

**Theo 294, Week #12:**  
**Hispanic Ministry – Present & Future (ANSWER KEY)**  
The University of St. Francis

For U.S. Latino/a Catholics the relationship between faith and culture has continuously been at the forefront of our reflections. How we live our faith is deeply shaped by how we live *Lo Cotidiano*, our customs, languages, traditions and practices. Likewise, how we interpret our *Latinidad* is deeply informed by our Catholicism. – Drs. Hoffzman Ospino & Elsie Miranda

The second generation is always an afterthought, not the principal concern of the group. The struggle to maintain Latino identity while we learn the best of the culture in which we live offers us many opportunities, but we need the support of others [in this process]. – Alexia Salvatierra

*True/False*

1. True The National Encuentros perhaps were the most important instances in U.S. history where Hispanic Catholic leaders voiced their thoughts about the importance of the Latino/a presence in the-life of the Church in the United States and thus envisioned the type of leadership needed to affirm such presence
  
2. False To adequately address the relationship between U.S. Hispanic ministry and leadership formation in the Church, an honest commitment to be inclusive and collaborative must be set in motion by select clergy specifically trained to minister to the needs of the Hispanic community.

*However, to adequately address the relationship between U.S. Hispanic ministry and leadership formation in the Church, an honest commitment to be inclusive and collaborative must be set in motion by all pastoral leaders.*

3. True The complexity of the Catholic experience in the United States is rather an invitation to leaders of all ethnicities and cultural backgrounds to work and serve the needs of a pluralistic population in general and to participate in the richness of the Hispanic Catholic experience in particular.
4. True Hispanic ministry leaders must be true witnesses of the encounter with the living Christ, builders of the ecclesial community and active participants of the mission of the Church. All expressions of our ministry must reflect this triple relationship with Christ, the Church and evangelization.
5. True *Encuentro and Mission* suggests that ministry leaders should be-or at least aspire to be-bridge-builders, women and men who embody an openness to «embracing people from different cultures, a flexibility for working and journeying with them, and an understanding of the broader Church».
6. False *Social Justice* is exclusive to Hispanic Ministry and should be treated separately.  
*Encuentro and Mission called for pastoral leaders in the United States and more particularly those in Hispanic ministry, to be sincerely committed to issues of social justice.*
7. True In 1999, a study on pastoral leadership among Latinos/as in five states with high concentrations of Hispanic population revealed that approximately 70% of Latino/as actively involved in Catholic ministry were first generation immigrants. This number highly contrasts with the fact that the majority
8. True The challenge today with first-generation Hispanic immigrants is that their language and lack of basic knowledge to the “network” within their respective U.S. dioceses becomes frustrating in trying to offer ministry.

9. True Sometimes those potential second or third generation Hispanic leaders do not feel compelled to serve the Hispanic communities in which they live.
10. False First generation U.S. priests from Latin America usually are limited to ministering exclusively to those faithful who also are first generation U.S. immigrants.  
*Many first-generation leaders are priests from Latin America who, because of their ordained status, are almost immediately placed in charge of entire communities.*
11. True Making the completion of a degree program a requirement for lay ecclesial ministry under the present circumstances would lead to the exclusion of many Latinos/as from ministry and widen the vacuum in ecclesial leadership
12. True The effectiveness of ministry in the 21<sup>st</sup> Century will significantly depend on the ability of ecclesial and academic institutions to offer ministerial and theological formation that not only attracts Latinos/as, but also intentionally addresses the questions that culturally diverse communities are asking.
13. True Priests in the Joliet Diocese normally are required to learn a second language in the seminary to better serve the various cultures within this geographical region.
14. True A recent study on best practices in Hispanic ministry at the diocesan level concluded that a «well-established Office for Hispanic Ministry has a competent director and/or staff in place, with direct access to the bishop who is bilingual to some degree.

15. True Lay ecclesial ministers are the fastest growing body of women and men involved in pastoral service in the Church in the United States.
16. True According to Juan Francisco Martínez, in the midst of diversity, Latino/a young people are being formed and educated in the midst of U.S. Youth Culture and pressured to assimilate more than their adult counterparts.
17. True As the Latino community continues to grow, the challenge for training sufficient pastors and leaders continues to grow as well.

### Multiple Choice

1. Which of the following is NOT TRUE, according to Ospino & Miranda?
- a. Current conversations about immigration reform, adequate access to health care, quality education and workers' rights require the participation of Church leaders that are knowledgeable about the Church's teachings on these issues
  - b. The woes of Latinos/ as in the United States are the woes of the whole ecclesial body.
  - c. Church leaders are challenged to denounce with prophetic voice that which is unjust and guiding the reflection about these issues in their communities.
  - d. **All of These are True.**
2. According to Ospino & Miranda, which below DOES NOT constitute the *gente puente* (bridge builders) in Hispanic Ministry?
- a. Multiple Origins
  - b. Different Histories
  - c. **Assimilated Communities**
  - d. All of These

