

## Theo 294, Week #10: Mestizaje & V Encuentro (ANSWER KEY)

The University of St. Francis

**THE 1987 NATIONAL PASTORAL PLAN FOR HISPANIC MINISTRY**, approved by the bishops of the United States for all Catholics in the country. The Plan's general objective continues to inspire major initiatives and conversations about Hispanic ministry nationwide:

TO LIVE AND PROMOTE... by means of a Pastoral de Conjunto  
a MODEL OF CHURCH that is: communitarian, evangelizing, and  
missionary, incarnate in the reality of the Hispanic people and open to the  
diversity of cultures, a promoter and example of justice...  
that develops leadership through integral education...  
THAT IS LEAVEN FOR THE KINGDOM OF GOD IN SOCIETY.

### Matching

<b>B</b>	I Encuentro (1972)
<b>D</b>	II Encuentro (1977)
<b>A</b>	III Encuentro (1985)
<b>C</b>	IV Encuentro (2000)
<b>E</b>	V Encuentro

<b>A</b>	Focused on the <i>Voz Profética</i> aspect of Hispanic Ministry as an integral part of the Catholic Church.
<b>B</b>	Focused on gaining visibility as baptized members of the Church.
<b>C</b>	Focused on all cultures and ethnicities that make up the Church in the United States.
<b>D</b>	Focused on preferential focus of the poor and those who have fallen away.
<b>E</b>	The continual process of becoming a <i>Voz Profética</i> in the world of faith within the States.

### True/False

1. True According to Carmen Nanko-Fernandez (CNF), *diversity* tends to get used to lump together the ever-increasing presence of so-called minorities and immigrant populations.
2. True According to CNF, the Church has become sometimes too “sanitized” in the way that popular devotions of the Church may sometimes get dismissed.
3. False The benefit that CNF sees in Hispanic Church leaders is their role of a type of “Messiah” that draws the faithful to Christ.  
*That reality also puts a lot of pressure on the few of us who are in positions of leadership or responsibility in the church. The danger is that we either burn out or that we become delusional messiahs. We delude ourselves into thinking we are spokespersons for our community. What we wind up having to do is become a mentoring generation to encourage younger folks to follow through and overcome the hurdles they face in their education.*
4. True According to Dr. Hoffsman Opsino (DHO), *V Encuentro* provides an opportunity for all cultures to walk “hand in hand,” asking God to unite and walk and accompanying those of faith on this journey.
5. True DHO defines the *nuestro pueblo* is comprised of a community of Hispanics, two-thirds of whom were born in the United States.
6. True One challenge that DHO emphasizes is a dominant society showing honor and dignity to those Hispanics who feel marginalized in today’s age.
7. False For DHO, looking past the historical abuses inflicted on US Hispanics allows healing in the nation.

*It is in the walking together through history, motivated by the passions that drive us every day, mindful of the joys and hopes, the grief and anguish of our people, that a new identity is being forged.*

8. True There are more Hispanic Catholics in the United States than in most individual countries in Latin America
9. True According to Dr. Hoffsman Ospino, *V Encuentro* allows a type of “resurrection” in the faith in encounter the three “news” of the 21<sup>st</sup> Century – the new fire, new methods and new expressions.
10. False According to Dr. Hoffsman Ospino, this new expression of faith begins with an intimate encounter with each other and world harmony.  
*This new expression begins with an intimate encounter with the Lord.*
11. True According to Drs. Hoffsman Ospino and William Becerra, this new expression of faith must follow Pope Francis’ mandate to be “called and sent” with a prophetic spirit to what Pope Francis calls “the peripheries that seek a world of hope.”
12. True According to Dr. Hoffsman Ospino calls *V Encuentro* an experience for the Church’s leaders to “go forth” to announce the good news to a society that is thirsty for God.
13. False Dr. William Becerra emphasized that ministry to Hispanic Catholics in the Joliet Diocese exclusively was directed to those who spoke Spanish.
14. False Las Hermanas Josefinas (at the Centro Vilaseca in Joliet) have served the diocese for around forty years and have

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enjoyed a plentitude of vocations because of their good work.

*Las Hermanas Josefinas have had not one vocation come forward in the area over the last forty years.*

15. True The challenge Dr. Becerra encounters in the parish setting is the need for the pastors to allow lay leadership to foster growth in a parish community.

