------------|-----------------------------------|
| a. Archbishop José Gomez | c. Cardinal Avery Dulles |
| b. Bishop Patrick Flores | d. Archbishop Robert Lucey |

3. In 1970, which ordained bishop led the movement of furthering Hispanic Ministry in the United States?
 - a. Archbishop José Gomez
 - b. Bishop Patrick Flores**
 - c. Cardinal Avery Dulles
 - d. Archbishop Robert Lucey

4. To whom is the following view attributed: *the coming of immigrants, particularly Hispanics, offers the Church a unique opportunity to influence U.S. culture more than it ever has up to this point?*
 - a. Archbishop José Gomez
 - c. Cardinal Avery Dulles**
 - b. Bishop Patrick Flores
 - d. Archbishop Robert Lucey

5. In 2019, who was the first Hispanic to be elected as President of the United States Conference of Catholic Bishops?
 - a. Archbishop José Gomez**
 - c. Cardinal Avery Dulles
 - b. Bishop Patrick Flores
 - d. Archbishop Robert Lucey

6. What was the purpose of the National Pastor Plan for Hispanic Ministry (NPPHM)?
 - a. To welcome and evangelize Hispanic Ministry in the US.
 - b. To culturally assimilate the Hispanic presence in the U.S. Church.
 - c. To develop Hispanic Ministry in a parish setting.
 - d. A & C.**

7. According to Alejandro Aguilera-Titus and Allan Figueroa Deck, which of the following statements ARE NOT true?
 - a. Over the past sixty-five years, Hispanics/Latinos have accounted for 70% percent of the Catholic Church's growth.
 - b. 68% of Hispanics/Latinos residing in the U.S. call themselves Catholic. This constitutes 35% of all Catholics in the country.
 - c. Hispanics/Latinos already constitute more than 50% of all Catholics under age 29.
 - d. All of These are True.**

8. For Ospino, what is a more appropriate name for an “Hispanic” parish in the United States?
- a. *Pan-Hispanic*
 - b. National Parish
 - c. Multi-Cultural Parish
 - d. All of These
9. Which is NOT true?
- a. Although 64.5 percent of the nation’s Hispanics today have roots in the Mexican culture, concentrated mostly in the Southwest.
 - b. In the 1950s, for instance, New York City’s Hispanic population was 80 percent Puerto Rican.
 - c. *There is a growing Hispanic presence in Alaska, as evident of the Basilica of “Our Lady of Guadalupe” in Anchorage.*
 - d. After the 1959 revolution, Cubans became the dominant Hispanic presence in Miami.
 - e. All of These are True.
10. When did the sustainability of national parishes start to become questioned, according to Ospino?
- a. After the Civil War
 - b. *After the Great Depression*
 - c. After World War II
 - d. After the Civil Rights’ Movement

11. According to Ospino, what statement below IS NOT associated with a parish leader of faith formation (paid or volunteer) in Hispanic Ministry?

- a. 35% of all pastoral leaders have taken courses in higher education.
- b. More leaders in the Northeastern and Midwestern United States have high school degrees than their counterparts in Southern & Western United States.
- c. *Over 50% of all DREs in the U.S. have lived in Spain or Latin America.*
- d. 49% of all Directors of Religious Education (DREs) have received some type of training in Hispanic.
- e. All of These are True.

Thirty percent of DREs have lived in Latin America or Spain at some point in their lives. This is most common among those in the Northeast (54 percent) and West (40 percent).

12. For Ospino, approximately what percentage of Catholic diocese utilize a Director of Religious Education which primarily serves the Spanish-speaking Catholic in the area under their care?

- a. *About 25%*
- b. About 35%
- c. About 45%
- d. About 50%

13. According to Ospino, what percentage of Catholic pastors in the United States are over the age of 55?

- a. Just Under 20%
- b. Just Under 40%
- c. *Just Under 60%*
- d. Just Under 80%

14. What percentage of Diocesan Directors of Religious Education are not paid for their position?

- a. *About 20%*
- b. About 40%
- c. About 60%
- d. About 80%

15. What is the average of Hispanic parents who formally participate in the Religious Education of their children?
- a. About 26%
 - b. About 46%
 - c. *About 66%*
 - d. About 86%

Fill in the Blank/Short Answer

1. The National Catholic Council for Hispanic Ministry has sponsored what is called the 3 *Raices y Alas* Congresses (*Roots & Wings* Congress). What is this?