3. What challenges have impeded the ability to provide a “renewed hope and heightened awareness” of Hispanic Ministry in the U.S?
  - a. The “Hispanization” of considerable geographical and ecclesiastical regions throughout the country.
  - b. The large number of advanced age clergy and vowed religious.
  - c. The small number of clergy adequately prepared to work with Hispanic Catholics.
  - d. *All of These.*
4. For Ospino & Miranda, what below is NOT indicative of Hispanic education in the United States?
  - a. By and large, education is the single most significant factor that facilitates social mobility in our society and U.S. Latinos/as lag behind most groups.
  - b. Ministry in the United States is often defined in terms of professional standards not only for the clergy and vowed religious but also for the thousands of women and men who work as lay ecclesial ministers throughout the country.
  - c. Less than 15% of U.S. Hispanics have attained a bachelor’s degree in college.
  - d. *All of These are True.*
5. What does a diocesan office of Hispanic Ministry/Culture Diversity NOT seek to do?
  - a. Serve as a resource to parishes and other ministries.
  - b. Facilitate conversations related to ministry areas such as youth, family, religious education and catechesis.
  - c. *Supervise local Hispanic leaders in the manner they effectively serve those in their local communities.*
  - d. Educate cultural groups about public policy issues and processes as well as basic community organizing schools.

6. According to our reading, about what percentage of Hispanics in the United States have left the Catholic Church in today's age?
- a. 10%
  - b. 25%**
  - c. 40%
  - d. 50%
7. According to *The Pew Research Center*, which Hispanic group is most active in the faith life of their respective faith tradition?
- a. Evangelical Protestants**
  - b. Catholics
  - c. Unaffiliated
  - d. They All Are
8. Which demographic of Hispanics tend to leave the Catholic Church towards no religious affiliation?
- a. Ages 0-18
  - b. Ages 18-29**
  - c. Ages 30-49
  - d. Ages 50 and Older
9. Which demographic of Hispanics tend to leave the Catholic Church towards either Evangelical Protestantism or no religious affiliation?
- a. Ages 0-18
  - b. Ages 18-29
  - c. **Ages 30-49**
  - d. Ages 50 and Older
10. Which demographic of Hispanics tend NOT to leave the Catholic Church, despite society's evolving view of the Catholic Church?
- a. Ages 0-18
  - b. Ages 18-29
  - c. Ages 30-49
  - d. Ages 50 and Older**
11. According to *The Pew Research Center*, what was the most prominent reason for US Hispanics to leave the Catholic Church?
- a. They married someone practicing a different religion.
  - b. They encountered a deep, personal crisis.
  - c. They stopped believing in the religion's teachings.
  - d. They just gradually drifted away.**

12. According to *The Pew Research Center*, what was the most prominent that US Hispanics converted to Protestantism?
- a. There were more Protestant ministers accessible to them.
  - b. They believed more in the teachings of the Protestant Church.
  - c. *The Protestant Churches reach out to help its members more.***
  - d. All of These.
13. According to Martínez, which groups provide “immediate opportunities for ministry” beyond the local Hispanic community?
- a. Indigenous communities from Latin America.
  - b. Other ethnic groups and other cultural mixes.
  - c. Interaction with those who marry and engage with other cultural groups.
  - d. *All of These.***
14. According to Martínez, what value within the Catholic Church is beneficial in ministering to Hispanic families?
- a. *To provide a “counter-culture sense” of the gospel.***
  - b. To acclimate the Hispanic believer into the U.S. lifestyle.
  - c. To influence the political and economic views of the believer.
  - d. None of These.
15. What one word does Martínez view as the manner in which a Catholic Church leader connects God’s work with humanity?
- a. Cosmos
  - b. Highrise
  - c. Ocean
  - d. *Bridge***



## *Fill in the Blank/Short Answer*

1. What document written by the U.S. Catholic bishops in 2002 was written to «affirm those pastoral efforts of Hispanic ministry that promote the general objective and the specific dimensions of the 1987 National Pastoral Plan for Hispanic Ministry» and provide «basic pastoral principles, priorities, and suggested actions to develop efforts in Hispanic ministry while strengthening the unity of the Church in the United States»?

### *Encuentro & Mission*

2. For Ospino & Miranda, a major challenge facing the Catholic Church in the United States in terms of training pastoral leaders is the slow pace at which programs of ministerial formation integrate strategies to prepare women and men to effectively serve Latinos/as and other non-dominant Catholic communities. What do they suggest needs to be done to enable leadership formation among Hispanic lay leaders, based on *Encuentro and Mission*?
  - «*Develop and support programs designed to help Hispanic lay people attain degrees for Church ministry*». *Establish partnerships between ecclesial structures and academic institutions such as universities, seminaries, and institutes. Affirm the value of certification programs. Foster collaboration between offices for Hispanic ministry and formation programs for ordained, religious~ and lay ecclesial ministers. «Incorporate Hispanic ministry, culture, and language into programs in offices of evangelization, religious education, and formation, as well as in seminaries» Form ministers able to serve in culturally diverse contexts. «Support young Hispanics on their educational attainment efforts, catechetical formation, and human and leadership development» «Develop Hispanic leaders able to minister in the context of a culturally diverse and pluralistic society while strengthening their Hispanic cultural and ministerial identity» «Promote the involvement of Hispanic church professionals as leaders and experts in different ministries and disciplines, not only in Hispanic ministry issues»*