### *Multiple Choice*

1. How would Dr. Hoffzman Ospino define the united culture of all those sharing the faith of God?
  - a. Latino/a
  - b. Indigena
  - c. Hispanic American
  - d. *All of These*
2. For DHO, what social biases are NOT part of the Hispanic experience?
  - a. *Entitlement*
  - b. Low Education Attainment
  - c. Classism
  - d. Broken Families

3. For DHO, what is NOT true?
  - a. The majority of Hispanics in the US identify as Catholic.
  - b. Catholicism has been a major force in forming the education, culture and social life of today's US Hispanic communities.
  - c. Parishes where Hispanics are present have a higher number of faithful attending Mass and the number of children baptized in these communities is higher than in the rest of parishes in the country.
  - d. Encuentro offers the chance for Hispanics to evolve their identity into the collective in becoming more like the cultural identity of the Church in the States.*
  - e. All of These.

*Encuentro is an opportunity to retrieve the cultural, spiritual, and ecclesial roots of our shared identity.*
  
4. Prior to Vatican II, what percentage of US Catholicism are Hispanic?
 

<ol style="list-style-type: none"> <li><i>a. Less than 10%</i></li> <li>b. Less than 25%</li> </ol>	<ol style="list-style-type: none"> <li>c. More than 40%</li> <li>d. More than 75%</li> </ol>
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5. What charisms of Christianity below IS NOT part of the Hispanic faith life?
 

<ol style="list-style-type: none"> <li>a. Evangelization</li> <li><i>b. Remaining Inward in Faith</i></li> </ol>	<ol style="list-style-type: none"> <li>c. Accompaniment</li> <li>d. Catholic Outreach</li> </ol>
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*The proclamation of the Good News inherently implies a movement outward. If we have seen it, heard it, and contemplated it, we know how worthy it is! Then we must share it. Authentic discipleship and the Church's missionary impetus go hand in hand.*

6. When Carmen Nanko-Fernández speaks about “multiple belongings,” how does she approach the subject of diversity?
- By equating the terms *mestizaje* & *hybridity* as synonymous.
  - By negotiating & navigating and negotiating tensions those things that might be considered culturally offensive.
  - By recognizing the misunderstandings that exist when dealing with multiple cultures and by apologizing when necessary.
  - B & C Only.***
7. According to the VIDEO Lecture, what below DID NOT get discussed about St. Patrick’s Church after Hispanic Ministry was established at the parish?
- The numbers of Funerals Grew***
  - The numbers of Baptisms Grew
  - The numbers of Marriages Grew
  - The numbers in Religious Education Grew
8. To which Chicago leader was the following quote attributed, concerning the final liturgy of Encuentro 2000 in Los Angeles: For such a pivotal liturgy in the program it needed congregational articulation of forgiveness of that awkward and sinful past with statement of the desire to move forward to heal past mistakes and move forward to create a church for this new millennium more embracing of its human variety.
- |                                      |                          |
|--------------------------------------|--------------------------|
| <b><i>a. Bishop Joseph Perry</i></b> | c. Bernard Cardinal Law  |
| b. Bishop John Manz                  | d. Rev. Esequiel Sanchez |
9. To which below does Matthew 25: 31-46 NOT apply?
- |                     |                                     |
|---------------------|-------------------------------------|
| a. Feed the Hungry  | <b><i>c. Convert the Sinner</i></b> |
| b. Clothe the Naked | d. Visit the Prisons                |

10. In the Online VIDEO Lecture, Fr. Pete speaks of some good methods in promoting *V Encuentro*, including *hospitalidad*, *bienvenidos* and *empowerment*. What other method does Fr. Pete and Dr. Becerra mention here that is so important in understanding a person's *Cotidiano* concerning their approach to faith?
- a. Converting
  - b. Listening**
  - c. Proselytizing
  - d. All of These
11. To save the Church, which gospel verse(s) does Fr. Pete reference in the Online VIDEO Lecture
- a. John 12: 24
  - b. 1 Thessalonians 3: 12
  - c. John 12: 25
  - d. A & B**
12. To save the Church, which gospel verse(s) does Fr. Pete and Dr. Ospino reference "planting the seeds" of faith, especially with the youth of our country?
- a. Matthew 17: 20**
  - b. 1 Thessalonians 3: 12
  - c. Mark 8: 33
  - d. A & B
13. Of the One Hundred Plus Churches that made up the Joliet Diocese as of 2022, how many had active Hispanic Ministries, according to Dr. Becerra?
- a. Over Twenty**
  - b. Over Sixty
  - c. Over Forty
  - d. Over Eighty
14. Dr. Becerra mentioned that *V Encuentro* involved what method necessary for growth in evangelization?
- a. Proselytizing
  - b. Consultation**
  - c. Conversion
  - d. All of These