The first National Congresses of Latino and Catholic leaders called Raíces y Alas (Roots and Wings) was held in 1992 and has become closely tied to NCCHM's identity. The congress gathers hundreds of religious leaders from all nationalities and backgrounds: bishops, Hispanic ministry leaders, professional and civic leaders from the U.S. and Latin America. The Raíces y Alas National Congress has been held in 1992, 1996, 2000, 2010, and 2014.

2. What two challenges concerning pastoral outreach do Aguilera-Titus and Deck state must be addressed by forming Hispanic small faith communities?

- a. *The lack of awareness on the part of some Church leaders regarding the general principles and vision underpinning Hispanic ministry as formulated in the Encuentro processes and sanctioned by the bishops at the level of the Bishops Conference.*
- b. *An inadequate familiarity with the Church's teaching on evangelization which provides a framework for grasping intercultural relations and what is meant by inculturation.*

3. What concern resulted from the USCCB incorporating the Secretariat for Hispanic Affairs into the *Secretariat for Cultural Diversity* in 2008?

That Hispanics are treated as a "Marginalized Minority" when, in fact, they continue to grow as the largest U.S. Catholic demographic.

4. According to Ospino, what is “internal migration” and how does that apply to Hispanic Ministry in the United States?

This tendency intensified when Hispanic American citizens began to leave their homeland parishes and migrate toward industrialized cities around the country. Technically, this was internal migration, not immigration. Yet, the predominance of Spanish and the deep-rooted traditions of popular religious practice functioned for Hispanics very much like language and culture had sustained European immigrants.

5. For Ospino, what is the difference between a “national parish” in the United States and a Hispanic parish?

There was a major difference, however. The European national parish was indeed for a “nationality”: Poles went to the Polish parish, Italians to the Italian parish, etc. But a mixture of Catholics from the 21 nations in Latin America, without counting Spain and Puerto Rico, call the Hispanic parish home. The Hispanic parish has often been a place of encuentro for different nationalities, making the name more appropriately “Pan-Hispanic national parish.”

6. According to Ospino, what two top areas of ministerial leadership are Hispanic Catholics strongly represented:

- a. *Permanent Deacons (58% in all parishes with Hispanic Ministry)*
 - b. *Diocesan Directors of Hispanic Ministry (77% of all dioceses)*
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7. What is the purpose of the National Catholic Council Hispanic Ministry (NCCHM)? What word in Spanish serves as the foundation for the work the NCCHM provides for the faithful?

The root of the word remember in Spanish (recordar) means to bring back to the heart. That is why this history of NCCHM is not a scholarly academic document, nor does it intend to have the rigorousness of a historian... It is simply a recordar, remember, bring

*back to the heart the faces, moments, roots and wings of a family
that has been forged throughout a long period of 25 years.*

Essay

Based on the VIDEO Lecture, explain the role of the National Conference for Catholic Bishops. What is the role of the Bishop's Conference? What authority does it hold over every bishop who shepherds his own particular diocese? What challenges do bishops have to face among the ever-growing Hispanic populus under their jurisdiction? Please be specific with citations from the VIDEO Lecture.

KEY TERMS

Apostolic Fathers	Fathers of the Church who were disciples of the Apostles themselves and who wrote during the first century and beginning of the second century.
Apostolic Succession	Every Bishop has received his authority from another bishop in a direct line of succession all the way back to The Twelve Apostles, who received their authority directly from Christ.
Church	The etymology of the word "Church" comes from the Hebrew word Kahal and the Greek word Ekklesia, both of which are translated into English as "Assembly." In the gospels, the word "Ekklesia" is found only in Mt 16:18 and Mt 18:17.
The Deposit of Faith	The will of God given to us, which consists of our ability to interpret Sacred Scripture. The Deposit of Faith never changes but our understanding of it develops with each age.
Magisterium	<p>From the Latin word “magister” (or “teacher”), the Magisterium is the living, teaching office of the Church, whose task it is to give as authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. (CCC #890)</p> <p>The Magisterium consists of St. Peter and His Successors – the Popes, who have the fullness of Christ's authority in the Church – and the Apostles and their successors, the Bishops.</p>
Subsists	(= is fully present) in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines (Lumen Gentium #8).