3. What two areas of focus do Ospino & Miranda focus concerning the addressing of Hispanic Ministry in the U.S.?

- a. *Effective leadership.*
- b. *Support structures for Hispanic Ministry and leadership formation.*

4. What two conclusions do Ospino & Miranda discuss concerning the growth of Hispanic Youth and Young Adult Ministry?

- a. *«[We need] personnel trained in PJH [Pastoral Juvenil Hispana] in diocesan offices and parishes; greater openness and attention from pastoral leaders and parishes, which translates into more participation of the jóvenes in the mission of the Church».*
- b. *«There is need to foster «the creation of small communities of PJH, with an openness to people of other cultures and equal rights in the various activities of the Church»*

5. According to Ospino & Miranda, what two challenges have led U.S. Catholics to rethink long-standing attitudes and practices in the Church in the 21<sup>st</sup> Century?

- a. *Scandals related to sexual abuse of children in the Church.*
- b. *The recent financial recession.*

6. What challenge does Juan Fransisco Martínez state the Catholic Church needs to remember in ministering to Latino/a youth?

*To reach this goal the Latino Church needs to remember that the gospel always develops in concrete cultures. The church has the responsibility of sharing the gospel, calling people to it, and forming disciples of Jesus Christ. But this process always ha to occur in concrete cultural contexts, in this case, Latino reality. Latino young people will be able to affirm their confession of faith in Christ with more clarity to the extent that this confession is done from an affirmation of their Latino identity.*

*In this perspective the Latino church will be an important place to celebrate and affirm Latino cultures. Latino reality is seen in a negative way or in an extremely superficial way in many US contexts. The Spanish language is attacked or devalued in many circles. There also continue to be many people that claim that the Latino presence is a danger to the national identity of the United States.*

7. Using a theme from his *Death & Dying Course*, what two views from does Fr. Pete parallel to Juan Fransisco Martinez' view of ministering to Latino/a youth?

- a. *Preach Christ Crucified*
- b. *Do not let society define your culture; you define your own.*

8. What French word does Dr. Peter Casarella reference in his discussion on the future of Hispanic Ministry and how does that connect to how Pope Francis views this particular ministry?

*Ressourcement (or "from the margins") focuses on listening to the voices in the margins for renewal, which Pope Francis references as "going to the peripheries," fighting the globalization of indifference and the informal and temporary movement offended by the documented.*

9. Dr. Michelle Moldonado contextualize the validity of philosophy, theology and religious studies in light of the new landscape where the validity of the humanity is being challenged?

*Students do not see the values in these studies; the "crisis" of humanities of student interest and university funding is responded by a "silence" in theological circles. Studies show the value of the humanities but the youth have lost focus on their purpose in life. Young people are not allowed to make mistakes without the cancel culture attack them via social media.*

## *Essay*

Over the course of this semester, experts in Hispanic Ministry (Dr. Hoffmann Ospino, Timothy Matovina etc.) have discussed the struggle of using words such as “welcoming” “diversity” and “inclusion” in this course, as if those who are marginalized are now suddenly welcomed to the table at which the Dominant Culture is seated. Based on Fr. Pete’s lecture and the discussion from this week’s VIDEO from *The Lumen Christi Institute*, what have we learned this week about understanding, embracing and enabling each person’s culture within the framework of the Catholic Church? What is the challenge for the Church leader in ministering to this ever-growing demographic in the Church while trying to address the exodus of the faith from the culture’s younger generation?

KEY TERMS	
First Generation	Refers to foreign-born people. The terms “foreign born,” “first generation” and “immigrant” are used interchangeably in the report of <i>The Pew Research Center</i> .
Foreign Born	Refers to persons born outside of the United States and includes those born in Puerto Rico (According to <i>The Pew Research Center</i> ). While those born in Puerto Rico are U.S. citizens by birth, they are classified in this report for analysis with others born into a Spanish-dominant culture.
Gente Puente	Bride-builders
Language Dominance / Primary Language	A composite measure based on self-described assessments of speaking and reading abilities. “Spanish-dominant” persons are more proficient in Spanish than in English, i.e., they speak and read Spanish “very well” or “pretty well” but rate their English-speaking and reading ability lower. “Bilingual” refers to persons who are proficient in both English and Spanish. “English-dominant” persons are more proficient in English than in Spanish.
Memoria Histórica	<i>Historical Memory</i> – the insights, movements and achievements of U.S. Hispanic Catholics.
Pastoral de Conjunto	Communion in Mission
Second Generation	Refers to people born in the United States, with at least one first-generation Parent.
Third and Higher Generation	Refers to people born in the United States, with both parents born in the United States. This report uses the term “third generation” as shorthand for “third and higher generation.”
U.S. Born / Native Born	Refers to persons who were born in the United States.