15. What word does Dr. Becerra emphasize is critical to ministering to Hispanic Youths in the US?

- |                  |                        |
|------------------|------------------------|
| a. Proselytizing | c. Conversion          |
| b. Consultation  | <b>d. Accompanying</b> |

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

1. What is the goal of *V Encuentro*?

*The main goal of the V Encuentro is to discern ways in which the Church in the United States can better respond to the Hispanic/Latino presence, and to strengthen the ways in which Hispanics/Latinos respond to the call to the New Evangelization as missionary disciples serving the entire Church.*

2. Explain the meaning of this statement: *Asked to introduce herself at a Hispanic ministry meeting a few years ago, Carmen Nanko-Fernández gave her name and then added, tongue firmly planted in cheek, "I'm a theologian, and my preferred theological method is pastoral hostility."*

*While obviously called to pastoral care, Nanko-Fernández says those who minister in the church today find that "our ability to care may at times be compromised by frustration, loss, fear, and even anger." Faced with societal issues such as injustice, discrimination, and cycles of poverty and violence, and church problems such as parish closings, resource cutbacks, and abuse scandals, pastoral workers face an uphill struggle that can seem overwhelming. So she calls for pastoral "hostility" as a way to recover the prophetic role of naming and fighting injustice.*

*Nanko-Fernández describes the growing body of U.S. teologías latinas as "theologies dreamed in Spanish, articulated in English, and lived in Spanglish." In her own theological work, she places great emphasis on taking daily lived experience – lo cotidiano – more seriously.*

3. What two common approaches does Carmen Nanko-Fernández see in the following comment: Properly understood, diversity is the



condition of the United States, it's the condition of the church, it's the condition of creation.

- a. *In the first approach people highlight differences, but the critique is that we never get to a point of understanding.*
  - b. *The other one starts with commonality, but my fear is that, especially in our churches, it's usually a synonym for assimilation to what is seen as "normal." In that approach diversity is used to describe those who are different from an unspoken normative understanding of the church. So then the question becomes: Who's the norm, and who's the diversity?*
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4. What two Catholic citations does Fr. Pete reference in the VIDEO Lecture when serving the communities under his care?

- a. *Matthew 25*
  - b. *The Prayer of St. Francis*
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5. What benefit does CNF see is the "Spanglish" way of life serving as a type of "hybridity" in today's Hispanic-American culture?

*The temptation is to see people and communities in a bipolar way: You're English-speaking and you're Spanish-speaking; you're Cuban and you're American. The hyphen has become the symbol that you can be one and both at the same time.*

*But the high school kids I've been around as well as my own experience defy that both/and. We're actually more mixed up in a lot of ways. One way that has become evident to me has been in language.*

*We forget how much we borrow from other places or languages, so that it is silly to try to enforce "English only" policies. You'd have to say, "Really? How many words are you willing to sacrifice from your vocabulary today?"*

*When you listen to conversations among Hispanic youth, in the same sentences the languages are flying, there are borrowed words, made-*

*up words, a playfulness to describe something that Spanish doesn't quite say and English doesn't quite say. You see a lot of it in cyber-Spanish and popular culture, for example in baseball or music.*

6. In discussing Virgil Elizondo's work *Galilean Journey: The Mexican American Promise*, What does Michael E. Lee state has been two areas that Elizondo's theological approach help initiate?
  - a. *Elizondo offers important insights on questions of marginalization, alienation, and power*
  - b. *Elizondo provides valuable hermeneutical resources for the ongoing reception of Gospel accounts of Jesus' ministry and its attendant conflicts.*
7. In what three ways does Elizondo find hope in Jesus the Galilean who himself experiences this double rejection, and whose ministry, as narrated in the Gospels, incarnates three principles that serve to overcome such exclusion?
  - a. *The Galilee principle: God loves what human beings reject.*
  - b. *The Jerusalem principle: God calls empowers the marginalized to resist the powers of exclusion and domination.*
  - c. *The Resurrection principle: only the power of love can conquer Evil.*

8. From the DOJ Report, what four “Action Plan Pastoral Priorities” did the Hispanic leaders of the diocese establish concerning the Implementation of *V Encuentro* within this Illinois Geographical Region

- a. *Organize activities at the family level to build faith life in our cultural communities.*
- b. *Establish a family-centered ministry with the intentional involvement of the jóvenes, as an integral element of the family,*
- c. *A family-centered ministry where all members of all ages receive a Pastoral Formation adequate to their needs and realities*
- d. *A ministry centered and embodied in the Social justice, embracing its call to be a domestic church and decidedly goes forth to the peripheries, with the joy of being called to missionary discipleship.*

9. According to his VIDEO presentation, to which three “preferential options” is *V Encuentro* does Dr. Hoffzman Ospino direct leaders to Hispanic communities to go forth to announce the Good News in the United States?

- a. *Young People*
- b. *Families*
- c. *The Poor*

10. According to his VIDEO presentation by Dr. Ospino is the invitation from *V Encuentro* to “harvest fruit” of conversion from which three perspectives?

- a. *Personal Conversion*
- b. *Communal Conversion*
- c. *Pastoral Conversion*

## Essay

1. The DOJ Final Report established a type of S.W.O.T. analysis of Hispanic Ministry of the Joliet Diocese. What is S.W.O.T.? What areas of analysis does this analysis contain?

<u><b>STRENGTHS</b></u>  Desire to be Heard Committed Laity Share Our Roots and Cultures Work in “Conjunto” Union of Talents Support in Academic Training (ESCAP) Good Leadership Spiritual Breeding	<u><b>WEAKNESSES</b></u>  Little physical presence of the bishop with the Hispanic community Deleting communication between our leaders More participation of the clergy to create unity in our communities Little interest in participating in the programs (community) Scare resources to implement new programs Little interest to participate in the formation of our young
<u><b>OPPORTUNITIES</b></u>  Growth of “jóvenes” in our Diocese Family Fortress Lots of Riches and Gifts The Way of Hispanic Ministry Sense of Belonging Quinceañera Programs	<u><b>THREATS</b></u>  Social media Miscommunication Time Management Lead by example Lack of resources (mental health) No home behavior support system Social economics

2. Explain how Fr. Pete was able to “plant a seed” of Hispanic Ministry at St. Patrick’s Church in Joliet (be specific in the practical ways this was being done) and how that seed was able to grow in the ministry that exists currently. How does this method parallel what William Becerra describes in his VIDEO interview for this course? What does Dr. Becerra mean about the communities of the Joliet Diocese “sitting at the same table” of faith as we move forward in evangelizing the Church at its peripheries?

## KEY TERMS

Adoration	The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).
<i>Círculo de Oración</i>	"Circle of Prayer" Charismatic Group at St. Patrick's Church in Joliet
Corporal Works of Mercy	<p>The Catechism of the Catholic Church explains that, "The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities" (CCC 2447). In particular, the "corporal" (bodily) works of mercy are based on the words of Jesus from the Gospel of Matthew.</p> <p>The Church lists the corporal works of mercy as follows: Feeding the hungry; Giving drink to the thirsty; Sheltering the homeless; Clothing the naked; Visiting the sick; Visiting the imprisoned (sometimes listed as "ransoming the captive"); Burying the dead</p>
<i>Lo Cotidiano</i>	= Sitz im Leben; the situation in life or the daily life experience of any given person.
<i>Estadounidenses</i>	Hispanics who are citizens of the United States
Humility	A modest or low view of one's own importance; humbleness: "The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride and provides the foundation for turning to God in prayer (No. 2559). Pope Benedict XVI tells us: "Humility recognizes God as he is.

Marginalization	The act of placing a person or thing in a position of lesser importance, influence, or power; the state of being placed in such a position: the social marginalization of overweight adolescents may further reduce their self-esteem and increase depression.
<i>Metanoia</i>	A Greek word meaning “the journey of changing one’s mind, heart, self or way of life.”
<i>The Peripheries</i>	Pope Francis has reframed our leaders’ missionary activities as a mission to the “periphery,” meaning reaching those people beyond the reach of the Church’s traditional structures.
Veneration (of Saints)	Showing devotion and respect to Mary, the Apostles, and the martyrs, who were viewed as faithful witnesses to faith in Jesus Christ. Later, veneration was given to those who led a life of prayer and self-denial in giving witness to Christ, whose virtues were recognized and publicly proclaimed in their canonization as saints (828). Such veneration is often extended to the <i>relics</i> or remains of those recognized as saints; indeed, to many sacred objects and <i>images</i> . Veneration must be clearly distinguished from adoration and worship, which are due to God alone (1154, 1674, 2132).
Spiritual Work of Mercy	<p>The “spiritual” works of mercy are based on the life of Jesus and his instructions he gave to his disciples. The beatitudes (Mt 5: 1-12) are a great example of this type of teaching.</p> <p>The Spiritual works of mercy are directed toward our spiritual well-being that we may recognize the eternal goal we are called to attain. The Church lists the spiritual works of mercy as follows: To instruct the ignorant; to counsel the doubtful; to admonish sinners; to bear wrongs patiently; to forgive offenses willingly; to comfort the afflicted; to pray for the living and the dead.</p>